TEUTONIC MYTHOLOGY.

JACOB GRIMM.
TEUTONIC MYTHOLOGY

BY

JACOB GRIMM.

TRANSLATED FROM THE FOURTH EDITION

WITH

NOTES AND APPENDIX

BY

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CHAPTER I.

INTRODUCTION.

p. 1, note] Paul. Diac. still uses heathen in the sense of rustici (Pertz, Archiv 7, 334). The abbrev. form heid occurs even before Luther: heide rhy. leide, G. Abent. 2, 67. diester zeginer oder heit, Keller, Fastnachts-sp. p. 823 (like our christ for MHG. kristen, OHG. christani); yet the true genitive is retained in Chr. Weise's Erznarre 190: des jungen heidens los werden.—Favorite epithets of the heathen are "wild, fierce, grim": wild heathen, wild men of the wild heath, Anegenge 23, 61. conf. Rabenschl. 1080. Neisen 14, 6. MsH. 1, 152a. die wuotendigen heiden, Kaiserchr. 951. More freq. die ibelen heiden, Diemer 158, 18, 162, 2. Morolt 376 seq. die bösen h., Diemer 170, 24. 179, 17. der ibele h., Pantal. 1034. der vil arge h. 1847. den h. gramen, Servat. 148 (per contra, hypocita is transl. dunni cristani, Diut. 1, 239b). Also "dogs," as in Judith 134, 39: þone haeodenan hund. Olaf Tryggv. saga, cap. 68: hund-heidinn. Svenske vis: hednings-hund. Mor. 418: den heidenschen hunt. In Willeh. 58, 16 the Sarrazin ride on dogs and hogs.—Gradually milder terms are used: dat domme heidine, Maerl. 3, 128. des gelouben geste (strangers to faith), Türl. Wh. 15a. heidinen die sunder éwe (without law) lebeten, Roth. 475. People do not like to be taken for heathens: só bin ich niht ein heiden, MsH. 1, 42a. als ich waere ein heiden 45b. Yet there is pity for them: swie sie wären heiden, och was zerbarmen umbe sie, Nib. Lament 437; and Wolfram, like Walther, speaks of them quite humanely, Willeh. 450, 15: "Die nie toufes künde Enpsiengen, ist das sünde, Daz man die sluoc alsam ein vihe (a sin to slay the unbaptized)? Grözer sünde ich drumbe gihe: Es ist gar Gotes hant-getât, Zwuo und sibenzec spräche die er hât," they are God's handiwork, 72 languages wherein He speaks.

pp. 2-4.] Heathens in Italy and at Rome as late as Theoderic, Edict. Theod. 108. Salvianus de gubern. Dei, about 450, con-
trasts the vices of christian Romans and Provincials with the virtues of heathen Saxons, Franka, Gepidæ and Huns, and of heretical Goths and Vandals; towards the end of bk. 7, he says: 'Gothorum gens perfida, sed pudica est, Alamaunorum impudica, sed minus perfida. Franci mendaces, sed hospitalis, Saxones crudelitate eriffi, sed castitate mirandi;' and further on: 'Vandali castos etiam Romanos esse fecerunt;' conf. Papencordt 271-2. The Bavarian Ratolf is converted in 788: coepi Deum colere, MB. 28^, 7. In the times of Boniface and Sturmi we read: Populi gentis illius (in Noricum), licet essent crestit antiæs peræorum contagiis et perversis dogmatibus infecti, Pertz 2, 366. Alamans, who appear in Italy 552-3, are still heathens in contrast to the christian Franks, Agathias 2,1, 7.

In the Norwegian districts of Serna and Idre, bordering on Dalarne, there were heathens in 1644, Samling (Christiania 1839) 6, 470-1. Ŧa kunni enge maår Paternoster i Straumi, Werlauff. grenzbest. 20. 37. In Sweden we hear of Oden’s followers in 1578, 1580 and 1601, Geyer Swearkers häfder 2, 329; in a folk-song a woman dreads the heathen that haunt the neighbouring wood: ‘locka till Thor i fjäll,’ Arvidsson 3, 504. Thursday was holy in Sweden till 100 or 150 years ago (p. 191). Relapses into heathenism were frequent there, Hervarars. cap. 20 (Fornald. sög. 1, 512). The secret practice of it was called launblót, Fornm. sög. 2, 243.

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Heathen Rans, Barth. 2, 100-1. Pribizlaus of Mecklenburg baptized in 1164, Svantevit’s temple destroyed 1165, Lisch’s Meckl. jahrb. 11, 10. 97.—The Slavs betw. Elbe and Oder were Christians for 70 years, then relapsed ab. 1013, Helmold 1, 16; adhuc enim (1147) Slavi immolabant daemonis et non Deo 68. The Prussians still heathen after conversion of Russians 1, 1.—Some Christians in Hungary in latter half of 10th century, Diimmler’s Pilgrim von Passau ‘dd seq. Some heathens in Esthouia at the present day, Yerhandl. 2, 3G. The Lapps were still heathen in 1750, Castren’s Reise p. 69.

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

Between heathen baptism (the vatni ausa, the dicare in nomine deorum, Greg. Tur. 2, 29) and christian baptism, stands the prim-signaz, Egilss. p. 265, a mere signing with the cross. Thus, Gestr is ‘primsigndr, eigi skirdr,’ Fornald. sög. 1, 314. The pains of hell were made to hang on being unbaptized (p. 918).—Whoever forsook paganica vetustas (Pertz 2, 342), had to renounce the gods: den goten entsfarn = get baptized, Türl. Wh. 130a. To abjure one’s faith was abrenuntiare, abjurare, renegare, reneare, Ducange; Fr. renier, O.Fr. renoier, MHG. sich vernoijieren, Nib. 1207, 1. Lament 494. vernoierten sich von den Kristen, Livl. reimchr. 5719. M. Neth. vernogerde, Karel. 2, 75. vernoyert, Pajin 2, 519. 831. vernoyert rh. verghiert, Maerl. 3, 140. OHG. antrunneo, ant-trunneo aba-trunneo = apostata, renegatus, Graff 5, 533. li cuivers renoié, Ducange; tornadie, tornadis = retrayant. Other phrases: den touf hin legen, Livl. r. 6129. lazen vavn krist 6385. What is meant by: ‘eosque (Hessians at Amenaburg) a sacrilega idolorum censura, qua sub quodam christianitatis nomine male abusi sunt, evocavit’ in the Vita Bonifacii, Pertz 2, 342? probably a christian heresy, as p. 344 says of Thuringians: ‘sub nomine religionis falsi fratres maximam hereticae pravitatis introduxerunt sectam,’ conf. Rettberg 2, 308.—The Abrenuntiations declared the ancient gods by name to be devils and unholds. All heathen merrymaking, espec. music and dancing, was considered diabolic, pp. 259. 618-9. 770.

Feasts, games and customs connected with the old worship were

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

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

p. 5.] Even in christian times the heathen gods are credited
with sundry powers. The idols *speak*, Pass. 307, 2 seq. Barl. 342, 8 or *hold their peace*, Pass. 306, 24. 34. The Livl. reimchr. 1433 seq. says:

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

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

p. 6.] The Romans too had felled *sacred trees*: 'et robora numinis instar Barbarici nostrae *feriant impune bipennae*, Claudian de laud. Stilich. 1, 230. In the same way the Irminsul is destroyed, and Columban breaks the god's images and throws them in the lake (p. 116. 109). Charles has the four captured Sarencean idols smashed, and the golden fragments divided among his heroes, Aspremont 11b. 45b—48b. Idols are broken in Barl. and Georg. It is remarkable in Beda 2, 13, that the Coifj himself destroys the heathen temple (p. 92 n.). It was a sign of good feeling at least to build the old images into the church-walls.

p. 6.] Heathens, that knew not the true God's name, are not always 'wild, doggish, silly,' but sometimes 'die *werden heiden,*' Titur. 55, 4, die *wisen heiden,* Servat. 19. his sylfes (God's) naman, þone yldo bearn aer ne *cûdan, fróð fædera cyn þeáh hie fela wiston,* Caedm. 179, 15.

p. 7.] Trust in one's own strength is either opposed to trust in gods, or combined with it. In the Faeryinga-s. cap. 23, p. 101: 'ek trúi á mätt minn ok megin ' and also 'ek treystumsk hamîngju (genius) minni ok sigr-saeli, ok hefir mer þat vel dugat'; conf. 'trúa magni,' Fornald. sog. 1, 433. The OHG. *só mir ih!* (Graff 6, 13) must mean 'so help me I myself.' MHG. has milder
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formulas: sam mir Got and míni selbes líp! Tristan 215, 2. als in (them) Got und ir ellen gebôt, Ernst 1711. als im sin manlich ellen jach, Parz. 89, 22. ich gelove God ind mime swerde, Karlmeinet 122, 34. M. Beheim 266, 22 says: si wolten úf in (them) selber stân ; and Gotthelf’s Erzähl. 1, 146 makes a strong peasant in Switz. worship ‘money and strength.’ A giant loses his strength by baptism, Rääf 39. Doubts of God are expressed by Wolfram: ist Got wise? . . . hät er sin alt gemütete, Wilhel. 66, 18. 20. hät Got getrive sinne, Parz. 109, 30. Resisting his will is ‘ze himele klimmen und Got enterben,’ En. 3500.—On men who pretend to be gods, see p. 385 n.

p. 7 n.] God is threatened and scolded, p. 20. With the mockery of Jupiter in Plaut. Trin. iv. 2, 100 agrees the changing of his golden garment for a woollen, and robbing Æsculapius of his golden beard, Cic. de Nat. D. 3, 34. Friðþjófr said: ‘enda virði ek meira hylli Ingibiargar enn reiði Baldurs,’ Fornald. sög. 2, 59; and pulled B.’s statue by the ring, so that it fell in the fire 86. King Hrólfr already considers Óðin an evil spirit, illr andi, 1, 95.—Dogs were named after gods by the Greeks also; Pollux, Önom. 5, 5 cites Kóraξ, Ἀρτνια, Χάρων, Αὐκίττας. A dog named Locke, Sv. folks. 1, 135. Helbling’s Wunsch is supported by a Wille in Hadamar v. Laber 259 and Altswert 126, 23. Sturm in Helbl. 4, 459 may have meant Thunder. The lime-bitch is called Heila, Hela, Döbel 1, 86. Nemnich 720. Alke is Hakelberend’s dog, Zeitschr. des Osn. ver. 3, 406. A Ruland about 1420, and Willebreht, Ls. 1, 297-8, are exactly like men’s names. Many names express the qualities and uses of the animal, such as Wacker, still in use, and leading up to old Norse, Saxon, Skirian and Suevic names, Grimm’s D. Sag. 468; its dimin., Wäckerlein, Weckherlin, Wickerlein, Fischart’s Spiele 246. 491. Is Wasser, the common name of peasants’ dogs in the Mark (Schmidt v. Wern. 253), a corrupt. of Wacker? Wackerlos, Vernim, dogs in Froschmues. Bbb.5b, Hütterlin in Keisersb. bilg. 140-4.5. Fondling names are Harm, Ls. 2, 411. Holle im Crane p. 30, Bárlin, Garg. 258b, Zuckerl. Juccundiss. 54. To the Pol. gromi-zwierz, bait-hound, Linde 1, 779 answers our Hetzebolt, Nic. v. Jeroschin 30, 12. Bello, Greif, Pack-an, Pack-auf (Medic. maulaffe 647), Snoche, Fichard 3, 245, explain themselves; also the Boh. greyhound Do-lét, fly-to; O. Norse Hopp and Hoi, Hrolfkr. saga, Hopf in
Eulensp., Estula (es-tu-la?), Méon 3, 394-5. Ren. 25355. Not so clear is Strom in Fritz Reuter’s Journ. to Belligen 2, 98; is it ‘striped’? or conn. with Striu in Helbl. 4, 456 from strímen, to roam? Snuitz in Laber 358 must be conn. with schmötzen, to counterfeit the hare’s cry, Schneller 3, 479. Trogen, Sv. äfvent. 1, 51 is our Fidel, trusty. Graum, Fornald. sög. 1, 87. Gifr, Geri, two dogs in Fiölsvinus-mål. Snuati, Markusson 174, Guldstrand Norske event. 2, 92. Yrsa, Fornald. sög. 1, 22, Yrsa in Saxo. Bettelmann in Bürger 474 and Stallmeister in Tieck’s Zerbino express social rank, conf. Malcolisin, Ren. 1664. It were too bold to conn. Leppisch in Pauli Sch. u. ernst 77, with Sámir = Lapp, in Nialss. 71, or Goth, Goz with the nation so called (Michel’s hist. des races maudites 1, 355. D. Sag. 454); more likely that the Silesian sheepdog’s name Sachs (Weinhold) meant Saxon; conf. Boh. Bodrok, an Obodrite. King Arthur’s dog Cabul, Nenn. 78. Ciprián, dog’s name in MsH. 3, 305p.

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

Ich hän Got und die minneclichen Minne (love)
gebeten fléliche nu vil manic jår,
daz ich schier nách unser drier sinne
vinde ein reine wip. . MS. 1. 184p.

Venus, vil edelnu künegín,
incl hát Got, vrowe, her gesunt
ze freuden uns in ditze lant. Fraund. 233, 26.

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

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

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

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

GOD.

p. 13-15.] The word god is peculiar to the Germanic languages. Guitecl. I, 31: terre ou lon claime Dieu got. On goddess see beginning of Ch. XIII. div gothit occurs already in Fundgr. 2, 91. In the Venetian Alps, God is often called der got with the Art., Schmeller’s Cimbr. Wtb. 125. Is the Ital. iddio from il dio, which does not account for iddia goddess, or is it abbreviated from domen-ed-dio, which, like O. Fr. damneden, damleden, danreden, comes from the Lat. voc. domine deus? Conf. Diez, Altrom. Sprachdenkm. p. 62.

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

Beside guda, gods, John 10, 34-5, we have gufa, Gal. 4, 8. The change of ß to d in derivation is supported by afgudei impietas, gudalaus impius, gudisks divinns. Neuter is daz apgot, Mos. 33, 19. abgote sibeniu, Ksrchr. 65. appitgot, Myst. 1, 229. Yet, beside the neut. abcotir, stands appetgöte (rh. kröte), Troj. kr. 27273, and abgote, Maria 149, 42; also masc. in Kristes büchelin of 1278 (cod. giss. no. 876): ‘bette an den appitgot.’ abgotgobide in Haupt 5, 458 is for abgotgivobida. In the Gothic þó galinga-guda for eiðωλα, 1 Cor. 10, 19. 20, where the Greek has no article, we may perceive a side-glance at Gothic mythology; conf. Löbe gloss. 76b. The ON. guð is not always idolum merely, but sometimes numen, as guð öll, omnia numina, Sæm. 67b. siti Håkon með heidin guð, Håkonarm. 21. guð,
usually latratus, is a contemptuous term for a numen ethnocorum; conf. geyja, to bark, said of Freyja, p. 7 note.

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


p. 15.] The addition of a Possess. Pron. to the name of God recalls the belief in a guardian-spirit of each individual man (p. 875). The expressions not yet obsolete, 'my God! I thank my God, you may thank your God, he praised his God, etc.,' in Gotthelf's Erzähl. 1, 167 are also found much earlier: hevet ghesworen bi sïnem Gode, Reinaert 526. ganz dinem Gote bevolen, Mor. 3740. er lobte sïnem Got, Greg. 26, 52. durch meinen Gott, Ecke (Hagen) 48. saget iuwem Gote lop, Eilh. 2714. daz in mïn Trehtin lõne, Kolocz. 186. gesegen dich Got mïn Trehtin, Ls. 3, 10. je le ferë en Monlïeu croive, Renart 3553. 28465. Méon 2, 388. son deable, Ren. 278. 390. Conf. 'Juno-nem meam iratam habeam,' Hartung, genius.

The 'God grant, God knows' often prefixed to an interrogative, Gram. 3, 74, commits the decision of the doubtful to a higher power; conf. 'wëre Got, Gott behüte,' Gram. 3, 243-4. Got sich des wol versinnen kan, Parz. 369, 3; conf. 'sit cura deum.' daz sol Got niht en-wellen, Er. 6411. daz enwelle Got von himele, Nib. 2275, 1. nu ne welle Got, En. 64, 36.——Other wishes: sô sol daz Got gebieten, Nib. 2136, 4. hilf Got, Parz. 121, 2. nu hilf mir, hilfericher Got 122, 26; conf. 'ita me deus adjuvet, ita me dii ament, amabunt,' Ter. Heaut. iv. 2, 8. 4, 1.
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p. 17.] God has human attributes: par les ians Dien, Ren. 505; so, Freyr lir eigi vinar aungum til þin, Formn. s. 2, 74. par les pies quide Diu tenir, Méon Fabl. 1, 351. wan dô Got hiez werden ander wip, dô geschnuof er invern lip selbe mit sîner hant, Flore 2, 259. The Finns speak of God’s beard. He wears a helmet, when he is wрапt in clouds? conf. helot-helm, p. 463, Grîmmir pileatus, p. 146, and Mercury’s hat; den Gotes helm verbinden, MsH. 3, 351b; conf. the proper name Gotahelm, Zeuss trad. Wizemb. 76, like Signhelm, Friduhelm. As Plato makes God a shepherd, Wolfram makes him a judge, Parz. 10, 27. God keeps watch, as ‘Mars vigilat,’ Petron. 77; conf. Mars vigila, Hennil vigila (p. 749). He creates some men himself: Got selbe worht ir süezen lip, Parz. 130, 23; gets honour
by it: ir schönes libes hät Got iemer ère, MS. 1, 143\textsuperscript{a}; shapes beauty by moonlight: Diex qui la fist en plaine lune, Dinaux’s Tronvères Artésiens 261; feels pleasure: dar wart ein wuof, daz ez vor Got ze himel was genaeme, Lohengr. 71. in (to them) wurde Got noch (nor) diu werlt iemer holt, Dietr. Drach. 119\textsuperscript{a}. So in O.Norse: Yggr var þeim liðr, Sæm. 251\textsuperscript{a}; conf. ‘unus tibi hic dum propitius sit Jupiter, tu istos minutos deos floeci feceris,’ and the cuneiform. ‘Aramazdá thuvám dushta biya,’ Oromasdes tibi amicus fiat.

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

p. 18.] Many new examples of God’s ‘anger, hatred, etc.’ are here omitted.—Unser gote sint sò guot, daz si dînen tumben muot niht rîchen mit einer donre-strâle, Barl. 207, 13. ‘Got hâz den lestn!’ sprîchen die dâ vluhen hin (God hate the hindmost, cried the fugitives), Ottoc. 76\textsuperscript{a}. sò in Got iemer hazze, MsH. 3, 195\textsuperscript{b} daz in Got geahoene, dishonour, Lanz. 3862. er bat, daz Got sînen slûc über in vil schiere slîwejy, very soon smite, Turl. krone 92; conf. θεοθλαβύσ, Herod. 1, 127. Got velle si beide, make them fall, Iw. 6752. ich wil daz mich Got velle und mir schende den lip, Flore 1314. Got si schende, MsH. 3, 187\textsuperscript{a} fort mit dir zu Gottes boden, Weise comöd. 39. Got rech’ez über sîn kragen, Ottoc. 352\textsuperscript{a}. so muoze mig Got wuorgen, Karlm. 368. nû brennet mich der Gotes zan (tooth) in dem fiur, Tôdes gehugde 679. sò entwiche mir Got, Flore 5277. Got ist an mir verzaget, Parz. 10, 30. ist Got an sîner helfe blînt, oder ist er dran betouhet (deaved, daft), 10, 20. die göte gar entsliefen, Albr. Tit. 2924.

p. 20.] The irrisio doorum, ON. god-gâ (Pref. liii. and p. 7u.) reaches the height of insult in Laxdæla-s. 180. Kristni-s. cap. 9; OHG. kot-scelta blasphemia, MHG. gotes schetzer. Conf. the abusive language of Kâmchadales to their highest god Kutka, Klemm 2, 318. nû schilte ich miniu abgot, scold my false gods, Lament 481. sînen zorn huob er hin ze Gote: ‘richer Got unguoter!’ Greg. 2436-42. sò wil ich iemer wesen gram den goten, En. 7935. The saints scold (as well as coax) God, Keisersb. omeis 124. wafen schrien über (cried shame upon) Gotes gewalt, Wigal. 11558. Got, dà bistu eine schuldec an (alone to blame), Iw. 1384. Charles threatens him: Karles tença à Dieu, si confust son voisin, ‘jamais en France n’orra messe à

p. 22.] Earthly titles given to God: der edel keiser himelbaere, Tit. 3382. That of the king of birds: Gott der hohe edle adler vom himmel, Berthold 331. The M. Lat. dominus is not used of God, who is always Dominus, but of popes, kings, etc., Ducange sub v. O. Fr. dame dieu, dame dé, Roquesf. sub v.; Prov. dami
drien, damri deu, domini dies, Raymonard 3, 68; on dune conf. p. 299 n. Wallach. dummnedev for God, domn for sir, lord. Slav. knez, kniaz, prince, is applied to God in Wiggert's psalms, conf. kneze granitsa in Lisch urk. 1, 9. So ávaξ, ávaçσα are used of kings and gods, espec. ávakες of the Dioscuri, and the Voc. áva of gods only.

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

p. 22.] The Saxon metod, ON. mōtudr may be conn. with Sanskr. mātar, meter and creator, Bopp's Comp. Gr. 1134, and màtā, mother, creatress; conf. ταμιάς Zeus.

p. 23.] In Homer too, God is he that pours: Zeus creates, begets mankind, Od. 20, 202. But Zeus χήει údov, II. 16, 385. χώνα, II. 12, 281. Poseidon χέεν ἄχλυν, II. 20, 321. Athena ἥερα χενε, Od. 7, 15. ὑπνον 2, 395. κάλλος 23, 156. χάρις 2, 12, etc. Conf. p. 330, and 'Athena ἥκε κόμας,' let her hair stream, Od. 23, 156. God is he, 'der alle bilde giuzet,' Diut. 2, 241; der scheppet alle zit niuwe sël (souls), di' er giuzet unde git in menschen, Freid. 16, 25. the angel 'giuzet dem menschen die sèle in,' Berth. 209. God is 'der Smit von Oberlande, der elliu bilde wol würken kan,' MsH. 2, 247. He fits together: das füege Got, Rab. 554. Got füege mir'z ze guote, Frauend. 422, 22. dô bat si Got vil dicke füege ir den rât, Nib. 1187, 1, like our eingeben, suggest. sigehafted hende (victorious hands) füege in Got der guote, Dietr. 8082. dô fuogt in (to them) Got einen wint, Rab. 619; conf. Gevuoge, p. 311 n. The Minne also fits, and Sælde (fortune): dir füeget sælde daz beste, Tit. 3375; our 'füngung Gottes,' providence. God destines, verhenget, MS. 1, 74 (the bridle to the horse); OHG. firhengan (even hengan alone), concedere, consentire. He carries, guides: Got truoc uns zu dir in das laut (so: the devil brings you), Dietr. and Ges. 656. mich
hätt selber gewisst her Got von himel, Keller's Erzähl. 648, 11. We say 'go with God,' safely, σίν θεοί βαίνετ, Babr. 92, 6.

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

p. 24.] To explain the Ases we must compare ahura-mazdas (p. 984 n.) and Sanskr. asura spiritual, living. Svà látì áśa þik heilan í haugi, Fornald. sog. 1, 437. Rín ás-kunn, Sæm. 248a. normir áskungar 188a. A friðla is called ása blóð, Formm. sog. 9, 322, fair as if sprung from Ases? þà vex mer ásmegin, iafinhátt up sem himinn, Sn. 114. ásmegir, Sæm. 94p. ásmôðr opp. to jötunnmôðr, Sn. 109. ása bragr stands for Thór, Sæm. 85b. Sometimes ás seems to mean genius, fairy: in Nials-s. p. 190 a Svinfells-ás or Snæfells-ás changes a man that lives with him into a woman every ninth night; the man is called 'brûðr Svinfellés-ás, amica genii Svinfellianí. Here also mark the connexion of ás with a mountain (fell for híll?). The Saxon form of the word is also seen in the names of places, Ósene-dred, Kemble no. 1010 (5, 51), and Osna-brugga (conf. As-brú, rainbow, p. 732). Note the OHG. Kér-ans, spear-god, Folch-ans, Haupt's Zeitschr. 7, 529. That Ansiværii can be interpreted 'a diis oriundi' is very doubtful. Haupt's Ztschr. 5, 409 has 'des bomes as,' prob. for 'ast' bough, which may indeed be conn. with 'ás' beam, for it also means gable, roof-tree, firmament, ēpua, fulcrum. Varro says the Lat. ára was once ása, unsa, sacred god's-seat, v. Forcellini. Pott 1, 244, Gr. D. Sag. p. 114. The Gr. αἰσα (p. 414) seems unconnected. Bopp 434 connects ásvara dominus with an Irish ues-fihear æsar, dens, from Pictet p. 20; but this contains fear, vir.

p. 26.] 'Hos consentes et complices Etrusci aiunt et nominant, quod uma orientur et occidunt uma' says Arnobius adv. gentes lib. 3; does he mean constellations? conf. Gerhard's Etr. gotth. p. 22-3. Does áttánga brauntir, Sæm. 80b, mean the same as ása, cognatorum?

p. 26.] As consulting ragin appear the gods in Sanskr. rája-nas and Etrusc. rasena. The Homeric Zeus too is counsellor,
\begin{quote}
\textit{consilio deorum immortalium, consuesse deos immort.} says Caesar B. Gall. 1, 12. 14. The pl. regin occurs further in Sæm. 32\textsuperscript{b}, 34\textsuperscript{a} nyt regin. 36\textsuperscript{a} vis regin. Hâkonar-m. 18 vâð öll ok regin. Sæm. 248\textsuperscript{b} dölg-rögnir. Also rögn : höpt, bönd, rögn, Sn. 176. 'wer gesaz bi Gote an dem râte dâ diu guote mir wart widereitelet?' allotted, Ms. 2, 180\textsuperscript{a}. Just as impersonal as the Gen. pl. in OS. regano-giscapu sounds another in Haupt's Ztschr. 2, 208, where Mary is styled 'kuneginne aller magene,' virtutum.

p. 26n.] The appearing of gods is discussed at p. 336. Saxo, ed. Miiller 118, speaks of sacra deum agmina. The gods live happy: deorum vitam apti sumus, Ter. Heaut. iv. 1, 15. deus sum, sic hoc ita est, Hecyra v. 4, 3. The beautiful and blithe are comp. to them: \textit{þýckir oss Oðinn vera,} Hâk.-m. 15; conf. Asa-blóð above. \textit{gê her für als ein götinne,} Renn. 12277. èn wif ghhlic ere godinnen, Maerl. 2, 233. also ochter God selve comen soude, Lanc. 31321. Conf. the beauty of elves and angels, p. 449. The I. of Cos seemed to produce gods, the people were so handsome, Athen. 1, 56. Paul and Barnabas taken for Mercury and Jupiter, Acts 14, 12.

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

p. 28.] At the end of this Chap. it ought to be observed, that some deities are limited to particular lands and places, while others, like \textit{Ze\u03c7 υς πανελλήνιος,} are common to whole races. Also that the Greeks and Romans (not Teutons) often speak indefinitely of 'some god': \textit{kai tis theos ήγεμόνευε,} Od. 9, 142. 10, 141. \textit{tis me theou olofýrato} 10, 157. \textit{αθανάτων òs tivs} 15, 35. \textit{tis theos éssai} 16, 183. \textit{tis sòfn tòd' êxipte theow} 16, 356. \textit{γι μάλα tis theos ènðon} 19, 40. \textit{kai tis theos aútov ènêiako} 21, 196. 24, 182. 373. Solemnis formula, qua dili tutelares urbium evocabantur et civitatis oppugnacione cinctis ambiguo nomine si deus, si dea, ne videlicet alium pro alio nominando aut sexum confundendo falsa religione populum alligarent, conf. Macrob. Sat. 3, 9. Nam consuestis in precibus 'sive tu deus es sive dea' dicere, Arnob. 3, 8. Hac formula utebantur Romani in precibus, quando
sive terra movisset, sive alius quid accidisset, de quo ambige-
batur qua causa cujusque dei vi ac numine effectum sit, conf.
Gellius 2, 20 ibique Gronovius.

CHAPTER III.

WORSHIP.

p. 29.] For veneration of a deity the AS. has both *woordscipe*
reverentia, dignitas, and *woordnung*; the Engl. *worship*, strictly
a noun, has become also a verb= *woordian*. The Christian
teachers represented the old worship as *diobules gelp inti zierida*
(pompa). In Isidore 21, 21. 55, 5 aerlos stands for impius.
Beside the honouring of God, we find ‘das Meien ére,’ Ms. 2,
22b, and ‘duvels ére,’ Rose 11200. D. Sag. 71. Gote dienen, Nib.
787, 1. *er forchte* (feared) den Heilaut, Roth 4415. Heartfelt
devotion is expr. by ‘mit inneneich muote,’ Barl. 187, 16. an-
dachtliche 187, 36. 14. mit dem inneren gebete. die andáht

p. 29.] Among most nations, the Chinese being an exception,
worship finds utterance in prayer and sacrifice, in solemn trans-
actions that give rise to festivals and hightides, which ought to
be more fully described further on. Prayer and sacrifice do not
always go together: betra er *óbedit* enn se *ofblótit* (al. *óblótit*),
Sæm. 28b. The Chinese do not pray, and certainly, if God has
no body and no speech, we cannot attribute an ear or hearing to
him, conseq. no hearing of prayer. Besides, an almighty God
must understand thoughts as easily as words. Prayers, the
utterance of petition, gratitude and joy, arose in heathenism, and
presuppose a divine form that hears. Odysseus prays to *Athena*:
κλαθει μεν, νυν δη περ μεν *άκουσον*, ἐπει πάρος ουποτ’ *άκουσας*
ραισενον, Od. 6, 325. 13, 356. κλαθει, ἄναξ 5, 415. Il. 16, 514;
Poseidon and Apollo are addressed with the same formula. Gods
are greeted through other gods: Veneri dicito multum meis
verbis salutem, Plant. Pœn. i. 2, 195. But, besides praying
aloud, we also read of soft muttering, as in speaking a spell,
Lasicz 48. *θρησκευειν* is supposed to mean praying half aloud,
Crenzer 2, 285. Latin *precari* (conf. procus), Umbr. *persni*
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p. 29.] Other words for praying: Grk. *δέομαι* I need, I ask, *ίκετεύω* and *χίσσεομαι* beseech. ON. *heita* á einn, vovere sub conditione contingenti: *hét* á Thôr, vowed, Oldn. läseb. 7 (conf. *giving* oneself to a partic. god, O'Sinn, p. 1018-9). OHG. *harein* clamare, *annaharín* invoicare, N. Boëth. 146. OS. *grótian* God, Hel. 144, 24. 145, 5. Does *προσκνέω* come from *kvnéw* I kiss (as adoro from os oris, whence osculum), and is it conn. with the hand-kissing with which the Greeks worshipped the sun; *tív* *χείρα κύσσαντες*, Lucian 5, 133; or from *kvn*? conf. *πρόσκνεσ*es, fawning flatterers, Athen. 6, 259, see Pott's Zählmeth. 255. *Αστά-ζεοθαί* is also used of dogs fawning upon a master.

p. 30.] A supplicant is not only *béteman* in OHG., but *beteman* in MHG. Hartm. büchl. 1, 263. Prayer, our gebet, is a fem. *bete*: mâine flèhe und mâine bete, di wil ich êrste senden mit *herzen* und mit *henden*, Trist. 123, 22 (praying with hands, folded?). The MHG. *bûtén* is always joined with *an*, as prepos. or prefix: an welchen got er baete, Servat. 1347. ein krefitige stat, dò man diu *apgot* anebat, Karl 104. Is it used only of false gods? conf. Pfeiffer's Barl. p. 446.

conf. 'gebet vrumen' above. Εὐχέσθαι also takes a Dat.: Δι, Od. 20, 97. Αθήνης 2, 261. Ποσειδώνι 3, 43. ἐπεὐχέσθαι Αρτέμιδι 20, 60; conf. εὐχή (or ἐν εὐχαίς, ἐν λόγοις) πρεσβεύειν, φροιμμαζομαι, Aesch. Enm. 1. 20. 21.

p. 31.] Can Goth. aihtrôn and OHG. eiscôn be from aigan, and mean wish to have? OHG. dicean occurs in MHG. too: digete gein Gote, Altd. bl. 2, 149. an in gediget, prays, Kdh. Jesu 91, 4. underdige supplicatio, Serv. 3145.

p. 31.] Postures in prayer. Standing: diu stët an ir gebete in der kapellen hie bi, Iv. 5886. an daz gebet stän, Zappert p. 23. Bowing: diofo ginigen, bend low, O. iii. 3, 28. sin nigen er gein himel gap, made his bow, Parz. 392, 30. Hagen bows to the merwomen, Nib. 1479, 1. As the road is kindly saluted, so contrariwise: ich wil dem wege iemer-mère sin vient swâ dâ hin gäst, be foe to every way thou goest, Amur 2347. The Finnic kumarran, bending, worship, is done to the road (tielle), moon (kunlle), sun,(päiwällä), Kalew. 8, 103. 123. 145. diu sein biegen=pray, Cod. Vind. 159 no. 35. On kneeling, bending, conf. Zapp. p. 39. ze gebete gevie, Ksrchr. 6051. ze Gote er sein gebete lae, Pantal. 1582. er viel an sin gebet, Troj. kr. 27224. viel in die bede, int gebede, Maerl. 2, 209. 3, 247. dô hap er ane zu reniende: wo ime daz houbit lae, dô satzte her di fuze hin, Myst. 1, 218. legde klear on eordan, Cædm. 140, 32. Swed. bönsulla, to kneel in prayer. During a sacrifice they fell to the ground ρίπτοντες εἰς θῶς, Athen. p. 511. The Ests crawl bareheaded to the altar, Estn. verb. 2, 40. Other customs: the Indians danced to the Sun, Lucian, ed. Lehm. 5, 130. Roman women, barefoot, with dishevelled hair, prayed Jupiter for rain. The hands of gods are kissed, conf. προσκυνεῖν. In contrast with looking up to the gods, ἀνω βλέψας, Moschus epigr., the eyes are turned away from sacred objects. Odysseus, after landing, is to throw back into the sea, with averted look, the κριδέμων lent him by Ino, ἀπονοσφε τραπέζθαι, Od. 5, 350. ταρβήσας δ' ἐτέρωσε βάλω ομματα, μὴ θεὸς εἰη, 16, 179.

p. 32.] Uncovering the head: luic capite velato, illi sacrificandum est nudo, Arnob. 3, 43. pilleis capitisb us inclinarent detractis, Eckehardus a.d. 890 (Pertz 2, 84). tuot üwere kagelen abe, und bitt Got, Myst. 1, 83, 25. son chapel oste, Ren. 9873; conf. 's chäppli lüpe; Hebel 213. helme und onch din hüetelin
diu wurden schiefe ab genomen, Lanz. 6838. sīhen helm er abe bant (unbound), und sturzt' in ūf des schildes raut; des hietels wart sīn houbet blōz, wan sīn zuht war vil grōz, Er. 8963. In 1 Cor. 11, 4. 5, a man is to pray and prophesy with covered head, a woman with uncovered, see Vater's note. Penance is done standing naked in water, G. Ab. 1, 7; conf. Pref. lxx. The monk at early morn goes to the Danube to draw water, wash and pray, Vuk ii. 7, beg. of Naod Simenn. The Greeks went to the seashore to pray: Τῆλέμαχος δ' ἀπάνευθε κιών ἐπὶ θινα θαλάσσης, Od. 2, 260. βῆ δ' ἀκέων παρὰ θινα . . . ἀπάνευθε κιών ἡραθ' ὁ γεραιός Ἀπόλλωνι ἄνακτη, II. i. 34.

p. 33.] Arsenius prays with uplifted hands from sunset to sunrise, Maerl. 3, 197. in cruces modum coram altari se sternere, Pertz 8, 258; conf. ordeal of cross. Praying 'mit zertāνεν armen, zertretten armen, Zellw. urk. no. 1029. 775. Hands are washed before praying: χείρας νυψάμενος πολίς άλός, in the hoary sea, Od. 2, 261. 12, 336. Helgafell, þangat skyldi engi maðr ópveginn (unwashed) líta, Landn. 2, 12.

p. 33.] Χάρις, gratia, is also translated anst. Goth. anstái andahahta, gratiā plena! OHG. fol Gotes ensi, O. i. 5, 18. enstio fol, Hel. 8, 8; conf. 'gebóno fullu' in Tat., and AS. mid gife gefylded. For gináda Otfried uses a word peculiar to himself, éragrehti, Graff 2, 412. The cuneif. inscr. have constantly: 'Aramazdá miya upastám abara,' Oromasdes mihi opem ferebat; 'vashná Auramazdaha,' gratiā Oromasdis.

p. 34.] Other ON. expressions for prayer: blōtādi OŚinn, ok biðr hann líta á sitt mál, Hervar. saga c. 15. óreiðóm angom lítið ockr þinnig, ok geft sitjondom sigr, Sæm. 194. mál ok manuvít geft ockr maerom tveim, ok laeknis-hendur meðan lifom, ibid.—As the purpose of prayer and sacrifice is twofold, so is divine grace either mere favour to the guiltless, or forgiveness of sin, remission of punishment. Observe in Hel. 3, 18: thiggean Herron is hulđi, that sie Hevan-cuning lódes áléti (ut Deus malum averteret, remitteret), though Luke 1, 10 has merely orare, and O. i. 4, 14 only gináda beítóta. He is asked to spare, to pity: ἄληθι, Od. 3, 380. 16, 184. φείδεος δ' ἰμέων 16, 185. σὲ δὲ ἱλέως γενοῦ, Lucian 5, 292. 'taivu ainomen Tapio,' be entreated, Kalev. 7, 243; conf. τόδε μοι κρήνην εέλδωρ, II. 1, 41. Od. 17, 242. (Kl. schr. 2, 458.)
The Hindu also looks to the Easter at early morning prayer, hence he calls the South daxa, daxima, the right. In praying to Odin one looks east, to Ulf west, Sv. fornys. 1, 69. solemn respeciens is said of Boioecalus, Tac. ann. 13, 55. Prayer is directed to the sun, N. pr. bl. 1, 300, and there is no sacrificing after sunset, Geo. 2281. On the other hand, 'Nordr horfa dryr' occurs in Snm. 76. Jötunheimr lies to the North, Rask asl. 1, 83, 94. D. Sag. 981-2.


p. 35.] On Sacrifice, conf. Creuzer symb. 1, 171. 'oppfir=vota,' Gl. Sletst. 6, 672. Gifts=sacrifices, p. 58. si brühlen ir obser und antheiz, Diemer 179, 25. In Latin the most general phrase is rem divinam facere=sacrificare; we also find commoveri, obmoveire, Anfr. n. Kirchh. 2, 165. Victima, the greater sacrifice, is opposed to hostia, the less, Fronto p. 256. To oblationes für allen gebilden (before the statues and shrines), ut tenor est fundationis, cedens pastori' (found. at Rüden, Westph. 1421, Seibertz Quellen d. Westf. gesch. 1, 232) answers the Germ. wisunga visitatio, oblatio, Graff 1, 1068, from wisun, visitare. wisod=oblei, visitatio, Schneller 4, 180. The Swiss now say wissen for praying at the tombs of the dead, Stald. 2, 455.

p. 35.] On blöt, blóstr see Bopp's Comp. Gr. 1146. Goth. Gup blótan, Deum colere, 1 Tim. 2, 10. In ON., beside gods' sacrifices, there are álfa blót, p. 448, disa blót, p. 402 [and we may add the blót-risi on p. 557]. blót-hvang and stórblot, Forrn. sógr. 5, 164-5. sleikja blót-bolla, Fagrsk. p. 63. A proper name Blötmar, acc. Blötma (-mew, the bird), Laudn. 3, 11 seems to mean larus sacrificator, = the remarkable epithet blotvogel, a.d. 1465, Osnabr. ver. 2, 223; or is it simply 'naked bird'? conf. spottvogel, speivogel, wehvogel [gallows-bird, etc.]. ON. blótvarfr = prone to curse, for blöta is not only consecrate, but execrate.
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p. 37 n.] Mit der blotzen haun, H. Sachs iii. 3, 58e. eine breite blözte, Chr. Weise, Drei erzn. 194. der weidplotz, hunting-knife, plotzer, Vilmar in Hess. Ztschr. 4, 86. die blöte, old knife, Woeste.

p. 37.] Antheiz a vow, but also a vowed sacrifice, as when the Germans promised to sacrifice if they conquered, Tac. Ann. 13, 57, or as the Romans used to vow a ver sacrum, all the births of that spring, the cattle being sacrificed 20 years after, and the youth sent abroad, Nieb. 1, 102. ir obser unde antheiz, Diemer 179, 25. gehätn wüg-weorðunga, Beow. 350. aerþon hine deâ8 onseægde, prinsquam mors eum sacrificaret, Cod. Exon. 171, 32; conf. MHG. iuwer lip ist ungeseit, äþatós, Neidh. 47, 17. What means OHG. fréhtan? [fréhan? frech, freak?]. N. Boeth. 226 says of Iphigenia: dia Chalchas in friskinges wís fréhta (Graff 3, 818); conf. ON. frétt vaticinium, divinatio (Suppl. to p. 94), and AS. ‘on blôte ôðde on jyrhte,’ Schmid 272, 368, where fear or fright is out of the question.

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


p. 39.] On ðaþapau conf. Pausan. 1, 31. Callimach. hy. in Del. 279. Another definite term for sacrifice seems to be the obscure Goth. daiג, massa, Rom. 11, 16 [is it not dough, teig, a lit. transl. of φίππαμα?]. Wizôt survived in MHG. too: frône wizôt, Servat. 3337. Massmann derives hunsl from hinþan; Kuhn in Berl. Jb. 10, 192—5, 285 from hu to pour, which = ðuine acc. to Bopp 401. hunsljâda σπένδομαι 2 Tim. 4, 6. unhusnslagaš æþoronðos 3, 3. ufsneþan = ðuine, kill, Luke xv. 23-7. 30, and ufsnþans immolatus, 1 Cor. 5, 7 plainly refer to cutting up the victim. Hunsaloa in the Ecbasis may be either hunsal-aha (-water) or huns-alah (-temple), Lat. ged. p. 289. 290.

O.Slav. trèba = libatio, res immolata, templum; trèbischke βωμός. ‘qui idolothyta, quod trebo dicitur, vel obtulerit aut manducaverit,’ Amann Cod. mss. Frib. fasc. 2, p. 64. O.Boh. třeba,

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

With OHG. wihan, to sacrifice, conf. the AS. wig-woorldung above, and Lith. weikiu, ago, facio, Finu. waikutan.

p. 41.] The diversity of sacrifices is proved by Pertz 2, 243, diversos sacrificandi ritus incoluerunt; and even by Tac. Germ. 9: deorum maxime Mercurium colunt, cui certis diebus humanis quoque hostiis litare fas habent. Herculem ac Martem concessis animalibus placant. pars Suevorum et Isidi sacrificat.

To a sacrifice the god is invited, is asked to join: καλεί τῶν θεῶν, Herod. 1, 132. ἐπικαλεί τ. θ. 4, 60. ἐπικαλέσαντες τ. θ. σφιξοῦσι 2, 39. The gods are present at it, Athen. 3, 340-1. Why bones are offered to the gods, Hes. theog. 557. primitive ciborum deo offerenda, Athen. 2, 213. The rising smoke and steam are pleasing to gods, Lucian's Prometh. 19. ἐκ δὲ θυμάτων Ἡφαιστος οὐκ ἐλαμπτε, Soph. Antig. 1007. Men strengthen the gods by sacrifice, Haupt's Ztschr. 6, 125. They sacrifice to Wèda (Wodan), crying: 'Wedki tæri!' dear Weda, consume! accept our offering, Schl.-Holst. landeskunde 4, 246. The god gives a sign that he accepts: þá kómu þar hrafnar fljugandi ok gullu hätt, as a sign 'at Ösinn mundi þegit hafa blótir,' Formn. sög. 1, 131.
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p. 42.] Part of the spoils of war given to the God of the Christians, Livl. Reimchr. 2670—73. 3398 to 3401. 6089. 4696. 11785. 11915. 'brünien, ppfert und rische man' are to be burnt in case of victory 4700. 4711. If victima is from vinco, it must have been orig. a sacrifice for victory, ON. sigur-gjöf, victim. The ehren-gang in Müllenh. Schl.-Holst. s., p. 108 was once prob. the same.

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

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

p. 42.] Sacrif. til års also in Formm. sog. 10, 212: sîðan gerði varan mikit ok hallaeri, var þa þat ráð tekit at þeir blótuð Olaf konung til års ser. With Hálfdan's sacrifice conf. the ékatomphóvna offered by him who had slain 100 foes, Pausan. iv. 19, 2.

p. 44.] Human Sacrifice seems to have been an ancient practice in most nations, as well as the burning of live men with the dead. On the other hand, capital punishments were unknown or rare. Hercules, ad quem Poeni omnibus annuis humana sacrificaverunt victima, Pliny 36, 5. Men were sacrif. to Artemis, Paus. 7, 19; to the playing of flutes, Aufr. u. K.'s Umbr. Sprachd. 2, 377. In lieu of it, youths were touched on the forehead with a bloody knife, O. Jahn on Lycoreus 427; conf. the red string on the neck in the 'Amicus and Ameliaus.' God, as Death, as old blood-shedder (p. 21), asks human victims. Hence they are promised in sickness and danger, for the gods will only accept a life for life, Gesta Trevir. cap. 17, from Caes. B. Gall. 6, 16. For sacrificing a man on horseback, see Lindenbl. 68. Adam of Bremen (Pertz. 9, 374) says of the Ests: 'dracones adorant cum volucribus, quibus etiam vivos litant homines, quos a mercatoribus emunt, diligenter omnino probatos ne maculam in corpore habeant, pro qua refutari dicuntur a draconibus.' While a slave-caravan crosses a river, the Abyssinians, like the Old Franks, make the gods a thank and sin offering of the prettiest girl, Klöden's Beitr. 49. In spring a live child is sacrificed on the funeral pile, Dybeck's Runa 1844, 5: í þann tíma kom hallaeri mikit á Reidiðgotaland. enn svá gëck frëttin, at aldri mundi ár fyrri koma, enn þeim sveini vaeri blótat,
worship.

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er aeSstr vaeri par i landi, Hervar. saga p. 452, conf. 454. On the two Gallechus horns is pictured a man holding a child-victim. Saxo, ed. Müller 121, says of Frö at Upsala: 'humani generis hostias mactare aggressus, foeda superis libamenta persolvit;' he changed the rerem libationis morem. To the 'sacrer aciem' in Tac. Ann. 13, 57 (p. 1046 n.) answers the ON. val fela, Hervar. s. 454. Traces of Child-sacrifice especially in witch-stories (p. 1081), such as tearing out and eating the heart. Bones collected and offered up, conf. the tale of the good Lubbe p. 526, and the villa of Opferbein now Opferbaum near Würzburg, see Lang's reg. 3, 101 (year 1257). 4, 291 (year 1285).

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

p. 46.] The people by eating became partakers in the sacrifice, conf. 1 Cor. 10, 18: οὐχὶ οἷς ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θεοστηρίου εἰδί; p. 41.

p. 47.] On sacrificing Horses (p. 664) and its origin, see Bopp's Gl. 24r, aseamédha; conf. Feisalik on the Königinh. MS. 103. Tyndarens made Helen's wooers swear on the sacrif. horse, and then bury it, Paus. iii. 20, 9. Horses sacrif. by Greeks to Helios ib. 5, Ov. Fasti 1, 385; by Massagete to the Sun, Herod. 1, 216. White horses thrown into the Strymon 7, 113. Illi (Moesi) statim ante aciem immolato epyo concepere votum, ut caesorum extis ducum et litarent et vescerentur, Florus 116, 21. May the Goth. aihvatundi, Bátos, refer to sacrifice? and was the horse burnt with thorn-bushes, or was the fire kindled by rubbing with them?

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


Oxen were favourite victims among the Greeks and Romans: τοι δ' ετι θνι βαλάσσης ιερὰ ρέξον τάφρους παρμέλανας 'Ενοσίχθον κυνοχαϊτη, Od. 3, 5 ; namely, nine bulls before each of the nine seats 3, 7. Twelve bulls sacrificed to Poseidon 13, 182. To Athena ρέξω βοών ἥνω εὐρυμέτωπον ιδύμητην, ἥν οὖτω ὑπὸ ζυγόν ἤγαγεν ἀνήρ. τὴν τοι ἔγω ρέξο, χρυσὸν κέρασιν περιχεύας 3, 332 ; conf. 426. 437, auratis cornibus hostiae immolatae, Pliny 33, 3, 12. Perseus offers on three altars an ox, cow and calf, Ov. Met. 4, 755. bovem album Marti immolare et centum julvos, Pliny 22, 5. niveos tauros immolare, Arnob. 2, 68. At the ‘holm-gang’ the victor kills the sacrificial bull, Egils-s. 506-8. vand hann i nýju nauta blödi, Sæm. 114 b. The wise bird demands ‘hof, hörga marga, ok gullhyrudar kyr’ 141 a. In Sweden they still have God’s cows; does that mean victims, or priestly dues? A loaf in the shape of a calf is julkuse, Cavallius voc. verl. 28 b. 37 b. A sacrificial calf, Keller’s Altd. erz. 547. The names Farrenberg, Bablemons seem derived from bovine sacrifices, Mone’s Anz. 6, 236-7. A cow and calf sacrif. to the plague, p. 610 ; a black ox with white feet and star, Sommer 150 ; conf. the cow’s head, Wolf’s März. no. 222. A red cow, kravicu buinu, Königsh. MS. 100 ; conf. rôle kalbela áne mál, Griesh. 2, 118 (from Numb. 19, 2). diu röten rinder, Fundgr. 2, 152. Mone in Anz. 6, 237 remarks justly enough, that agricultural nations lean more to bovine sacrifices, warlike nations to equine. Traces of bull-sacrifice, D. Sag. 128-9. 32.

p. 50.] To majalis sacrivus answers in the Welsh Laws ' sus
coenalis quae servatur ad coenan regis,' Leo Malb. Gl. 1, 83. Varro thinks, 'ab suillo genere pecoris immolandi initium primum sanctum videtur,' Re Rust. 2, 4. porci duo menses a mamma non diunguntur. porci sacræ, puri ad sacrificium ut immolentur. porci lactentes, sacræ, delici, nefrendes 2, 4. (Claudius) cum regibus foedus in foro icit, porca caesa, ac vetere ferialium prae- fatione adhibita, Suet. c. 25. duo victimae porcinae, Seibertz no. 30 (1074). A freschling at five schillings shall stand tied to a pillar, Krotzenb. w., yr 1415 (Weisth. 3, 513). The gras-fresch-ling in Urban. Aug., yr 1316, seems to mean a sheep, MB. 34b, 305. freschig, freschling, a wether, Stald. 1, 399. opferen als einen friskinue, Mos. 19, 8. ein friskeine (ram) då bi gie, Diemer 19, 19. With frisinc as recens natus conf. σφυγαί νεοθήλου βοστού, Æsch. Eum. 428. King Heidvekr has a goltr reared, with 12 judges to look after it, Hervar. saga c. 14 (Fornald. sög. 1, 463) ; conf. the giafjoltr, Norw. ges. 2, 127.

p. 52.] Ἀρνα μελαναν ἐξενέγκατε, Aristoph. Ran. 847. Men sacrif. a ram, and sleep on its hide, Paus. iii. 34, 3. Goats sacrif. to Juno: αἰγοφόρος Ἑρήν 15, 7. Nunc et in umbrosis Fauno decet immolare lucis, seu poscet aqua, sive malit haedo, Hor. Od. i. 4, 12; conf. bidental, Suppl. to p. 174. A boy of nine kills a black goat with white legs and star, over the treasure, and sprinkles himself with the blood, Sommer’s Sag. p. 140; a goat with golden horns 150-1. 179. ‘diu österwiche gét über dehein geiz’ says Helbl. 8, 299; does it mean that only lambs, not goats, are eaten at Easter? A black sheep sacrif. to the devil, Firmenich 1, 206; a sheep to the dwarf of the Baumann’s cave, Gödeke 2, 240. The Prussian goat-hallowing is described by Simon Grunau in 1526, Nesselm. x. Lasicz 54; conf. Tettau and Temme 261. A he-goat sacrif. with strange rites in Esthonia on St. Thomas’s day, Possart 172.

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

p. 55.] That the victim should be led round was essential to
every kind of lustration, Aufr. u. K.'s Umbr. spr. 2, 263. κηρυκές
d' άνα ἀστυ θεών ἱερήν ἐκατόμβην ἵγγον, Od. 20, 276.

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

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

p. 57.] Smoke-offerings were known to the heathen: incense
and bones offered to gods, Athen. 2, 73. thus et merum, Armob.
7, 26. Irish tusga, usga, AS. stóir, thus, stérán, thurificare, Haupt's
Ztschr. 9, 513b. At each altar they set 'eine risten flahses, ein
wahs-kerzelin und wirouches korn,' Diut. 1, 384. Also candles
alone seem to have been offered: candles lighted to the devil and
to river-sprites (p. 1010. 584). Men in distress vow to the saints
a taper the size of their body, then of their shin, lastly of their
finger, Wall. märch. p. 288; conf. 'Helena (in templo) sacravit
calicem ex electro mammæ suæ mensura,' Pliny 33. 4, 23. The
shipwrecked vow a candle as big as the mast, Hist. de la Bastille
4, 315; so in Schimpf u. Ernst c. 403; otherwise a navicula cerea,
or an argentea anchora, Pertz 6, 783-4; a 'wechsel haus' against
fire, h. Ludwig 84, 19; or the building of a chapel. Silver
ploughs and ships offered (p. 59 n. 264 n.), D. Sag. 59. Pirates offer a tenth part of their booty, p. 231; conf. ἐνταῦθα τῷ ναῷ τρύπουν ἄνακειται χαλκοῦν ἐμβόλου, Pans. i. 40, 4. Stones are carried or thrown down on to a grave (otherw. branches, Klemm 3, 294): on Bremund's grave by pilgrims, Karlm. 138. To sacrifice by stone-throwing, Wolf, Zschr. 2. 61; to lay a stone on the herma, Preller 1, 250; a heap of stones lies round the herma, Babr. 48. O. Müller, Arch. § 66, thinks these ἐρμαία were raised partly to clear the road. Darius on his Scythian expedition has a cairn raised on the R. Atacus, every soldier bringing a stone, Herod. 4, 92. Each pilgrim contributes a stone towards building the church, M. Koch, reise p. 422. J. Barrington, Personal Sketches 1, 17-8, tells of an Irish custom: By an ancient custom of everybody throwing a stone on the spot where any celebrated murder had been committed, on a certain day every year, it is wonderful what mounds were raised in numerous places, which no person, but such as were familiar with the customs of the poor creatures, would ever be able to account for. Strips of cloth are hung on the sacred tree, F. Faber 2, 410. 420; the passer-by throws a twig or a rag on the stone, Dybeck 1845, p. 6. 4, 31; or nălar 4, 35; the common folk also put pennies in the stone, 3, 29, and throw bread, money and eggshells into springs 1814, 22. si het ir opfergoldes noch wol tăseren marc, si teilt ez siner seele, ir vil lieben man, Nib. 1221, 2 (p. 913 n.).

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

p. 59 n.] Αειβον & άθανάτοισι θεοῖς, Od. 2, 432. οἶνον ἐκχεον, ἥδε εὐχοντο θεοῖς, II. 3, 296. Before drinking, they poured some
on the ground to the gods 7, 480; whereas the Scythians spilt
no wine (Lucian Toxor. 45), and the German heroes drank minne
without spilling any, D. Sag. 236-7. pocuslis aureis memoriae
defunctorum commilitonum vino merò libant, Apul. Met. 4 p.m. 131.

p. 61.] St. John's and St. Gertrude's minne : later examples
in Gödeke's Weim. Jb. 6, 28-9, and Scheller 2, 593. postca
dominis amor S. Johannis ministretur, MB. 35, 138. potum
caritatis propinare, Lacomblet 487 (yr. 1183). dar truoc man
im sand Johans minne, Ottoc. 838b. Johannes liebe, J. minne
trinken, Weisth. 1, 562-4. trag uns her sant Johans min, Keller
erz. 32. si trinkent alsamt sant Hans min 34. In Belgium they
240. In Wolkenstein 114, minne sanct Johans means the parting
kiss. A wife says at parting: setz sant Johans ze bürgen (surety)
mir, daz wir froelich und schier (soon) zuo einander komen,
Ls. 3, 313; conf. drinking the scheidel-kanne, Lüntzel Hildsh.
stiftsfehde 80. In ON. 'bad þa drecka velfarar minni sitt,' Egilss.
p. 213. People give each other John's blessing at Christmas,
Weisth. 1, 241-3. The two Johns are confounded, not only by
Lütpyr. (Pertz 3, 363), but in the Lay of Heriger: Johannes
baptista pinclerna (cupbearer), Lat. ged. des M.A. p. 336.

p. 63.] On the shapes given to pastry, see p. 501 n. The forms
or names of öster-flade (-pancake), pfadelat (patellata), öster-
TEMPLES.

CHAPTER IV.

TEMPLES.

p. 67.] For names compounded with ἀλα, see Förstemann. Halazes-stat in Ratenzgowe (Hallstadt by Bamberg), MB. 28, 98 (yr. 889) seems a misreading for Halahes-stat; and Halazzes-stat 28, 192 (yr. 923) for Halahhes-stat. For the chap. in Baluze 1, 755 has Halax-stat, where Pertz 3, 133 has again Halaz-stat, but Bened. more correctly Alaga-stat. But even Pertz 3, 302 has Halax-stat. Dare we bring in the AS. ealgian (tueri) and the Lat. arere, arx? D. Sag. 319. Pictet in Origines 1, 227 connects alhs with Sanskr. alka. What means 'alle gassen und allen' in the Limbg. chron. p.m. 5? With the Aleis in Tacitus conf. the Scythian κόρακοι, φίλιων δαίμονες = Orestes and Pylades, Lucian's Toxar. 7. D. Sag. 118.
TEMPLES.

AS. *weoh*, templum: *weoh* gesöhte, Cod. Exon. 244, 6. Doners- *we* in Oldenburg seems to mean D.'s temple; and Esch-*weh* in Hesse may be a corrup. of Esch-*weh*, though acc. to Förstem. 2, 111 it was already in the 10th cent. Eskine-*wag*, -*weg*; conf. Wödenes-*wege*, p. 152 and Oðins-*ve*, p. 159. Even in OHG. we find *we* for *wih*: za themo *wee* (al. parawe) pleazit, Gl. Ker. 27. In ON. Vandils-*ve*, Sæm. 160. Frös-*vi*, Dipl. Suecan. no. 1777; Göti-*vi* (Göte-*vi*) 1776. It is said of the gods: valda *veom*, Sæm. 41b. Skadi says: frå minom *veom* oc vöngom, 67. Valhallar til, ok *vess* heilags 113; does *vess* belong to *ve*, or stand for *vers*? In Sæm. 23b (F. Magn. p. 255 n.) ‘alda ve iarcar,’ populorum habitaculum, is opp. to *útve* = *útgarða*, gigantum habitacula. The Goth. *veihs*, sacer, OHG. *wih*, is wanting in OS., AS., and ON. Cote-*wih*, nomen monasterii (Pertz 7, 460), is afterw. Göttweih; conf. Ketweig, Beham 335, 31. Chetewic in Gerbert (Diemer’s Pref. xxi).

p. 68 n.] *Ara*= *ásá*, ansa, is a god’s seat, as the Goth. *badi*, OHG. *petti*, AS. *bed* mean both ara and fanum, D. Sag. p. 115. *beod*-gereordu (n. pl.), epulae, Cædm. 91, 27. ad apicem gemeinen *gumabet*, MB. 29, 143 (yr. 1059). *gumpette*, Hess. Ztschr. 3, 70; conf. Gombetten in Hesse. Does the OHG. *ebanslihti* (Graff 6, 789) mean *ara* or *area*? O. Slav. *kumir*, ara, idolum; conf. Finn. *kumarran*, adoro, inclino me. On other Teut. words for altar, such as ON. *stalli* and the plur. *hörgar*, see D. Sag. 114-5.


p. 69.] OHG. *paro*, AS. *bearo*, are supported by kiparida = nemorosa, which Graff 3, 151 assoc. with kipárida; by AS. *bearewas*, saltüs, Haupt’s Ztschr. 9, 454, and ‘*bearo* sette, weobedd
worhie,' Cæd. 172, 7. Lactantius's 'antistes nemorum, luci sacerdos' is rendered 'beawres bigenga, wuddebeawres weard' 207, 27. 208, 7. Names of places: Parawa, Neugart. Cod. dipl. no. 30 (yr. 760); Barwithysssel, Mülenh. Nordalb. stud. 1, 138; ON. Bavey. The OHG. za themo parawe, Diut. 1, 150 is glossed on the margin by 'to deme hoe althere, to demo siden althere,' Goslarer bergg. 343.

p. 69 n.] OHG. luoc, specus, cubile, delubrum, Graff 2, 129. in luakirum, delubris, Diut. 1, 530a. lōh, lucus, Graff 2, 128. In Rudolf's Weltchr. occurs betelōch, lucus, pl. beteloocher. Notker's Cap. 143 distinguishes the kinds of woods as walden, jorsten, liohen. The Vocab. optim. p. 47a has: silva wilder walt, nemus schoener walt, lucus dicker walt, saltus hoher walt. Mommsen, Unteral. dial. 141, derives lucus from luere, hallow. There are hurst named after divine beings: Freckenhorst, Giekeanhorst (conf. Freckastein, Giekauktin. ok pár stendr enn Thörsteinn, Landn. ii. 12). It comes of forest-worship that the gods are attended by wild beasts, Wotan by wolf and raven, Froho by a boar.

p. 69.] Worshipping in the still and shady grove was practised by many nations. 'Thou hast scattered thy ways to the strangers under every green tree' complains Jeremiah 3, 13. κλωτόν ἀλσος ἱπόν Ἀθηναίας, Od. 6, 321. ἐν ἀλσεί δενδρίνετι Φοῖβου Ἀτόλλωνος 9, 200. ἀλσεα Περσεφοναίης 10, 509. ἀλσος ὑπὸ σκιερὸν ἑκατηβόλου Ἀτόλλωνος 20, 278. Athenaeus 4, 371-2, celebrates the cool of the sacred grove. inhorruit atrum majestate nemus, Claudian in Pr. et Olybr. 125 (on nemus, see p. 648). in tuo luco et jano, Plaut. Aulul. iv. 2, 8. lucus sacer, ubi Hesperidum horti, Pliny 5, 5. itur in antiquam silvam, stabula alta forarum, Æn. 6, 179. nunc et in umbrosis Fauno decet immolare lucis, Hor. Od. i. 4, 11. nec magis auro fulgentia atque ebore, quam lucos et in ìs silentia ipsa adoramus, Pliny 12, 1. proceritas silvae et secretum loci et admiratio umbrae sidem numinis facit, Seneca ep. 41. As the wood is open above, a hole is left in the top of a temple, conf. the Greek hypaethral temples: Terminus quo loco colebatur, super eum foramen putebat in tecto, quod nefas esse putarent Terminum intra tectum consistere, Festus sub v.; conf. Ov. Fasti 2, 671. Servius in Æn. 9, 448. The Celts unroofed their temples once a year (ἀποστεγάζοντι), Strabo 4, p. 198. A grove in Sarmatia was called ἀλεύμα θεού, piscatura dei, Ptol. vol. iv.
The Abasgi in the Caucasus venerated groves and woods (ἄλσω καὶ ἥλια), and counted trees among their gods, Procop. 2, 471; conf. the prophetic rustle of the cypresses in Armenia (p. 1110). Even in the Latin poems of the MA. we find: Amoris nemus Paradisi, Carm. bur. 162. circa silvae medium locus est occultus, ubi viget maxime suus deo cultus 163. In Eckhart 186, 32 the Samaritan woman says, ‘our fathers worshipped under the trees on the mountain.’ In Troj. kr. 890: si wolden gerne hüsen ze valde úf wilden ruiten. Walther v. Rh. 64b: in einen schoenen grüenen walt, dar diu heidensche diet mit ir abgöten geriet (ruled?). In stories of the Devil, he appears in the forest gloom, e.g. Ls. 3, 256, perhaps because men still thought of the old gods as living there. Observe too the relation of home-sprites and wood-wives to trees, p. 509.

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

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

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

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

In desen tiden was ganginge mede
tusschen Zichgen ende Diest ter stede
rechte bi-na te-midden werde,
daer dede menich ere bedeverde
tot ere eyken (dat si u cont),
die alse een cruse gewassen stont,
met twee rayen gaende ut,
daer menich quam overluut,
die daer-ane hinc scerpe ende staf,
en seide, dat hi genesen ver daer-af.
Som liepense onder den bóm, etc.

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

p. 77.] ‘Deos nemora incolere persunam habent (Samogitae)
..... credebat deos intra arbores et cortices latere’ says Lasiecz, Hpt’s Ztschr. 1, 138. The Ostiaks have holy woods, Klemm 3, 121. The Finnic ‘Tharapita’ should be Tharapilla. Castrén 215 thinks -pila is bild, but Renvall says tharapilla = horned owl, Esth. tarpil, Verhandl. 2, 92. Justsen 284 has pölli bubo, and 373 tarhopöllö bubo. With this, and the ON. bird in Glasis lundr, conf. a curious statement in Pliny 10, 47: in Hereynio Germaniae saltu invisi obsta genera alium accepimus, quorum plumae ignium modo colliccunt noctibus; conf. Stephan’s Stoflief. 116.

p. 78 u.] Oscilla are usu. dolls, puppets, OHG. tocchun, Graff 5, 365. They might even be crutches hung up on the holy tree by the healed (Suppl. to 75). But the prop. meaning must be images. On church walls also were hung offerings, votive gifts, rarities: si hiezien diu wepe hâben in die kirchen an die müre, Servat. 2890.

p. 79.] A Celtic grove descr. in Lucan’s Phars. 3, 399; a Norse temple in Eyrbyggja-s. c. 4.

p. 80.] Giefers (Erh. u. Rosenkr. Ztschr. f. gesch. 8, 261—
supposes that the templum Tanfanae belonged at once to the Cherusci, Chatti and Marsi; that Tanfana may come from tanfo, truncus (?), and be the name of a grove occupying the site of Eresburg, now Ober-Marsberg; that one of its trunci, which had escaped destruction by the Romans (so aequare he makes burning of the grove), was the Irmensul, which stood on the Osning between Castrum Eresburg and the Carls-schanze on the Brunsberg, some 4 or 5 leagues from Marsberg, and a few leagues from the Buller-born by Altenbeke, the spring that rose by miracle, D. Sag. 118.


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

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

Schultze xi. Graff 4, 481). The sanctuary, ON. gríðastaðr, is not to be trodden, Formn. sog. 4, 186; beast nor man might there be harmed, no intercourse should men with women have (engi viðskipti skyldu karlar við konur ega þar, Fornald. sog. 2, 63.

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

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

CHAPTER V.

PRIESTS.

PRIESTS.

is rendered in OHG. glosses by heit, Hattemer 1, 423; gote-dehtig devout, anadaht intentio, attentio, Graff 5, 163. Pitas, peculiarly, by 'heim-minna unde mág-minna,' Hatt. 1, 423. Crédischeit, Servat. 762, is sham-piety, conf. p. 35 n. 'Dis fretus' in Plaut. Cas. 2, 5 = Gote forahtac, O. i. 15, 3.


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

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

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

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

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

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

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

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

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

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

p. 93.] Christian priests also are called 'God's man, child, kneht, scalc, deo, din, wine, trut,' or 'dear to God,' conf. Mannhardt in Wolf's Ztschr. 3, 143. Gotes man (Suppl. to p. 20-1). Gotes hint = priest, Greg. 1355. Reinh. 714; or = pilgrim, as opp. to welt-kind (worldling), Trist. 2625. der edle Gotes kneht, said of Zacharias and John, Pass. 346, 24. 349, 23. 60; of the pilgrim, Trist. 2638. Gotes riter, Greg. 1362. ein wârer Gotis scale, Ksrchr. 6071. OHG. Gota-deo, Gotes-deo, fem. -diu (conf. ceilo De, culde, servant of God, Ir. sag. 2, 476). der Gotes trút, Pass. 350, 91. Among the Greek priests were ἄγγελθεου, Lucian dea Syr. 31; conf. the conscii deorum, Tac. Germ. 10. Amphiaraus is beloved of Zeus and Apollo, i.e. he is μάντις. On his
PRIESTS.

If priesthood could be hereditary, the Norse gods must have been free to marry, like the episcopus and diaconus of the early Christians (1 Tim. 3, 2, 12) and the Hindu Brahmin. Not so the Pruss. vaídlof or vaídller, Nesselm. p. xv. and p. 141. To appoint to the priesthood is in ON. signa godóm, or geða, though the latter seems not always to imply the priestly office: þeir voro guðnar godóm signaðir, Sæm. 117b. geðan Odni, Formn. sóg. 2, 168. enn gaf hann (Brandr) guðnum, ok var hann kallaðr Guð-branar, Forntald. sóg. 2, 6; his son is Guðmundr, and his son again Guðbrandr (= OHG. Gota-beraht) 2, 7. Does this account for divination being also hereditary (p. 1107)?

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

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

The ON. spá-maðr is called rúðspakr, Sæm. 175ª, or fram-viss like the prophet Gripir 172ª, 175ª. þá fram um sór 175ª,b. þarit er þaz ek forvissac 175ª. þá óll um sór orlög for 176ª. Gripir lýgr eigi 177b. Gevarus rex, divinandi doctissimus, industria praesagiorum excultus, Saxo Gram. p. 115. (conf. p. 1034. 1106). The notion of oraculum (what is asked and obtained of the gods), vaticinium, divinatio, is expr. by ON. frétt: fréttar sógða, Sæm. 93ª. fréttta beiddi, oracula poposci 94ª, geck til fréttar, Yngl. 21 (Grk. ἱππόλ᾿δαι τῷ θεῷ, inquire of the god). Conf. fréttan, Suppl. to p. 37; OHG. fréht meritus, fréhtic meritus, sacer; AS. fyrht in Leg. Canuti, Thorpe p. 162.

German women seem to have taken part in sacrifices (p. 50n.); women perform sacrifice before the army of the Thracian
Spartacus (B.C. 67), who had Germans under him, Plutarch Crass. c. 11. The Romans excluded women, so do the Cheremisses, p. 1235-6, the Lapps and the Boriâts, Klemm 3, 87. 111-3.

p. 95-6.] A druias Gallicana vaticinans is mentioned by Vopiscus in Aurel. 44, in Numer. 13-4; by Lampridius in Alex. Sev. 60. Drusus is met by a species barbarae mulieris humana amplior, Suet. Claud. c. 1. Dio Cass. 55, 1. Chatta mulier vaticinans Suet. Vitel. c. 14. Veleda receives gifts: Mumius Lupercus inter dona missus Veledae, Tac. Hist. 4, 61. A modern folktaile brings her in as a goddess, Firmenich 1, 334-5. On Albruna conf. Hpt’s Ztschr. 9, 240. Of Jeltha it is told in the Palatinate, that she sought out and hewed a stone in the wood: whoever sets foot on the fairy stone, becomes a fixture, he cannot get away, Nadler p. 125. 292. Like Pallas, she is a founder of cities. Brynhild, like Veleda, has her hall on a mountain, and sits in her tower, Völs. s. cap. 25. Hother visits prophetesses in the waste wood, and then enlightens the folk in edito montis vertice, Saxo Gram. p. 122. The white lady of princely houses appears on a tower of the castle. The witte Dorte lives in the tower, Mullenh. p. 344. When misfortune threatens the Pedaseans, their priestess gets a long beard, Herod. 1, 175. 8, 104. Women carve and read runes: Kostbera kunni skil rûna, Sæm. 252³, reist rûna 252⁴. Orný reist rûnar á kefli, Fornm. s. 3, 109. 110 (she was born dumb, p. 388). In the Mid. Ages also women are particularly clever at writing and reading. RA. 583.

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

CHAPTER VI.

GODS.

p. 104 n.] The Goth. manleika, OHG. mannalihho (conf. árðptás fr. árhp man), lasts in MHG. wehsine manlich, Fundgr. 2, 123.
p. 105.] Though Tacitus mentions no image in human shape, but only signa and formae (effigiesque et signa quaedam detracta lucis in proelium ferunt, Germ. 7, conf. vargr hângir fyr vestan dyr, ok drûpir örn yfir, Sæm. 41\(^b\)) — yet the expression ‘numen ipsum, si credere velis,’ used of the divine Mother in her bath, cap. 40, does seem to point to a statue.

p. 106.] In the oldest time fetishes — stones and logs — are regarded as gods’ images, Gerh. Metron. p. 26. Gr. τὸ βρέτας in the Tragic poets is a god’s image of wood (conf. εἰκόνι), though Benfey 1, 511 says ‘of clay;’ ξέανον, prop. graven image fr. ξέω 1 scrape, often means a small image worn on the person, e.g. the Cleo in Paus. iii. 14, 4; ἄγαλμα, orig. ornament, then statue; ζώδιον, liter. little-animal 15, 8. Statues were made of particular kinds of wood: ξέανον ἀγνο, of the vitex agnus-castus 14, 7 (conf. ramos de nobilissimo aquo casto, Evag. Fel. Fabri 1, 156-7), as rosaries of mistletoe were preferred. cum paupere culta stabat in exigna lignae aede deus, Tib. i. 10, 20. Irish deilbh, deilbh, deilbhin, deilbhog, imago, statua, figura. Beside the Boh. modlu, idolum (fr. model ? or fr. modlit, to pray ?), we find balvan, block, log, idol, Pol. balwan, Miklos. bal’van’, Wall. balavan, big stone (p. 105 n.), which Garnett, Proceed. 1,148, connects with Armoric ‘peulvan, a long stone erected, a rough unwrought column.’ OHG. avara (p. 115-6) stands for imaga, statua, pyramis (irmanštul), pyra, ignis, Graff 1, 181; conf. Grieches-avara (p. 297); OS. avaro filius, proles, AS. eafora. The idea of idolum is never clearly defined in the Mid. Ages: the anti-pope Bardinus (A.D. 1118-9) is called so, Pertz 8, 254-5. Even Beda’s ‘idolis servire’ 2, 9 is doubtful, when set by the side of ‘daemonicis cultibus servire’ 2, 5.

p. 107.] On Athanaric’s worship of idols, conf. Waitz’s Ulfila p. 43, 62. Claudian de B. Getico 528 makes even Abaric (A.D. 402) exclaim: Non ita di Getici faxint manesque parentum! Compare the gods’ waggon with sacer currus in Tac. Germ. 10 and Suppl. to 328-9 below. Chariots of metal have been found in tombs, Lisch Meckl. jb. 9, 373-4. 11, 373.

p. 108.] That the Franks in Clovis’s time had images of gods, is proved further by Remigius’s epitaph on him: Contempsit cre-
dere mille Numina, quae variis horrent portenta figuris. On the other hand, Gregory of Tours's account (1, 34) of the Alamann king Chroesus in the 3rd century compelling St. Privatus in Gaul to sacrifice to idols, is vaguely worded: Daemonis immolare compellitur, quod spuscum ille tam exsecrans quam refutans; on Chroesus conf. Stulin 1, 118.

p. 108 n.] Old idols in churches were placed behind the organ (Melissantes orogr. p. 439–9) in Duval's Eichsfeld 341. ‘An idols' chamber was in the old choir,' Leipz. avant. 1, 89–91; 'the angels out of the firewood room,' Weinhold's Schles. wtb. 17b; fires lighted with idols, conf. Suppl. to p. 13–15. Giants' ribs or hammers hung outside the church-gate, p. 555 n.; urns and inverted pots built into church-walls, Thür. mitth. i, 2, 112–5. Steph. Stoilief. p. 189, 190. A heathen stone with the hoof-mark is let into Gudensberg churchyard wall, p. 938.

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

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

{kai kataernal, Lucian ed. Bip. 9, 92. 120. 378; deorum simulacra, Cic. de divin. 2, 27. simulacrum Apollinis Cumanorum quattuordo floavit, Augustin. Civ. Dei 3, 11; Lunovii simulacrum Junonis sospitae lacrimasse, Livy 40, 19; lapidum fleetus = statuorum lacrimae, Claudian in Entrop. 2, 43. simulacrum Jovis cachinnum repente edidit, Suet. Calig. 57. Flames burst out from head and breast, Herod. 6, 82. An Artemis drops her shield, Paus. iv. 13, 1. Not only are they spoken to (interdum cum Capitolino Jove secreto fabulabatur, modo insusurrans ac praeceps invicem aurem, modo clarissim, nec sine jurgiis, Suet. Calig. 22), but they answer. Being asked, 'visne ire Romam, Juno?' she nods and says yea, Livy 5, 22.

The same in Teutonic heathenism. Thor's image walks and talks, Formm. s. 1, 302. As Thorgerð's image bends its hand to keep the gold ring on, Mary's does the same, see above, and Kschr. 1314-265-323. Vinc. Bellov. 25, 29 foll. by Heimr. de Hervord ad an. 1049. A Virgin sets the Child down, and kneels to it, Marienleg. 228; the Child is taken from her, Pass. 144, conf. Ges. Ab. 3, 584. A Mary receives a shot, and saves the man it was aimed at, Maerl. 2, 202. A Crucifix embraces a worshipper, Keisersb. scel. par. 754; bodes to one who has forgiven his mortal foe, Sch. u. Ernst 1522 cap. 623; 'dat cruce losede den voet, unde stotte ene,' kicked him, Detm. 1, 7. An image bites the perjurer's hand off, Sch. u. Ernst c. 249; speaks, Alexius 444, 490. Maerl. 2, 201; and turns round, KMr. 1 (ed. 2) xlix. The stone visitant in Don Juan nods and walks. Gods' images fall from heaven acc. to the Scythian legend; so does the figure of Athena, Paus. i. 26, 7. Or they are stolen from abroad, dii evocati, e.g. a Juno (Gerh. Etrusker p. 31), and Artemis from Tauris, Schol. to Theocr. ; conf. Meiners 1, 420-3. So, in the Mid. Ages, relics were stolen. Again, idols are washed, bathed, Schol. to Theocr.; conf. the Alraun, p. 1203. They were even solemnly burnt; thus in the Boeotian daedals, every 60 years, 14 oaken images of Hera were consigned to the flames, E. Jacobi's Hldwthb. d. Gr. u. Rom. mythol. 394.

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

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

En leur chemin trouvèrent un moustier
que li Saisne orent fet pieca edifier.
une idole y avait, que les Saisnes proier
venoient come dieu touz et gloiresier.
quar leur creance estoit selone leur fol cuiquier.
quele les puist bien sauver jousticer.
Neptuswus et à non en lonneur de la mer.

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

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

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

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

Die sieben stern sieben tugende haltent,
Die muozen alle mensche haben, die da zit der tage waltent.


and donredag. Dunrstag, Pass. 57, 87, etc. dânderstag, dunders-
tag alw. in Conr. of Weinsbg. dorstage, Schweiz. geschichtsfr.
donredagh, Maltzan 2, 45.—VI. phinztag, Beheim 78, 8. MB.
27, 131a (1343). vrîtag, Griesh. 2, 48. frehtag, Grätzer urk.
of 1310. des vriegtages, S. Uolrich, 1488.

p. 125.] OS.—These have to be guessed from the follow-
ing later forms: I. sundach, Ssp. sondag, Pom. 1486. Klempin
488.—II. mandag, ibid.—III. dinsdag, Köln. urk. of 1261.
Höfer no. 5. dinstag, 1316, ib. p. 112; dynstalais, p. 277. dince-
dagh, Pom. urk. of 1306, p. 354. dinesdag, Magdeb. urk. of
1320, p. 142. dinstagh, Quedl. of 1325, p. 179. dingstdag,
Ravnsbg. urk. of 1332, p. 258. dynstag, Siebertz no. 652. 688
dynsthedach, Detmar 2, 287. dingeschedach, Weisth. 3, 88. 90.
dynstedag, urk. of Maltzau 2, 270. dinesedagh, 2, 34. dinghe-
dinxstedges, Hpt's Ztschr. 5, 405-406. dingstedag, Hammer-
bröker recht. Did any Low German district in the Mid. Ages
retain Tisdag? Scarcely: all seem to have forms beginning
with din, agreeing with Nethl. dinsdag, and corrupt. from the
older disendach; hence our present dienstag. Diensttag appears
as early as 1316 at Schleusingen, 1320-2 at Erfurt (Höfer p. 120.
146. 153). dingesdag, Klempin 488.—IV. gudinsdag, gûdens-
dag, Höfer no. 6. 7. (1261-2). des mitwekenes, Maltzan 2, 88.
in dome mitwekene 2, 113. des mydweken, Hpt Ztschr. 5, 406.
des middewekenes, Höfer 166 (in 1323 at Halberstadt). midde-
wekenes 370 (in 1331). medeweke 360 (in 1324). middeweke,
Klempin.—V. dunresdach, Ssp. donredag, Klempin. dunredagh,
urk. of Maltzan, 2, 6. Hpt 5, 406. donredagh, Maltzan 2, 45.
—VI. vrîdag, Ssp. frîjday, Klempin.—VII. sunaevent, Ssp.
2, 66 (one MS. satersdach). sonnaveind, Klempin. saterdag is
Nethl. and Westph., not Saxon. saterstag, Seibertz 724a (1352).
satirdach, Marientlieder. Hpt 10, 80-1. saterstag, Spinnr. evang.,
Cöln 1538, title. In Freidank 169, 15, one MS. changes ‘suones
tac’ into satersdach. soterdag, Firmenich 1, 301b; sorreschtereg 1,
495 at Eupen.

M. Nethl.—I. sondach, Decker's Lekensp. 1, 38.—II.
maendach, Decker ib.—III. dîndedach, Decker. disdag desdag,


North-Fris. forms in Oatzen, p. 38.—IV. *Weadansdal*, Landeskunde 4, 248. *Winjsday* in Silt, Müllenh. 167.—V. *Tûrsdei* and *Tûsdei*.—VII. *in = evening, eve, as in ‘gude e’en to ye,’* Shaksp. good-en.

AS.—IV. Mercoris die, hoc est *Wódnesdag*, Kemble 5, 94 (in 844).


ANGL.—IV. *Vonsdag*.

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

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

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

Est.—I. *pûhnapûaw*, holy day. II. *esmaspûaw*, first day. III. *teispûaw*, second day. IV. *kesknûddel*,¹ mid-week. V.

¹ The Slavic nedélia, orig. Sunday, now means week.

VOL. IV. E
nelgapääw, fourth day. VI. rede (redi), fast-day? VII. laun-
pääw; poolpääw, half-day.

FINN.—I. sunniutai. II. maanan. III. tiistai. IV. keski-
wiycko. V. tuorstai. VI. peryandai; is this Perun’s day dis-
placed (conf. Perundan below)? or, as the Finns have no F, a
corrup. of Fredag?

SWED. LAPP.—I. ailek. II. manodag. III. tisdag. IV. kaska
wakko. V. tuoresdag. VI. peryedag. VII. lawodag.

NORW. LAPP.—I. sodno beive. II. vuosary. III. mangeberg.
IV. guskvokko. VI. fastobeive fast-day, and peryedag.

CHAPTER VII.

WODAN.

p. 131.] The name of the highest god, whom the other gods
serve as children their father (Sn. 23), often occurs in OHG., like
Herrgott much later, as a man’s name: Wotan, Schannat 312,
Woatan 318, Wuotan 342. 386-9. Langobardic glosses have
Odan and Godan, Hpt Ztschr. 1, 557; conf. Godan 5, 1. 2. In
the Abren. we find Woden; perh. Wedan too is OS. (Suppl. to
154); on Wodan conf. Lisch Meckl. Jb. 20, 143. AS., beside
Wöden, has Othan (Sup. to 5); Oðun, Sal. and Sat. 83; Eowðen
(p. 161 n.). Nth Fris. Wede, Wedke, Müllenh. 167. Wedki taeri!
Landesk. 4, 246. For Norse Osinn, once Oddiner, conf. Munch
on Odd’s Ol. Tr. 94. Audon, Yngl. c. 7, Does Audun in Norw.
docs. stand for Oðin? Oden in Östögl. = hin onde, Almqvist
371a. In the Stockh. Adress-calender för 1842, p. 142, are
actually two men named Odin. Rask, Afh. 1, 377-8, takes the
Lett. Vīdevat for the Vodan of the Vides (Lettons), while Vogt 1,
141 makes Widewud, Waidevud a Prussian king. With Vut
in the Grisons, conf. Vuodan in the Valais, of whom M. C. Vullie-
min relates in his La reine Berte et son temps, Laus. 1843, p. 3 :
‘Un jour on avait vu Vuodan descendre le Rhône, telle était du
moins la croyance populaire, l’épée nue dans une main, un globe
d’or dans l’antre, et criant rigou haïonassou (fleuve soulève toi) !
et le fleuve s’élevant avait détruit une partie de la ville.’ On my
inquiring (through Troyon) if the name in the story was really
Wuodan, the answer was distinctly Yes, and the town destroyed was Martigny. Carisch 182 has vult idol, which some derive from vultus, vault, face, or portrait, others from votum; conf. magaliavutts (Sup. to 35 n.).

p. 132.] Wuotan from wutan, like θεὸς from ὥτεω, Sansk. vīdanas, Schleicher in Kuhn's Ztschr. 4, 399. He stands closely conn. with weather, OHG. wehtar, aer, aether, and wind (Sup. to 115); he is storm, byr, furia, wild hunter, uma, Ymir, Jumala, spirit; he is also called Ofnir, Vafjur, VafjerSnir. But why in Sæm. 3 does Oðinn give ōnd, and Hoenir ōn, when surely Oðinn should give ōn? The Bav. wuceltn is known to H. Sachs: das es anfuwdelet grün in grün (of herbs) v. 377. wudelt das kraut auf, v. 378°; conf. Wnotylóz, Wôdelgeát, p. 367 n., and Woden's relation to Geát, p. 164-5. We can put him on a par with Zeus, Indra, Loptr: áip, ón án τις ὄνομάσει καὶ Δία, Meineke's Fragm. com. 4, 31. Æschylus in Eum. 650 says of Zeus: τὰ δὲ ἀλλὰ πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει. Zeus merely touches, Breathes upon her, and she conceives ἐπιμθός (the touched), Æsch. Prom. 849—851. εξ ἐπαφῆς καὶ ἐπιπτώναις Δίος, Æsch. Suppl. 18. 45. ἐφάπτωρ 312. θεῖας ἐπιπτώνας πανέται 576. Ducange sub v. Altanus has a peculiar gl. Læfricci: Altanus Voden, quae vox saxonice Wodanum seu Mercarium sonat (conf. p. 162 n.). In Wright 17° ‘Altanus poden,’ otherw poden is turbo; altanus auster is a wind. On Woldan see Hpt Ztschr. 5, 494.

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

p. 133.] It is not Sviðr, gen. Svinns, but Sviðar ok Sviðrir, gen. Sviðars, in Sæm. 46°. Sn. 3. 24. 195.—Beside valfaðir, herfaðir (p. 817), Oðinn bears the names Herjanu, Herteltr, Gunnarr, Lex. myth. 641°; conf. Herjans dis, Sæm. 213°. fleggði O. ok í folk umskaut 5°. valr la þur a sandi vitinn enum eineyggja Friggjar faðmbyggvi (ibi caesi in arena jacuere, dedicati unoculo qui Friggæ amplexibus delectatur), Sn. 1848, 236.
WODAN.

Non humile obscurumve genus, non funera plebis
Pluto rapit vilesque animas, sed fata potentum
Implicat, et claris complet Phlegethonta figura,

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

p. 134.] With Paul the Deacon’s account conf. the older setting in the Prol. leg. Rotharis in Hpt Ztschr. 5, 1. There Wodan and Frea remind you altogether of Oðinn and Frigg in the Grímnismál. O. is called Sigr-höfundr, Egilss. 640, and his dwelling Sigtúnir, Yngl. 5. Sn. 15.


p. 138-7 n.] God’s chair means also the rainbow (p. 733); God’s little chair, among the Lausitz Wends, the corpse-bird (p. 1134). The German märchen of the Tailor who climbs the Lord’s chair, of iron-booted Ferdinand, of faithful John and strong Francis, who arrive at a heaven with many doors (conf. Wolf’s Deut. mär. u. sagen no. 5, KM. no. 3, 35, Müllenh. mär. no. xii.), resemble the Greek notion of Zeus’s throne and the several doors through which he attends to the prayers, vows and offerings of men, Lucian’s Icaromenippus, c. 25-6.

p. 138.] Wunsch, wish, seems akin to Sansk. vāṅkṣh, vāṇch opto, desidero, Bopp Gl. 315a. Pott 1, 235, which Bopp thinks identical with Welsh gwane, desire. Wish in O.Fr. is souhait (p. 951n.) and acel, pl. aviaux, Ren. 2531, 26328. plus bel lui nestuest souhaitier, Ogier 1, 140. Wunsch is god of bliss and love, who wishes, wills and brings good to men. We still speak of God as the giver of all good, all gifts, Kl. Schr. 2, 327-9. Wünschen is to romance, exaggerate, imagine: sam ez gewünschet waere, Rab. 240. ob ieman wünschen solde, Nib. 281, 3. 780, 1. und der nu w. solde, Ecke 202 (Hagen). Also to wish into being, create, Wigal. 327. 887. 5772. so viel nur immer Gott Vater w. kann, Zingerle 2, 64. mit wunsch, by divine power,
Tit. 347; and conversely verwünschen to annihilate. wünschen lernen, to learn conjuring, Müllenh. 395. 402. [Of wunsch as the Ideal, a page and a half of examples is here omitted.]

p. 141.] Wish personified appears most freq. in Hartmann, which is the more remarkable, as he got no prompting from his French original. The last line on p. 138:

der Wunsch het in gemiestert sô, Greg. 1097. Er. 2710.

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

beneet soït le maistre
qui tele la fist naistre;

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

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

Chrestien's Erec 407 has merely:

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

Presently, however, in his:

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

where Chrestien had said, v. 429:

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

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

beschoenen mit Wünsches gewalte, Flore 6927.
ir lip aller wolgestalt
gar in des Wünsches gewalt, Meleranz. 8768.
Wünsches gewalt hän, Berth. 239. 240.
hie Wünsches gewalt, hie liep âne leit
in immerwerender sicherheit, Heiur. Suso in Die ewige weisheit.

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

conf. ἐξονσίας τυχεῖν παρὰ τοῦ Δίος αἰτήσασθαι ὅτου ἐπιθυμεῖ, Athen. 3, 24. [Another page and a half of examples is here omitted.]

p. 143 n.] Even Wolfram in Wh. 15, 7 has 'des Wünsches zil'; and des Wünsches paradis actually occurs in Barl. 52, 8 and in the Rudolf. Vilmar p. 64.

p. 143.] Wish is the meting, moulding, casting, giving, creating (p. 22, 104 n. 139), figuring, imaging, thinking, faculty, hence also imagination, idea, image, figure. There is about Wish something inward, uttered from within: der Wunsch lih tet, Troj. 3096, üz tiefer simne gründe erwünschet mit dem munde 2960. Apart from the passage in the Iliad, χάρις answers to wunsch, not only in Lucian's Pro Imag. c. 26 p. 52: κομὴν ταῖς χάρισιν ἀπείκασε, but, as God imparts wishing, it is said of Hermes: ὅς ἔμα τε πάντων ἀνθρώπων ἔργοισι χάριν καὶ κόσμος ὀπάξει, Od. 15, 319. Beside des Wunschses ane and heilwace, we have also a wunschsee and wunschbrunne, Pröhle's Unterharz. s., no. 345; a Wünschberg in Panzer's Beitr. 1, 116, Wenschenborch in Hpt Ztschr. 1, 258, Wunschilburg in Heinricus Panper 115, Wünschelburg a village near Glatz. 'Joannes Wünschelberg doctor vixit circa an. 1400,' Flacius cat. test. verit. 782, in Zarncke's Univ. Leipzig 764 an. 1427, 888 an. 1438. A Wünschmichelbach, Baader's Sagen no. 345; a Wünschenohl near Markshul, Thumburgia; a 'super Wünsche' and Wunscheidorf, Rauch 2, 198, 200.

p. 143-4.] Förstemann has no name Wunse, Wunsicio, which would mean wisher, adopter, but Karajan quotes Wensco and Sigiwunh (for Sigiwunsce, conf. Sigytjr), and Sigewunses-holz about Eichstadt (for Sigiwunsces-holz), MB. 31, 363, year 1080.——The Oskmeyjar are called nunnor Herjans, Óðins meyjar, Sn. 212a. Oskýrnir might be connected with it and explained as 'stragmen, campum electionis aperiens' from opna aperire, of which the Völ. saga c. 18 makes uskaptr. Beside the Wünscher of Deira, a later one is mentioned by Beda 138, 19. 153, 5.
p. 145.] As Wuotan sends wind and weather, and stills the stormy sea, it is said of the christian God: daz er uns alle tage dienet mit weter ich mit wint, Diemer 89, 18. In Parzival, Feirefiz ascribes it to Juno that she daz weter fuöte, fitted 750, 5; dem Juno ic gap segels luft 757, 7; segelweter fuöte 767, 3.—— If yygr be terror, yggdrasill means the horse of dread, the storm-courser, perhaps the rushing god himself, as we know that Oðinn bears the surname Yggr, and is always figured as the rider in the air, the furious hunter. In that case Yggdrasils askr (Pref. li.) is the stormful god’s ash. Oðinn is also Hróptr, alte clamans, conf. OHG. hrurnot, clamor, Graff 4, 1187: Hróptr glaðr, Hpt Ztschr. 3, 154; Hróptatyr, p. 196. And the surname Farma-lýr, Farmagvō may not be out of place here, as dens vecturarum nantiarum, from farmr, onus naticam. Mefingr, Sæm. 272a is perh. conn. with mafr, seamew. Other by-names are Fengr, Sæm. 184a. Völs. saga c. 17, p. 157; Scáünir, Sæm. 93a; Fiolnir, Sæm. 10a. 46a. 184a. Völs. saga c. 17, p. 157 and conf. 136. 193. 200. 323. He is ‘inn reginkunngi baldur i brynjó,’ Sæm. 272b.

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

p. 145 n.] The conception of Oðinn as an evil being is clear in the ON. ‘hvaða Oðins látum ?’ quid hoc mali est? shortened to ‘hivaða látum,’ quid hoc rei est? Wormius mon. dan. p. 11; látt is amissio, mors; conf. our ‘was des teufels?’ Formn. sog. 3, 179 has ‘ófögniðr sendr af Oðnir,’ mischief sent from O. ; Oðinn-dwell 11, 151 periculosus, insociabilis, difficilis, is interpol. ‘illr viðsangs’ 12, 430; Oðinnadæla 6, 374 periculum, infortunium, interpr. ‘vandraceði, vandamál, naudsyn’ 12, 430. Dæll itself is mansuetus, affabilis.

p. 147.] Oðinn’s outward appearance is alluded to in many other places; hinu cinnyjji Friggjar fæð-hýggvir, Sn. 1818 p. 236. He is Hengikiaiptr, labeo, cui pendet maxilla, Sn. 116 (p. 1075 n.); Harbarðr, Flaxbeard, from hör, linum; to Sigurðr appears the Longbeard, and helps him to choose Grani, Völs. c. 13. GDS. 688-9. To Saxo’s ‘Othinus os pilco obmuhen’ answers his surname Grimmir larvatus, from grima. As ‘Grimmir’ he
shows himself to men in the guise of a beggar to try them, e.g. to Geirrød; as ‘Gestr blindi’ to Heidrek, as ‘Gángrådr’ to Vaf-
frûðnir. Compare the German märchen of the old Beggar-
woman, KM. 150, whose clothes begin to burn, as Grîmni’s did.
In the case of Heidrek, Gestr guesses riddles for another, as the
miller or shepherd does for the abbot, Schmidt 85—9. Again
Odîn appears as the one-eyed bóndi Hrani, and bestows gifts,
Hrolf Kr. saga e. 39. 46 (Fornald. s. 1, 77. 94). The Formm.
s. 5, 171-2 says: ‘hann var stuttlaeddr, ok hafði síðan hatt niðr
fyrrir andlítit, ok sá ógerla ásjónu hans; skéggjaðr var hann;’
conf. the blind (one-eyed?) Hatt, Sv. æfventyr 1, 363. GDS.
578. Swed. legend gives Odîn a pointed hat, uddehatt, which
agrees with the peculiar shape of certain tombstones, wedge-
shaped, like a man-trap. But he is called hauka-dróttinn,
Vitterh. acad. handl. 14, 73. Now uddehatt is usu. a dwarf’s
hood or cape of darkness; hence also he appears as ‘lord of
dwarfs.’ At the same time the hat is a wishing-hat and Mer-
cury’s hat. He appears as an old man, or as a hunter on high
horse with three hounds which he gives away to a youth; and
a Småland story expressly names him Oden, Sv. folkv. 1, 212.
Gammal grâman gives advice, but may not stay beyond cock-
crow, Arvidsson, 3, 3. Similar is the one-eyed witch, Norske
event. 141-2.—In Germany too we can now find many traces
of this divine apparition. A Graymantle, a Broadhat often turns
up in nursery tales, see Haltrich p. 10. 39. 44; an old man
fetches the children, p. 4. He appears as Old One-eye 45. 55,
as Stone-goat 44, Wild-cat 63. God comes in the guise of an old
beggar, stands godfather, and gives gifts, KM. no. 26; or as a
grey-bearded mannkin, Frommann’s Munda. 4, 328; conf. the
cld beggar-woman, KM. no. 150; as One-eyed Flap-hat, Alsatia
1856 p. 131. A grey smith heals, Hpt Ztschr. 1, 103. In St.
Martin’s cloak and hood Simrock sees Wuotan’s wishing-cloak,
Martinsl. xvii.

p. 147.] When Odîn hurled the spear, then, says the
Völuspâ, was the first war in the world. He is geira dróttinn,
Egilss. 639. geiri undadr oc geîn Óði, Séem. 27ër. marka sik
Óði, p. 1077. Under Otto III. a man in a dream, after taking
a pious vow, was transfixèd by two lances of the martyrs Crispin
and Crispinian, Pertz 5, 787. The giant Oden in Sv. æfvent. 455
(some versions omit the name) possesses costly things, as the
god does his spear. Out of such notions sprang the OHG. names
Kérons, Fochans, Hpt Ztschr. 7, 529. Is this spear more like
Apollo’s destructive dart, or the sceptre of Zeus (p. 680)? Is
the name of the Lombard royal line of Gunginge comm. with

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

p. 148.] Flugu hrafnar tvier of Huikurs öxlum, Huginn til
hanga, enn á hræ Muninn, Sn. 322. The ravens daily sent out
return at dögurðarmál ð, conf. F. Magnusen’s Dagens tider
p. 42. fara Viðris grey valgiör um ey, Sæm. 154p. hrafnar tvier
flugu með þeim alla leið, Nialss. 80. On Odens fjöglar, Odens
scalar, see Sup. to 159.

p. 148.] Öðin-Nephtunus resembles both Poseidon and Zeus,
who rise out of the sea as bulls. Öðinn shows himself to Olaf as
a boatman, nökkva maðr, Forrm. s. 2, 180; and, as the man in
the boat, fetches Sinfiöll’s body, Völs. c. 10. Like him are the
divine steersman in the Andreas (Pref. xxiv. xxv.), and the
thirteenth man who steers the twelve Frisians, who has the axe on
his shoulder, throws it at a well-spring, and teaches them justice,
Richth. 439. 440. Yet we also come upon Öðinn Huikur as a kolt
af biargi, Sæm. 183-4.

p. 149.] Byr, Burr is Óðin’s father, p. 348-9. gefr hann
(O.) byri brögnom, Sæm. 113b. A fair wind, ON. öska-byrr, is
in the Swed. rhyming chron. önsko bör. Even the German may
very likely have had a wunsch-bär as well as wunsch-wint, for we
find in Pass. 379, 19: in kam von winde ein ebene bär, die in die
segle dà sluoc. 201, 29: dò quam ein alsö geliche bär. 380,
78: daz in wart ein guote bär. On the other hand: só er den
wint ze wunsche hát, Er. 7795. wunsches weter, Urstende 125, 85.
Got schoof im sanften súczen wint, Ernst 5, 238 (Sup. to 115).
The himmlische kind makes guten wind, Osw. 960-5. 1220; but also the storm wind 1137. 2731. To the Greeks it was Zeus espec. that sent a fair wind: Δεός οὖρος, Od. 15, 297. Ζεύς οὐρον ἀλλευ 15, 475. Ζεύς εὐάνεμος, Paus. iii. 13, 5. Also a 'Ερμής ἀέριος is named 'inter deos qui ad pluviam eliciendam a mago advocantur,' Cass. Dio 71, 19; and Hermes or Theuth was the Egyptians' rain-god 71, 8 (Sup. to 175).

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

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

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

Wôndline 3, 415. 5, 112. 291. Wôncumb 5, 75. 137. Wôndnes-
macher, 2, 635. Watan-brunon, Lacomblet 1, no. 103.

p. 154.] Oðinn is a rider; hence called Atrîði, he who rides up? (as Thôrr is Htörîði, p. 167 n.); conf. also Yggdrasils askr and the story of the World-tree, p. 960. The Hervarar-saga (Forndal. s. 1, 486) has a riddle on Oðinn and Sleipnir. On a rune-stone in Gothland is supposed to be carved ‘Oden and his eight-legged Sleipnir,’ Dybeck 1845, 91. The horse is often mentioned with him: ‘om Oden och hans hästar’ they say in Upland and Gothland; in Småland they speak of ‘Odens stall och krubba,’ Râäf; conf. the ‘hunter on high horse,’ Sup. to 147. A horse with six legs in Haltrich 35-6; with eight 49; an eight-legged talking sun-steed 101.

p. 155 n.] ‘Odinns paseit equs suos in follem inclusus,’ Pâll Vidalin 610; conf. ‘i bâlg binda,’ Vestg. lag. p.m. 48. vet ec at ec hêck vindga meði á naetur allar mö, geiri undâdr ok gefinn Oðni sialîr sialîurn mer, Sæm. 27b (see note on KM. no. 146). Charles also splits a stone before the battle, Wächter’s Heidu.
denkm. 42-3; conf. the story of the Swedish general 45, and that of Hoier, Benecke’s Wigal. 452. In Irish legend too the divine hero Fin Barre has his horse shod by a mortal smith, and juggles the fourth leg in, Ir. sagen 2, 85; conf. Kl. schr. 2, 450.

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

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

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


p. 159.] On the plant-name Woden-tungel, -star, see K. Schiller’s Ndrd. pflanzenn. 32; conf. ‘Ερμοῦ βάix, Mercurii surculus, ‘filix, and ‘Ερμοῦ βοτάνον, herba mercurialis, Diosc. 4,
Several birds were sacred to Osinn: ‘korpar, kråkar, skatar bör man icke skjuta, emedan de äro Odens foglar, dem han vid Olofsmässan har hos sig i åtta dagar, då han plockar och tager en stor del af dem. Ardea nigra, en temligen stor fogel af häger-slågtet, kallas Odens svala,’ Räaf; see Sup. to p. 148.

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


p. 162 n.] On Zeus τρίτος and Τριτογένεια, conf. Weleker’s Trilogie 101-2. At banquets the third goblet was drunk to Zeus: το τρίτον το Σωτήρι, Passow s.v. σωτήρ. Athena τρίτη, Babr. 59, 1.


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

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

CHAPTER VIII.

THUNAR.

(Conf. Kl. Schr. 2, 402—438.)

p. 166.] Donar stands related to done extendere, expansion of the air (Hpt Ztschr. 5, 182), as tóvok to teívok, yet tonare is in Sansk. stan, resembling στέντωρ, στόνος and our stóhen, Kl. schr. 2, 412. In AS., beside Thunor, of whom there is a legend (p. 812-3), we have also Dhór, Sal. and Sat. 51. So the rubric over John 5, 17 has pumres-dæg, while that over John 5, 30 has pars-dæg; and the Norman Dudo calls him Thur, Worminus mon. 24. The Abren. has Thuner, dat. Thunare. MHG. still dunre, Pass. 227, 81. Dietr. drach. 110⁵. des dunres sun (Boanerges), Pass. 227, 59 (Kl. schr. 2, 427). For the compound Swed. tordön, Dan. torden, the Norw. has thorðuan, Faye 5, the Jemtl. torn, Almqv. 297, Westgöt. thorn and tânn. In the Dan. märchen Torden-vejr means Thor, as Donner-wetter in Germ. curses stands for Donar. The Swed. Lapps call the thunder-god Tiermes, Klemm 3, 86-7, Ostiaaks Toruim 3, 117, Chuvashes Tóru, Tór, Yakuts Tamara, Voguls Tórom, Rask’s Afh. 1, 44. 33.

p. 167.] ON. reið is not only vehiculum, but tonitru: lystir reið (al. þruma’), Gulap. Hafn. 498. Norw. Thorsreia tonitru, Faye 5. Danish critics regard Ökupór as a different being from Asafór, and as belonging to an older time; yet Sn. 25 places them side by side, and looks upon Thor too as Ökupór, conf. 78. He drives a chariot; conf. the Schonen superst. about Thor,
Nilsson 4, 40-4.\(^1\) In Östgötl. the åska is called *góa*; when it thunders, they say ‘góa gär,’ Kalen 11\(^a\); *goifur* kör, Almqv. 347, but also *gomer* gär 334, and *korubonden* gär 385. In Holland: ‘onze lieve Heer reed (drove) door de lucht.’ Father God is rolling *d’brenta* (milk-vessels) up and down the cellar steps, Wolf’s Ztschr. 2, 54. Can the old *kittel-kur* (kettle-car?) of the giant with two *goats* refer to Donar’s chariot? Müllenh. 447; conf. Kl. schr. 2, 422. Thórr carries a *basket* on his back: *meis, iarumeis*, Sæm. 75\(^a\). Sn. 211. OHG. *meisa*, Graff 2, 874.


p. 168.]Thunder is God (or the angels) *playing at bowls*: uns Herr *speelt kegeln*, Schütze 4, 164. die engel *kegeln*, Müllenh. 358; conf. the skittle-playing in the Odenberg, p. 953. Or it is anger, and the thunder-bolt his rod, Pol. *boży prąten*.

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

p. 169 n.] Thórr *heitir Atli oc àsabrær*, Sn. 211\(^a\), conf. Atli 208\(^a\). The Lapps call their Tiermes *uícke*, and his deputy

\(^1\) The surnames *Hlíðríði*, Sæm. 211\(^a\), and *Eindríði* need not conflict with the statement that Thórr walks or else drives (p. 167 n.). In Sn. 101 he is called *föstir Vinquis ok Hlíðra* (p. 187, 257). In Sn. Fornmál 12 *Loride* is called Thór’s son, and *Loricus Thórs fóstri*, who has a wife *Gíora.*
yunkare, stor-yunkare, Klemm 3, 86, the Ests their Pikker wana essa, old father, Verh. 2, 36-7; and the American Indians their Supreme Being the grandfather, Klemm 2, 153. With the mountains Etzel, Altwater we may perh. associate a high mountain Oetschan, Helbl. 7, 1087 (now Öftscher), from Sl. otets, voc. otche, father; conf. Kl. schr. 2, 421.


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

p. 171.] To Lith. Perkunnas musza, Nesselm. 411b, and P. grauja, grumena 286a, add the phrases: Perkuns twyktsterejo (has crashed), P. uždege (has kindled); Perkuno szowimmas (stroke), P. growimmas (peal), P. žašas (flash); perkunija thunderstorm. The Livl. reimchr. 1435 says of him: als ez Perkune ir abgot gap; daz nimmer só harte gevrus. Near Battenhof in Courland is a Perkunstein with legends about it, Kruse's Urgesch. 187. 49; a Perkonhnen near Liban. Pehrkonnes is hedge-mustard. The Lapps have an evil god or devil perkel, pergulak, Finn. perkele, Kalev. 10, 118. 141. 207. 327 (Sup. to 987).

p. 172.] In Finn. the oak (tammi) is called God's tree, puu Ynamalan, Kalev. 24, 98. 105-7. 115-7; conf. Zeus's oak p. 184, robur Jovis p. 170. Ju-glans, Διός βυάναν = castanea, Theophr. 3, 8. 10. Diosc. 1, 145. The oak being sacred to Thórr, he slays
the giants that take refuge under it; under the beech he has no power over them. It has been remarked, that lightning penetrates twenty times as far into the oak as into the beech, Fries bot. udl. 1, 110.

p. 172.] A Swed. folksong (Arvidss. 3, 504) makes Thórr live in the mountain: locka till Thor í fjáll. Beside Fjörgvin’s daughter Frigg, another daughter Jörð is called Ödin’s wife, and is mother of Thórr. But if Thórr be = Fajrguni, he is by turns Ödin’s father and Ödin’s son; and he, as well as Frigg, is a child of earth (jörð), Kl. schr. 2, 415. GDS. 119.

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

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

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

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

p. 175.] Úerós, Umbr. savitu, Aufr. u. Kirchh. 2, 268. òe δ' VOL. IV.


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THUNAR.

ἀρα Ζεὺς πάννυχος, Od. 14, 457. Athen. 4, 73. τὸν Διὸ ἀληθῶς φίλην διὰ κοσκίνον οὐρεῖν, Aristoph. Clouds 373; conf. imbrem in cribrum gerere, Plant. Ps. i. 1, 100. Διὸς ὅμπρος, Od. 9, 111. 358. οὐτε Πελοποννησίως οὐεν ὁ θεός, Paus. ii. 29, 6. An Egypt. magian conjures the air-god Hermes (τὸν ἀέριν) for rain, Cass. Dio 71, 8. Indra, who has the thunderbolt, is also god of rain; when he disappeared, it rained no more, Holtzm. 3, 140. 1, 15. In Dalecarl. skaurman åk, the shower-man rides = it thunders, Almqv. 258; conf. Goth. skura vindis = XatXa-\(^\text{i}\), OHG. scüt tempestas, grando, AS. scür procella, nimbus, ON. skür nimbus (Kl. schr. 2, 425).

p. 175.] Another rain-procession in 1415, Lindenbl. 301. Petronius's ' uvidi tanquam mures' is like our MHG. in Eracl. 1426: so sît ir naz als eine más (from Enenkel), wet as a drowned rat. A prayer of the legio tonans, likewise under M. Antonine, brings on torrents, Cass. Dio 71, 8. A Hungarian prayer for rain, Ungarn in parab. 90; others in Klemm 2, 160 (Kl. schr. 2, 439—458).

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

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

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

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

p. 178.] Fulgur is called blik, as late as Justinger. Blixberg, now the ruined castle of Plixburg (Plickhs-perckh in old does.), stands in the Münster valley near Colmar, oppos. a dwarf's mountain, Schöpflin Als. dipl. no. 1336. des snellen blickes tuec, Freidl. 375. himelblicke, Servat. 397. 1651. Roth. 3536. In Styria, himlatzen to lighten, weterblicke fulgura, Hpt Ztschr. 8, 137. weterleicht, Stalder 2, 447. hab dir das plab feuer! H. Sachs ii, 4, 19a. blue light in thunderstorms, Schwab's Alb. 229. Lightning strikes or 'touches': mit blitz gerührt, Felsenb. I, 7. It arises when sparks are struck with the fiery aee, p. 180. 813; af þeim liomom leiptrir qvômo, Sæm. 151a. Κρονίδης όφει ψολέντα κεραυνόν, Od. 24, 539. ἀργίτη κεραυνός, 5, 128. 131. trisuleum fulgur, Festus, Varro ap. Non. 6, 2. Sen. Thyest. 1089. ignes trisulci, Ov. Met. 2, 848. Ibis 471. tela trisula, Claudian iii. Cons. Hon. 14. genera fulminum tria esse ait Caecina, consiliarium, auctoritatis et status, Am. Marc. 23, 5; conf. O. Müll. Etr. 2, 170. The Etruscans had nine fulgurating gods 2, 84. In Romanic, lightning is caméy, form. also calaverna, chalávera; straglüssch, sagietta, saetta lightn. that pierces, also lätsherna (lucerna?). Lith. žaibas lightn., Perkuno žaibas streak of lightn., from žibeti to shine, Nesselm. 345. Mere fulguratio, summer-lightn., distant, feeble, that does not strike, the Finns call Kalevan tulet, K. ralkiat, i.e. Calevae ignes, bruta fulmina autumnalia, or kapeen tulet, genii ignes. Lightning is named τῶρ Διός, Hebr. fire of God.

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

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

p. 179.] Fulmen is OHG. donarstrála, Graff 6, 752 and lancendill, Gl. Jun. 191. Graff 2, 707. blic-schóz mit (or, an) dunr-slegen, Pass. 89, 49. 336, 9. des donres schuz, Freid. 123, 8. donrestrál der niht enschluizet, Turl. Wh. 11a. donrstrál, Griesh. 151. die donerbliecke, Fundgr. 1, 73. donresbliecke, Freid. 123, 26. des donrisslac, Fundgr. 2, 125. ‘ob der doner z’aller frist slüewe, swann ez blekzend ist;’ if it struck every time it lightens, W. gast 203. swaz er der heiden ane quam, die sluoc er alse ein doner sán, Rother 2734. dô sluog er alsô der thoner, for dem sich nieman mac bewarn, Diemer 218, 8. schür-slac, Helbl. 8, 888. volkenschóz, Lanz. 1483. weterwegen, Pass. 336, 10. 2. OHG. dróa, drewa is both minae, oraculum, and fulmen, ictus, Graff 5, 246; because lightn. is a bodeful phenomenon? O. Fr. es foldres du ciel, Ogier 1, 146. foudre qi art, Guiteclin 2, 137. Le tonnerre a sept différentes formes pour se manifester aux Polognots. Il tombe en fer, alors il brise tout; en feu, il brûle; en souffre, il empoisonne; en genville, il étouffe; en pondre, il étourdit; en pierre, il balaye ce qu’il environne; en bois, il s’enfonce où il tombe, Mém. Celt. 2, 211.

p. 180.] On thunderbolts see the 9th Bamb. Bericht p. 111. Beside donnerstein, we have wetterstein, krottenstein. Again: Herre Got, und liezt du vallen her ze tal ein stein, der mir derslüege, Suchenw. 78, 175. A fragment of thunderbolt healed over in the hand imparts to it enormous strength, Hpt Ztschr. 3, 366. A donnerstral of 2½ cwt. hangs in Enshein church, Garg. 216a. Vestgötl. Thors-küjl (-wedge), Swed. Thor-viggar (-wedges), Sjöborg’s Nomencl. f. nordiska fornlemningar 100. Indra’s bolt and flash are svarus, from svar, sky, sun, Benfey 1, 457; conf. ṣālāṣa, Sup. to 174. Like elf-shot is the Sansk. ‘vitulum veluti mater, ita fulmen Maratit sequitur,’ Bopp Gl. 364a; conf. mūgientis instar vaccae fulmen sonat 262a. Athena alone knows the keys to the thunderbolt chamber, Æsch. Eum. 727, like Mary in the nursery-tale of the forbidden chamber in heaven. Lith. ‘Perkuno kulka,’ P.’s ball. Serv. strēlitva, arrow.

p. 181.] Miölnir reminds of Sl. milnīya, molnia áστρατή, which
Miklos. 50 derives from mlěti, conterere. The hammer is the simple, world-old implement, indispensable to nearly every trade, and adopted by not a few as a symbol. At boundaries the **hamarsmark** was deeply graven, a cross with hooked limbs; afterwards a crossed oak served for a landmark, Kl. schr. 2, 43.

55. In blessing the cup (signa full) the sign of the hammer was made: hann ger élect hamarsmark yfir, Hâk. gôda saga e. 18. Thor mes **tungum hamrun** is also in Landstad 14. Thor's image has a great hammer in its hand, Ol. helga s. ed. Christ. 26. Formn. sóg. 4, 245. That the hammer was portrayed and held sacred, is shown by the passage in Saxo, ed. Müll. 630: Magnus, inter cetera traeophorum suorum insignia, **instituti ponderis malleos** quos **Joviales vocabant**, apud insularum quondam priscâ virorum religione cultos, in patriam deportandos curavit. That was betw. 1105 and 1135. In Germany, perh. earlier, there were **hammers** and **clubs** as emblems of Donar on the church wall, or built into the town-gate; to which was linked a barbarous superstition and a legend of the cudgel, Hpt Ztschr. 5, 72. To the same cycle belong the tales of the *devil's hammer*, which is also called **donnerkuhl, hammerkuhl**, Müllenh. 268. 601; conf. p. 999. Pikno carries lightn. as an iron rod, see Sup. to 176.

p. 181.] Thórr a foe to giants, p. 531. As Wôdan pursues the subterraneans, so he the giants. They will not come to the feast where Tordenevir appears, p. 189. 537. In 'Schonen, when it lightens, it is Thor *flogging the trolls*, Nilss. 4, 40. der (tievel) wider unsih vihtet mit viuren (viurinen, fiery) strâlen, Diemer 337, 9.

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


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

p. 183 n.] The barba Jovis is held to have healing power, Caes. Heisterb. 7, 15. Jovis herba, hus-lock, Mone’s Quellen 289a. hás-louch, Mone 8, 403. donder-lock, crassula major, Mone’s Qu. 283b. dandar-lök, Dybeck 1845 p. 61. Jovis caulis, sempervivum magn., Dioise. 4, 88. AS. þunar-wyrt, barba J.; house-leek planted on cottage-roofs, Hone’s Yrbk. 1552; conf. p. 1214. The Swiss call the donnerbesen hexenbesen, witch’s broom, Stald. 2, 42. Nennich calls glecoma hederacea donnerrebe, gundrebe. The donnernessel, urtica dioica, resists thunder. Finn. Ukontulmio, fungus, fomes; U. nauris, rapa; U. luumet, caltha palustris; Ukkou-lihti, folium (lappa). Jovis colus, Διός, ἕλακάτη, clinopodium, verbena, Dioise. 3, 99. 4, 61. Jovis mádius, catanance, herba filicula 4, 132. ἰερὰ τοῦ θεοῦ φηγός at Dodona Paus. 1, 17. Jovis arbor, Ov. Met. 1, 104. A thunder-tree in Tyrol, Wolf Ztschr. While redbreast and beetle attract lightning, the wannenweihe repels it, p. 674. It was a universal practice to ring the church-bells to drive the thunder away, i.e. the heathen god, for bells are Christian. With the Thracians shooting was a safeguard against thunder and lightning (p. 20), as elsewhere against an eclipse, p. 707.
p. 184.] Note the Henneberg superstition about the habergeist or *himmelsziege*, phalangium opilio, a spider (Maler Müller), in Brückner’s Henneb. 11. By *horsgök* was formerly meant a real horse, Runa 3, 14-5. The heaven’s-goat is in Finn. *taiwaun vuohi*; she hovers between heaven and hell, bleating in the air, Schießn. Finn. wtb. 612. Another Lith. name for it is *dangaus ožys*, Nesselm. 31, and Lett. *Pehrkon ohsols*, Possart’s Kurl. 228.

The Hýmisvíða calls Thórr *hafra dróttinn*; his goats are *taun-gniostr* and *taun-grisnir*, dente frendes, as Lat. *nefrendes = arietes* (or porci) nondum frendentes, that have no teeth yet. Taungniostr (tooth-gnasher) is also a man’s by-name, Kormaks. 54. 134-6.


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

p. 187.] Thór’s by-name of *Vingthórr*, Sæm. 70*; *Eindriði*, Sup. to 167, foot-note. He is hard-hugaðr, Sæm. 74*; as the *iötun* is hardraðr, p. 528. Again, *fôstri Vingnis ok Hlóru = fôstri Hlórríða*, Sup. to 167. *Iardur* bunn, earth’s son, Sæm. 70*. 65*.

157; *Flórgynjar bunn*, *Hlóðynjar bunn*, Yggs barn 52*.

Is *Veorr*
the same as *verr, vir*? conf. AS. *weor*, but the ON. modification would be *viðrr.*

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

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

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

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

wir sâzen unde wâben,
dô die lantliute êrten disen tac . . .
schiere runnen diu weppe von bluote,
daz ez uns des werkes erwante.

A poor girl spins on our Lady’s day, the thread sticks to her tongue and lips, Mäerl. 2, 219. Of women spinning on Saturday, see Müllenh. 168; they that spool flax in church-time on Sunday, turn into stone, Reusch no. 30. Spinning was forbidden on Gertrude’s day and Berchta’s day, p. 270-3; among the Greeks on Bacchus’s day, p. 911. Nevertheless the yarn spun on such holy days has peculiar virtues, p. 1099; conf. the teig-talgen, dough-kneading on Holy Saturday night, Superst. G, v. 194. Yet again: Si quis die Dominico boves junxerit et eum carro ambulaverit, dexterum bovem perdat, Lex Bajuv. vi, 2, 1.

CHAPTER IX.
ZIO (TIW, TYR).

p. 194.] In Umbrian the nom. was still Juw, dat. Juice, voc. Jupiter, Anfr. u. Kuhn Ztschr. 1, 128: Juveis lunfreis, Jupiter liber, Mommsen 139. What of Finn. taivas, coelum? or even Θεός, the Assyrian Mars (Suidas)? A divergent form, ‘vater Zî’ in Müllenh. nr. 410.—Dyaus is not only coelum, but a Vasu-god, who for stealing the cow Nandini has to go through a human life, Holtzm. 3, 101—6. Parallel with the ideas belonging to the root div, are those developed out of Sansk. sur, splendeo: sura deus, sîrja sol, svar coelum.


p. 195.] Wackernagel in Hpt Ztschr. 6, 19 retains Tuiseco = duplex, and explains it as zwitter, two-sexed, just as Lachm. makes tuise = bimus, two years old; and Müllenhoff agrees with
them 9, 261. In that case Tuisco would have nothing to do with Ziu, and Tacitus must have indicated the marvellous hermaphrodite nature. It is a question whether Zio, Tio have not perpetuated himself in the alarm and battle cries zieter, zeter, tiodute, tianut! and in ziu dar näher, Parz. 651, 11; see Gramm. 3, 303. RA. 877. Leo in Hpt Ztschr. 5, 513. Again, did zie, tie (assembly) originally mean divum, as in 'sub divo, dio'? The Prov. troubadours have sotz dieu = sub divo, under the open sky, Diez's Leb. d. Troub. 166-7; yet it may mean sub Deo.


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


p. 202.] Judges often held their court on Eitay, see Kaltenb. 1, 563a, b. 580a; and judgment may mean war, decision, RA. 818-9. Was a sword set up in the court? On Fanmars, Fanmars see GDS. 529, 619.

p. 204.] The triinity of the Abrenunt. requires a god, not a mere hero; for that reason if no other, Sahsniól must be Mars, or at lowest the Freyr of the Upsal trinity. With Saxnedîl compare Ivrnsa:a, Thor’s wife, Sn. 110. In Pomerania they still swear by ‘doner seexen,’ in Bavaria ‘meiner sechsen,’ Schm. 3, 193-4; conf. ‘mein sie!’

p. 205.] On the divine Chenu see GDS. 612. Lucian supplies additional proofs of the Scythian worship of the sword; Toxaris 38: où μα γάρ τῶν Άνεμον καὶ τῶν Άκινάκην. Scythia 4: ἄλλα πρὸς Άκινάκου καὶ Ζαμόλξιδος, τῶν πατρόφων ἡμῖν θεῶν. Jupiter Trag. 42: Σκύβαι Άκινάκη θύουτες καὶ Θράκες Ζαμόλξιδα. Conf. Clem. Alex. admon. 42. GDS. 231. Priscus, quoted in Jorn. c. 5, ed. Bonn 201, 17, 224, remarks on the sword: Ἄρεος ξίφος ὅπερ ὃν ιερὸν καὶ παρὰ τῶν Σκυθικῶν βασιλέων τιμῶμεν, οὐ δὴ τῷ ἐφόρῳ τῶν πολέμων ἀνακείμενον, ἐν τοῖς πάλαι ἀφανισθήναι χρόνοις, εἶτα διὰ βοῦς εὐρεθήναι. The Mars of the Alans is mentioned by Lucan 8, 223: duros ueteri Martis Alanos. The worship of lance and sword among the Romans is attested by Justin 43, 3: Nam et ab origine rerum pro diis immortalibus veteres hastas coluere, ob cujus religionis memoriam adhuc deorum simulacris hastae adduntur; and Suet. Calig. 24: tres gladios in necem snam praeparatös Marti ultori addito elogio consecravit. Caesar’s sword, preserved in Mars’s temple at Cologne, was presented to Vitellius on his election, Mascou 1, 117. Later they knelt before the sword at a court-martial, Ambraser liederb. 370; conf. Osw. 2969:

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

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

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


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

p. 208.] Companions of Mars: circumque atrae Formidinis
ora, Iræquo Insidiæque, dei comitatus, aguntur, Æn. 12, 335. Luctus comitatur euntem (Tisiphonem), Et Pavor et Terror, trepidoque Insania vultu, Ov. Met. 4, 485. Bellona, Pavor, Formido, Claud. in Ruy. 1, 342; Metus cum fratre Pavor, De laud. Stil.; Impetus horribilisque Metus, In Pr. et Olybr. 78. ðeimuma ðania, Procop. 2, 550. panicus terror, Forcell. sub vv. pan, panicus. A panic foliage-rustling fright, Garg. 256b. So the Wend. volksl. 2, 266 make Triakh, Strakh dwell in a dismal haunted spot; Sl. triakh, trias, tremor, is perh. the Goth. ðlahs. The Finn. hammo = genius horribris, horror. There is an ON. saying: ‘Öttar er fremst i flocki þá flya skal’; is that from ötti, timor? conf. the Öttar in Hyndlulioð. ‘Thá skant (shot) þeim skelk í bringu’ . . ‘skant skelk í bringu ok öttu,’ where skelk and öttu are accusatives of skelkr and ötti, timor. Goth. agis disdraus ina, awe fell upon him, Luke 1, 12; conf. AS. Bróga and Eyesa, Andr. xxxii. and dia naht-eqese, Diemer 266, 23. OHG. gesieng tho allé forhta, fear took hold of, T. 49, 5. There is personification also in the Romance negus neu pot ir, si nos torna espavers, Albig. 4087. A different yet lively description is, ‘so that the cat ran up their backs,’ Garg. 256b. 218a. Beside Hilda-Bellona (p. 422) appears a male Hildôfr, Sæm. 75b, like Berhtolt beside Berhta. p. 208.] Týr, who in the Hymisqviða accompanies Thor to the abode of Hymir, calls the latter his father, and Hymir’s concubine his mother; he is therefore of giant extraction; conf. Uhland’s Thor 162-3. Is this Týr not the god, as Simrock supposes him to be (Edda, ed. 2, 404) ?

CHAPTER X.

F R O (F R E Y R).

p. 210.] The Yngl. 13 calls Freyr veraldar god, Saxo calls Frö deorum satrapa. Goth. frânsja stands not only for kúpos, but for ðeós. The Monachus Sangall. says (Pertz 2, 733): tunc ille verba, quibus eo tempore superiores ab inferioribus honorari demulcerique vel adulari solebant, hoc modo labravit: ‘laete vir domine, laetifìce rex!’ which is surely ‘frô herro!’ OS., beside frô, etc., has the form frûoho, Hel. 153, 1; if it had a god’s name Frô, that would account for Frós-á, i.e. Frô’s aha, ouwa, ea.
A.S. has other compounds, freáborht (frehbeort) limpidus, Lye and Hpt Ztschr. 9, 408a; freátorht limpidus 9, 511a, conf. Donar- perht; freáraede expeditus (freahraede, Lye); freádréman jubilare, freábodian nuntiare; a fem. name Freáware, Beow. 4048. In Lohengr. 150, zuo dem frón = to the holy place. ON. has also a fránna nitidus, coruscus. From Fris. frána may we infer a fró dominus? Bopp (Gl. 2296) conject. that fráuja may have been frabuja, and be conn. with Skr. prabhu, dominus excelsus; yet πραύς, mild, seems to lie near [Slav. pra viv rectus, acquis, praviti regere, would conn. the meanings of probus, πράφος, and fráuja].


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

p. 214.] Gullinbursti, conf. gulli byrstum, Sn. 104. There is a plant gullborst, which in German too is eberwurz, boarwort, p. 1203. The Herv. saga c. 14 (p. 463. 531) in one passage assigns the boar to Freyr, in the other (agreeing with Sæm. 114b) to Freyja. Perhaps the enormous boar in the OHG. song, Hattsm. 8, 578, and the one that met Olaf, Forrn. sög. 5, 165, were the boar of Freyr. In thrashing they make a pig of straw, Schm. 2, 502, to represent the boar that 'walks in the corn' when the ears ripple in the breeze, conf. A.S. gárseeg, ON. lagastafr; 'the
wild sow in the corn,' Meier schw. 149. Rocholtz 2, 187; 'de willen swine lāpet drupe,' Schambach 118b.

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

p. 215.] On the boar's head served up at Christmas, see Hone's Tab.-bk 1, 85 and Everyday-bk 1, 1619-20. guldsvin som lyser, Asbj. 386; the giant's julk-galt, Cavallius 26; jul-hús, Sclianibacli 118''.

p. 216.] Skíðblaðnir is from skíð, skíði, asser, tabula; Rask, Asf. 1, 365, sees in it a light Finl. vessel. Later stories about it in Müllenh. 453. The Yngl. saga gives the ship to Óðinn, but in Sæm. 45b and Sn. 48. 132 it is Frey's.

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

Many places in Scand. preserve the memory of Freyr: Fröösö, Norw. dipl.; conf. Frösá, Sup. to 210. Fröyrak (Freyraker), Dipl. norv. 1, 542. Frösland, Dipl. suec. 2160; Fröswi 1777; Frösberg 2066. Frösåker in Vestmanl., Dyb. i. 3, 15. Schlyter Sv. indeln. 34. Frösløff in Zealand, Molb. dipl. 1, 144 (yr 1402). Fröskog in Sweden, Runa 1844, 88. Frösunda, Frösved, Frösön, Frötuna, Frölanda, Fröjslunda, all in Sweden. Frotunum, Dipl. suec. 228. Fryeled, in Jönkönings-län is styled in a doc. of 1313 (Dipl. suec. no. 1902) Fröle or Fröale; a Fröel in the I. of Gothland appears to be the same name, in which Wieselgr. 409 finds led=leð, way; may it not be led, ðeld, fire? Niarðarhofr ok Freyshof, Munch om Sk. 147. Vrötnuló, now Vronen in West Friesl., Böhm. reg. 28. Müllenh. Nordalb. stud. 138. A man's name Freysteinn is formed like Thórsteinn.
p. 217.] Niðr is called meins vani, innocus, Sæm. 42\textsuperscript{a}. Sæm. 130\textsuperscript{a} speaks of ‘Niarðar dœtur niu; ’ nine muses or waves? conf. Heimdall’s 9 mothers. Niðr lives at Nōatūn on the sea, and Weinhold in Hpt Ztschr. 6, 40, derives the name from Sansk. nira aqua, nirdhī oceanus; add Nereus and Mod. Gr. νεπόν. Schaffarik 1, 167 on the contrary connects Niðr and Niðrunn with Slav.素养 terra. Or we might think of Finn. nuor juvenis, nuorns juvenitus, nuortua juvenesco, Esth. noor young, fresh, noordus youth; Lap. nuor young. Or of Celtic heart strength, Wel. nerth, Hpt Ztschr. 3, 226; Sabine Nero=fortis et strenuus, Lepsins Inscr. Umbr. 205. Coptic neter god and goddess. Buns. Egy. 1, 577. Schaffarik 1, 167 on the contrary connects Nier\textsuperscript{a} and Nier with Slav, nitr terra. Or we might think of Finn, nuori juvenis, nuor juvenis, nuortua juvenesco, Bsth. noor young, fresh, nuort borealis, not Norw. nor Finn. That he was thought of in conn. with the North, appears from ‘inn norðri Niðr,’ Forum. sög. 6, 253. 12, 151, where Fagrsk. 123 has nerðri.—Places named after him: Niarðey, Landn. 2, 19. Niarðvík 4, 2. 4. Laxd. 364. Niarðarlög, Ol. Tr. c. 102. Forum. s. 2, 252 (see 12, 324). Munch’s Biörgyn 121; al. Marða-lög, Iardar-lög. Is the Swed. Närtenhy Göttingen? Thorlacius vii. 91 thinks niard-lás in Sæm. 109\textsuperscript{b} means sera adstricta, as niard-giörd is arctum cingulum [niard-=tight, fast, or simply intensive]. What means the proverb ‘galli er à giöf Niarðar’? Niðrungr? Gl. Edd. Hafn. 1, 632\textsuperscript{b}.

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

p. 219.] Ösln’s connexion with Freyr and Niðr, pointed out on p. 348, becomes yet closer through the following circumstances. Ösln, like Freyr, is a god of fertility. Both are said to own Skidblaðnir (Sup. to 216), both Gerðr, p. 309. Fjölnir, son of Freyr and Gerðr, is another name of Ösln, Sæm. 46\textsuperscript{b} (p. 348). Skaði, Niðr’s wife and Frey’s mother, is afterwards Ösln’s spouse.
CHAPTER XI.

PALTAR (BALDER).

p. 220.] Acc. to Saxo, ed. M. 124, Hotherus is son to Hothbrodus rex Sueciae, and brother to Atislus (the A Sils of Yngl. s.); Nanna is daughter to Gevarus (OHG. Kepaheri), and no goddess, indeed she rejects on that ground the suit of the divine Balder. Balder seems almost to live in Saxony or Lower Germany; the Saxon Gelderus is his ally and Hother’s enemy, and shares Balder’s overthrow. Balder has come to Zealand, apparently from Saxony or Lower Germany; he never was in Sweden. Saxo makes Nanna fall to the lot, not of Balder, but of Hother, who takes her with him to Sweden. Balder, mortally wounded by Hother, dies the third day. The tale of king Balder’s fight with king Hother is told in Schleswig too, but it makes Balder the victor, Müllenh. 373; conf. the tale of Balder and Rune 606.

p. 221.] Paltar also in MB. 9, 23 (year 837). ‘Baldor servus,’ Polypt. de S. Remig. 55a, Baelidaich, Neugart no. 239. Lith. baltas = white, good (conf. Baldr inn góði, Sn. 64), baltorus a pale man; and the notions white and quick often meet, as in Gr. ἄργος, Passow sub v.

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

p. 222.] Baldr’s beaming beauty is expr. in the saying: fætt er liott á Baldri; but what means the Icel. saw: logið heifr Baldr at Baldri, Forrn. sög. 6, 257? From his white eyebrow—a feature ascr. also to Bövildr, ‘ meyna brá-heito,’ Saem. 139b, and to Artemis λευκοφρύνη—the anthemis cotula is called Ballerbro, Fries, udfl. 1, 86; conf. Dyb. 1845, p. 74. He gives name to Balderes lège, Kemble, 5, 117 (863), and Balteres eih, oak.

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

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

Hermód is in Sögubrot (Fornald. s. 1, 373) called 'bazt hugaðr,' and 'like Helgi,' i.e. comparable to Helgi. In Beow. 1795 he is named immed. after Sigemund; he falls into the power of the Eotens, and brings trouble on his people; again in 3417 he is blamed. Does Hermód's mean militandi fessus? OHG. Herimuot, Herimaot (never Herimmudi), is against it. Hermódes born in Kemb. Chart. 3, 387; 'terra quae Anglice Hermesodes nuncupatur;' Chartol. mon. S. Trinitatis (Guérard S. Bertin 455).

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

p. 226.] Pfalsau is called Pfoals-ova, MB. 4, 519 (circ. 1126);
PALTAR (BALDER).

Phöls-höu 4, 229; and Phöls-u 4, 219, 222-3. Phuls-owna, Notizenbl. 6, 141. Phöls-owe, Bair. quellen, 1, 279. To the 'eas' enumcr. in Hpt. Ztschr. 2, 254, add 'des Wunsches owue,' Gerh. 2308; 'der junefruwen wort,' Iw. 6326 (Gust 196, lille at puceles); Gotis-weder in Prussia, Lindenbl. 31. 150. With Phöles-piunt conf. other names of places also compounded with the gen. case: Ebures-piunt, Tutulis-p., Heibistes-bunta (Fin. Wirceeb.).


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

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

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

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

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

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

CHAPTER XII.
OTHER GODS.

p. 234.] Heimðallr is expl. by Leo, vorl. 131, as heim-dolde, world-tree. If d instead of ð were correct, it might contain the AS. deal, dealles (note to Andr. 126). Heimðall viðkunnari enn vörðr með goðum, Sæm. 85a, the sverd-ás in Himínbiörg, reminds
of the angel guarding Paradise with a sword, El. 755, &c. His blowing a horn when Surtr approaches recalls "the last trump" (put-haurn, Ulph.); 1 Cor. 15, 52.—A Himules-bere in Monc's Anz. 6, 228; a Heafon-feld in Northumb., Lye sub v.—Heim-ðallr is called Vindlere, Sn. 105, Vindlere in Resen.—Of Finnish gods, Ahtí or Lemminkäinen has the sharpest ears, Kalev. 17, 7 (Anshelm 3, 64 speaks of hearing the grass grow).—H. is son of Oðinn by 9 mothers, Sn. 211. Laxd. saga p. 392; does it mean his father had 9 wives? The Romans called their Liber bi-mater; conf. the name Quatremère.

p. 234.] Rígr is stigandi, gángandi, Sæm. 100a, 105a. In Yngl. p. 20 he is the first Danish king; his son Danpr has a daughter Drött, the mother of Dyggevi, and a son Dagr. Sæm. 106b names 'Danr ok Danpr' together; conf. F. Magn. lex. p. 670.

p. 235.] Bragi is beckskrautuðr, scannorum deicus, Sæm 61b; brother of Dagr and Sigrún 164; pl. bragnar dat. brógnun, simply viri 152a.


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

p. 238.] Oegir is a jötunn, Hým. 3; a bergðái 2. The ON. ógn, f., = terror and ocean; ógnar liomi = gold, Sæm. 152a; ógerlig Oegisdottor 153a; ólsvindr=Oegir, Egills. 618. What means Oegis-heimr, Sæm. 124-5? Egilsleibn, Agistadium, Hpt's Ztschr. 8, 588; Agasil on L. Zurich 2, 556, formed like Agadora (Eider, p. 239?) oegisandr, sea-sand, Barl. 26, 20.

p. 240.] Hlícis dætr á víð blésu. hé er sjor kallaðr Hlór, því at hann hlýr allra minuz, Sn. 332; hlýr=egelidus, tepidus,
OHG. lāo, làwer, Graff 2, 294; Ir. lir, Conan 33-4.9. 93. 192-3. Diarmid 87. 112-4-6; also lear, Learthonn, T. 7.

p. 242.] As Logi, the ‘villi-eldr,’ Sn. 60, is son to giant Forniotor, so is Loki a son of giant Farbauti. The eating-match betw. Loki and Logi is like that of Herakles and Lepreus, Athenæ. p. 412. Paus. 5, 5. Prometheus is chained to the rock by Hephaestus, Loki by Logi.—Loki, ‘så er flestu illu ræðr,’ is hateful to the gods: er öll regin væja, Thorl. sp. 6, 38; så inn laevisi Loki, Sæm. 67b; in folksongs ‘Loke leve,’ Wieselgr. 384-5, in Danish ‘Loke vejemand,’ conf. the name Liuiso, Liniiso, Trad. fuld. 2, 32-43; in Norweg. ‘hin onde,’ Hallager, as Oden is in l. 828; for Lokkens havre we have ‘den ondes hafre, Dybeck runa 1847, 30-1.—There is a saying: ‘leingi geingr Loki ok Thórr (=lightning and thunder), léttr er hriðum,’ the storm lasts.—

Rask thinks the name akin to Finn. lokki, wolf; some may think it an abbrev. of Lucifer! Uhland takes Loki to be the locker-up, concluder of all things, as Heimdall is originator. To Logi conf. Háloði for Hölgj, Sn. 128. 154. F. Magu. lex. p. 981.

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

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

p. 245.] In Sæm. 37a Fenrir pursues Alfr-röðull, which must mean the moon, the ‘sun of the elves’; conf. ‘festr mun slitna enn Frecki renna,’ Sæm. 7-8. ‘man ðbundinn Fenris-úlfar fara,’ Hakonarm. 23. ‘Loki liðr or böndum,’ Sæm. 96a (conf. iötunn losnar 8a; is this Loki or Surtr? Loki is lægjarníki Æpekr, monstro similis 7a).—Loki is caught by Piazi, Sn. 81, and expressly chained 70 (conf. Sæm. 7a); so is Fenrir 33-4-5; conf. the chained giant (Suppl. to 544), chained devil (p. 1011), chained Kronos (p. 832 n.).—Loki’s daughter Hel esp. makes it likely that he too was common to all Teut. nations.

p. 247.] AS. sátor-láðe, panicum crusgalli, is a grass like the ἀγρωστικ sown by Kronos (Suppl. to 1192). One is reminded of
Goddesses—Earth.

Saturni dolium by 'Lucifer sedens in dolio,' Upstandinge p. 41, and 'des tiuvels vaz,' Hpt's Ztschr. 7, 327. What means the ON. scaturnir, Sn. 222b ?

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

CHAPTER XIII.

Goddesses.

p. 250 n.] The MHG. gotinne is in Sæm. 115\textsuperscript{a} gyðja, yet in 111\textsuperscript{b} ey triði Ottarr á ásynjur, and 61\textsuperscript{a} heilir æsir, heilar ásynjur! conf. πάντες ὑπὸ θεοὶ πασᾶς ὑπὸ θέαναι, II. 8. 19, 101. Od. 8. 341. This word goddess acquired a lower sense, being used by the people for fair dames and pretty lasses, Liudpr. antap. 4, 13. 'Ermegart Himmel-gotin,' Rückert's Ludwig 97. What is the götin in Nithart MSH. 3, 288\textsuperscript{a}, who goes 'unter dem fanen üz dem vorst, wol geammet,' and is led out on the green under blue sky (baldachin), apparently by peasants at an old harvest-festival? conf. fee, Suppl. to 410.

p. 251.] OHG. ero, earth, answers to Ssk. irå, Ir. ire, GDS. 55. Tellus might be for terulus, as puella for puerula, but the gen. is telluris, conf. Ssk. iata, fundus. Humus is Ssk. xamā. Iæa, called πρωτόμαντες in Ἀεσχ. Eum. 2, corresponds to Ssk. guans, go, cow (p. 665), the cow being mother of the world (p. 559): ὁ γιὰ καὶ θεοὶ, a frequent Attic invocation. ON. fold is unpersonal, yet is greeted in Sæm. 194\textsuperscript{a}: heil sā hin fionhýta fold! GDS. 60 (p. 234).——Iōrð, earth, is called Ionakr's tree-green, oak-green daughter: dottur Onars viði-groen, Sn. 123; eiki-groent Onars flíoð, Forrm. sog. 1, 29, 32, 27. She is daughter of night in Sæm. 194\textsuperscript{a}: heil nótt ok nipt! but who is eord'an hroður, Cod. Exon. 490, 23? Iōrð is also mother of Meli, Thor's brother, Sæm. 76\textsuperscript{a}; Iōrð = Fiörgyn 80\textsuperscript{b} (p. 172).——Of Ríndr and

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

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


p. 254] Priscus calls Attila’s wife Kpeka 179, 9, Pékav 207, 17, which easily becomes Herka. Frau Harke a giantess, Kuhn 146. 371. Fru Harke, Arke, Harfe, Harre, Hpt’s Ztschr. 4, 386, 5, 377. Sommer 11. 167-8. 147 (conf. Frau Motte, 12. 168. 147). A witch’s daughter Harka, Wolf’s Ztschr. 2, 255. Haksche, like Godsche for Gode, Hpt’s Ztschr. 5, 377. Harke flies through the air in the shape of a dove, makes the fields fruitful, carries a stool to sit on, so as not to touch the ground, Sommer p. 12; this is like Herodias (p. 285) and the wandering woman (p. 632. 1058).
Moinraseu 133 derives Ceres, Oscan Kerrcs, from creare; Hitzig Philist. 232 connects it with ζημε = Śrī; I with cera and cresco. For Demeter the Slavs have zeme matě, mother earth; a dear mother, like (πυρός) φίλης Αήμητρος, Αἐσοπ (Corais 212. de Furia 367). Babr. 131; conf. Αήμητρος άκτη, ΙI. 13, 323, and 'das liebe korn, getreidelein,' Gram. 3, 665. GDS. 53. The Earth's lap is like a mother's: foldan sceat (=schooos), Cod. Exon. 428, 22. corðañ sceátæ cardian 496, 23. corðañ sceáticas hweorfan 309, 22. grand-bedd 493, 3.

p. 255.] On the goddess's progress see Suppl. to 252. With her bath conf. the purifying bath of Rhea (Preller 1, 409), whose name Pott would explain by εὐρεία = Ssk. urvi fr. urū = varū, Kuhl's Ztschr. 5, 285. The lavatio Berecyntiana is described by Augustine, Civ. Dei 2, 4; conf. Vita Martini cap. 9 (W. Müller p. 48). The image of Artemis was washed in seven rivers flowing out of one spring, Pref. to Theocritus; the alraun and aliruma were bathed.

p. 256 n.] The L.G. farmer's maxim, 'Mai-mând cold un nat Füllt schüñen un fat, is in Swedish 'Mai kall Fyller bondens lador all,' Runa 1844, 6. A similar saw in Bretagne about St. Anne, Lansitzer mag. 8, 51; how is it worded in French?

p. 257.] On Tanifana see my Kl. Schr. 5, 415, etc. GDS. 231-2. 336. 622.

p. 263.] From Rodulf's account was probably taken the 16th cent. notice in Reiffenberg's Phil. Mouskes, tome 1. Brux. 1838 app. p. 721: 'Sub Alexandro, qui fuit sexannis episcopus (Leodiensis) et depositus in Conc. Pisae an. 1135, fuit quaedam prodigiosa seu demoniaca navis, quae innixa rotis et magice agitata malignis spiritibus attractu funium fuit Tungris indacta Loscastrum. Ad quam omnis sexns appropinquans tripudiare et saltare cogebatur etiam nudo corpore. Ad eam feminae de mane stratis exilientes accurrebant, dum dicta navis citharae et aliorum instrumentorum sonitu resonaret.'—Weavers, whom Rodulf makes prominent in hauling and guarding the ship, have something to do with navigation: in their trade they ply the Schiff (shuttle), and that is why they were called marner, Jäger's Ulm p. 636-7. About carrying ships on shoulders Pliny has another passage 5, 9: 'ibi Aethiopicae convenient naves; namque eas pliūtles humeris transīrant quoties ad catarractas ventum est.'
Also Justin 32, 3: 'Istri naves suas humeris per juga montium usque ad littus Adriatici maris transtulerunt.'

Additional traces of German ship-processions and festivals. In Antwerp and Brabant, near the scene of that old procession, there was about 1400 'eine gilde in der blauwer scuten,' Hpt's Ztschr. 1, 266-7. At Shrovetide sailors drag a ship about, Kuhn’s Nordd. sagen p. 369. At the Schönbart-running in Nürnberg, men in motley used at Shrovetide to carry Hell round, including a ship and the Venus Mount; see Hist. of Schönb.-run. at N., by the Germ. Soc. of Altdorf 1761. Another ship-procession in Hone’s Everyday-book 2, 851. In the 'Mauritius und Beamunt,' vv. 627—894, a ship on wheels, with knights and music on board, is drawn by concealed horses through the same Rhine and Mense country to a tournament at Cologne; it is afterwards divided among the garzuns (pages), v. 1040. Is the idea of the Ship of fools travelling fr. land to land akin to this? especially as Dame Venus 'mit dem ströwen ars' (conf. Hulda's stroharnss, p. 269n.) rides in it, ed. Strobel p. 107; 'frau Fenüs mit dem stroem loch,' Fastn.-sp. p. 263. Consider too the cloud-ship of Magonia (p. 639), and the enchanted ship with the great band of music, Müllenh. p. 220. The 'wilde gjaid' comes along in a sledge shaped like a ship, drawn by naughty maidservants, who get whipped, Wolf’s Ztschr. 2, 32-3. Nursery-tales tell of a ship that crosses land and water, Meier 31. Schambach 18. Pröhle’s Märchen nos. 46-7. Wolf’s Beitr. 1, 152, &c. Finn. märch. 2, 1b. Berchta is often ferried over, and of Oðins the Sólarmioð 77 (Sæm. 130a) says: Oðins qvon rær à iarðar skipi.

p. 264 n.] At Shrovetide a plough was drawn through the streets by maskers, Büsching’s Wöch. nachr. 1, 124, fr. Tenzel. H. Sachs says, on Ash-Wednesday the maids who had not taken men were yoked in a plough; so Fastn.-sp. 247, 6-7; ‘pulling the fools’ plough’ 233. 10. Kuhn conn. pfluoc, plōgr, Lith. plugas with the root plu, flu, so that plough orig. meant boat, Ssk. plava, Gr. πλοῖον.

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

p. 265 n. 2.] Annius Viterb., ed. ascensiana 1512, fol. 171ab:
'ergo venit (Isis) in Italian et docuit frumentarium, molendinariam et panificam, cum ante glande vescrentur . . . . Viterbi primi panes ab Iside confecti sunt. item Vetuloniae celebravit Jasius nuptias, et panes obtulit prinos Isis, ut in V. antiquitatum Berosus asserit. porro, ut probant superiores quaestiones, Vetulonia est Viterbum.' The Lith. Kramine wanders all over the world to find her daughter, and teaches men agriculture, Hanusch 245. The year will be fruitful if there is a rustling in the air during the twelves, Sommer p. 12 (Suppl. to 254).

p. 267. Goth. hulps propitius is fr. hilpa, halp, hulpun, to bow (s. Löbe). Holle, Holda is a cow’s name in Carinthia. In Dietr. drachenk., str. 517-8, &c. there is a giant called Halle, but in str. 993: ‘sprancten für frowen Hullen der edelen juncfrowen fin.’ In Thuringia frau Wolle, Rolle, Sommer 10-1. Holda in Cod. Fuld. no. 523. Frau Hollu in Rhenish Franconia, Frommann 3, 270. ‘Die Holl kommt’ they say at Giessen, ‘die Hulla’ also beyond the Main about Würzburg, Kestler’s Beschr. v. Ochsenfurt, Wrzb. 1815, p. 29. Frau Holle also in Silesia. In Up. Sax. she was called frau Helle, B. vom abergl. 2, 66-7; frau Holt in Wolf’s Ztschr. 1, 273.—The very earliest mention of Holda is in Walafрид Strabo’s eulogy of Judith, wife of Louis the Pious:

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

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

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

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

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

Werre is akin to Wandel-muot, Ls. 3, 88. 1, 205-8: frø Wandelmuot sendet ir scheid-sámen (seeds of division) 2, 157. in dirre witen werlde kreizen hat irre-sámen (seeds of error) uns gesät ein frouwe ist Wandelmuot geheizen, MS. 2, 198b; conf. the seed sown by death (p. 848) and the devil (p. 1012). frø Wandelmuot hie liebe maet mit der vürwitz segens abe (dame Ficklemind here mows down love with curiosity's keen sithe), Turl. Wh. 128a.

The meal set ready for Bertha resembles the food offered to Hecate on the 30th of the month, Athen. 3, 194; certain fish are ἦκάτης βρῶτατα 3, 146-7. 323. Filling the belly with chopped straw: conf. the brismagi, Laxd. saga 226. As the white lady prescribes a diet for the country-folk (Morgenbl. 1847, nos. 50—52), they tell of a dame Borqqabe (loan), who gave or lent money and corn to needy men, if they went to her cave and cried 'Gracious dame B:'; conf. OHG. chorn-gēpā Ceres, sāmo-kēpa saticena, Gibicho; wín-gebe, MB. 13, 42. oti-geba (800 n.). Nycolaus von dem cramen-ghebe, an. 1334, Henneb. urk. ii. 13, 30.

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

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

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

p. 279.] In Salzburg country the Christmas-tree is called Bechl-boschen, Weim. jrb. 2, 133. ‘in loco qui dicitur Berten-wisan,’ Salzb. urk. of 10th cent., Arch. f. östr. gesch. 22, 290. 304. Outside Remshard near Günzburg, Bav., is a wood ‘zu der dirne (girl).’ The dirne-weibl used to be there in a red frock with a basket of fine apples, which she gave away and changed into money. If people did not go with her, she returned weeping into the wood. ‘Here comes the dirne-weibl’ said children, to frighten each other. Seb. Brant p. m. 195 knows about Büchten farn, B.’s fern.

Berchtolt is a common name in Swabia, Bit. 10, 305. 770; conf. Berchtols-gaden (now Berchtles-g.), Prechtles-boden-alpe, Seidl’s Almer 2, 78. The white mannikin is also described by Bader no. 417.

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

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

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

p. 291.] Ostara is akin to Ssk. vasta daylight, vasas day, ushas aurora, vastar at early morn; conf. Zend. uanastara eastern, Benfey 1, 23. Lith. auszta it dawns, auszrinne aurora; Ausa (r. Ausra), dea occumbentis vel ascendentis solis (Lasicz). Many places in Germany were sacred to her, esp. hills: Austerkopp, Osterk. in Waldeck, Firmen. 1, 324b, conf. Astenberg 325a; Osterstube, a cave, Panz. Beitr. 1, 115. 280; Osterbrunne, a christian name: ‘ich O., ein edelknecht von Ron,’ an. 1352, Schmid’s Tübingen 180.—Her feast was a time of great rejoicing, hence the metaphors: ‘(thou art) miner freunden öster-tuc
(-day),’ Iw. 8120. mines herzens östertac, MS. 2, 223a. 1, 37b. der gernden östertac, Amgb. 3a; conf. Meien-tag. It is a surname in the Zoller country: dictus der Ostertag, Mon. Zoll. no. 252-7. Frideriches saligen son des Östertages, no. 306.

The antithesis of east and west seems to demand a Westara as goddess of evening or sundown, as Mone suggests, Anz. 5, 493; consider westergibel, westermane, perh. westerhemde, westerbarn, the Slav. Vesna, even the Lat. Vespera, Vesperugo.

p. 296.] On the goddess Zisa, conf. the history of the origin of Augsburg in Keller’s Fastn. sp. p. 1361. About as fabulous as the account of the Augsburg Zisa, sounds the following fr. Ladisl. Suntheim’s Chronica, Cod. Stuttg. hist., fol. 250: ‘Die selb zeit sasz ain haidnicher hertzog von Swaben da auf dem slos Hillomondt, ob Vertica (Kempten) der stat gelegen, mit namen Esnerius, der wonet noch seinen (adhered to his) haidnischen sit-ten auf Hillomondt; zu dem komen die vertriben waren aus Vertica und in der gegen darumb, und patten in (begged him), das er sie durch (for the sake of) sein götin, Zysa genannt, mit veld begabet und aufnam (endow and befriend) . . . . Da sprach hertzog Esnerius: wann ir mir swerdt pei den göttern Edelpoll und Hercules und pei meiner göttin Zisa, so will ich euch veldt geben, &c.’


p. 299 n.] Frouwe heizt von tugenden ein wip (called a frau fr. her virtues), Ulr. v. Lichenst. 3, 17:

als ein vrou ir werden lip (her precious body) tiuret (cherishes) só daz sie ein wip geheizen mac mit reinen siten, der (for her) mac ein man vil gerne biten (sue); Kolocz. 129.

p. 301 n.] A Swed. folksong, not old, in Arvidss. 3, 250 has:

p. 304.] On the etym. of Freya and Frigg, see my Kl. schr. 3, 118. 127. In a Norweg. tale, stor Frigge goes with the cattle of the elves, Asb. Huldr. 1, 201; conf. 206. Vreke is found in Belgium too, says Coremans 114-5. 158; a Vrekeberg 126. Frekeunteve, Pertz 8, 776. Fricconhorst, an. 1090, Erh. p. 131. For Fruike in Hpt's Ztschr. 5, 373 Kuhn writes Fuiilk, which may mean whirlwind, ON. jinika.

p. 306. Freya and Freyr are both present at Oegi's banquet, but neither his Gerðr nor her Öðr, Sæm. 59; yet she is called Öðs mey 5b, and Huoss and Gersemi (p. 886) may be her children by Öðr. When Sn. 354 calls her Öðins friðla, he prob. confounds her with Frigg (p. 302); or is Öðinn Mars here, and Freya Venus? On the distinctness, yet orig. unity, of the two goddesses, see my Kl. schr. 5, 421-5; was Öðr the Vanic name of Öðinn? 426-7.—To her by-name Syr the Norw. plants Sivargull (Syr-gull ?), anthemis, and Syrildrot prob. owe their names, F. Magn. lex. myth. p. 361; while Saxo's Syritha is rather Sigridr, conf. Sygrutha, Saxo 329. GDS. 526. —Freya's hall is Sesvýmnir, Sesværnir, Sn. 28; as the cat was sacred to her, we may perch. count the Kitzkammer on the Meisner (Suppl. to 270) among her or Holda's dwellings; conf. cat-feeding (p. 1097).

p. 307 n.] Mani, men is akin to Lat. monile, Dor. μάνως, μάνος, Pers. μανιάκης, μανιάκον, Ssk. mani, Pott 1, 89. As men-glöð expresses a woman's gladness over her jewel, a Swiss woman calls her girdle 'die freude,' Stald. 2, 515-6.

p. 309.] On Fulla, Sunna, Sindgynd, see Kl. schr. 2, 17 seq. GDS. 86. 102. Fulla wore a gold headband, for gold is called höfuðband Fulla, Sn. 128.—Sól is daughter of Mundilföri (p. 703), wife of Glenr (al. Glornir), Sn. 12. 126, or Dagr, For. sogg. 2, 7. Fru Sole, fru Sölétopp occurs in pop. games, Arvidss. 3, 389. 432.—Skáði, daughter of Þiazi, wife of Njördr and mother of Freyr (gen. Skáða, Sn. 82. Kl. schr. 3, 407), aft. wife of Öðinn and mother of Sæmíngr, Yngl. c. 9.

p. 309.] In Sn. 119 Gerðr is Öðin's wife or mistress, rival to Frigg. There is a Thórigerðr hörgabrûðr. A Frögertha, come of heroic race, Saxo Gram. b. 6. Similar, if not so effective as
Gerð’s radiant beauty, is the splendour of other ladies in Asb. Huldr. 1, 47: saa deilig at det skinnede af hende; in Garg. 76b: her ‘rosen-blisame’ cheeks lit up the ambient air more brightly than the rainbow; in Wirnt die welt:

ir schoene gap sô liehten schön
und alsô wunneleichen glast,
daz der selbe pallast
von ir libe (body) erliuhtet wart.

p. 310.] On Syn and Vör, conf. F. Magn. lex. 353-9. Then the compds. Hervör, Gunnvör; OHG. Cundwara, Hasalwara, Graflf 1, 907; AS. Freá-warn, Beow, 4048. I ought to have mentioned the ON. goddess Ilmr, fem., though ilmr, suavis odor, is masc.

p. 310.] Nanna in the Edda is ‘Neps döttir,’ Sn. 31. 66, and Nepr was Ósin’s son 211. Saxo makes her a daughter of Gevar (Kepaheri), see Suppl. to 220. Sæm. 116a speaks of another Nanna, ‘Nökka döttir.’ Is ‘nönnor Herjans,’ the epithet of the valkyrs, Sæm. 4b, conn. with Nanna?

p. 311 n.] Fuoge and Unfuoge are supported by the following: er was aller tugende vol, die in diu Vuo ge lærte (virtues that decency taught him), Pass. 165, 2. diu Füegel, Füeglerin, Ls. 1, 200-8. wann kompt Hans Fog, so sehe und lug (look), Garg. 236b. daz in Unfuoge niht erslütege (slew him not), Walth. 82, 8. Unfuoge den palas vlôch, Parz. 809, 19. nu lát (leave ye) der Unfuoge ir strit 171, 16; conf. fügen (Suppl. to 23).——Quite unpersonal are; zuht unde fuoge, Greg. 1070. ungevuo ge, Er. 9517. 6527. swelch fürsten sô von lande varn, daz zint och irr fuogen sô, daz si sint irs heiles vró, Ernst 1800.

p. 311.] Gefjon appears in Lokasenna; conf. p. 361 n. Does hör-gefn mean lini datrix? Sæm. 192a; or is it akin to Gefn, Gefjon?

ez ist ein geloub der alten wip,
swer in dem wazer verliust den lip (loses his life),
daz der si von Got vertriben. Karajan on Teichner 41.


p. 315.] Sic erimus cuncti postquam nos anseret oren, Petron. c. 34. rapacis Orci aula divitem manet herum, Hor. Od. ii. 18, 30. at vobis male sit, malac tenebrae orci, quae omnia bella devoratis, Cat. 3, 13. versperre uns (bar us out) vor der helle munt, Karajan 44, 1. der hellisch rachen steht offen, H. Sachs i. 3, 343c. diu Helle gar út tet (opens wide) ir munt, Alb. v. Halb. 171b. nu kan daz verfluchte loch nieman erfallen noch (that cursed hole no man can fill), der wirt ist só gitic (greedy), Martina 160, 17; conf. ‘daz verwörhte hol’ 172, 41. Yet MsH. 3, 233b has: davon só ist diu helle vol.—O. v. 23, 265:

then tód then habet funtau Hell has found Death,
thiu hella, ioh firslnutan. And swallowed him up.

Did Otfrid model this on 1 Cor. 15, 54-5: ‘Death is swallowed up in victory. O Death, where is thy sting? O Hades, where thy victory?’ Observe the Gothic version: ‘ufsaggquip varp daubus in sigis. hvor ist gazds þeins, dauhu? hvor ist sigis þeins, halja?’ It is a Christian view, that death is swallowed up;
but most of the Greek MSS. have θάβατε both times, the Vulgate both times mors, whilst Ulphilas divides them into danfu and halja, and Otfrid makes hell find and swallow death. To the heathens halja was receiver and receptacle of the dead, she swallowed the dead, but not death. One Greek MS. however has θάβατε and ἄδη [suggested by Hosea 13, 14? ‘Ero mors tua, O Mors l morsus tuus ero, Inferne!’], Massm. 63bb; and ἄδης, infernus, in Matt. 11, 23. Luke 10, 15, 16, 23 is in AS. rendered helle. So in Irish the two words in the Epistle are bais (death), naimh (pit); in Gael. bais and naigh (grave). The Serv. smrti and pakle, Lith. smertie and pekla, smack of the Germ. death and hell; conf. Hofer’s Ztschr. 1, 122.—Westerg. in Bouterwek, Cadm. 2, 160, sub’ v. hel, identifies it with Ssk. kêla, time, death, death-goddess, and Kâlf, death-goddess.

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

CHAPTER XIV.

CONDITION OF GODS.

p. 318.] The heathen notion of the power of the gods is esp. seen in their being regarded as wonder-workers, who did not sink into sorcerers till Christian times; conf. p. 1031. GDS. 770. The giants on the other hand were looked upon, even by the heathen, as stupid, pp. 526-3-9.—The longevity of gods (long-aevi, lanclibon, Notk. Cap. 144) depends on simple food and a soul free from care (p. 320-4). So thinks Terence, Andr. 5, 5: ego vitam deorum propterea sempiternum esse arbitror, quod voluptates eorum proprie sunt; and the dwarfs ascribe their long and healthy lives to their honesty and temperance (p. 458).—Amrita (Somad. 1, 127) is derived by Bopp, Gl. 17a, from ο priv. and mrita mortuus, hence immortal and conferring immortality; and ἀ-μπροσία (279a) fr. ἀ-μπροσία, βροτός being for ύμπροτός. Various accounts of its manufacture in Rhode’s Relig. bildung d. Hindus 1, 230. It arises from the churning of the ocean, says Holtzmann 3, 146—150, as ambrosia did from treading the wine-
What *nectar* is made of, we learn from Athen. 1, 147-8, conf. 166. \(\phi ρότερων \) νέκταρ, Lucian’s Sat. 7. prpurpeco bibit ore nectar, Hor. Od. iii. 3, 12. Transl. in OHG. by *stanch, stenehe*, Graff 6, 696; in some glosses by *seim*, and if *seim* be akin to *a\(\iota\)mu*, our honig-seim still shows the affinity of honey to blood (pp. 468, 902); consider the renovating virtue of honey as well as blood: der *Saelden* honic-seim, Engelh. 5138.—The *spittle* of gods is of virtue in making blood and mead (p. 902), in brewing öl (ale): haun lag\(\xi\) fyri dregg \(hkà\)ka sinn, Fornald. sög. 2, 26. 

**Kvåsir** is created out of spittle: so came Lakshmi out of the milk-sea, Holtzm. 1, 130, as Aphrodité from foam, Sri from milk and butter 3, 150.

[p. 320.] The belief of the Greeks in the Immortality of their gods was not without exceptions. In Crete stood a tomb with the inscription: ‘Zeus has long been dead (\(\tau\)ε\(\theta\)νε\(\omega\)ς π\(\u039a\)λαί), he thunders no more,’ Lucian’s Jup. tragoed. 45; conf. p. 453 n. Frigga’s death is told by Saxo, ed. M. 44; dead Baldr appears no more among the gods, Sæm. 63\(^b\); then Freyr falls in fight with Surtr, T\(\dot{\iota}\)r with Garmr, Thórr with mí\(\tilde{\iota}\)garðsormr; Ó\(\underline{o}\)inn is swallowed by the wolf, Loki and Heim\(\dot{\underline{i}}\)dall slay each other. Duke Julius 302-3. 870 (in Nachtbüchlein, 883), says he has heard that the Lord God was dead (the Pope?).—Ó\(\underline{o}\)inn and Saga *drink*, Sæm. 41\(^a\); Heim\(\dot{\underline{i}}\)dall drinks mead 41\(^b\), and always ‘gladly’: dreekka \(gl\ddot{\text{o}}\)d 41\(^a\). dreekr gladdr 41\(^b\) (p. 324). Thórr *eats* and *drinks* enormously, Sæm. 73\(^b\). Sn. 86, and a Norweg. tale of his being invited to a wedding.
p. 321.] Of a god it is said: ῥηῖδὼς ἐθέλων, Od. 16, 198. ῥηῖδών θεός 211; of Circe: πέια παρέξειθεν οὐσία, Od. 10, 573. Zeus can do the hardest things, οὐδὲν ἀσθμαίνων μένει, Æsch. Eum. 651. In Sn. formâli 12, Thôrr attains his full strength at twelve years, and can lift ten bear’s hides at once. Wäinämöinen, the day after his birth, walks to the smithy, and makes himself a horse.

p. 322.] Got ist noch liehter (brighter) denne der tac (day), der antlitzes sich bewac (assumed a visage) nach menschen antlitz. Parz. 119, 19.

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

p. 323.] Numen, orig. a νέυμα, nutus, means the nod of deity, and deity itself, as Festus says (ed. O. Müller 173, 17): numen quasi nutus dei ac potestas dicitur. Athena also ‘nods’ with her eyebrows: ἔτ’ ὀφρύσι κατεύνετα, Od. 16, 164. Din (frau Minne) winket mir nû, daz ich mit ir gê, Walth. 47, 10; and Egilss. p. 305-6 has a notable passage on letting the eyebrows fall. Les
STRENGTH. BEAUTY. ANGER. JOY.

sorcils abessier, Aspr. 45b. sa (si a) les sorcils levez, Paris expt. p. 104. Thòrr shakes his beard, Saem. 70a.

The anger, hatred, vengeance of the gods was spoken of on p. 18-9. They punish misdeeds, boasting, presumption. Their envy, φθόνος, is discussed by Lehrs in Königsb. abh. iv. 1, 135 seq.; conf. θέλγειν (Suppl. to 331). τών τινος φθονερόν δαμόμων μηχανή γέγονε, Procop. 2, 358. τῆς τύχης ὃ φθόνος 2, 178. ἐπιρεία δαμονός=tantalizing behaviour of a god, Lucian pro lapsu in salut. 1. Loki loves mischief when he brings about the death of Baldr. So the devil laughs to scorn: der teuvel des lachet, Diut. 3, 52. smutz der tiuvel, welch eiu rat! Helbl. 5, 89. des mae der tiuvel lachen 15, 448; conf. the laughing of ghosts (p. 945).


p. 325.] The Homeric gods are without care, αὐτοὶ δὲ τ’ ἀκηδέες εἰσίν, II. 24, 526; they are blessed, serene, and rejoice in their splendour. Zeus sits on Olympus, κύδει γαïϊν (glad of his glory), τερπι-κέραυνος (delighting in thunder), and looks down at the smoking sacrifices of those he has spared. Ares too, and Briareus are κύδει γαίωντες. A god feels no pain: εἶτερ θεός γὰρ ἔστιν, οὐκ αἰσθήσεται, Aristoph. Frogs 654. So Gripir is ‘gladr konôngr,’ Saem. 172b. —The gods laugh: γέλως δ’ ἐπ’ αὐτῶ τοῖς θεοῖς ἕκινηθη, Babr. 56, 5; risus Jovis=vernantis coeli temperies, Marc. Cap. (conf. giant Svásuðr, p. 758). subrisit crudole pater (Gradivus), Claudian in Entr. 2, 109. Callaecia risit floribus . . . per herbam fluxere rosae, Claud. laus Serenae 71. 89. riscrunt floribus amnes, Claud. Fl. Mall. 273; conf. laughing or sneezing out roses, rings, etc. Athena too is said to μειδάν, Od. 13, 287.

p. 327.] For gods becoming visible Homer has a special word ἐναρῆς: χαλεποὶ δὲ θεοὶ φαϊνονται ἐναρῆς, II. 20, 131. θεοὶ φαϊνονται ἐναρῆς, Od. 7, 201. 16, 161. ἐναρῆς ἤλθε 3, 420. ἐναρῆς συγγενομένος, Lucian’s Sat. 10.—Gods can appear and vanish as they please, without any outward means: dwarfs and
men, one to become invisible, need the tarn-hat or a miraculous herb. No one can see them against their will: τις ἄν θεὸν οὐκ ἑδέλουτα ὄφθαλμοισιν ἠδοτ’ ἡ ἐνθ’ ἡ ἔνθα κύοντα; Od. 10. 573.—As a god can hear far off: κλέει δὲ καὶ πρόσωπεν ὁν θεός, Ἀesch. Eum. 287. 375; as ‘Got und sin mueter schent dur die steine,’ MS. 2, 12°; so gods and spirits enter locked and guarded chambers unperceived, unhindered, Holtzm. 3, 11. 48. Dame Venus comes ‘dur ganz müren,’ p. 455-6; the Minne conducts ‘durch der kemenäten ganzé want,’ through the chamber’s solid wall, Frib. Trist. 796. St. Thomas walks through a closed door, Pass. 248, 26-7. Athena’s messenger εἰσήλθε παρὰ κληθεν ιμάντα, Od. 4, 802. παρὰ κληθεν λιάσαθε 4, 838. Loki slips through the bora Sn. 356; and devils and witches get in at the keyhole.

Examples of sudden appearance, p. 400; disappearance, p. 951-2. Oðinn, Höner, Loki in the Färöe poem, when invoked, immediately appear and help. Sudden appearing is expressed in ON. both by the verb hverfa: þa hverf Fiólmir, Völsungas. c. 17; and by the noun svipr, Fornald. sög. 1, 402. Sæm. 157a. der engel von himele sleif, Servat. 399. dō sīh der rouh uf bouch, der engel al damit flouch, Maria 158, 2. er fuor in die lüfte hin, die wolken in bedacten, Urstende 116, 75; conf. ‘rīda lopt ok lög,’ and p. 1070-1. der menschlich schin niht bleib lang; er fuor dahin, Ls. 3, 263. Homer uses ἀναισίσεων of Ares and Aphrodite: ἀνάισαντε, Od. 8. 361; and the adv. αἰγα as well as καρπαλίμως and κραιπνά, II. 7, 272. When Ovid. Met. 2, 785 says of Minerva: ‘hand phra locuta fūgit, et impressā tellurem repulit hastā,’ her dinting the ground with her spear expr. the ease of her ascent. Their speed is that of wind: ἡ δ’ ἀνέμου ὡς πνοιῇ ἐπέσουντο (of Athena), Od. 6, 20. sie effata rapit coeli per inania cursum diva potens, unoque Padum translapsa volutu, castra suí rectoris adit, Claud. in Eurtr. 1, 375. Eros is winged, Athen. 5, 29. Winged angels, pennati pueri (p. 505). Vishnu rides on Garuda, Bopp’s Gl. 102°. Indra and Dharmas a vulture and dove, Somadeva 1, 70. Holtzm. Ind. sagen 1, 81. Though Athena appears as a youth in Od. 13, 222, as a girl 13, 288, her favourite shape is that of a bird: ὁρνς δ’ ὡς ἀνοπαία διέπτατο 1, 320. As vultures, she and Apollo settle on a beech-tree, and look merrily on at men, II. 7, 58. As a swallow, she sits on the roof-tree amid the fighters, and thence (ὑψόθεν ἐκ Ὑρόφησ) uplifts
the aegis, Od. 22, 297; so Louhi sits a lurk on the window of the smithy (Suppl. to 338), and the eagle in the dream ἐρ' ἐπὶ προύχοντι μελάθρον, Od. 19, 544; conf. the vulture, who the moment he is named looks in at the door, Meinert’s Kuhl. 165. 165. Bellona flies away a bird, Claud. in Enutr. 2, 230; Gestr, i.e. Ósin, as a valr (falcon), and gets a cat in his tail, Formald. sog. 1, 487-8. Athena στή δὲ κατ’ ἀντίθυρον κλώσης, Od. 16, 159; si mache sich schoen, und gê herfür als ein göttinne zuo der tür, Renner 12227. When the unknown goddess steps inside the door, her stature reaches to the roofbeam, μελάθρον κύρε κάρνη, then in a moment she is recognised, Hymn to Aphrod. 171, to Ceres 189. A woman’s spirit appears to a man in a dream: sîdan hvarf hun à brott; Olafr vaknaði, ok þottist siá svip konunnar, Laxd. 122. sîdan vaknaði Hê Sinn, ok sá svipinn af Gündul, Formald. sog. 1, 402. svipr einn var þar, Sæm, 157a.

Fragrance and brightness emanate from a deity, Schimmelpfeng 100-1. Hymn to Ceres 276—281 (Suppl. to 318); a sweet smell fills the house of Zeus, Athen. 3, 503. So with the Hebrews a cloud, a mist, or the glory of the Lord fills the house of the Lord, 1 Kings 8, 10-1; 2 Chron. 5, 13. comarum (of Venus) gratus odor, Claud. de vpt. Heaven breathes an odor suavilutis, that nourishes like food, Greg. Tur. 7, 1. The bodies of saints, e.g. Servatius, exhale a delicious odour (p. 823); conf. the flowers that spring up under the tread of feet divine (p. 330). The hands and feet of gods leave their mark in the hard stone, so do the hoofs of their horses (Suppl. to 664). Gods appear in human form and disguise, Ósin often as a one-eyed old man, a beggar, a peasant, to Hrolf as Hrani bónadi (Hrani is a hero’s name in Hervararsaga, Rani in Saxo).

p. 329.] The Indian gods ride in chariots, like the Grk: Indra, Agni, Varuna, etc., Nalus 15-6; 7 steeds draw the car of Sâryas the god of day, Kuhn’s Rec. d. Rigveda 99. 100; Râtri, night, Uša, aurora, are drawn by kine. Plato in Phædr. 246-7 speaks of the gods’ horses, chariots, charioteers, of Zeus driving a winged car. Seléné is appealed to: ποτ’ ὀκεανόν τρέπε πῶλον, Theocr. 2,163. ἀστέρες, εὐκήλαιον κατ’ ἀντυγα Νυκτὸς ὀπαδόλ 2, 166.—The German gods occasionally drive in star-chariots, or the stars themselves have a chariot, pp. 151. 723 n.; conf. the car-processions p. 336; the sun too drives a chariot: Sól varp hendi
inni hoegri um himminiödýr, Sæm. 1\(^b\) (who is Vagnarunni in Egilss. 610, Oðinn or Thôrr?). But riding is the rule, though Loki says to Frigg: ec þvi rëð, er þu ríða sérat síðan Baldr at sólum, Sæm. 63\(^b\); even beasts ride in the Beast-apologue, Renart 10277-280-460-920.

p. 330.] When Athena sits with Diomed in his war-chariot, the axle groans with the weight: δεινὴν γὰρ ἀγεν θεόν ἀνδρα τ’ ἀριστον, II. 5, 388. When Ceres nods, the cornfields shake: aunnit his, capitisque sui pulcherrima motu concussit gravidis oneratos messibus agros, Ovid Met. 8, 780.

p. 331.] The gods appear in mist or cloud: Jehovah to Moses in a pillar of fire, Deut. 31, 15. diva dimovit nebulam, juvenique apparuit ingens, Claud. in Eutr. 1, 390. (Tritonía) cava circum-data nude, Ov. Met. 5, 251. The merminne comes “mit eime dunkle, als ein wint,” Lanz. 181; in the legend of Fosete the god vanishes in a caligo tenebrosa, Pertz 2, 410. A cloud descends, and the angel steps out of it, Girard de Viane p. 153.—Gods and demons are said to θέλγειν, hoodwink, delude (conf. p. 463-4 of elves, and Suppl. to 322): ἀλλὰ με δαίμων θέλγει, Od. 16, 195; of Hermes: ἀνδρῶν ὀμματα θέλγει, II. 24, 343: of Poseidon: θέλξας δόσε φαινά, II. 13, 435; of Athena: τοὺς δὲ Παλλὰς Αθηναίη θέλξει καὶ μητέτα Ζεῦς, Od. 16, 298; θεοί θέλγει 1, 57; but also of Circe and the Sirens, Passow sub v. θέλγω. Hera holds her hand over her protégé, ύπερχειρία, Pans. iii. 13, 6.—They take one by the hair: στῇ δ’ ὄπιθεν, ξαυθῆς δὲ κόμης ἐλε Πηλείωνα, II. 1, 197; by the ear: Κρόνος προσ·ελθὼν ὄπισθεν καὶ τοῦ ὡτός μου λαβόμενος, Lucian’s Sat. 11.

p. 331.] The Grecian gods sleep, Athen. 2, 470; yet Ssk. deus = liber a somno, Bopp’s Gl. 26\(^a\). A sick god is healed by incense, Walach. märchen p. 228. They are fond of play: φιλοταιγίνοντες γὰρ καὶ οἱ θεοί, Plato Cret. ed. bip. 3, 276. The kettledrums of gods resound from heaven, and flowers rain down, Nalus p. 181. 238 (conf. OHG. heaven is hung full of fiddles); ‘it would please God in heaven (to hear that music),’ Melander 2, no. 419. Got mohte wol lachen (at the tatermenlin), Renn. 11526. Conf. the effects of music on mankind: when Salome is ill, there come ‘zwëne spilman ûz Kriechen, die konden generen (heal) die siechen mit irem senften spil, des konden sie gar vil,’ Morolf 1625; ‘I have my fiddle by me, to make sick people well
and rainy weather jolly,’ Goethe 11, 11; the tinkle of bells a cure for care, Trist. 398, 24. 39. 411, 9; song-birds cheer the tôt-riuwsære, Iwein 610. Aucassin’s lay drives death away, Méon 1, 380. With the comforting of bereaved Skadí and Demeter conf. Wigal. 8475: ‘sehs videlære, die wolden im sine swære (heaviness) mit ir videlen vertriben,’ and Creuzer’s Symb. 4, 466. Athen, 5, 334. It was a Lith. custom to get the bride to laugh, Nesselm. sub v. prajúkinu. N. Preuss. prov. bl. 4, 312. A king’s daughter, who has a fishbone in her throat, is made to laugh, Méon 3, 1 seq. The gods love to deal out largess, are datoresses, largitores, esp. Gibika (p. 137); conf. borg-geba (Suppl. to 274), oti-geba (p. 890 n.); they are är-gefunar, öl-gefnar, crop-givers, ale-givers, Höstlóng ii. 2, 11 (Thorl. sp. 6, 34. 42. 50. 68).

[quote]

Gods’ language and men’s, Athen. 1, 335. Lobeck’s Aglaoph. 854. 858—867. Heyne on the first passage quoted, II. 1, 403: quae antiquiorem sermonem et servatas inde appellatones arguere videntur. Like ON., the Indians have many words for cloud, Bopp’s Gl. 16a. 209a. 136b. 158b.; but do not attribute a separate language to the gods. Yet Somaveda 1, 59. 64 names the four languages Sanskrit, Prakrit, Vernacular and Daemonic. The Greek examples can be added to: Πλαγγικας δ’ ἵτοι τάς τε θεοὶ μάκαρες καλέουσιν, Od. 12, 61. δηνατοὶ Ἔρσα, ἀθάνατοι δὲ Πτέρωτα, Plato’s Phædr. 252. την δ’ Άφροδίτην κεκλήσκουσι θεοὶ τε καὶ ἄνερες, Hes. Theog. 197. The different expressions attrib. to men and gods in the Alvis-mál, could no doubt be taken as belonging to different Teut. dialects, so that Menū should mean the Scandinavians, Godhar the Goths, and sól for instance be actually the Norse word, sunna the Old Gothic, GDS. p. 768. Kl. schr. 3, 221.

[quote]

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

[quote]

Apart from Brahma, Vishnu and Siva, the Indians

p. 336.] Mountain-heights are haunts of the Malay gods also, Ausld. 1857, 604a. πέτρα, δαμύνων ἀναστροφή, Æsch. Eum. 23. Olympus descr. in Od. 6, 42—46. To the rock-caverns [at Ithaca] gods and men have separate entrances, those by the south gate, these by the north 13, 110-1-2. The Norse gods live in Asgard. HreiSmarr cries to the Ases: haldit heim heăn, be off home! Sæm. 182b.—They have separate dwellings, but near together; conf. the Donar's oak near Wuotan's mount (p. 170). jär (i Baldurs-hage) voru möry god; Fornald. sog. 2, 63. Indian gods too have separate abodes: urbs Kuevéri, mons K. sedes, Bopp's Gl. 19b, 85b. Διός αὐλή, Lucian's Pseud. 19. Significant is the ON.: hefar ser um gerva sali, Sæm. 40-1-2.—The gods sit on thrones or chairs (p. 136), from which they are entreated to look down in pity and protection: Ζεὺς δὲ γεννήτωρ ἵδου, Æsch. Suppl. 206. επίδοι δ' Ἀρτέμις ἁγνά 1031. lita vinar augom. The gods' houses are marked by gates, Hpt's Ztschr. 2, 535.

p. 337.] The gods often have a golden staff, with which they touch and transform: χρυσεῖν ὀβέσθω ἐπεμάσσατ' Ἀθήνη, Od. 16, 172. 456. 13, 429; Circe strikes with her staff, Od. 10, 238; conf. Hermes' rod, the wishing-rod (p. 976) and other wishing-gear. Shiva has a miraculous bow, so has Indra acc. to the Vedas. Apollo's bow carries plague; conf. Osin's spear (p. 147). In Germ. märchen the fays, witches, sorcerers carry a transfiguring staff (p. 1084).

Gods are regarded by men as fathers, goddesses as mothers (pp. 22, 145, 254). They delight in men, ἀνδράσι τερπόμενοι, Il. 7, 61; their kindly presence is expr. by the Homeric ἀμφι-βαίνω: ὃς Χρύσην ἀμφιβέβηκας, Il. 1, 37. ὃς Ἡσιαρον ἀμφι-βεβηκεί, Od. 9, 198. They love to come down to men; conf. Exod. 3, 8: κατέβην, descendit, hwearf (p. 325); they stop their chariots, and descend to earth, Holtzm. 3, 8. Nalus p. 15. praesentes caelicolae, Cat. 64, 383. Like the Ind. avatāra is a
θεοὶ ἐπίδημια (visitation), Lucian’s Conviv. 7. Gods are not omnipresent, they are often absent, they depart, Athen. 2, 470. Jupiter says: summo delabor Olympos, et deus humanā lustro sub imagine terras, Ov. Met. 1, 212. In the Farōē lay, Othin, Hoenir and Loki appear instantly. (Appearing to a man can be expr. by looking under his eyes, Etm. Orendel pp. 73, 45, 83, 102.) The passage: di liunte wānden (weened) er vaer Got von himel, Griesh. 2, 48, presupposes a belief in God’s appearing (p. 26 n.). so ritesthn heim als vaer Got do, Dancrotsh. namenb. 128, and: if God came down from heaven and bade him do it, he would not, Thurneisser 2, 48. At Whitsun the street was hung with tapestry: als ochter God selve comen soude, Lanct. 31321. God (or his image) loves a place where he is made much of: Got mōhte lieber niht gestēn ūf der orden an dehceiner stat, Helbl. 15, 584; ‘here dwells der liebe Gott,’ p. 20 n. His return to heaven is expr. by: ‘do vuor Got ze himelē in deme gesunelecicheme bild,’ Diemer 7, 19; conf. ‘ego in coelum migro,’ Plaut. Amph. v. 2, 13.—Gods send messengers, angels, those of Greece Hermes, Iris, etc., who escort men (p. 875), and inspect and report the goings-on of the world, says a pretty Servian song by Gavrai. It is worth noting in the prol. to Plaut. Rudens, that Arcurtus shines in heaven at night, but walks the earth by day as messenger of Jove. Gods assist at christenings (Godfather Death), weddings, betrothals, Holtzm. 3, 8; and Mary too lifts a child out of the font, Wend. march. 16. They hallow and bless men by laying on of hands: vigit ocr saman Varar hendi, Sæm. 74b. Apollon und Tervigant, ir beider got, hât sine hant den zwein geleit ūf daz houbet, daz si helfe unberoubet und gelückes (unrobbed of help and luck) solden sin, mit götlicher helfe sein geschach daz ir, Turl. Wh. 112a; like a priest or father.—Gods deal with men in their sleep: a rib is taken out of sleeping Adam, to make Eve; Athena sheds sweet sleep over Penelope, while she makes her taller and fairer, Od. 18, 188; Luck comes near the sleeper, gods raise up the fallen hero, Il. 7, 272. Their palfry-looking gifts turn out precious (Berhta’s, Holda’s, Rübezahlt’s): the leaves turn into gold, the more fittingly as Glasir the grove of the gods bears golden leafage.

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

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

p. 339.] Real names (not merely epithets) of gods often become abstract ideas in Sanskrit. Indra, at the end of a compound, is princeps, dominus, Bopp 40a; Sří is prefixed to other names reverentiae causa, as Śṛiganēsa, Śrimahābhārata 357a. In ON. one ās can stand for another, as Bragi for Oðinn in the saw, ‘nioti bauga sem Bragi anga,’ Egiłss. 455. So Freya, Nanna, Týr, Baldr become abstract terms (p. 220-1) : baldr brynþings, b. fetilstinga, Formm. sög. 6, 257. 12, 151. enn norþr niördfr 6, 267. geirniördfr=heros, Sæm. 266b. Conf. Gotes intensive (p. 19).

CHAPTER XV.

HEROES.

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


p. 344.] Heroes derive their lineage fr. the gods: Sigurðr ormr í auga is expressly Oðins aettar, Forndl. sóg. 1, 258; the Scythian Idanithys counts Zeus his ancestor, Herod. 4, 126; and Zeus does honour to Menelaus as his son-in-law, εαυβρός Διός, Od. 4, 569. They are friends of the gods: Zeus loves both champions, Hector and Ajax, II. 7, 280; there are 'friends of Ares' and a 'Frey's vinr.' They can multiply the kindred of the gods. Jupiter's children are reckoned up in Barl. 251, 37 seq.; Alexander too is a son of Jupiter Ammon or Nectanebus by Olympics. 'Galli se onmes ab Dite patro pregnatos praedicant; idque ab druidibus proditum dicunt,' Caes. 6, 18. Dietrich descends fr. a spirit, Otnit fr. Elberich, Hόgni fr. an elf, and Merlin fr. the devil.
As Teutonic tradition made Tuisco a ‘terra editus,’

the American Indians have a belief that the human race once lived inside the earth, Klemm 2, 159. Though Norse mythology has no Mannus son of Tuisco, yet it balances Goðheimr with a Mannheimr, GDS. 768, conf. Vestmanland, Südermanland, Rask on Ælfred’s Periplus 70-1; and Snorri’s Formáli 12 places a Munon or Mennon at the head of the tribes. He, with Priam’s daughter Tróan, begets a son Trór=Thór, fr. whom descends Loritha=Hlörrída, conf. Fornald. sóg. 2, 13. GDS. 195. The American Indians have a first man and maker Manitu, Klemm 2, 155-7. On the mythic pedigree of Mannus and his three sons, see GDS. 824 seq.

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


Ascafa-burg, fr. the rivulet Ascafa=Ascaha, is likewise interpr. in Eckehardus’ Uraug. as ‘Asken-burg ab Ascanio conditore,’ and is a castellum antiquissimum, Pertz 8, 259. 578. On Asc and Ascanius conf. p. 572.


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

Other Tentonic names. East Fris. dat melkpath, and when unusually bright, harmswith, Ehrentr. Fries. arch. 2, 73. With galaxia they seem to have conn. Galicia; hence to Charlemagne, at the beginning of the Turpin, appears James Street, leading from France to Galicia. In Switzld: der weg uf Rom, Stutz 1, 106. Westph.: mülkenweg (Suppl. to 924), also wüürstrate, weather-street, Woeste p. 41; so in Jutland veirveien, Molb. Dial. lex. 646, as well as arken 18. To ON. vetrarbruant, winter-way, corresp. the Swed. vintergatan; conf. Gothl. kaldgotu, Almqv. 432, unless this be for Karl's-gate. Do sunnūnupad, sterrōno strāza, wega wolkōno in Otfrid i. 5, 5 mean the galaxy? conf. the path of clouds, Somadeva 2, 153-7, 58. 61. Journ. to Himavan 1, 106. Heer-strasze (-gasse), viz. that of the 'wütende heer,' in Meier's Schwäb. nag. 137-9; herstrasz, Mone 8, 495; Up. Palat. hyrstransz, heerweg, Bergm. 115-8. 124; helweg (p. 801-2). Most import. for mythol. are: frauen Hulden strasze, xron Hilden stræt, Pharaïldis sidus (p. 284-5); also 'galaxa, in duutsche die Brunelstræt,' Naturk. von breeder Thomas (Clariss's GheraerD, p. 278).

As we have Inaûringses-weg and Eurings-strasz by the side of Iringesweg, so in oldish records Eurausburg castle is called Iringesburg, Schm. 1, 96. Irine is in Nib. 1968 a young man, 1971-89 a markgraf and Håwarter man, and in the Klage 201. 210 ze Lüttringe geborn. On the meaning of the word conf. pp. 727. 1148. Kl. schr. 3, 234. F. Magnusson in his Pref. to Rigsmål connects (as I had done in my Irmenstrasse 1815, p. 49) the Eriœus of Ansgar and the Berich of Jornandes with Rigr, as also the Eriksyata; conf. the devil's name gammel Erich vol. iv.
(p. 989). That Ericli was a deified king is plain from a sentence in the Vita Anskarii cited above: 'nam et templum in honore supradiicti regis *dudum* defuncti statuerunt, et ipsi tanquam deo vota et sacrificia offerre coeperunt.'

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


p. 368.] *Sigi* is *Oðin's* son, Sn. 211a. So is *Hildólfr*, ibid.; 'Harbarð's lord,' Sæm. 75b, OHG. Hiltwol. So is *Sigrlami*, Fornald. süg. 1, 413, and has a son *Svafgrlami*. So is *Nefr* or *Nepr*, Sn. 211a, and has a daughter Nanna 31. 66. So is *Sæmíngr*, Sn. 211a, *Sémíngr* in Hervarars., Fornald. s. 1, 416; conf. *Sámír, Sámésey*, Rask's Afh. 1, 108. The name of *Gautr*, *Oðin's* son or grandson, is conn. with giezzen (pp. 23. 105 n. 142. 164. 367); on Gautr, Sn. 195. *Oðinn* is called *Her-gautr*, Egilss. p. 624, alda *gautr*, Sæm. 95b, 93b; conf. Caozes-pah, -prunno (-beck, -burn), Hpt's Ztschr. 7, 530.
p. 370.] The accounts of Seaf in AS. chronicles are given by Thorpe, Beow. p. 4. In the same way Bealflor sails alone in a ship, a bundle of straw under his head, Mai 35-9, arrives 51-3, sails away again 152; the ship gets home 180, 39. Horn also comes in a ship, and sends it home with greetings. A Polish legend says of Piast: qui primus appulerit in navicula, dominus vester erit, Procosius p. 47. As the swan-children can lay aside the swan-ring, so can the Wolf's the wolf-girdle or whelp-skin. Klemm 2, 157 has a remarkable story of beautiful children slipping off their dog-skin. 'Skilpunt' in Karajan's Salzb. urk. must be for Skilpune. O'Sinn is a Skilsingr, Sæm. 47. Did the f and b in Scilling, Scilbune arises out of v in skilda? The Goth. skildus has its gen. pl. skildið.


p. 371 n.] Mars segunon, vinceus, Stälin 1, 112. Glück 150 says, segomo in nom. De Wal. no. 246 (1847). Can it be the same as ἵγγεμων, dux?

p. 373.] O'Sinn himself is called helblindi, and Helblindi is the name of a wolf (p. 246). Bealflor is said to have give birth to a wolf, Mai 132, 9; conf. the story of the 12 babies named Wolf, Müllenh. p. 523, and that of the blind dogs, Pliny 8, 40.

p. 374.] Pillung, MB. 9, 10 (yr. 769). Hermann Billing, Helmod 1, 10. Billung in the Sasseh-chron., conf. Förstemann 1, 258. 2, 225. Oda, grandmother of Henry the Fowler, was the daughter of a Frankish noble Billung and Aeda, Pertz 6, 306. tome Billungis-húge, Gl. to the Ssp. 3, 29; conf. regulus Obo-
tritorum nomine Billug, Helm. 1, 13. What means 'pillungs ein wénic verrenket,' in the Hätzlerin 180, 37?

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


To things named after Wieland add the Wielandstein, Schwab's Alp. p. 136 seq.; after Galans a pratum Galandi, now Préjelan in Bourgogne, Garnier's Pagi Burg. p. 83. Dan. Velants-urt, also velamsrot, vendelsrot, Dyb. 1845, 49. 50. On Wielets-kinder conf. Schm. sub v. Valfödar vél framtelja, patris artem (mysterium?) ennarrare, Saem. 16. Another point of likeness betw. Wieland and Hephaestos is, that both are masters of forging dwarfs (p. 471-2). Their handiwork was famous: ἐργαν Ηφαίστου, Od. 4, 617. 15, 116. οὖς Ἡφαίστος ἐτευξέ 7, 92.

p. 380.] 'Mime the old' in Bit. 138 seems to have a short i, and can hardly belong here. Karajan in Verbrüd. von S. Peter has Mimilo, Mimistein. To Mimigerneford (conf. Ledebur's Bructeri p. 328), perhaps from an adj. mimi-gern, and Mimium (Mimidomensis = Mindensis, Lappbg no. 25; Minende on Weser, Schrader's Dyn. 104), add a third Westph. locality Mimegersen, now Memsen in Hoya country, Lappbg no. 48. Again, Mimmelage near Osnabrück. Mimirberh, perhaps Mimisberh, Pertz 8, 776. The names Memeln-brun, -born, Memel-born, Memilsdorf, Henneb. urk. 2, nos. 153-6. 169. 1, 166. 125, and Memelen-born (Melborn by Eisenach), Thür. Ztschr. 4, 210 suggest the Mimis brunnr of the Edda. With Mimingus, silvarum satyrus, agrees the sword's name in En. 5694; conf. Mummiuc, Upstdge 137, (Muma in Thidrekss. 65). There are yet to be considered Söckmimir, Saem. 469; Hoddmimir who dwells i holti 37; Mimsevinr, Mimisvinr, Egilss. 641. Like Mimi's head is Virgil's head which prophesies, MSH. 4, 246. A head of brass prophesies in Val. et Ourson c. 25; en spinnen-hoofd in the Dutch transl. arose perhaps from taking tête d'airain for t. d'araigae. Heads often speak in churches, F. Magn. Edda-laere 2, 264.

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

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

p. 385 n.] Saxo calls Othin, Thor, etc. merely opinative, not naturaliter deos (ed. M. 118), and Balder a semideus (conf. p. 340); whereupon P. E. Müller om Saxo p. 54 remarks: Odin lived neither before nor after Christ. Old Conrad in his Tro', Kr. 858—911 is not quite of that opinion: 'si wären liute als ir nu sit, wan daz (they were men like you, only) ir krüftelich gewalt was michel unde maienvalt von kriintern und von steinen . . . och lepten gnoghe (lived plenty) bi der zit, die zoubereare waren, und wunder in den jären mit gongelwise worhten (with jugglery wrought).’ How the old gods were degraded into conjurors, is shown p. 1031.—Of the deification of men there are plenty of examples: ‘daz kint waere mit den goten ein got,’ Pass. 298, 27. The heathen adore Sigelót as a god, Rol. 198, 21. Ipomidon will be a god himself, Tit. 3057. 4147-60. er wolde got hin erde sin, Diemer 139, 24. als er iz waere got 131, 22. min wèrde gelich den goten steic, Turl. Wh. 66a. Of Caligula: ‘wart hi so sot, dat hi wilde wesen god, ende hi seide openbare dat hi Jupiters broeder ware,’ Maerl. 2, 236, conf. 333. ‘Grumbaut, roi de Baviere, se nommoit dieu en terre,’ and called his castle Paradis, Belle Helène p.m. 23. The Mongols practise the worship of ancestors, deific. of rulers, Klemm 3, 194-5; also veneration of saints and relics.
Heroes.

p. 392.] The Greeks required beauty of form in heroes as well as gods, Lucian's Charid. 6. 7. Of Charlem. it is said: anges resemble du ciel ius devolé, Aspr. 21a. Heroes share the lofty stature of gods. Of Hugliicus the legend says: quem equus a duodecimo anno portare non potuit; cujus ossa in Rheni fluminis insula, ubi in oceanum prorumpit, reservata sunt, et de longinquo venientibus pro miraculo ostenduntur (Suppl. to 365).—Many-handedness is often mentioned. Ancient men with four hands, four feet, and two faces, Plato symp. 189, four ears 190. εξ γυνηχείρες ἑκάστῳ ἄττις ἀόσοιστοι, Orph. arg. 519. Men with 8 toes, 6 hands, Megenb. 490, 2. 30; conf. gods and giants (p. 527). From the three-handed and three or four-elbowed Heime (Germ. 4, 17) perh. the Heimenstein takes its name, about which there is a folk-tale, G. Schwab's Alb pp. 161—165. A story about 'so Heyne, so,' who helps to raise a treasure, in H. v. Herford, Potth. p. 93; conf. Brisinga-men (p. 306). A three-headed figure on the Gallehus horn discov. 1734 (Henneb., plate 2).—Most akin to the gods seem those heroes who are favoured with a second birth (p. 385). The fact of many heroes' names being repeated in their descendants may have to do with this belief, GDS. 441. But Helgi and Svava are genuine endrbornir, Sæm. 148. 169. 159b. As late as in MS. 1, 97b we read: 'sturbe ich nach ir minne, und wurde ich danno lebende, so wurbe ich aber umbe daz wip (I would woo her again).' Contrariwise MS. 1, 69b: 'só bin ich doch ûf anders nicht geborn.' Solinus says Scipio was another of the Unborn, and was therefore called Caesar, Maerl. 1, 401; conf. the Lay of Mimmering tand, Danske Vis. 1, 100.—Karna, son of the Sun, was born with earrings and a coat of mail, Holtzm. 2, 123-9. 136. wart ie man mit wifien geborn, Krone 10534; conf. 'born with a fiddle.' To phenomena occurring at the birth of a hero, add the storm that attended Alexander's, Pseudocallisth. p.m. 12. Alcmena tests Hercules with snakes, which he kills lying in his cradle, as Sigmund does Sinfjötdi by kneading the dough that had snakes in it, Völs. saga c. 7. Kullervo, when 3 nights old, tears up his swathings, Castrén 2, 45. In the Sv. folks. 1, 139. 140, the child walks and talks as soon as born. Of the grown-up hero's strength the examples are countless. Tied to an oak, he pulls it up, Sv. forns. 1, 44. Danske V. 1, 13; Beowulf has in his hand
the strength of thirty, Beow. 756. They eat and drink enormously, like Thórr (Suppl. to 320); so Hammer grá, Sv. forns. 1, 61-2, conf. the giant bride 1, 71-2. Syv. 49. — Heroes have beaming godlike eyes, snake's eyes, ormr í auga; so have kings, Saxo, ed. M. p. 70. Aslög's son (Sigurð's and Brynhild's grandson) is called Sigurðr ormr-í-auga, gen. Sigурðar orms-í-auga, Fornald. s. 1, 267. 273. 2, 10-4. Forumn. 1, 115. His step-brothers say: eigi er oss í augum ormr ne fránir svákari, Fornald. 1, 268 (conf. orm frámu, Heimskr. 7. 238. Sæm. Hafn. 2, 13). Sigurðr Óðins aettar, þeim er ormr í auga, Fornald. 1, 258. Aslög prophesies of her unborn son: 'enn á þeim sveini mun vera þat mark, at svá mun þikkja, sem ormr liggi um auga sveininum' — a false interpretation, for not the eyebrows coiling round, but the inner look (i auga) was meant, Fornald. 1, 257. In Sæm. 187b he is called 'inn frán-eygi sveinn.' braun Brynhildi eýd or augom (fire flashed from B.'s eyes) 215b. ánum (minaces) eru augu ormi þeim enum fránu (Volundr) 156b. hvöss eru augu í Hagals þýju (Helgi in disguise) 158b. We still say: something great shines out of his eyes. GDS. 126-7. — Other heroes show other marks: on Hagen's breast is a golden cross, Gudr. 143-7. 153; betw. Wolfdietrich's shoulders a red cross, Hugd. 139. 189. Valentin and Namenlos have also a cross betw. the shoulders, like the mark of the lime-leaf on Siegfried's back, where alone he is vulnerable (as Achilles was in one heel), Nib. 815, 3. 4. Swan-children have a gold chain about the neck, the reali di Franza a niello on the right shoulder, Reali 6, 17. p.m. 344; conf. the wolfs-zagelchen betw. the shoulder-blades (Suppl. to 1007). Of the Frankish hero Sigurd, the Vilk. saga c. 319 says: 'hans horund var svá hart sem sigg villigaltar; sigg may mean a bristly skin, and seems conn. with the legend of the bristled Merowings.¹ In cap. 146 we are told that Sigurd's skin grew hard as horn; and in Gudr. 101, that wild Hagen's skin hardened through drinking the monster's blood. No doubt the original meaning was, merely that he gained strength by it. The great, though not superhuman age of 110 years is attained by Hermanaricus, Jorn. c. 24. We read in Plaut. mil. glor. iv. 2, 86: meri bellatores gignuntur, quas hic praegnates fecit, et pueri

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


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

CHAPTER XVI.

WISE WOMEN.

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

inch het Got ze einer gotiune
gemacht in himelriche
harte wünnecliche.

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

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

p. 398.] Woman-worship is expr. in the following turns of speech [Examples like those in Text are omitted]. ich waen, Got niht só guotes hât als ein guot wip, Frauend. 1, 6. ért altôs vrouwen ende joncfrouwen, Rose 2051. van vrouwen comt ons alle ere, Walew. 3813; for one reason: wir wurden von frouwen geborn, und manger bet gewert, Otn., cod. Dresd. 167. daz wir
WOMAN-WORSHIP.


p. 400.] The hero devotes himself to a lady's service, she will have him for her knight: 'ich wil in z' eine ritter hân,' Parz. 352, 24. 'den ritter dienstes bitten,' ask for his service 368, 17. 'dins ritters 353, 29. min ritter und der din 358, 2. Schionatulander has to serve Sigune 'unter schiltlichem dache,' under shield-roof, Tit. 71, 4, he was 'in ir helfe erborn ' 72, 4; and this relationship is called her fellowship 73, 1.

do versnuocht ich 'n, ob er kunde sin
ein friunt, daz wart vil balde schin.
er gap durch mich (for me) sin harnas enwec .
mange äventiure swoht' er blôz (bare, unarmed), Parz. 27, 13.

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

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

Sifrit gedâht an daz küssen daz ver Krimhilt im håte getân, dà-von der degen kienne (champion bold) ein niuwe kraft gewan, Roseng. 1866. Man sol vor ěrste an Got gedenken in der nôt, Dar-nách gedenke an die süezen mündel rôt, Und an ir edeln
minne, diu verjagt den tôt, Kolm. MS. 73, 37, 42, 46. For ‘thinking of,’ see my Dict. sub. v. andacht (devotion).——The ladies too call out to their champion, or they wish: ‘The little strength that I have, I would it were with you!’ As you like it, i. 2.—Woman’s beauty can split rocks: von ir schoene müese ein fels erkrachen, MsH. 3, 173². It heals the sick: der sieche muose bê in genesen, Dietr. Drach. 350b. sol daz ein siecher ane seh, vor fröide wurde er schier gesunt 310b. ir smieren und ir lachen, und solde ein sieche das ausneh, dem müeste sorge swachen 70a. A flight to the ladies saves a man: hie sal die zuht vore gå, nu he under den vrowin ist komin, 4626; conf. 4589. A lady’s tread does not hurt flowers: ich waen swelhe trat diu künegün, daz si niht verlôs ir liehten schien, Turil. Wh. 97b. 152a.

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

p. 401.] The OHG. itis (Kl. Schr. 2, 4 seq.) is still found in MHG. In the Wigamur 1564 seq. a maiden is called ëdis (mis-printed eydes, for it rhymes wîs, pris 1654-90. 1972); she has a limetree with a fountain of youth. Again, Itisburg, Dronke 4, 22; ëdislînd, Trad. Wizenb. (printed Dislith), Pertz 2, 339. Dis in Förstem. 1, 335; is Gifaidis 1, 451 for Giafadis? Curtius in Kuhn’s Ztschr. connects itis with ëðîνη, but where is the s? I prefer to see in it the shining one, fr. indh=locëre, èdha, èdhas =lignum (Kl. schr. 5, 435). ÅS. ïdes=freolicu meowle, Cod. Exon. 479, 2. Both meowle and mavi have likewise their place here; conf. Meenenloch, Panzer’s Beitr. 1, no. 85. Kl. schr. 3, 108.

p. 403.] ON. disir appear as parcae: ‘vildu svåð disir,’ so willed the fates, Höstl. (Thorl. 6, 6); tálar disir standa þer á tveir hlîðar, ok vilja pik sáran siá, Sæm. 185a. Sacrif. off. to them: disablôt, blêtuð disir, Egilss. 205-7. var at disa blôti, reið hesti um disar salinn, Yngl. 33. Of the suicide: heingdi sik í disarsal, Hervarars. p. 454; fôr ser í disar sal 527. ioddís, Sn. 202. Grendel’s mother is an ïdes, Beow. 2518. 2701. On Vanadis and her identity with the Thracian moon-goddess Bendis, see Kl. schr. 5, 424. 430 seq.

p. 403.] Brynhild’s hall, whither men go to have their dreams interpreted, stands on a hill, Völ. c. 25; conf. hyssjaberg (p. 1149). völva leîdi, divinatricis tumulus, Laxd. 328. An old fay has not been out of her tower for fifty years, Perrault p. m. 3.—Of
Veleda and the Goth. Waladamarca in Jorn. c. 48 we are reminded by the wise horse Falada in the fairy-tale (p. 659), and by Valentini: valentinne, volantinnne alternate in Hpt's Ztschr. 4, 437. The volur roam about: ek för i skôg völven liki, Fornald. s. 1, 135; þú var völven 1, 139. Sæm. 154b. Other prophetesses in Nialss. p. 194-9: Sæunn kerling, hon var fróð at mörgu ok framsýn, en þú var hon gömul mûk; she wanted the weed removed, else it would cause a fire, which came true. In Forum. s. 4, 46: visinda-koua, så er sagði fyrir örlög manna ok lif; conf. p. 408.


p. 406.] My resolution of ON. norn into Goth. navairns, death-goddess (Kl. schr. 3, 113) is opposed by Müllenhof in Hpt's Ztschr. 9, 255. The 'Nahanarvali' may have been norn-worshippers, Navarna-hali, Goth.Navarnê-haleis, ON. Norna-halir, GDS. 715. 806. Perhaps we ought to look to the Swed. verb nyrna, warn, inform, Sv. folkv. 1, 182-3. In Farœø they say nodu, nodnar, for norn, nornir, as they do kodu, hodn, badn, for korn, horn, barn, Lyngbye 132; so Nodna-gjest 474. That Nûrnberg contains norn is the less likely, as we find it spelt Nûern-berc, MSII. 3, 296b, Nûeren-berc, Walth. 84, 17. Nornborn seems a corrup. of Nordenborn, like Norndorf, Nornberg, also in Up. Germany. Conf. the Fris. Nou, Ehrentr. Fries. arch. 2, 82; Narnhari, Karajan 83, 6.

luonnotar, virgo creatrix, esp. ferri, fr. luon to make: 'kolme neittä luonnotarta,' tres sunt virgines naturae creatrices.—Norns are of various lineage, Sæm. 188a:

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


p. 410.] Saeva Necessitas

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

Si figit adamantinos

summis vorticibus dira Necessitas

clavos. Hor. Od. iii. 24, 5.

diu grimme Nótt, Er. 837. merkja á nagli Nauð, Sæm. 194b. Rúnar ristnar: a Nornar nagli 196a (clavo, not fingernail); conf. Simplic. 1, 475 (Keller): when Needs-be rideth in at door and windows.

p. 411.] Of Greek mythical beings Calypso comes nearest the fays, being goddess and nymph; and in MHG. the goddess Venus is 'diu feine diu ist entslafen,' MS. 2, 198a, while a fay is often called goddess. 'götinne = fee,' Hpt's Ztschr. 2, 183. der götinne land, der g. hende, Frib. Trist. 4458. 4503.—In Petronius we already find a personal (though masc.) fatus: malus f. (illum
perdidit) c. 42. hoc mihi dicit f. mens, c. 77. On the house of the tria fata in the Forum, conf. Gregorovius’s City of Rome 1, 371-2-3. In the Engadin they are called fedas, feas, also nymphae and dialas: they help in loading corn, bring food and drink in silver vessels; three dialas come to the spinners, Schreiber’s Taschenb. 4, 306-7.

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

p. 413 n.] Fata Morgana is ‘Fémurgán din riche’ in Lanc. 7185, Fémorgán in Er. 5155. 5229, Feimurgán in Iwein 3422. The ‘Marguel, ein feine’ in Er. 1932 is the same, for she answers to the Fr. ‘Morgain la fée.’ She is called ‘Morgnein de elwinne,’ Lanz. 13654. 19472. 23264; ‘Femurga die kluoge,’ Tit. 4376; while Wolfram treats the word as the name of a country (p. 820 n.). On the other hand, Trist. 397, 14: gotinne üz Acelůn der feinen lant (fay’s land); Er. 1930: der wert Avalon, Fr. l’île d’Avalon. Does this go back to an old Celtic belief? Michelet 2, 15 mentions holy maids who dispensed fair weather or shipwreck to the Celts.

p. 414 n.] Aísa seem akin to ἵσος, ἐίσος and εἴδεαι: ἵσος equally distributed, κατα ἵσα ex aequo, κατ’ ἄισαν convenienter, aeque.

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

Αίσα οἱ αἴσα κατὰ κλώθες τε βαρεῖα τινομένη νήσαυτο λύφ—

joining κατά to νήσαυτο. Lucian’s Dial. mort. 19: ἦ Μοῖρα καὶ τὸ ἔξ ἄρχης οὕτως ἐπικλώσθαι. Conf. ἐπικλώθω used of gods and daemons (Suppl. to 858). Atrōpos was supposed to be in
the sun, Clotho in the moon, Lachésis on earth, Plut. 4, 1157. For a beautiful description of the three Parcae (parca, she who spares? Pott in Kuhn 5, 250) see Catullus 62, 302–321 with ever and anon the refrain: Currite, ducentes subtemina, currite, fusi!. also vv. 381–385.


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

_p. 416.]_ German legend is full of spinning and weaving women: kleit daz ein wildiu feine span, Troj. kr. 2895. ein feine worhte den mantel, Altd. bl. 2, 231; and fays weave mantles in Charlem. p. 105-6. paile que fist fere une fée, Auberi 37. in the cave sits an old spinster, Kuhn’s Westph. 1, 72. Asbiörn. 1, 194; conf. the old webster, Rhesa dainos 198. Gelüké span im kleider an, Frauenl. 115, 15. There are usually three together: tres nymphae, Saxo p. 43 (ed. M. 123). drei puppen, Firm. 2, 34. die drei docken, H. Sachs i. 4, 457d. die drei Marien, Kindh. Jesu, Hahn 68. Uhland’s Volksl. 756. lb. 1582, 332. three Marys protect from fire, Panz. Beitr. 1, 67. three spinning Marys, Uhl. Vksl. 744. three old wives on a three-legged horse, Müllenh. p. 342. the tras jeyes, Alsatia 1853, p. 172-3. Many stories of three women in white or black, esp. in Panzer’s Beitr. 1, 2. 11.4-6-8. 25-8. 35-6-8. 46-8; they stretch a line to dry the wash on 1, 1. 9. 11-7. 25. 59. 129 n. 271-8; sing at the birth of a child 1, 11; become visible at Sun-wend-tag (solstice), 1, 38-9. 75. 8.4. Near Lohndorf in Up. Franconia a lad saw three castle-maidens walking, two had kreuz-rocken (-distaffs) with nine spindles spun full, the third a stühles-rocken with nine empty
ones; and the others said to her, ‘Had you but covered your spindles once, tho’ not spun them full, you would not be lost.’

Panz. Beitr. 2, 136. A beautiful Moravian story tells of three maidens who marched, scythe in hand, mowing the people down; one, being lame, cannot keep up, and is laughed at by the other two. She in her anger lets men into the mystery of healing herbs. Kulda (d’Elv) 110.

p. 418.] Jupiter sends out Victory, as Oðinn does valkyrs, Aug. Civ. D. 4, 17 (p. 435-6). Their name has not been found yet in OHG., though Schannat, vind. 1, 72 (yr. 1119) has Valkarie, femina serva. With the skiald-meyar conf. schild-knecht, who keeps his lord’s shield and hands it to him, as they to Oðinn. Maidens guarding shield and helmet occur in the M. Neth. Lane. 16913. conf. 16678. 17038. Their other name, hialm-meyar is made clearer by hild und hialmi, Sæm. 228a, hialm geta ok óskmey verða 242a. The valkyr is named folkvitr 192a. So, megetlichiu wip help Charles to conquer, Ksrchr. 14950 seq.; diu megede suln dir dîne ère widergewinnen 14954; der megede sigenunft 15029. Aurelian led in triumph ten captive Gothic amazons, Vopisc. in Aurel. 34. Lampr. Alex. 6320 calls the Amazons uroluges wip. Paul Diacous mentions a fight betw. Lamissio and the Amazons for the passage of a river. Adam of Bremen 4, 19 speaks of ‘amazons and cynos-cephali;’ conf. P. Diac. 1, 15. hunt-houbito in Graff. The Krone 17469 tells of ‘der meide lant,’ land of maids.

p. 418 n.] Hun var vitr kona ok vinsael ok skörýngr mikill, Formn. 3, 90; hon var skörýngr mikill, virago insignis, Nials. c. 96; and Gläumvör is skörýngr, Völs. c. 33 (Kl. schr. 3, 407), skararýngr, Vilk. c. 212; but in c. 129 skararýngr=hero. Conf. skör, f.=barba, scabellum, commissura; skar, m.=fungus, insolentia. OHG. scaræ=acies, agmen; scaraman, scario.

p. 419.] Where is the garment mentioned, in which Oðinn hid the thorn for Brunhild? Sæm. 194a only says ‘stack hana svefn-þorni;’ Völs. c. 20 ‘stack mik svefn-þorni;’ Sæm. 225b ‘lauk hann mik skjöldom ok hvitom.’ On spindle-stones, see Michelet 1, 461.

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

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

p. 423.] The valkyrs ride through the air (p. 641), like Venus (p. 892) : a thing aft. imputed to witches (p. 1088, &c.). Twelve women in the wood, on red horses, Fornm. 3, 135. By the expression Hlackr för, Hlöck seems to have the task of conducting those fallen in battle to Ööinn or Freyja, Egilss. p. 226. Is Göndull akin to gand? Gl. Edd. tom. 1: 'göndull = nodulnus'; so that Ööinn's by-name Göndler, Sæm. 46b, would mean 'tricas nectens.' The Rota in prose Sn. 39 is Rotho in Saxo M. 316. An OHG. name Hillcomâ, ad pugnam veniens, Cod. Fuld. no. 158 (yr. 798), describes a valkyr; conf. Hruodicoma, no. 172; ON. Hildr und hialmi, Sæm. 228a; AS. hilde wôman, Cod. Exon. 250, 32. 282, 15. Thrûðr is likewise a daughter of Thôrr. Heilah-trûd, Trad. Fuld. 2, 46. trute, Pass. K. 395, 77. frau Trutte, Præt. weltb. 1, 23. the drut (p. 464).

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

p. 424.] Like the shield-maidens are Fenja and Menja, of whom the Grottasöngr str. 13 says: i folk stigum, brutum skîöldu . . . veittum göðum Gothorni lið. Clarine dubs her Valentin knight, Staphorst 241. They strike up brotherhood with their protégés; so does stolts Signild, Arvidss. 2, 128—130; conf. the blessed (dead?) maiden, who marries a peasant, Steub's
Tirol 319. The valkyrs too have swan-shifts, Sæm. 228a: lét hamí våra hugfullr konungi átta systra und eik borít (born under oak); conf. Cod. Exon. 443, 10. 26: wunian under ác-treo; and Grottas, str. 11: vårum leikar, vetr niu álinar fyrrir lórd íedan. The wish-wife's clothes are kept in the oak-tree, Lisch 5, 84-5.

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

p. 429.] Valkyrs are to a certain extent gods stranded on the world in Indian fashion. They stay 7 years, then fly away to the battle: at vitja viga, visere proelia, Sæm. 133; so in the prose, but in the poem örlög dýyja (p. 425). The visin wip in the Nibel. are also called merwip, diu wilde merwip 1514-20-28, and Hagen bows to them when they have prophesied.

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

p. 433.] Holz-wip, Otn. Cod. Dresd. 277; conf. dryad, hama-dryad (p. 653). To cry like a wood-wife, Uhl. Volksl. 1, 149: schré als ein wilde wip owé! Lanz. 7892. The wild woman's born, gestühl (spring, stool), Wetterau. sag. 282; wilde fränlein, Wolf's Ztschr. 2, 59; daz wilde vrouvelin, Ecke 172. In Schlüchtern wood stand the wild houses, wild table, often visited by the wild folk, Buchonia iv. 2, 94-5; a willemännches haus und tisch (table) near Brückenaun, Panz. Beitr. 1, 186; conf. daz wilde gewtwere (p. 447). Wood-wives are also called dirn-weibel (Suppl. to 279), and carry apples in their basket, like the matronæ and Nehalemmiae. At flax-picking in Franconia a bunch plaited into

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a pigtail is left for the *holz-fräule* (as part of a sacrifice was laid aside for nymphs, Suppl. to 433 n.), and a rhyme is spoken over it, Panz. Beitr. 2, 160-1. *witte wiwer* in the forest-cave, Kuhn's Westf. sag. 1, 123. The *rauhe* (shaggy) woman appears in the wood at midnight, Wolfdietr. 307-8 (Hpt's Ztschr. 4); the mother of Fasolt and Ecke was a *rauhes weib* (p. 483). Zander's Tanh. pp. 7, 17 speaks of *wald-schänklein* Cupido. Does Widukind, a very uncommon name, mean wood-child? conf. Widukindes speckia, Lünzel 22, 25.

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

p. 434 n.] The reluctance of Proteus is also in Virg. Georg. 4, 388—452; the same of Vertumnus, Ov. Met. 14, 642 seq. Propert. iv. 2.

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

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

WIGHTS AND ELVES.

p. 439.] Augustine C. D. 8, 14 divides animate beings into three classes: 'tripertita divisio animalium in deos, homines, daemones. Dii excelsissimum locum tenent, homines infimum, daemones medium; nam deorum sedes in coelo, hominum in terra, in ære daemonum.' The vettar have more power over nature than we, but have no immortal soul, a thing they grieve at (p. 517). Fries. bot. udf. 1, 109.—The Goth. aggilus, OHG. engil, is not a convenient general term for these middle beings, for it conveys a definite Christian sense. Iw. 1391 uses geist for daemon: ein unsichtiger geist. Genius means having generative power, Gerh. Etr. gods pp. 15. 52. Another general term is ungethüm, Schwenichen 1, 261-2. Spirits are also ungehen (p. 914): die übelen ungechiuren, Ges. Abent. 3, 61. 70-6; elbsche ungehiure 3, 75. The Swed. rå too seems to have a general sense: sjö-rå, tomtrå, skog-rå, råand, Runa 1844, 70; conf. as (Suppl. to 24 and 498). Mod. Gr. στιχείον, Fauriel's Disc. prél. 82, must be στοιχείον element, conf. τὸ στοιχείον τοῦ ποταμοῦ 2, 77.

p. 442.] The Victovali, Victohali are Goth. Vaihté-haleis, ON. Vaetta-halir, fr. vict, wiht, wight, and the same people as the Nahamarvali (Suppl. to 406). GDS. 715. Can vaïhts be fr. vaian to blow, and mean empty breath? In Hpt's Ztschr. 8, 178 'iht (ie-wiht) übles' is half abstract, like Goth. vaihteis níbîls; whilst 'eines boesen wichtet art' in Lanz. 3693 (conf. 1633) is altogether concrete; so are, 'diz ungehiure wiht,' Ges. Abent. 2, 129; dat vule wicht, Rein. 3600; dat dein proper suverlec wechtken (girl), Verwijs p. 33; O. Engl. wight = being, wife, Nares's Gl. sub v.; illar vaettir, Forrn. 4, 27; ill vaettir ok örm, Fornald. 1, 487; rög vaettir, Sæm. 67-8; ó-vaettir, malus daemon, our un-wesen. land-vaettir are Saxo's 'dii loci praesides' 161. dii vettrarne, Dybeck 1845, p. 98. uppâ vegnar vaettir, ex improviso, Björn sub v. veginn (slain). The Norweg. go-vejter, good wights, whence the gu-vitter of the neighbouring Lapps, answer to our gute wichte, gute holden (pp. 266. 456. 487); de guden holden, Gesken's Beil. 99. 124-9. A 15th cent. description of the Riesengebirge has 'umb des weckirchen oder bergmönlings willen,' Mone's Anz. 7, 425; is
this word akin to wicht, as well as ar-weggers (p. 454 n.) which might mean 'arge wichte,' malicious wights?\(^1\) Weckerlein is a dog's name, fr. wacker (brisk, wide-awake). \(\textit{Wichtelin,}\) p. 441 n., may mean simply a puppet, like tocke, docke: bleierne (leaden) holder-\(\textit{zwerglin,}\) Garg. 253\(^a\). A wichtel-\(\textit{stube}\) in Sommer p. 24, a wichtelen-loch in Panz. Beitr. 1, 42. Like wiht, \(\textit{das ding}\) stands for nightmare, Prætor. Weltb. 1, 27, as \textit{bones cases} does for boni genii, Alex. 289, 24, and M. Lat. \textit{creatura} for something, wight, Ducange sub v.

ON. \textit{kynd}, f., pl. \textit{kyndir}, is genus, ens, Sæm. 1\(^a\). 6\(^a\). 118\(^a\); \textit{kynsl, kynstr}, res insolita; Swed. \textit{kyner}, creaturae, Runa 1844, 74.\(^2\) Akin to this word seems MHG. \textit{kunder}, creature, being, thing, also quaint thing, prodigy: was \textit{chunders}\? Wackern. lb. 506, 30; conf. 675, 39. 676, 23. 907, 7. 909, 17. solhez \textit{kunder} ich vernam, MSH. 3, 195\(^b\). \textit{tiuvels kunter,} Rol. 223, 22. der tiuvel und allez sin kunder, Tit. 2668. du vertieltz k., Ges. Abent. 3, 25. bestia de funde sô sprichet man dem k., Tit. 2737. verswinden sam ein k., daz der boese geist fuort in dem rôre 2408. ein vremdez k., MSH. 3, 171\(^a\). ein seltsaene k., Walth. 29, 5. ein trügelichez k. 33, 9. diu oeden k., MSH. 3, 213\(^a\). das scheusslich kunter! Oberlin 846\(^b\); but also 'hêrlichiu kunder,' Gudr. 112, 4. einer slahte k., daz was ein merwunder, Wigam. 119. maneger slahte k., Wh. 400, 28. aller slahte \textit{kunterlich,} Servat. 1954. k. daz âf dem velde vrizzet gras (sheep), Helmsbr. 145. der krebz izzet gern diu \textit{kunterlin} im wazzer, Renn. 19669. OHG. \textit{Chun-teres} frumere, Cod. Lauresh. 211. M. Neth. \textit{conder,} Brandaen 33. 1667. den boesem \textit{unkunder,} Dietr. 9859, formed like ON. ðvaetttr; conf. AS. tudor, progenies, \textit{untydres,} monstra, Beow. 221.

p. 443.] OHG. \textit{faunos = alp,} Hpt's Ztschr. 10, 369. MHG., beside alp (dò kom si rehte als ein alp âf mich geslichen, Maurit. 1414), has an exceptional \textit{alf}: sô tum ein \textit{alf} . . . was nie sô \textit{alf} (both rhym. half), Pass. 277, 69 and 376, 6. der unwise \textit{alf} 302, 90. ein helfelösver \textit{alf} 387, 19. der tumme \textit{âlf} 482. 12. der tô-rehte \textit{alf} 684, 40; conf. the name \textit{Olalf}, Karajan 110, 40.—Perh. a nom. \textit{diu elbe} is \textit{not} to be inferred fr. the dat. 'der elbe' in

\(^1\) Ar-weggers is a name for \textit{earth-wights}: \textit{ar-beren = erd-beeren,} p. 467, l. 3; and \textit{weg-lin = wiht-lin} p. 449, last l.—\textit{Trans.}

\(^2\) \textit{Skrymsl,} monstrum, Vilk. s. 35, \textit{skrimsel,} Formm. 4, 56-7, used like kynsl. Ihre says, \textit{skrymsl = latebra,} Dan. \textit{kræmsel} terriœculamentum; Neth. schröem terror, ON. skraumr blatero; Skrymir (p. 541).
MS. 1, 50\textsuperscript{b}, as Pfeiffer p. 75 says the Heidelb. MS. reads 'von den elben.' The dwarf in Orendel is Alban; a name Elblin in Diut. 2, 107; a mountain-sprite Alber in Schm. 1, 47.—With the above Olfalf conf. 'ein rehter olf,' Roseng. xiii., which comes near M\textsc{h}G. ulf, pl. ulve, but disagrees in its consonant with alp, elbe. On the other hand, 'du òlp, du dòlp' in H. Sachs i. 5, 525\textsuperscript{b} agrees with the latter; so does Olben-berg, Hess. Ztschr. 1, 245.—The quite reg. M. Neth. alf (p. 463, last 2 ll.) has two plurals: (1) alven in Br. Gheraert v. 719. met alven ende elvinnen, Hor. Belg. 6, 44; and (2) elven in Maerl.: den elven bevelen, Charisse's Gher. p. 219. There is also a neut. alf with pl. elver; conf. the names of places Elver-sele, Elvienen-berg. A large ship, elf-schuite, Ch. yr. 1253 (Böhmer's Reg. p. 26, no. 190) is perch. fr. the river Elbe.—AS. elfinni means nymphae, dàn-elfinnioreades, wudu-elfinne dryades, wæter-elfinne hamadryades, sac-elfinne naiades, feld-elfinne maides, Hpt's Ztschr. 5, 199. The Dan. assimil. of ellen for elven occurs indep. of composition: 'ellen leger med hannom,' mente captus est, Wormius Mon. Dan. p. 19. ellewild = Norw. huldrin, Asbjörns. 1, 46-8.105. indtagen af huldrin 1, 99. To òlpeträtsc, &c. add elpendrätsc, Gräter's Id. und Herm. 1814, p. 102; Up. Hess. 'die immedrdsche'; Fastn. 350 òlpetrält; conf. trötsc Mone's Anz. 6, 229.—The adj. from alp is elbisch: in elbischer anschowe, Pass. 97, 15. ein elbische ungehiure, Ges. Ab. 3, 75. ein elbischez ës 3, 60. elbischer gebaere 3, 68. ich sihe wol daz ëu elbisch bist 3, 75.

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

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

p. 445.] The distinction betw. ålfir and dvergar appears also in Sæm. 28\textsuperscript{a}: for ålfom Dvalinn, Dàinn dvergóm. By Alfhaimr
Rask understands the southernmost part of Norway, Afh. 1, 86-8; by dvergar the Lapps 1, 87. Loki, who is also called álfr, is sent by Öðinn to Andvari or Andþeari in Svartálfshaheim, Sn. 136; so Plutarch 4, 1156 derives daemons from the servants of Kronos, the Idæan Dactyls, Corybantes and Trophoniards. Curiously Olafr is called digri Geirstaða-álfr, because he sits in the grave-mound at Geirstöð, Formn. 4, 27. 10, 212.—Both albs, alps and the Lat. albus come (says Kuhn in Hpt's Ztschr. 5, 490) fr. Ssk. ribhus; conf. thie wizun man=angels, O. v. 20, 9. die weissen männel, Weise's Com. probe 322. Vishnu on the contrary appears as a black dwarf, Meghaduta 58, and again as a brown shepherd-boy 15. Dwarfs are created out of black bones, 'or blám leggjom,' Sæm. 2b. Migrating dwarfs are either white or black in Pauz. Beitr. 1, 14. Still I think it speaks for my threefold division, that the elves made by witches' magic are also black, white and red, where red may stand for brown, though hardly for döckr. In charms too, the 'worms' equivalent to elves are always of those three colours; an Engl. spell names 'fairies white, red and black;' Hone's Yearb. 1534. And horses black, brown and white turn up in the fay-procession, Minstrelsly 199.

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

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


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

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

p. 451.] Angels are small and beautiful, like elves and dwarfs; are called *geunge men*, Cædtn. 146, 28; woman’s beauty is comp. to theirs, Walth. 57, 8. Frauencl. 2, 22. Hartm. bk. 1, 1469. Percival ‘bore angel’s beauty without wings,’ Parzif. 308, 2. And dwarfs are called the *fair folk* (p. 452); *sgön-annken*, Kuhn’s Westph. sag. 1, 63. Alberich rides ‘als ein *Gotes engel* vor dem her,’ Ortntit 358. die kleinen briute (she-dwarfs), vrouwen also *diu bide* getān (done like pictures), Alex. and Antiloie (Hpt’s

1 *Pennati pueri* already attend Venus in Claudian’s Epith. Palladii; angels flit round the tower, Pertz 6, 451a.
WIGHTS AND ELVES.

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

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

As the ON. saga makes Huldra queen of dwarfs, Swedish legends have a fair lady to rule the dwarfs; even a king is not unknown, as the bergkong (p. 466). The English have a queen of fairies, see Minstr. 2, 193 and the famous deser. of queen Mab (child, doll ?) in Rom. and Jul. i. 4; conf. Merry W. of W. v. 4. Add Morgan de elvinné, Lane. 19472. 23264-396-515. 32457.—In German opinion kings preponderate. The Sörlapåtttr makes Alfrigg a brother or companion of Dvalinn, while Sn. 16 associates Albiofr with him, Fornald. 1, 391; conf. ‘in dem Elperichis-loke,’ Baur no. 633, yr. 1332. ‘der getvergence künec Bîlő’ has a brother Brians, Er. 2086; Grigoras and Glecidolán, lords of der tverge laut 2109. Another is Antiloïs (rhym. gewis), Basel MSS. p. 298. On the name of the dwarf-king Laurin, Laurian, see Hpt’s Ztschr. 7, 531; Laurin, Baur no. 655; a Laurins in the Roman des sept sages (Keller’s Dyocletian, introd. p. 23—29). With Gibich conf. Gebhart, Müllenh. p. 307; king Piper, or Pippe kong 287. 291-2. Again, the Scherfenberger dwarf, DS. no. 29; Worblestruksken king of earthmannikins, Firmen. 1, 408—410. Albr. v. Halb. fragm. 25 speaks of a got der tverge.

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

p. 454.] The dwarf’s names Dáinn, Náinn (mortuus) raise the question whether elves are not souls, the spirits of the dead, as in Ssk. Indras is pitâ Marutâm, father of the winds=of the dead, Kuhn in Hpt’s Ztschr. 5, 483-9. Of the dwarf Alví’s it is asked: hví ertu fórl um vasar, vartu í nött med ná? Sæm. 48a. Dvalinn álfr, Dáinn dvergr; Dvalinn sopiens, Durinn somnifer 28a. And-vari, son of Oinn 181a means perh. cautus (Suppl. to 461). Finnr reminds of Fin in the Norrland story (p. 1025), and of father Finn in Müllenh. p. 300. Bivor may be conn. with dwarf Bibune in Dietr. drach.—Germ. names of dwarfs: Meizelin, Dietr. dr. 196a. Aeschenzelt, Ring 233-9. Haus Donnerstag, Müllenh. p. 578. Rohrinda, Muggastutz, Vonbun pp. 2. 7; conf. Stutzamutza, Grossrinda, Wolf’s Ztschr. 2. 60. 183.

p. 455.] On the arweggers see KM 3. 3. 195. Dwarfs live in holes of the rock: stynja (ingemiscunt) dvergar fyrir steins durum, Sæm. 8a. Dvalinn stóð í steins dyrum, Hervar. p. 414. They like to stand in the doorway, so as to slip in when danger threatens. A dwarf’s hole is in ON. gauri, Vilkin. c. 16 (the pixies’ house or hole in Devon, Athen. nos. 988. 991). They were called veggbergs visir, Sæm. 9a. In Sweden, berg-râ, bergrâet, Runa 3. 50, iord-byggar 1845. 95, di små undar jârdi 60, hübbings-gubbe, conf. tomte-gubbe (p. 500), god-gubbe. In Norway, hon-boer, dweller on a height. In Germany too, wildiu getwerc live in the mountain beside giants, Hpt’s Ztschr. 6. 521; ‘der hort Niblungen der was gar getragen ûz eine hötn berge,’ Nib. 90. 1; a wildez getwerc is surprised ‘vor eime holen berge,’ Er. 7396; ‘si kument vor den bere, und sehent spîln diu getwerc,’ see the dwarfs play, Dietr. dr. 252b, conf. 213a; twerge dwell in the Höberg, Ring 211. ‘Daemon subterranaeus truculentus, berg-teufel; mitis, bergmenlein, kobel, gittel;’ again, ‘daemon metallicus, bergmenlein,’ for whom a ‘fundige zech’ was deposited, Georg Agricola de re metall. libri XII. Basil. 1657, p. 704b.

Gän ûf manegen rûhen bere,
då weder katze noch getwerc
möhte über sin geklummen. Troj. kr. 6185.

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

p. 458.] De guden holden are contrasted with the kroden duvels (Suppl. to 248-9). Min váro holdo, verus genius, Notk. Cap. 81. Is holderchen the original of ülleken, ülken, Balt. stud. 12b, 184, and üllerkens, Temme's Pom. sag. 256? luftingr = fulldumaðr, Aesintýri 105.——The Norw. huldefolk, Asb. 1, 77 and Faröe huldefolk, Athen. no. 991, are of both sexes, though 1 Two maidens came to a peasant when ploughing, and begged him to leave off, they were going to bake, and the sand kept falling into their dough. He bargained for a piece of their cake, and aft. found it laid on his plough, Landan's Wäste öter, p. 138. So fairies in Worcestersh. repay compliant labourers with food and drink, Athen.

2 Arweggers is perh. to be explained by arwegget = arbeit, Firmen. 1, 363, and means workers; conf. weckerechen, wulwecker.
the females are more spoken of: a female is called hulder, Asb. 1, 70, a male huldre-kall (-karl) 1, 151. Dybeck 1845, 56 derives hyll-fru, hyl-moer fr. hyld, elder-tree.—The good nature of dwarfs is expr. by other names: Norw. grande, neighbour, and Asb. 1, 150-1 tells a pretty story of the underground neighbour. Might not the ‘goede kinder’ in Br. Geraert 718 come in here? A guoter and a pilwız are named together, Hagen’s Ges. Abent. 3, 70; ‘der guoteri’ is the name of a MHG. poet. Lith. balti zmones, the honest folk, Nesselm. 319b.—As dwarfs impart to men of their bread or cake, help in weaving, washing and baking, and serve in the mill (Panz. Beitr. 1, 155), they in return make use of men’s dwellings, vessels, apparatus. So the pixies in Devon, Athen. no. 991. In winter they move into men’s summer-huts (sheelings), Asb. 1, 77, 88. They can thrash their corn in an oven, hence their name of backofen-trescherlein, Gar. 41a; once the strazeln were seen thrashing in an oven six together, another time fourteen, Schönewth 2, 300. 299. They fetch men of understanding to divide a treasure, to settle a dispute, Pref. xxxiii.-iv. Contes Ind. 2, 8. Somad. 1, 19. Berl. jrb. 2, 265. Erfurt kindm. 26. Asb. p. 52-3. Cavallius no. 8. Wal. märch. p. 202. KM. nos. 92. 133. 193-7; conf. pt. 3, ed. 3, pp. 167-8. 216. 400 (conf. dividing the carcase among beasts, Schönewth 2, 220. Nicolov. 34. societas leonina, Reinh. 262). They let a kind servant-girl have a present and a peep at their wedding, Müllenh. 326-7 (see, on dwarf’s weddings, Altd. bl. 1, 255-6. Nambert 1, 92-3. Goethe 1, 196). Hafbur goes into the mountain and has his dream interpr. by the eldest ‘elvens datter,’ Danske v. 3, 4. They dread the cunning tricks of men; thus, if you take a knife off their table, it can no longer vanish, Lisch 9, 371. The man of the woods, or schrat, like the dwarf in Radlieb, cannot endure a guest who blows hot and cold, Boner 91. Stricker 18 (Altd. w. 3, 225).—If on the one hand dwarfs appear weak, like the one that cannot carry Hildebrand’s heavy shield, Dietr. u. Ges. 354, 491. 593, or the wihtel who finds an ear of corn heavy, Panz. Beitr. 1, 181; on the other hand the huldre breaks a horse-shoe, Asb. 1, 81, falls a pine and carries it home on her shoulder 1, 91. And in Fairyland there is no sickness, Minstr. 2, 193; which accords with the longevity boasted of by dwarf Rudleib xvii. 18, conf. Ammian. 27, 4 on the long-lived agrestes in Thrace.
p. 459.] The dwarfs retiring before the advance of man produce, like the Thurses, Jötuns and Hunes, the impression of a conquered race. In Devon and Cornwall the pixies are regarded as the old inhabitants. In Germany they are like Wends (the elves like Celts?), in Scandinavia like Lapps. Dwarfs are 

heathen: 'ob getouften noch getwergen der bédér künne wart ich nie,' of either dipt or dwarf, Biter. 4156. The undergrounders fear not Wode, if he have not washed; conf. Müllemh. no. 500 (p. 458n.). They can't abide bell-ringing, Firmen. 2, 264b, they move away. In moving they leave a cow as a present, Dybeck 1845, 98. The subterraneans ferry over, Müllenh. p. 575; wichtels cross the Werra, Sommer p. 24; three wichtels get ferried over, Panz. Beitr. 1, 116; conf. the passage of souls (p. 532). As the peasant of the Aller country saw the meadow swarming with the dwarfs he had ferried over, as soon as one of them put his own hat on the man's head; so in the Altld. bl. 1, 256: when the hel-clothes were taken off, 'dô gesach he der getwergé mé wen tüsunt.' When the peasant woman once in washing forgot to put lard in, and a wichtel scalded his hand, they stayed away. The ülleken fetch water, and leave the jug standing, Balt. stud. 12b. 184.

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

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

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

eine geisel swaere von golde an síner hant,
siben knöpfe swaere hiengen vor daran,
dämit er umb die hende den schilt dem küenen man

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

p. 465.] Old poetry is full of the trickery of dwarfs, who are kündic as foxes, endelich, Dietr. drach. 17, ‘endelich und kec,’ ‘brisk and bold,’ 346b. bedrogan habbind sie dernea wiht, Hel. 92, 2. du trügehaftez wiht, Barl. 378, 35. uns triege der alp,
Hagen's Ges. Ab. 3, 60. elfs-ghedroch, Beatrijs 736. elfs-ghedrochte, Maerl. (Clarisse's Gheraert p. 219). Walewein 5012. enhörde ghi noit segghen (heard ye no'er tell) van elfs-gedrochte, Hor. Belg. 6, 44-5. Deception by ghosts is also getruenisse, Herb. 12833. unghiuriare drugi-dine, Diemer 118, 25. 121, 3. May we conn. with abeytroc the M. Neth. avondtronke? Belg. mus. 2, 116. In App., spell xlii., an alb has eyes like a teig-trog (lit. dough-trog). Getwás, fantasma, is better expl. by AS. duaes, stultus (Suppl. to 916) than by Sl. dusih, soul (p. 826).—Oppression during sleep is caused by the alp or mar (p. 1246): mich drucket heint (to-night) der alp, Hpt's Ztschr. 8, 514. kom rehte als ein alp üf mich geslichen, Mamrit. 1414. The trul presses, Dietr. Russ. märch. no. 16, conf. frau Trude (p. 423). Other names for incubus: stendel, Stald. 2, 397; rätzel or schrätzel, Prætor. Weltb. 1, 14. 23 (p. 479); Fris. woelrider, Ehrentr. 1, 386. 2, 16; LG. waalrüber, Krüger 71b. Kuhn's Nordd. sag. nos. 333. 358. p. 419 (conf. Walschraud in the M. Neth. Branden); Engl. hag-rode, -ridden, W. Barnes; pixy-ridden (Suppl. to 444; the pixies also, like the courriquets of Bretagne, tangle the manes of horses, and the knots are called pixy-seats, Athen. no. 991); Pol. ěma, Boh. tma, Fin. painayainen, squeezer, Ganander 65. Schröter 50.—Other names for plica: Upp. Hess. Hollekopp, at Giessen morlocke, mährklatte, Judenzopp. A child in Diut. 1, 453:

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

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

p. 465.] Dwarfs ride: diu phirt diu si riten wären geliche grôz den scháfen, Hpt's Ztschr. 5, 426; conf. Altd. bl. 1, 256. Dwarfs mount a roc, Ring p. 211. 231. Fairies ride, Minstr. 2, 190. Pixies ride the cattle at night, Athenæum nos. 991. 989. Poike in a red cap rides a white goose, Rana 1844, 60, as the pygmæi rode on partridges, Athen: 3, 440. The ancients kept
dwarfs and dogs, Athen. 4, 427, as men in the Mid. Ages kept dwarfs and fools. Giants, kings and heroes have dwarfs in their retinue, as Siegfried has Elberich, and in Er. 10. 53. 95. 995. 1030 a knight has a getwere riding beside him and laying on with his scourge; he is called Maledicur, and is ast. chastised with blows 1066. Ellegast goes a thieving with Charlemagne. In Wigalois a maiden comes riding, behind whom stands a dwarf with his hands on her shoulders, singing songs 1721—36; another getwere has charge of the parrot and horse 2574. 3191. 3258-87. 4033. On the train of a richly bedizened dame ride little black spirits, giggling, clapping hands and dancing, Cæs. Heitsterb. 5, 7 (Suppl. to 946).

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

p. 469.] The creature that dwarfs put in the place of a child is in ON. skiptíngr, Vilk. 167. 187; in Icel. umskiptíng, kominn af álfum, Fimm. Joh. hist. eccl. Islandiae 2, 369; in Helsing. byting (Ostgöt. möling), skepnad af mördade barn, Álmqv. 394b; in Småland illhere, barn bortbytt af trollen, litet, vanskapligt, elakt barn 351. In MHG. wechselbale, Germ. 4, 29; wechselkalp, Keller 468, 32; wechselkind, Bergreien p. 64. In Devon and Cornw. a fairy changeling, Athenm. no. 989. Kielkropf is in OHG. chel-chropf in the sense of struma, Graff 4, 598. To this day, in some parts, they say kielkropf for what is elsewhere called grobs, grübs, wen, either on the apple or at the throat, and likewise used of babies, Reinwald's Id. I, 54. 78. 2, 69; also butzigel, Adamsbutz 1, 18 (p. 506-7), conf. kribs, grubs (p. 450 n.). Luther's Table-t. 1568, p. 216-7: 'weil er im kropf kielt.' Schum. 2, 290: kielkropf. The Scotch sithich steals children, and leaves a changeling behind, Armstr. sub v. (Leo's Malb. gl. 1, 37). In Lithuania the Laume changes children, hence Laume apmai-nytas = changeling. Boh. podvěznice. Wend. přeměňk: flog him with boughs of drooping-birch, and he'll be fetched away, Volksl. 2, 267-8. Similar flogging with a hunting-hipp, Sommer p. 43; conf. Prætor. Welth. I, 365. It is a prettier story, that the dwarfs would fain see a human mother put their babe to her breast, and will richly reward her for it, Firmen. I, 274b. The joke of the 'müllers sun' (p. 468 n.) recurs in the MHG. poem of 'des muniches nöt,' Hpt's Ztschr. 5, 434. Other stories of changelings in Müllenh. p. 312-3-5. DS. 81-2. Ehretr. Fries. arch. 2, 7. 8.

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

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

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

p. 472.] Dwarfs grant wishes:

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


They are wise counsellors, as Antiloïs to Alexander; and very skil-
Dwarf *Pacolet* in Cleomades and Valentin makes a wooden horse, that one can ride through the air (like Wieland and Daedalus). Not akin to *Pakulls*, is he? ‘Manec spachez were Ez worht ein wildez twerr, Der listig Pranzopil,’ Wigam. 2585. *Dainsleifr* is the name of a sword made by a dwarf, Sn. 164; and Elberich forged the rings, Ortn. 176. In Wigal. 6077 it is said of a *harnasch*:

er. wart von einem wibe
verstoln einem *getwege*
ahört ûz einem berge,
da ez in *mit listen gar*
het geworht wol *drizec jär*.

It was by a woman
Stolen from a dwarf
Out of a mountain erst,
Where he it with cunning quite
Had wrought full 30 year.

The Westph. schön-annken forge ploughshares and gridirons of trivet shape, Kuhn’s Westph. sag. 1, 66; conf. the story in Firmen. 1, 274. The hero of the Wieland myth (HS. p. 323) acts as Hephaestus or a smith-dwarf (p. 444).

p. 476.] *Bilwiz*: called *pilwiz*, Mone’s Anz. 7, 423; *billwiz*, unhodden, Schleierntuch p. 244; Cuonrad de *pilwisa*, Chr. of 1112. MB. 29, 232; *bilweisz*, Gefken’s Beil. 112; ‘Etliche glaben (some believe) daz kleine kind zu *pilweissen* verwandelt sind,’ have been changed, Mich. Beham in Mone’s Anz. 4, 451; conf. unchristened babes (Suppl. to 918). In Lower Hesse: ‘he sits behind the stove, minding the *biwitzerchen*,’ Hess. jrb. ’54, p. 252 (al. kiwitzerchen). *berlewiz* (p. 1064). an Walpurgs abende, wan de *pülewesen* ausfahren, Gryphius Dornr. p. 93; sprechen, ich wer gar eine *bülewesse* 90; sic han dich verbrant, als wenn du ein *pülewesser* werst 52; conf. palanse (p. 1074 n.). In Gelders they say: *Billewits* wiens goed is dat? also *Pillewits, Prillewits*. The Lekenspiegel of Jan Deckers (of Antwerp, comp. 1330) says, speaking of 15 signs of the Judgment Day (iv. 9, 19. de Vries 2, 265; see Gl. p. 374):

opten derden dach twaren
selen hem die vische baren
op dat water van der zee,
of si hadden herden wec,
ende *morminnen* ende *beelwiten*
ende so briesschen ende eriten,
WIGHTS AND ELVES.

dat dat anxtelic gescal
toten hemel climmen sal.


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

p. 480.] The schrats appear singly; more finely conceived, these wood-sprites become heroes and demigods (pp. 376. 432). The Katzennest of the Fichtelgebirge suggests Katzaus of the precod. note. Rubezagel, Rübezahl, a man's name as early as 1230, Zeuss's Herk. der Baiern p. 35, conf. Mone's Anz. 6, 231; a Hermannus Rubezagil in Dronke's Trad. Fuld. p. 63; Riebenzahl in a 15th cent. MS., Mone's Arch. '38, 425; Riebenzagel, Praetor. Alectr. 173-9; Rübezahl, Opitz 2, 280-1; '20 acres in the Rübenzagil,' Widder's Pfalz 1, 379; conf. sau-zagil, Hasin-zul,

p. 483.] Garg. 119b names together were-wolves, pilosi, goat-men, dusen, trutten, garausz, bitebawen. On dusii conf. Hattemer 1, 230-1. Add the jüdel, for whom toys are deposited, conf. Sommer’s Sag. 170. 25; ‘he makes a show, as if he were the gütle.’ H. Sachs 1, 444b; ein güttel (götze, idol?), Wolfdietr. in Hagen’s Heldb. p. 236; bergmendlein, cobele, güttlein, Mathesins 1562, 296b.—They are the Lat. faunus, whose loud voice the Romans often heard: saepe faunorum voces exauditae, Cic. de N.D. 2. 2; fauni vocem nunquam audivi 3, 7; faunos quorum noctivago strepitu ludoque jocanfci .... chordarumque sonos, dulceisque querelas tibia quas fundit, Lucret. 4, 582; visi etiani audire vocem ingenfem ex sivimi cacuminis luco, Livy 1, 31; silentio proximae nocis quis et Silva ingenem editam vocem, Silvani vocem eam creditam 2, 7. On Fannus and Silvanus see Klausen pp. 844 seq. 1141. Hroswitha (Pertz 6, 310) calls the forest nook where Gandersheim nunnery gets built ‘Suvestrem locum fannis monstris-que repletum.’ Lyce has wudewásan (-wasan ?) = satyri, fauni, siciüri, Wright 60a wudewásan ‘ficarii (correctly) vel invii, O.E. ‘a woodwose = satyrus’ (wása elsewh. coenum, lutum, ooze, ON. veisa), conf. ‘wudewiht = lamia’ in a Lünebg glossary of 15th cent. In M.Neth. faunus is rendered volencel, Diut. 2, 214, fr. vole, foal; because a horse’s foot or shape is attrib. to him? conf. nahtvole (Suppl. to 1054). Again, fauni are night-butterflies acc. to Du Méril’s art. on KM. p. 40. The faun is also called fantasima: ‘to exorcize the fantasima,’ Decam. 7, 1. fantoen, Maerl. 2, 365.—Other names: waltman, Iw. 508. 622; also in Bon. 91, where Striker has walschrat; walt-tóré 440; walt-geselle, -gênôz, -gast, Krone 9266-76, wilder man 9255; wilde leute, Bader no. 9261. 346. With them are often assoc. wild women, wildez wip, Krone 9340; waldminchen, Colshorn p. 92; conf. wildeweibis-bild, -zehute, a rocky height near Birstein, Landau’s Kurhessen p. 615. Pfister p. 271; holzweibel-steine in Silesia, Mosch p. 4. The wild man’s wife is called fangga, Zingerle 2, 111 (conf. 2, 51. Wolf’s Ztschr. 2, 58); fanggen-löcher, -holes 2, 53; in Vorarlbg feng, fenggi, fengga-mäntschi, Vonbun 1—6. Wolf’s Z. 2, 50; conf. Finz (Suppl. to 484). The ON. ívîdr may be malus, perversus,

p. 484.] Of įviūjur and įarviūjur little is known, but the skógs-nā akin to them was supposed to live in trees, and any wrong done to him brought on sickness, Fries’s Udfl. 1, 109; he dies with the tree, conf. walt-minne (p. 434), hamadryas. The skogrāt has a long tail, Dyb. Runa 4, 88; skotjerda and sjugna boast of their deeds and wealth 4, 29. 40.——The wood-wives in Germany wail and cry (pp. 433. 1135): ‘you cry like a wood-wife,’ Uhl. Volksl. 149. The holz-fran is shaggy and wild, overgrown with moss, H. Sachs 1, 273. The Finz-weibl on the Finz (Bav.) is spotted, and wears a broad-brimmed hat, Panz. Beitr. 1, 22 (Fenggi in preced. note). Fasolt’s and Ecke’s mother is a raunes weib, Ecke 231. The holz-weibl spin till Michel* comes out, Mosch. p. 4. They dread the Wild Hunter, as the subterraneans flee from Wode, Müllenh. p. 372-3. The wild man rides on a stag, Ring 32b, 34. The Hunter chases the moos-weibla or loh-jungfer (p. 929), and wild men the blessed maids, Steub’s Tirol p. 319; in the Etzels hoff. the wonder-worker pursues Frau Sælde (p. 943), as Fasolt in Ecke 161—179 (ed. Hagen 213—238. 333) does the wild maiden.——Men on the contrary are often on good terms with them: at haymaking or harvest they rake a little heap together, and leave it lying, for ‘that’s the wood-maiden’s due.’ In pouring out of a dish, when drops hang on the edge, don’t brush them off, they belong to the moss-maiden. When a wood-maiden was caught, her little man came running up, and cried: ‘A wood-maiden may tell anything, barring the use you can make of drip-water,’ Panz. Beitr. 2, 161. A thankful little woodwife exclaims: ‘bauernblut, du bist gut,’ Börner p. 231. To the bush-grandmother on the Saale corresp. the Estonian forest-father, tree-host, Böcler 146.

p. 485.] Dwarfs and woodwives will not have cummin-bread, Firmen. 2, 261. A wood-maiden near Wonsgehei said to a woman: ‘Never a fruitful tree pull up, Tell no dream till you’ve tasted a cup (lit., no fasting dream), Bake no Friday’s bread, And God, etc.’ Panz. Beitr. 2, 161.——That wood-mannjkins and dwarfs, after being paal, esp. in gold or clothes, give up the
service of man, comes out in many stories. The wichtels by Zürgesheim in Bavarian Swabia used to wash the people's linen and bake them bread; when money was left out for them because they went naked, they said weeping: 'now we're paid off, we must jog'; conf. N. Preuss. prov. bl. 8, 229. Bader no. 99. Vonbun p. 9 (new ed. 11—15). Panz. B. 1, 40-2-8. 156. 2, 160. The same of hill-mannikins, Steub's Tirol p. 82; fenggamätschi, Vonbun p. 3; nork, Steub p. 318; futtermännchen, Börner p. 243-6: Hlb, Hone's Tablebk. 2, 658 and Yeartbk. 1533. A pixy, who helped a woman to wash, disappears when presented with a coat and cap. Pixies, who were helping to thrash, dance merrily in a barn when a peasant gives them new clothes, and only when shot at by other peasants do they vanish, singing 'Now the pixies' work is done, We take our clothes and off we run,' Athenm. no. 991.

p. 487.] The huorco sits on a tree-stump, Pentam. 1, 1. Ariosto's descr. of the orco and his wife in Orl. fur. xvii. 29—65 is pretty long-winded: he is blind (does not get blinded), has a flock like Polyphemus, eats men, but not women. Ogres keep their crowns on in bed, Petit poucet p. m. 162-3. Anlnoy p. m. 358. 539. Akin to orco is the Tyrolean wood-sprite nork, nörkele, lork, Steub's Tirol pp. 318-9. 472 and Rhaet. 131; conf. norg = pumilio in B. Fromm. 8, 439, norggen, lorggen, nörggin, nörklein, Wolf's Ztschr. 1, 280. 290. 2, 183-4. To Laurin people call: 'her Nörggel unterm tach!' Ring 52b, 2. The Finn. Hiiis is both Orcus (hell), giant and wood-man. The Swed. skogsnerte, skogsnufva in Fries's Udd. 110 is a beautiful maiden in front, but hollow (ihålig) behind; and the skogssnuu is described in the same way, Runa, '44, 44-5. Wieselgren 460.

p. 488.] Ein merminne, Tit. 5263. mareminne, Clarisse on Br. Gher. p. 222. Nenius says the potamogōton natan's is called seeholde; conf. custos fontium (Suppl. to 584) and the hollen in Kuhn's Westph. s. 1, 200. το στοιχείον του ποταμοῦ, Fauriel 2, 77. Other names: wilder wazzerman, Krone 9237; daz merwip, who hurls a cutting spear at the hero, Roseng. xxii.; sjö-rå, Dyb. 4, 29. 41. On the hafsfbruu see Suppl. to 312.

is for neger: 'zoo zwart als een nikker'; but the idea of blackness may have been borrowed from the later devil. neckers, Gefken's Beil. 151. 168. nickel-mann, Hpt's Ztschr. 5, 378; conf. too the ON. Nöckvi, Säm. 116*. The supposed connexion of the R. Neckar with nicker, neckar is supported by the story on p. 493-4.—Esth. vesi hallias, Finn. veden haldia, aquae dominus, Possart p. 163; conf.'Ahto (Suppl. to 237). The siren, whom Conrad calls wasser-nixen, is also called cajoler, Boh. lichopes (p. 436 n.), and oechchule, Jungm. 2, 903, wochchule fr. lichotiti, oechchulati, to flatter. Spring-nixen (f.) are the Swed. köllråden, Sv. folks. 1, 123. A pretty Silesian story of the wasser-lisse in Firmen. 2, 334; does this represent wasser-dieze? The Lusch in Gryphius's Dornrose is Liese, Elisabeth.


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

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

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

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

p. 498.] Râ is neut., def. rât; also râand, râdrottning, Sv. folks. 1, 233, 74 (Suppl. to 439). Souls kept under inverted pots by the water man occur again in KM. no. 100 and Mûllenh. p. 577. *Neptunius,* Neptenius is also transl. alteit, Homeyer’s Rechtsb. 14. Watersprites *waif,* or in other ways reveal their presence: the sjî-mor moans, Dyb. ’45, 98; conf. ‘gigantes gemmit sub aquis,’ Job 26, 5; ῥώικ’ ἐμελλὼν τοῦ ποταμὸν διαβαίνειν, τὸ δαίμονιον τε καὶ τὸ εἰσθόν σημαίνον μοι γίγνεσθαι ἓγενετο, Plato’s Phaeth. 242. A tradition similar to Gregory’s anecdote is given by Schönwerth 2, 187.

p. 500.] *Penates* were gods of the household store, penus. *Lares* were in Etruscan lasses, Gerh. Etr. götter p. 15-6; Lasu = Fortuna. A legend of the lar familiaris in Pliny 36, 70. Was there a Goth. lôs = domus, and did Luarin mean homesprite? *Lares,* penates, OHG. hûsgota or herdgota, Graff 4, 151. Home-sprites are called hus-knechtken, Mûllenh. p. 318, haus-puken; Russ. domovoy; tom’tar, Dyb. 4, 26; Finn. tonttu, Castrén 167. On Span. duende, duendecillo conf. Diez’s Wtb. 485; couroit comme un lutin pur toute sa demeure, Lafont. 5, 6. A genius loci is also Agathodaemon, Gerh. in Acad. ber. ’47, p. 203-4; conf. the bona socia, the good holden, the bona deu, bona fortuna and bonus eventus worshipped by the country folk, Ammian, Marc. 582-3. The pûk lives in cellars, Mone’s Schausp. 2, 80-6; niss pûk, niss pug, Mûllenh. pp. 318, 325; nisbuch, niskepûks 321-4. MLG. pûk (rh. stråk, bûk), Upstand. 1305. 1445. Lett. pûkis, dragon, kobold, Bergm. 152; conf. piey.

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

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

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

p. 506.] The spirits thump and racket, Goethe 15, 131. Klopferle (knockerling) rackets before the death of one of the family with which he lives, G. Schwab’s Alb. p. 227. ‘Was für ein pottergeist handelt (bustles) durch die lichten zimmer?’ Günth. 969; plagegeist, Musaeus 4, 53; rumpel-geist, S. Frank’s Chron. 212; ‘ez rumpelt staete für sich dar,’ Wasserbär 112; bozen or mumantz in the millet-field, Reimdich 145; alpa-butz,
alp daemon, Vonbun p. 46-7-8. 'Quoth the mother: Nit gang hiunsz, der nummel (or, der man) ist dusz; for the child feareth the nummel (man),' Keisersbg's Bilgr. 166°. To vernummen and verbutzen oneself, H. Sachs i. 5, 534°. Not only Rumpelstiltz, but Knüpfer, Gebhart, Topentiren (Müllenh. p. 306-7-8), Tittel Ture (Sv. folkv. 1, 171) must have their names guessed. Other names: Kugerl, Zingerle 2, 278, Stutzlawutzla, Wolf's Ztschr. 2, 183.

p. 507.] The butzen-hänzel is said to go in and out through the open gutter, as other spectres pass through the city main, Müllenh. p. 191. Buzemann's, a place in Franconia, MB. 25, 110-1; Putzmann, ib. 218. 387. Lutbertus qui budde dictur, Gerhardus dictus budde, Sudendf. pp. 69. 70. 89 (yr. 1268), butzen-anlitz, mask, Ans helm 1, 403. Garg. 122°; butzen-klever, Ansh. 3, 411; does butzen, putzen strictly mean to mask oneself? The Swiss böög, böög, bröög = mask, bugbear, Stald. 1, 202. 230; bögen-weise, a Shrovetide play, Schreib. Taschenb. 40, 230; böggelman, Lazarillo Augsb. 1617, p. 5 (?). Bröög seems akin to bruogo, AS. bròga = terror, terricolamentum.

p. 508.] On the Fr. follet, conf. Diesenb. Celt. 1, 182. The follet allows the peasant who has caught him three wishes, if he will not show him to the people, Marie de Fr., Fables, p. 140. The fœufilet de Poissy comes out of the fireplace to the women who are inspecting each other's thighs, and shows his backside, Réveille-matin, p. m. 342. 'Malabron le luiton,' Gaufrey, p. 169. O.Fr. rabat = latun. M.Neth. rebas, Gl. to Lekensp. p. 509. In Bretagne, Poudpikan is a roguish sprite, repres. as husband of the fay, and found in Druidic monuments. Lett. kelsms, kelmis; goblin, spectre; also lukis, Bergm. 145. Is götze, Uhl. Volksl. 754 a goblin?

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

p. 511.] The homesprite being *oikouvós*, agathodaemon (p. 485-6), there is milk, honey and sugar set on the bench for him, as for the unke, Schweinichen 1, 261. In the Schleswig-Holstein stories they must always have *pap* or *groats*, with a piece of butter in. The goblin has the *table spread* for him, Somm. p. 32. *Naß-hans* is like the Lat. *Lateranus*, Arnob. 4, 6; Lateranus
\textit{deus est focorum et genus}, adjectusque hoc nomine, quod ex latereculis ab hominibus crudis caminarum istud exaedificetur genus . . . per humani generis coquinas currit, inspiciens et explorans quibusnam lignorum generibus suis ardor in foculis excitetur, \textit{habituidinem fictilis} contribuit \textit{vasculis}, ne flammarum dissiliat vi victa, curat ut ad sensum palati suis cum jocunditatibus veniant rerum incorruptarum sapore, et an rite pulmenta condita sint, praegustatoris fungitur atque experitur officio. Hartung 2, 109 says it is \textit{Vulcanus} caminarum deus; certainly Varro in fragm. p. 265 ed. Bip. makes Vulcan the preserver of pots: \textit{Vulcanum necdum novae lagenae ullamque fregit tar} ter precatur (couf. p. 417). p. 512.] A goblin appears as a \textit{monk}, Somm. pp. 35. 172-3. With \textit{Shellycoat} conf. \textit{Schellen-moriz} 153-4. Homesprites demand but trifling wages, as in the pretty story of a serving dæmon who holds the stirrup for his master, guides him across the ford, fetches lion's milk for the sick wife, and at last, when dismissed, asks but five shillings wages, and gives them back to buy a bell for a poor church, using the remarkable words: magna est mihi consolatio esse cum filiis hominum, Cæsar Heisterb. 5, 36. On the Spanish goblin's \textit{cucurucho tamaño}, observe that the lingua rustica already said tammana for tam magna, Nieb. in Abh. d. Berl. Acad. '22, 257. p. 513 n.] The \textit{allerürken} is a puppet locked up in a box, which brings luck, Müllenh. p. 209; conf. 'he's got an oaraunl inside him,' KM. 183 (infra p. 1203). Wax figures ridiculously dressed up, 'which we call \textit{glücks-männchen},' 10 ehen, p. 357; conf. the \textit{glücks-pfennig}, Prediger märchen 16, 17, also the well-known \textit{ducaten-kacker}, and the doll in Straparola (5, 21). KM³. 3, 287. 291. The \textit{Mönöloke} is a wax doll dressed up in the devil's name, Müllenh. p. 209; conf. the \textit{dragedakke}, a box out of which you may take as much money as you will.—A homesprite can be bought, but the third buyer must keep him, Müllenh. p. 322. One buys a \textit{poor} and a \textit{rich} goblin, Somm. p. 33. Such sprites they made in Esthonia of tow, rags and fir-bark, and got the devil to animate them, Possart's Esthl. p. 162; more exactly described in the Dorp. verhandl. i. 2, 89. So the shamans make a fetish for the Samoyëds out of a sheep-skin, Suomi '46, p. 37-8-9.
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p. 516.] On the *manduceus*, see O. Müller’s Etr. 2, 101 (conf. p. 1082). ‘Quid si aliquo ad ludos me pro *manduco* locem? quia pol clare crepito dentibus? Plaut. Rud. ii. 6, 52. This too is the place for *schemen*: ‘als dakten sich die schamn (l. *schemen*) ê, do si *dii kint schrakten mit,’ to frighten children with, Jüngl. 698. Are *schemen* masks? conf. ‘schönbart’ for *schem-bart*, OHG. *scema* = *larva*, persona, like *hage-bart*, Schm. 3, 362. Graff 6, 495. On Ruprecht see Kuhn in Hpt’s Ztschr. 5, 473. von den sogenandten *Rapperten*, die sich ‘bunt und rauch untereinander anziehen,’ or ‘einen rauchen pelz,’ 3 erzn. 369. *Knecht* Ruprecht (or Krampus, Klaubauf, meister Strohbart) is St. Nicolas’s man, Ziska’s Oestr. volksm. 49, 110. Hollepeter, Wolf’s Ztschr. 2, 194. ‘dich miiez der *Semper* machen g’sunt,’ the devil have the curing of you! Ring 14th, 5. To him corresp. old *Grumbus* with the rod, Firmen. 2, 45, and *Fiele Gig* (fidele geige?) of the Kuhländchen, described in Schlegel’s Mus. 4, 119. Walloon ‘*hans-croufe*, valet de S. Nicolas,’ our Hans Buckel (*croufe*=bosse), Grandgagn. 1, 271. As Niclas has a man, Gargantua has a *drôle* in his retinue, Mém. celt. 5, 393-4. Our knecht Ruprecht is Russ. *buka*, Gretsch p. 109, Lett. *bubbulis*. His Styrian name of *Klaubauf* resembles the winterklaub, Wolkenst. p. 67. A sooty face belongs to the phallophorus also, Athen. 5, 254. St. Peter, who may be regarded as Ruprecht’s representative, when journeying with Christ, always behaves as a good-natured simpleton.

As people sacrificed to forest-women (p. 432), so they did to subterraneans, Müllenh. p. 281. On feast-days the Ossetes place a portion of the viands in a separate room for the homesprite to eat; they are miserable if he does not, and are delighted to find a part of them gone, Kohl’s Süd-russl. 1, 295. A Roman setting out on a journey took leave of the familiaris: ‘etiam nunc saluto te, *familiaris*, prinsquam eo,’ Plaut. Mil. gl. iv. 8, 20.

CHAPTER XVIII.

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p. 518.] In some ways men, elves and giants stand related as men, angels and devils. Giants are the oldest of all creatures, and belong to the stone-age. Here we have to make out more fully, that giants and titans are the *old nature-gods*. 
p. 520.] Mere descriptive epithets of giants are: der gröze man, Ernst 469. 4288; der michel man, Lauz. 7705; der michel, der gröze, Altd. bl. 2, 149. So of their country: unkundige lant, Roth. 625, and der riesin lande 761 ( = iötun-heim, p. 530); of their nation: unkundigiu diet 630. The ON. iötunn, AS. eoten is supported by the dimin. Ætenea (?). Is Ætiomus (for Oxionas) in Tac. Germ. 46 the same word? Hpt’s Ztschr. 9; 256. Surely heathenesberg, hedenesbg, hettesasmont, etanasbg in Chart. Síthiensc 158. 80. 160-2 are not heathen’s hill nor hättenbg? Graff 1, 370 has Entinesbure (conf. p. 525). Æteneleba, Dronke 233b. —Leo in Vorles. über d. gesch. d. Deut. volks 1, 112 agrees with me in tracing the word to ON. eta, AS. etan; conf. mannaeta (p. 520n. and Suppl. to 555), the giant’s name Wolfses mage (Suppl. to 557), and a giant being addressed as ‘dú mugæber fráz!’ Dietr. drach. 238b. Ssk. kravyád, Bopp’s Gr. § 572. Finn. turilas, tursas, turras = edax, gluto, gigas; and this is confirmed by the two words for giantess, sýujútur, lit. femina vorax, fr. sjön =edo, and jüojotar, lit. femina bibax, fr. juon =bibo, Schiefner’s Finn. w. 606-8.—Schafarik 1, 141 connects iötun, jätte with geto in Massagēta, Thussagete (p. 577 n.). Thorlaciussp. 6, p. 24 thinks iotar, iötuar, risar are all one. Rask on the contrary distinguishes Jötunheimar (jätternes land) from Jótlund (jyrdernes land), likewise Jötunn (gigas) from Jóti (a Jute), Afh. 1, 77-8. GDS. 736; he takes the iötuar to be Finns (more exactly Kvaener), and Jötunheimar perhaps Hålogaland, Afh. 1, 85-6; but in a note to Sæm. 33 he identifies the iötuar with the Eistir. Swed. jätte och jättesa, Cavallius 25. 467. Jettha, Jettenberg may be for Jeccha, Jechenberg, as Jechelburg became Jetelberg. Jeten- burg, Getenbury occur in deeds of the 13th cent., Wipperm. nos. 41. 60. Jettenbach on the Hundsrück, Höfer’s Urk. p. 37. The giant’s munching, ‘mesan,’ p. 519, should be mésan, OHG. muosan.

p. 522.] It seems that þyrjaþioð in Sæm. 82b does not mean torridorum gens, but stands for þursa, þyrsa. With Dan. tosse conf. dysse-troll, Sv. forns. 1, 92-8. Grendel is called a þyrs, Beow. 846. As the rune þurs in ON. corresp. to þorn in AS., we have even in ON. a giant named Bölþorn, Sæm. 28b. Sn. 7; should it be Bålporn, fire-thorn? It is strange that Alvis, though a dwarf, says: þursa liki þycci mer à þer vera, Sæm. 48a. OHG. vol. IV.
\[\text{durisis} = \text{Ditis, Hpt's Ztschr. 5, 320}\]  
Gl. Sletst. 6, 169, ‘mære von eime turson,’ KM. 3, 275. In Thuringia the \text{thurschemann}, Bechst. M\text{ärz}ch. 63. We still say ‘der torsch.’ To the Austrian families of Lichtenfels, Tiernstein, Rauhenstein and Ranheineck the by-name \text{türse}, Lat. \text{turso}, was habitual in the 12—15th cents., Heiligenkr. 1, 32. 46. 179. 2, 14. 26. Women were called \text{tursin}, see Leber’s book. Thürsemül, peasant’s name, MSH. 3, 293. ‘in \text{thurisin},’ Falke’s Trad. Corp. 100-1. 354. Saracho p. 7, no. 81, ed. Wigand 281-4. 420; \text{tursen-ouwe}, etc. Mone’s Anz. 6, 231; Thysentrit, E. of Lechthal, Steub’s Rhät. 143; Tirschtenrit, Dirschentritt, Gümbel’s Bair. Alpe pp. 217. 247; Dursgesesz, Landau’s Wüste örter in Hessen p. 377; Tirschenwald in Salzach-dale, M. Koch 221; Türlstwinkel, Weisth. 4, 129. Renvall has Finn. \text{tursas}, \text{turras}, \text{turrisas}, \text{turri} = \text{giant, turilos} = \text{homo edax, vorax}; \text{meritursas}, Schröter p. 135. Petersen p. 42. GDS. 122-3.

Dionys. Halic. 1, 21 thought the \text{Tüphnyol} were so called because they reared high towers, \text{túρσεις}. That agrees with the giants’ buildings (p. 534-5).

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

p. 525.] Other examples of AS. \text{ent}: \text{gelyfdon} (believed) on \text{decide entas}, AS. homil. 1, 366; on \text{ent}a hlâve (cave), Kemble 4, 49; on \text{entan} hlew 5, 265.—\text{Entines-bure}, Graff 1, 370; \text{Enzins-perig}, MB. 2, 197; \text{Anzin-var}, Hess. Ztschr. 1, 246, like Ruozelmannes var, Mone’s Anz. 36, 300; ad giganteam viam, \text{entiken wec}, Wien. sitz. ber. 4, 141; von \text{enten} swarz unde grâ kan ich nit vil sagen, KM. 3, 275.
p. 525.] Mercury is called 'se gygand' (p. 149); die gigante, gigante, Rose 5135-82. Biørn writes giyr, Aasen 152b has jegger, gyver for gygr (conf. 'ze Givers,' Suppl. to 961); giögra, Faye 6. A giant is called kämpe, Müllenh. pp. 267. 277. Otos and Ephialtes, gigantes though not cyclopes, are sons of Poseidon, and the cyclop Polyphemus is another. Acc. to Diut. 3, 59 and the Parz. and Tit. (p. 690 n.), monsters were born of women who had eaten forbidden herbs.


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

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

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

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

p. 528.] The adj. nadd-gōygi, Sæm. 98, seems also to express the unbridled arrogance of the giant: risenmaezic, der werlte widersaezic, Bit. 7837. The Gr. Δαπίθαι are braggarts, and akin to the Kentaur.

p. 529.] The 11th cent. spell ‘tumbo saz in berke . . . . tumblhiez der berc,’ etc., reminds one of Marcellus’ burd. p. 29 (Kl. schr. 2, 129. 147-8) : stupidus in monte sedebat; and conf. Alfenberg, Giegenberg, Gauchsberg (p. 680-1), Schalksberg. Note that the iōtunn too is called ætrumnr apoa, simiarum cognatus, Sæm. 55. The Frozen Ocean is named Dumbs-haf. Biorn says the ON. stumr=gigas (dummy?); conf. gÝgr, giugi (p. 525). In Formn. sög. 1, 304 the heathen gods are called blindir, dautir, dumbir, dudir.

p. 530.] On Forniotr see GDS. 737. hin aldna (gÝgr), Sæm. 5. Giants’ names: Ór-gemlir (our ur-alte), prud-gemlir, Berg-gemlir (var. -gelmir). The vala has been taught wisdom by the old giants, she says: ec man iōtna ár ofborna, þá er forðom mik froedda hófðo, Sæm. 1. The good faith of giants is renowned: eotena treowe, Beow. 2137; so Wainämöinen is called the old (wanha) and faithful (waka) and true (totinen), Kalev. 3, 107; so is God (p. 21).—Polyphemus tended sheep, and the Norse giants are herdsmen too:

sat þar á haugi oc sló hörpu
gÝgjar hirðir, glaudr Egdil. Sæm. 6.

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

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

mikill mundi æt iötta ef allir lifði,  
vætr mundi manna und Miðgarði.  

Sæm. 77b.

Conf. Thors *pjäsk* a ett qvinno troll baktill iháligt, som tros fly för blixten in i ett hus, der åskan då står ned, Almqv. 464a (pjäsk= a dirty woman). The giant again is *ás-grúi*, terror asarum.


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

p. 533.] The Greeks also make giants live on rocks and hills, Od. 9, 113-4. They are animated stones, or consist partly of stone, or they turn into stone. The giant in Müllenh. p. 442 has a stone heart. Hrímgodr, surprised by daylight, stands i steinslikí, Sæm. 145b; conf. the Swed. tales in Ípt’s Ztschr. 4, 503-4. Bader no. 486. Hati iötunn sat á bergi, Sæm. 143a (Suppl. to 530). The gýgr lives in caves of the rock (hellir); as Brynhildr fares to Hel, a gýgr cries to her: ‘skaltu i gögnun geng a eigi griot studda garðu mina!’ through my stone-built garth; and B. answers: ‘bregðu eigi mer, brúðr or steini,’ bride of stone, Sæm. 227 (see p. 551). ‘fíuna þeir i helli nökkvorun, hvar gýgr sat, hon nefndiz Thöck,’ Sn. 68. A giant’s cave up in the wild mountain, Trist. 419, 10—20. Berg-búi=giant is also in Landn. 4, 12, and Sæm. 52; conf. berges gnóz, Er. 8043. Hobergs-gnóbe (p. 536-7). Finn. kullio, rupees,=Goth. halliis, ON. hallr, hence kalvea, gigas; another Finn. term for giant is vuoren vuki, power of the mountain. To þussin af biarji correps. Tóssëbergs-klätten, a place in Värmland, Rask’s Afh. 1, 91-2. Note the term berg-rinder, mountain-cattle, for Gefjon’s children by a giant are oxen, Sn. 1. One giant is called kuh-tod, cow-death, Müllenh. no. 328; conf. Herkir, Herkja in preced. note. Giants appear as wolves, Sn. 13.

p. 534.] The giantess pelts with stones, the giant wears a stone crown, Braunschw. märch. p. 64. Iron will not bite the giant: ‘tröll, er þík bít a eigi iarn,’ Isl. sög. 2, 364. He can only be floored with gold, hence Skiold wraps gold about his club, Saxo 8. Grendel too is proof against iron sword: ‘þone synscaðan ænig ofer eorðan irenna cyst, gúðbilla nán grétan nólde, Beow. 1596. Arnloitr in Horvarars. has league-boots, like the ogre in Petit pouet; they denote the swift pace of the giant, hence Diut. 1, 403: ‘híne fuor der herre, ëlende alse ein ríse duot
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(speeding as a giant doth), der zuo loufe sînen muot ebene hât gesetzet.'

p. 535.] Curious old structures are ascr. to giants or heathens: 'rîntu burg, risôn burg,' Elene 31, p. xxii. Even Tristan's cave of love is called a giant's building, Tristr. 419, 18; conf. 'etenes bi old dayn had wrought it,' the house in the ground, where Tristan and Isolde lay, Tristrem 3, 17. Hûnen-wâlle are pointed out betw. Etteln and Alfen (Paderborn). The Orientals attrib. old buildings to a people called Ad, Hammer's Rosenöl 1, 36; the Celtic legends to Finn. All those large cairns, and remarkable peaks like St. Michael's Mount and the Tors, are the work of giants. Pausanias ii. 25, 7 mentions a κυκλώπων ἐργον, ἄργων λίθων, the smallest of which a pair of mules could not move. Tyrrenians build towers (Suppl. to 522 end).—In O. Fr. poems the builders are giants or heathen Sarrasins or famous men of old: la roche au jain, Guitecle. 1, 90. 158; un jain le ferma qui Fortibians ot nom, Renans 177, 7; Sarrasins build, Garin in Mone's HS. 219. 251; el mur Sarrazinor, Albigeois 68-35; el palais montent que firent Sarrasin, Garin 1, 88; la tor est forte de luevre as Sarrasins 2, 199; croute que firent Sarrasins 1, 57-9; as grans fenestres que f. S., Mort de Garin p. 146. Cain builds a tower, Ogier 664-66; roche Cauyn, Garin 1, 93-4; or the giant's building is traced to Jul. Cæsar, to Constantin, Garin (Paris 2, 53). Chron. fontan. (Pertz 2, 284); conf. the work by Jul. Cæsar in Thietmar 6, 39.—A legend of the great cauldron which the giants were 20 years digging in silence, is told in Halbertsma's Tongvallen p. 54-5. Stone-heaps in the woods the Finn calls hiudn pesît, giants' nests or beds, Karl. send. 1, 47; a giant's bed already in ll. 2, 783. The brazen dorper is like the huge metal figure that stands on a bridge with a rood of steel, barring the passage, Dietr. drach. 57a. 61ab; old Hildebrand says, 'ich klag ez dem der ûf der brûcken stât' 62a; they all misdoubt the monster 68b. 74-5: 'der aller groeste viez (rhy. liez), daz in der tinfel wûrge! er was grôz unt dâbi lance, sin muot was ungetriwe; er si lebende oder tôt, er ist ein rehter boesewilt,' be he alive or dead, he is a bad one 83ab (on viez, see Gramm. 1, 187).

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

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

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


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


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

p. 552 n.] Instead of the words in Danske v. 1, 223 the Kümpe v. 155 has: sprang til flinte-sten lede og sorte. In Norske ev. 1, 37. 2, 28 (new ed. 162. 272) : flyve i flint, with anger. Norw. Lapp. gedgom, I turn to stone, am astounded. MHG. wurde ich danne zuo eime steine, Herb. 8362; conf. ille vir in medio flát amore lapis, Propert. ii. 10, 48. Conversely : in haeten sine grózen liste ûz eime herten steine getragen, Mor. 1562. Many Swed. tales of giants whom the first beam of sunrise turns into stone, Hpt’s Ztschr. 4, 503-4. Cavall. 27. Norske ev. 162. The mighty king Watzmann is believed to be a Petrified giant, Panz. Beitr. 1, 246. Frau Hütt turns into stone because she has rubbed herself with crumbs, DS. no. 233; people sink into the ground because they’ve trod on a wheaten roll, Giesebrecht’s Balt. stud. 12, 126.—Esp. are a bride and bridegroom often turned into stone, DS. no. 229. Müllenh. pp. 108-9. 595. Gieseb. Balt. stud. 12, 114-5. 126. These ‘bride-stones’ are also known to Norweg. legend, Faye p. 4; nay, we find them in France in the noce pétrifiée, Michelet 2, 17, and even in the Wallach. märch. 117. Once a shepherd, his sheepdog and sheep were changed into stone by Frau Wolle, because he had rejected her petition for bread, Somm. p. 11. The Wallachians have a similar story of an old woman, her son and her sheep, Schott 114-5; so have the Servians, Vuk’s Wtb. p. 15a. Heinr. v. Herford ad ann. 1009 relates after Will. of Malmesb. (acc. to Vincent 25, 10) how people in a Saxon village disturb the Christmas festi-
val by singing and dancing in a churchyard, and how the priest
dooms them to dance a whole year; in time they sink up to their
hips in the ground, till at the end of the year they are absolved
by his Grace of Cologne. The place is in some MSS. called
Colorize; surely these are the men of Colbeke who danced with
what they took for stones, DS. no. 232. A 15th cent. version of
the story in Altd. bl. 1, 54-5.

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

p. 555.] ON. 'jötunn så er Brûsi héti, hann var mikit tröll ok
mann-aeta,' Fornm. s. 3, 214. OHG. man-ezzo, MHG. man-ezzo
(p. 520 n.), AS. mon-aeta, Lith. vyrodé, viros edens. The Poly-
phennus legend is widely diffused, e.g. Sinbad on his third voyage
punches out the eye of a man-eating giant; conf. the story of
Eigill, Nilsson 4, 33. Müller's Sagenbib. 2, 612. As the Oghu-
zian cyclop takes the arrow for a gnat, so in our Ring p. 241:
'ich waen, mich hab ein fleeng gestochen.' Similar tales in Konr.
v. Würzbg, MS. 2, 205a. Altd. w. 3, 178; esp. coarse is the ver-
sion in the Leipzig MS., Altd. bl. 1, 122-7. For the giant, later
stories substitute a murderer, Mone's Anz. '37, 399. 400; a robb-
er, Wal. märch. p. 167-8-9. Poets of the 13th cent. make 12
sehâchære (robbers) enter the dwelling of a turs, who eats up 11
of them, MSS. 2, 331b. On the merciful giantess, conf. p. 1008.

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

CHAPTER XIX.

CREATION.

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

For the notion of creating, the AS. has the word frumsceaft, prima creatio: God is frumsceafta freá, Cædm. 195, 9. The Gothic renders κτίσις by gaskafts. On our schöpfen, bilden, bilde giezen, see p. 23: wäre ich nie gebildet, had I never been shapen, Tit. 3283. Creature in the Bible is in OHG. hant-tät,
manu factum, N. Ps. 18, 2; MHG. *hant-getat.* ——Haug thinks *Ymir* the Pers. Gajomars, Gött. Anz. ’53, p. 190. The *birth from feet* or legs seems to be remembered in an O. Fr. poem: *Fannel,* whom his mother had conceived out of the smell of flowers, touches his *thigh* with a knife that had just cut an apple; the thigh conceives and bears St. Anne; conf. Brahma’s creation (p. 571). Ukko yumala rubs his hands, presses them on his left knee, and makes three maidens, Kalevala 9, 39—44.—Giants come before the *Ases* (p. 530-2); the *vala* sings, ‘ek man *iötna år ofborna,*’ Sæm. 1a; and Saxo divides mathematici into (1) *gigantes,* (2) *magi* = *Ases,* (3) *homines.* The Indians say the *cow* is mother of the world, and must not be killed, Holtzm. Ind. sagen 1, 65. Of *Bör’s three sons,* who create man, it is said in Sæm. 1b: *bioðum ypto,* orbes extulerunt, they set on high the globes of heaven (p. 701).

p. 560 n.] The Indian myth also accepts a creation out of the *egg,* heaven and earth being eggshells, Somadeva 1, 10; conf. the birth of Helen and the Dioscuri out of eggs.

p. 561.] *Askr* and *Embla* are known as *Es* and *Imlia* among the Yenisei Ostiaks, Castrén’s Reise in Sibirien. The division into *ænd,* *ðœr* and *lā ok litr* is also found in Plutarch 4, 1154: ‘spirit, soul and body.’

p. 561.] To giants, men appear as *dwarfs:* they nickname us *earthworms,* and the giant’s daughter takes the ploughman for a *worm* or beetle (p. 540). As dwarfs are made out of *maggots* in the *Edda,* so are men out of *ants* in *Ov.* Met. 7, 642; conf. the way *bees* are brought to life (p. 696). As fire is generated by rubbing wood, so are animals by rubbing the materials (Suppl. to 1100). *Hisi* makes *an elg* out of various stuffs, Kalev. 7, 32 seq.

p. 567.] The two AS. accounts of the creation of man (p. 565, text and note) derive blood from fire, whereas the Emsig Code derives it from water, as the *Edda* conversely does water from blood. The *eight parts* were known to the Indians also (Suppl. to 571.—The Fris. *héli,* ON. *heili *= *brain,* resembles Lat. *coelum,* Gr. *koιλη koιλία,* GDS. 681. Godfrey of Viterbo’s comparison of the head to the sky, of the eyes to the lights of heaven is repeated in Walther 54, 27: ‘ir *houbet* ist sô wünnenrich, als ez mün *himel* welle sîn, dá liihtent zwéne sternen abe;’ and in MS. 2, 189b the eyes are called stars; conf. *himmel* and *gaume,*
Hpt's Ztschr. 5, 541.—A tear (thräne) is called in MHG. mers trän, wâges trän, Gramm. 1, 170. The Edda accounts for the taste of sea-water by the grinding of salt out of the quern Grôtti. A tear bites, like salt; δάκρυ, lacruma [and tehero, tears, zähre] comes from dak, to bite. The Etym. magn. 564, 45 says: Εὑφο-ρίων δὲ βύνην τὴν θᾶλασσαν λέγει οἶνον—πολύτροφα δάκρυα βύνησ—τούς ἄλας βαυχόμενοι εἶπεῖν. Βύνη = 'Iwô, GDS. 300.

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

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

p. 571.] The older Ind. myth makes the great spirit, mahân átmã, produce the first man out of water; Prometheus too forms men of earth and water, Lucian's Prom. 13; acc. to Horace, Od. i. 16, 13, he tempers the given 'limus' with every possible ingredient, conf. Babr. 66. The Greenlanders think the first man was made of earth, and the first woman of his thumb, Klemm 2, 313, as Eve was of Adam's rib; so Dakshus was pulled out of Brahna's toe (Suppl. to 559). The eight parts occur even in the Rigveda, Kuhn in Höfer 1, 283.

p. 573.] For analogies in language between man and tree, see Pott's Zähl-meth. 234—6. Askr and other masc. names of trees indicate man, and femin. names woman. Askr, Embla begin with the same vowels as Adam, Eve; conf. Es, Imlia (Suppl. to 501).

The term liut-stam, nation, is taken wholly from the vegetable kingdom, Otfr. iii. 12, 7. Plants and rocks are not dead, they speak: ὀφνός καὶ πετρᾶς ἄκοινεν, Plato's Phædr. 275. Men
arise out of trees and stones or mud: O saxis nimirum et robore nati, Stat. Theb. 4, 339; qui, rupto robore nati, composite luto, nullos labnere parentes, Juven. 6, 12 (conf. die leiminen, p. 569n.). Men grow out of pines in Nonnus (Reinh. Köhler, Halle '53, p. 24); já werdent solich leut von bömen nit geborn, Wolkenst. 61; siner spiez-genöz sweinet einer von dem obersten birboume, Ben. 419; 'Where people come from? think I don't know that? they're torn off trees when young,' Ayer's Fastn. 160 1; not sprung from a hazel-bush, Schelmufsky, 1, 51; his father was drowned on the nut-tree, his mother carried the water up in her apron (sieve), Brückner's Henneberg 17; a child is exposed on an ash, and is found there, Marie de Fr. 1, 150—4. In a Fimm. fairytale a foundling is called pauhuaara, tree-branch; conf. our Fundevogel on the top of a tree, KM. no. 51.—Acc. to Greek legend there were only gods at first, the earth bristled with forests, till Promethens made men, Lucian's Prom. 12; conf. the Prom. legends in Schütze's Excursus i. to Æsch. Prom.; yet Zeus also makes men spring out of the ground for Æacus on his lonely isle, Paus. ii. 29, 2. The throwing of stones, which turn into men, is deser. in Ov. Met. 1, 411; the stones are styled ossa parentis 1, 383. 393, as Æsbylhus and Sophocles call rocks the bones of the earth. This sowing of stones reminds one of mana-seps=λαός, κόσμος (p. 793). The Saxons, named after sahs (saxum), are called in the legend from the Eisenacher Rechtbuch in Ortloff p. 700-1 Kieselinge, petrioli; conf. 'kisila irruiken zi manne,' quicken flints into men, O. i. 23, 47. Giants spring out of stone, and spring into stone again (pp. 532-3. 552): 'eine, di slug ich aus eime steine,' Fundgr. 2, 518; 'nun sihet man wol, daz er nicht aus einem steine entsprungen ist,' Galmy 230; 'daz ich aus keinem stein gesprungen,' Schade's Pasq. 76, 87; 'many a man fancies he is sprung from a diamond, and the peasant from a flint,' Ettn. Hebamme 15; 'gemacht aus kisiling-plut,' flint-blood (also, doukey's rib), Fastn. 680, 26. 32. For other legends of the origin of nations, see GDS. 780.

p. 576.]- Acc. to Plato's Symp. 190 B, there were at first three sexes: ἀρρέν, θῆλυ, ἀνδρόγυνον, descended from sun, earth and moon. It is an important statement in Gen. 6, 4, that the sons of God (men) came in unto the daughters of men (giantesses). Popular legend very remarkably derives dwarfs and subterraneans
from the fallen angels, Ir. elfennm. xiii.; the 'good people' are not born, but drop out of heaven, Ir. mārch. 2, 73; the same with the huldren in Norway, Asb. 1, 29. Thiele 2, 175; while Finn. Joh. Hist. eccl. Isl. 2, 368 says of the alfs: 'quidam enim a Deo immediate et sine parentum interventu, ut spiritus quosdam, creatos esse volunt; quidam vero ab Adamo, sed antequam Eva condita fuit, prognatos perhibent.' A N. Frisian story has it, that once, when Christ walked upon earth, he blessed a woman's five fair children, and cursed the five foul ones she had hidden; from these last are sprung the undergrounders, Müllenh. p. 279. The same story in Iceland, F. Magnusen's Lex. 842b. Eddalären 3, 329. 330. Faye, pref. xxv.—The giant too is called vālandes barn, Trist. 401, 7. Even the devil tries to create (Suppl. to 1024). The Ind. Visvakarma, like Hephaestus, fashions a woman at Brahma's bidding, Somad. 1, 173. On ages of the world, and their several races, conf. Babrius's Prologue, and the statue (p. 792 n.). Ovid. in Met. 1, 89—127 assumes four ages, golden, silver, brass and iron. GDS. 1—5. In the age of Saturn the earth-born men went naked and free from care, lived on the fruit of trees, and talked with beasts, Plato's Politicus 272.

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

CHAPTER XX.

ELEMENTS.

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

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

p. 585.] As prunno comes from prinnan to burn, the Romans spoke of torrens aqua, from torrere to broil: ‘subita et ex abdito vasti amnis eruptio aras habet,’ Seneca’s Ep. 41; conf. the context in Rudß’s Zts. 15, 214. It is said of St. Furseus (d. 650): ‘fixit baculum suum in terram, et mox bullivit fons magnus,’ Acta Bened. p. 321. The divine steersman in the Frisian Asegabuch, on touching land, flings an axe into the turf, and a spring bursts up, Richthofen 440. A horse’s hoof scrapes open a well (Suppl.
to 664 n.). Brooks gush out of Achelous’s ox-head, Soph. Trach. 14. A well springs out of an ass’s jawbone, Judg. 15, 19. ‘Dé sprang ein brunne sô ze stete ûz der dürren molten,’ Servatius 1382, when the thirsting saint had ‘made a cross.’ A spring rises where a maiden has fallen down, Panz. Beitr. 1, 198. A giantess produces water by—another method, Sn. (1848) 1, 286. The Finns have three rivers formed out of tears, Kalev. 31, 190; healing fountains rise from the sweat of a sleeping giant, Kalevipoeg 3, 87-9. Tiberinus is prettily described in Claudian’s Prob. et Olybr. 209—265; ‘Rhenus projecta torpuit urna,’ in his Rufin. 1, 133. The nymph holds in her right a marble bowl, out of which runs the source of the rivulet, Opitz 2, 262; she pours the Zacken 263, where the poet uses the phrase ‘spring-kummer der flüsse’; so in Hebel pp. 12. 33 the baby Wiese lies in silver cradle in her crystal closet, in hidden chamber of the rock. At Stabburags well and grotto (Selburg diocese) the people see a spinning maiden who weaves veils for brides, Kruse’s Urgesch. pp. 51. 169. 171. OHG. klingá, chlinká = torrents and nympha; conf. nixe, tocke (p. 492 n.).

p. 586.] At the restoration of the Capitol it is said of the Vestals: aqua vivis e fontibus annibusque hausta perluere, Tac. Hist. 4, 53. Springs that a saint has charmed out of the ground, as Servatius by his prayer, have healing power: ‘die mit dehnen sèren (any pains) wàren gebunden, genàde die funden ze demselben urspringe,’ Servat. 1390. Such medicinal springs were sought for with rushes, out of which flew a spark, Ir. märch. 2, 76-7. The notion that at holy seasons water turns into wine, prevails in Scandinavia too, Wieselgr. 412. Wells out of which a saint draws yield wine, Müllenh. p. 102-3; so in Bader no. 338 wine is drawn out of a spring. The well loses its healing power when an ungodly man has bathed his sick horse in it, Müllenh. no. 126; the same after a noble lady has washed her little blind dog in it, N. Pr. prov. bl. 2, 44. On the contrary, fountains become holy by goddesses bathing in them, e.g. those in which Sità bathed, see beginn. of Meghadûta. Whoever has drunk of the well of Reveillon in Normandy, must return to that country, Bosquet 202.

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

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

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

p. 590.] More about Scand. pilgrimages to springs in Wieselgr. 389. 411. A Span. song tells of picking flowers on the Guadalquivir on Midsum. morn, Hone’s Daybk 1, 581. At Warsaw, June 24, the girls throw wreaths of roses into the Vistula, and watch with joy or sadness their various ways of floating down the stream. This resembles the Midsum. custom of the Cologne women descr. by Petrarch, which Braun also in No. 23 of the Rheiu. Jrb. traces to Christianity. The Schweiz. arch. 4, 87 says Petrarch first came to Germany in 1356, but his letter describing
the ceremony is dated 1330; in 1327 he saw Laura at Avignon, and then set out on his tour while yet a youth. Whom does he mean by the *spiritus pierii* of the Rhenish city? Alb. Magnus lived and taught at Cologne, but died in 1280; his pupil Thomas of Aquino also taught there for a time. Dunus Scotus came to C. in 1308, and died there; Meister Eckhart (d. 1329) was at C., so was his pupil Tauler. The University was not founded till 1388.

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

p. 591.] In Norman stories, springs *run dry* when misfortune is nigh, Bosquet 201. Salt and medicinal springs *dry up* as soon as money is asked for them, Athen. 1, 288. A countryman died of consumption after a cool draught from a spring; and immediately it *ceased to flow,* Hpt's Ztschr. 3, 361. When a new spring breaks out, it is a sign of dearth, ibid. By the *rising* or *falling* of water in the Tilsgraben the inhabitants foretell a good or bad harvest, Harrys no. 2; conf. Müllenh. p. 104. When Wartha flats in Werra-dale have gone *unflooded* six years running, the farmer can eat off silver the seventh year, they say (Again: when the beaver builds his castle high, the water that year will run high too, Döbel's Pract. 1, 36th). In Styria the hungerbrunnen are also called hungerlaken, Wolf's Ztschr. 2, 43. At different periods the Nile had to rise different heights—22, 16, 14 or 12 yards [?]—to meet the wants of the country, Herod. 2, 13. Strabo p. 788. Pliny 5, 10. Parthey's Plut. on Isis and Os. p. 243.

p. 592.] Whirlpool is in OHG. *suarb,* suirbil = vortex, Graff 6, 897; sualm = vorago in aqua, 6, 873; huerbo 4, 1237. Gr. *χάρυβδοεις,* Pott in Kuhn 5, 255. Serv. kolverrat, vortex (lit. wheel-turn) and *buk,* waterfall’s roar (bukati, mugire). *aitwinde*
(vel storm) = gurges, eedewinde = vortex; Vocab. ms. Vratisl.; uitveinda = gurges, Diefenb. 271b. Finn. 'körvalle tulinen kosken pyhän wirran pyörtehelle,' he went to the 'fíry waterfallo (Sw. elders), to the holy flood's whirl, Kalev. 1, 177; conf. 6, 92. 7, 785. 794-8. 17, 101. 314. 22, 10. 26, 198. — Waterfall is in OHG. wazarchlinga = nymphá, Graff 4, 504; wazardiezo = nymphá 5, 237. wazzerdunh? uenster? cataracta, Trier. ps. 41, 11. Windb. ps. 41, 11; laufen, Stald. 1, 444. Gr. δίνος and δίνη. The passage in Plutarch's Caesar stands: ποταμῶν δίνας καὶ ρεμμάτων ἐλιγμοίς καὶ ψόφοις. Homer has ποταμός ἀργυρο-δίνης, II. 21, 130; he pictured waterfalls as horses flying headlong: χαράδραι ρέουσαι εξ ὀρέων ἐπὶ κάρπ 16, 392. 'Tis a being below stirs up the whirlpool, Leopr. 106; Loki dwells in Frånangrs-fors, Sæm. 63. Sn. 69. At the Donau-strudel a spectre gives warning of death, Ann. Altahens., yr 1045; conf. the women in the Nibelg. p. 596.] The Greek rain-goddesses are the Hours, who guard the cloud-gate of Olympus, opening or shutting, and by rain and sunshine ripen the fruits. The Hora has a goblet, which she rinses at the fountain, Theocr. 1, 150. Men also sacrificed to Zeus and Hera, when short of rain, Paus. ii. 25, 8. Gé (earth) is repres. in a picture, imploring Zeus for rain 1, 24. The Lith. diewaitis is god of thunder, devaite szwenta goddess holy, g. of rain. The Esths call hoarfrost 'mother of mist,' Böcler 147. In Germany, as late as the 13th cent., dew was honoured as a benevolent being, Parz. 748, 28: 'geërt sî luft unde tou, daz hiute morgen ûf mich reis.' Dew drips from the manes of airy steeds: of Hrîmfaxi, Sæm. 32a; of the valkyria's horse 145b (conf. p. 641). — The ceremony reported by Burchard is also quoted in Mone's Gesch. des heident. 2, 417 from Martin's Rélig. des Gaules. The Servian and (acc. to Schott) Wallachian custom of wrapping round reminds me of the Hyperborean votive offerings wrapt in ears of corn and carried by two virgins, Herod. 4, 33. Creuzer 2, 117. Were the maidens themselves wrapt up? and can the five περφερέες who escorted them be conn. with the rain-maiden's name πορπηρόνα? conf. GDS. 865. In the new ed. of Vuk's Dict. the dance and rain-song are called prpropyshë and the leader prpatz. When a priest touched the fountain with an oaken bough, the rain-cloud rose out of it, Paus. viii. 38, 3; so the French maire dips his foot in the well of Barenton. In Algeria,
when there is a long drought, they throw a few Marabouts into the river, like the Bavarian water-bird, GDS. 54. Kl. schr. 2, 445 seq.

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

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

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

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

Our meer (sea), neut., though Goth. marci and OS. mari are both fem., OHG. meri, m. and n., has in it something divine: eiš āla šiār, Od. 11, 2 and elsewhere. Ocean is in Lettic deewa uppe, God's river, Bergm. 66. To the sea men sacrificed: 'nostri quidem duces mare ingredientes immolare hostias fluctibus consueverunt,' Cic. de Nat. D. 3, 20. Homer furnishes it with a back, vàtòs, which need not imply a beast's figure, for even OHG. has 'mers buosen, mers barm,' bosom, Graff 3, 154. It can be angry with men: daz wilde mer ist mir gram, En. 7659; das
wasser *gram*, das böse mer, Diocl. 7336; de *sture sê*, Partonop. 95, 27. It is wild, it storms and raves: *saecum* mare, Tac. Hist. 4, 52; über den wilden sê, MS. 1, 72b; daz wilde mer, Troj. kr. 6922, etc.; des wilden wâges flout, Gerh. 3966, etc.; daz tobench mer, Troj. kr. 5907, etc.; daz wüetunde mer, Servat. 3260, etc.; la mer betée, Ogier 2816, Prov. 'mar betada,' Rayn. sub v.; de ruskenende see, Uhl. Volksl. 200-1; das wibende wabende wasser, Garg. 111; *sid* wäter, Cædm. 7, 2. The Fris. salt, like åls, means both salt and sea, Ssk. *lavanâmbhas*, mare salsum, Welsh *halfor*, salt sea, Ir. muir *salmhar*, AS. *sealt* wäter, Cædm. 13, 6. Why the sea is salt, is told in Sn. 147. The sea is pure, she tolerates no blood, Anno 227-8, just as the ship will have no dead corpse, Pass. f. 379 b. She 'ceased from her raging' as soon as Jonah was thrown in.—Real proper names of the sea are: Oegir (p. 237), conf. AS. wäter-egesæ, and 'dju freise der wilden unde,' Tit. 2567; Gýmir, conf. gýmis leod' qveða, Yngl. sag. c. 36; Brimir, akin to brim; and Geofen (p. 239). Names of particular seas: wendilmeri, endilmeri, lebermeri, Graff 2, 820. To Ælfred, *wendelsæ* is the Black Sea, only a part of the Mediterranean; daz tiefe *wentelmere*, Diut. 3, 48; wendelsé, Tundal 42a, 4, and often in Morolt; wendelzee, Bergh's Ndrl. volksr. p. 146. Then: lebermer, Wh. 141, 20. Tit. 5448. 6005. Amûr 1730. Fundgr. 2, 4. Hpt's Ztschr. 7, 276. 294. Wigalois sub v.; in dem röten lebermer, Barl. 362, 16; labermer, Ernst 3210; levers, Walew. 5955; lever- 
zee, V. à. Bergh 103. 127. With this term conf. the *πλαύμων* *θαλάττιον*, sea-lung, of Pytheas; F. Magn. traces this lung to the dismembered Ymir. For gárseeg, conf. my first ed., Vorr. xxvii., and Hpt's Ztschr. 1, 578. Dahlmann in Forsch. 1, 414 explains gars-ecg as earth's edge; Kemble, Gl. sub v. secg, as homo jaculo armatus! For gárseeg in the Periplus, Rask writes garsege, but explains nothing; conf. Cædm. 8, 1, 195, 24. 199, 27. 205, 3. Beow. 97. 1024. The ON. *lagastafr* is at once sea and sown crop, Sæm. 50-1; Gndr. 1126-8 has 'daz vinstermer,' sea of darkness. Lastly, Dumbs-haf, Dauða-haf, Fornald. sög. 2, 4.— The sea advances and retires, has ebb and flood (on 'ebb' conf. Gramm. 3, 384 and Kl. schr. 3, 158); on the alleged Fris. and Sax. equivalents *malina* and *liduna*, see Gramm. 3, 384 note. The ON. *kölga* and *ölya= aestus maris*: 'er saman qvômo hólgo systir (fluctus undantes) ok kilir lângir,' Sæm. 153a. Ebb and
flood are in Grk. ἀμπωτες and ράχια, Pans. 1, 3; in Irish contraiht and robart, Zeuss 833. The sea-waves are often treated as living beings: 'dă nămen ez die unden, diu eine ez der undern gap, unde truogenz verre só hinab,' the waves caught it, passed it one to the other, etc., Pass. 313, 73. Three plunging waves are three witches, and get wounded; the waterspout is also a witch, Müllenh. p. 225. On the nine waves, conf. Passow sub. v. τρικυμία, πεντα-
κυμία: 'ἐν τρικυμίαισ φερομένῳ,' Procop. 1, 318. In a storm it is the ninth wave that sinks the ship, Wright 1, 290 after Leo Allatins; it also occurs in Ir. sagen u. märch. I, 86. ON. skafl= unda decumana, probably no more than a very high one, from skefla, acervare.

2. Fire.

p. 602.] Fire is a living being. With quec-fiur conf. queckin lieht, Ernst 2389. You can kill it: trucidare ignem, Lucr. 6, 146. You can wake it: æled weccan, Caedm. 175, 26; bulfýra mest weccan, Beow. 6281. It is wild: conf. 'wildfire' (pp. 603. 179); Logi villi-eldr, Sn. 60; Hans Wilds-fewer, MB. 25, 375; ein wildez viur snoc in daz dach, Troj. kr. 11317; daz wilde fiur spranc úz den vlinzen herte 12555; daz grimme wilde fiuwer, Rab. 650; daz starke w. f. 698; daz w. f. úz den swerten spranc 412; daz grimme f. als ein loup úz den huof-isen stonp (spirted out of the horse-shoes), Dietr. 9325; daz f. vlouc freislich úz helmen u. úz ringen 8787. It is a devouring beast: strudende (desolating) fýr, Cædm. 154, 15; brond (glës) secal fretan, consume, Beow. 6024. 6223; in pabulum ignis, in fuatar (fodder) des fnures, Diut. 1, 496a; dem viure geben ze mazze, as meat, Fundgr. 2, 131. It is insatiable, like hell or avarice, Freid. 69, 5; the fire saith not 'it is enough,' Prov. 30, 16; eld, æled (fr. alan, nourish) means ignis pastus, the fed and steady flame; conf. εκ δὲ θυμάτων Ἡφαιστος οὐκ ἐλαμπτε, Soph. Antig. 1007. It licks: Lith. 'ignis laizdo pro stogu,' at the roof; conf. tunga, tungal (p. 700); seven kindlings or seven tongues of flame, Colebr. Essays 1, 190. It snatches, filches: fýres feng, Beow. 3525; se fýr beoð heof, Ihe 43, like Loki and the devil. It plays: leikr hár hiti, Sam. 9b; leiði yfir logi! 68b; leiðr yfir lindar-vádi 192a; láèende lig, El. 579. 1111; lar (fire) super turrim salit, Abbo de b. par. 1, 548. It flies up like a red cock (p. 670): den rothen hahn zum giebel
ausjagen, Schottel 1116\(^b\); der rothe hahn kräht aus dem dach, Firmen. 1, 292\(^a\); der gelbe hahn, yellow cock 1, 208\(^a\); conf. blācan fyres, ignis pallidi, Cædm. 251, 13; fire glitters with seeds of gold, Holtzm. Ind. sag. 3, 194; faces aureas quatiunt comas, Catull. 59, 92. It travels, nigrum viam habens, Bopp’s Gl. 83\(^a\). Holtzm. 3, 194. In the Edda it is brother to the wind and sea; so Ssk. pāvaka, fire, is lit. cleanser, fr. pū (Suppl. to 632, beg.), Bopp’s Vocal. 205, conf. Gramm. 126 (new ed. 213-6), and pavana, wind, is from the same root, Bopp (conf. Gramm. 124); besides, fire is called vayusakhi, wind’s companion. It flows: daz viur flōz, Livl. reimchr. 5956; in Holstein, when a fire breaks out, they call it hot rain, Schütze 4, 340; and the ON. hripuðr, fire, Sæm. 40\(^a\) seems to be fr. hrípa, perfluere.

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

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

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

p. 607.] *Wildfire* is described in Miede's *Hasenmelker* p. 43. Needfire must be rubbed by two brothers, or at least two men of the same Christian name, (Fischer's) *buch vom Aberg.* Leipz. 1791, p. 177. Some new facts are coll. by Colshorn 231-2. 350-1. The Mecklenbg custom is described by Lisch 6b, 127; that of the Moravian shepherds by Kulda (d'Elv.) 123-4. A giant rubs fire out of stones, Rother 1041 (ace. to two readings).

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

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

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

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

p. 614.] Toland's Hist. of Druids (quoted in Hone's Yrbk 876 seq.) supposes three bealtines in the year, May 1, Midsum. eve, Nov. 1. The first of May and of Nov. were called beltan, says Villemarqué's Bardes Bretons p. 386-7. GDS. 108. On Bel, see Diefenb. Celt. 1, 185, Stokes 340. Jamieson (Daybk 2, 659). The great and little Bel, Meier's Schwäb. sag. 297. On Beltaine, Belton eve, see Stewart's Pop. superst. 258 seq. Brand's Pop. Antiq. 1, 337. Stokes 349. Michelet 1, 452 seq. Ir. sag. u. márch. 1, 275-6. 2, 479. The May fire is also called koelkerz, coelcerth, Villem. B.B. 232. 385-6-7, but he does not explain the word; elsewh. coel is omen, fides, and certh signum.—An Armoric folk-song speaks of eight fires, and of the father-fire being lighted in May, Villem. Barzas breiz 1, 8; Hone's Daybk 2, 659. 866 puts the chief fire on Midsum. Day. Samhainn means Nov. 1 (O'Brien: samhainn = Allhallows-tide). The Druidic November-
fire was also called *tlachdgha*, tine tlachdgha, O’Brien sub v. The sacred fires are thus described in O’Connor’s Proleg. 1, 24:
‘duos ignes splendentes faciebant *druidae cum incantationibus* magnis supra eis, et ducebant *greges* quos cogeabant *transire per eos ignes*’; conf. O’Brien sub v. bealtine. *Horses’ heads* were thrown into the May-fire in Ireland, Hone’s Daybk 2, 595 (as into the Midsum. fire in Germany, p. 618).

p. 617.] On Easter-fires, conf. Woeste p. 288; dat osterfür anboiten, J. v. Scheppau’s Oster-pred. p. 8; das *ostermaen-luchten* in Wilster-marsch, Müllenh. p. 168. Even in S. Germany, e.g. about Abensberg in Lower Bavaria, they used at Easter time to burn the *ostermann*. After service at church a fellow lighted a candle, ran out into the fields with it, and set the straw Easter-man on fire. A Paderborn edict of 1781 abolished the Easter-fire, Wigand’s Pad. and Corv. 3, 281. 1, 317. Instead of *bocks-thorn* (p. 616 n.), Groten’s Gesch. v. Northeim 1723, p. 7 says: ‘On this hill the *bocks-horn* was held within the memory of man.’ The Easter *squirrel-hunt* in the Harz (p. 616) reminds of the Lay of Igor (Hanka p. 68), where every householder pays a *squirrel* by way of tax. Akin to Easter-fires are the Walburgs (Mayday) *fires*, Müllenh. p. 168: in Rügen, on Mayday eve, took place a *molkentoverschen bernen* with fire-bladders (p. 1072 n.), conf. Osnabr. verein 3, 229; on the Hundsrück the young men and boys are allowed to *cut wood* in the forest on St. Walburg’s eve, Weisth. 2, 168.

p. 620.] The *sol-stitium* is in Homer τροπῆ ἠέλιοιο, Od. 15, 404; ἀμφὶ θερμιάς τροπᾶς, Procop. B. Goth. 2, 13; ἀμφὶ τροπὰς χειμερινάς 3, 27. The Bavar. records have sungwenden, sunbenden, the Aleman. *sungihten*: ‘*ze sungihten*,’ Weisth. 1, 293. 304. 316—8; *ze singeht* 1, 325; nach sungehten 1, 669; *ze sungiden* 1, 322-3; zu sungihte 1, 708; zu singihten 1, 745; singiht-tag 1, 727; sungheht-tag 1, 669; *singehtag*, Namenbüchl. p. 114. The AS. *sungiht*, solstitium, stands in Menolog. for June 24; Schilter on Königsh. p. 458 has the whole passage. MHG. *dri tage vor sungihten*, Lanz. 7051; conf. bette-gáht, N. Cap. 46, kirch-ğiht (-going, Oberlin).—Vor der sungwenden, Bamb. reht. ed. Zöpfl 154; ‘*hiute ist der alte tac nach sungwenden*, då sol daz järzê enden.’ Iw. 2940.

Midsummer was a great time for meetings and merrymakings:
'ze einen sunewenden då Sifrit ritters namen gewan,' Nib. 32, 4; 'vor disen sunewenden' Siegfried and Kriemhilt visit Worms 670, 3. 694, 3; and it is during the wedding festivities at Midsummer that Siegfried is killed, as may be fairly inferred, if it is not expressed. The wedding in the Heennenland is to take place 'zen nachsten sunewenden' 1424, 4; and the heroes arrive at Etzel's court 'an sunewenden übent' 1754, 1. On Midsum. day the Zurich people carry their hot pottage over the water to Strassburg, Glückh. schiff, v. 194 seq.—On sunwend-fires, see Panz. Beitr. 1, 210 seq. Sunwent was corrup. into summit, simmet-feur, Leopr. 182; simentfeuer, H. Sachs 1, 423; sommer-feur, Albertini's Narrenhatz 100; S. Johannis-fürle, Germ. 1, 442. A sage remark on the sunwend-fire in Firmen. 2, 703; feuia hunfā z' Johanne, Schuegraf der wäldler p. 31. Always a lad and lass together, in couples, jump over the fire, Leopr. 183; some wantonly push others in, and spread their coat over the hot coals, Gesch. v. Gaustall (Bamb. ver. 8, 112). At Vienna, common women, loose girls, danced at the Midsum. fire, Schlager's Wiener skizzen 1, 270. 5, 352. Fiery wheels are driven in Tyrol and Hungary, Wolf's Ztschr. 1, 286-7. 270-1, and in Austria, Duller p. 46-7; conf. the joy-fires of Swiss herdsmen in the Poster-nights, Stald 1, 209. 210. Prohibitions of the Midsum. fire, Kaltenbäck's Pantaid. 98b. 104a. p. 624.] On Engl. bonfires, see Hone's Daybk 1, 827. 846. 851-2. Brand 1, 299 seq. In France embers taken home from a John's-fire, in England any live coals are a protection against magic, Hone's Yrbk 1553. Brising, the Norweg. for Midsum. fires, may be akin to bris = flamma, brisa = flammare (Aasen), conf. brasa, our prusseln, to crackle. Midsum. fires flamed in Sweden too, 9 sorts of wood being used, and 9 sorts of flowers picked for posies, Runa '44, p. 22. Wieselgr. 411. In Spain they gathered verbenas in the dawn of St. John's day, and lighted fires, over which they leapt, Handbk of Sp. 1, 270b. A St. John's fire in Portugal is deser. in the Jrb. d. Berl. sprachges. 8, 373. 'John's folk' is what the Letts call those who bring John's-wort (hypericum, and raggana kaulu, witch's bones), and sing songs, Stender's Gram. p. 50, Dict. 85a; on St. John's morning a wreath of flowers, or hawthorn, is hung over the doors, Fr. Michel's Races maud. 2, 147. In Esthonia they light a John's
fire, and gather a bundle of sweet-smelling herbs; these the girls put under their pillows, and what they dream comes true, Possart's Esthl. p. 172. On the Zobten-berg in Silesia (fr. Sobota, sabbath) the Slavs kept their sobotky, Schafarik 2, 407 of transl.; it is also called 'mons Slesie, mons czobothis,' conf. Dietmar (in Pertz 5, 855). Moravia too has its John's fires, Kulda (in d'Elv) 111-2. Plato de Legg. 19, 945 speaks of a festival following the summer solstice.

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

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

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


3. Air.

p. 632.] Wind is in Ssk. anila = ἄνεμος, also pavana, cleanser, fr. pû, like pâvaka, fire (Suppl. to 602). So in Finn. tuuli ventus,
tuli ignis; conf. 'des fluwers wint,' Gudr. 499, 2, and viwer-röter wint, Nib. 1999, 2. An OHG. suëp=aër, Graff 6, 856, ON. svig =motus repentinus, vibratio. As Wödan is the all-pervading aether, Zeus is equiv. to aër: ἀνρ ὄν τις ὁνομάσει καὶ Δία, Frag. Philem. in Meineke 4, 32 (Euripides has aether for Zeus). In Latin also, Jupiter stands for aër, Valcken. ad Herod. 2, 13; conf. 'plurimus Jupiter=michil luft,' air, Gl. Sletst. 6, 467; and Servius ad Aen. 1, 51 says Juno was taken to mean air. The Greeks sacrificed to Boreas, Xen. Anab. (Koch 92). The Scythians worship ävëmos as cause of life, and the sword as that of death, Lucian's Tox. 33. GDS. 222. 459. The Finns call a malaxia (calm) Wäinämönien's way, Väinämöisen tie or kullku: the god has walked, and all is hushed; he is named Suwantolainen fr. suvanto, locus ubi aqua quiescit. The Norse Andvari is a dwarf, but alsoventus lenis, contrarius; conf. Bifldi, óskabyrr (pp. 149. 637), Wütelgöz (p. 367 n.), þoden (Suppl. to 132 end). In the Mid. Ages Paul and John 'habent dà ze himile weteres gewalt,' Krscrh. 10948; they are the weather-lords, and their day (June 26) the hail-holiday, Scheff. Haltaus 111.—Walt-wint=nuster, Monc's Anz. 8, 409, because it originates in the forest. The winds have a home: Vindheim viðau byggja, Sæm. 10a. Wint, Wintpöz, Wintesbal? are prop. names, Graff 1, 624. Wind is the windhund (greyhound), Kuhn in Hpt's Ztschr. 6, 131, as Donner, Sturm are names of dogs. Wind is worshipped: 'des solt der luft sín géret (air be honoured) von spers krache,' Tit. 2, 2; 'er neic gegen dem winde der då wåte von Gotlinde,' bowed to the wind that blew fr. G., Helmbr. 461; 'stå bì, là mich den wint anwaejen (let the wind fan me), der kumt von mines herzen küneginnen,' MS. 1, 6b. Wind is spoken of as a person, it goes, stands still: spiritus ubi vult spirat, 'der wint waeje als er welle,' blow as he would, Barl. 257, 11; 'vlöch (flew) waer die wint ghebôt,' bade, Maerl. in Kästner 18b. Winds ride, Ahlw. on Oisian 2, 278. They guide people: 'quel vent vos guie?' Ren. 2127. 3728; 'quel vent vos maine?' 2675; 'quel vent vos mene et quel oré?' 2654=whence come you? conf. 'what devil, cuckoo brings you here?' (p. 1013). They are wild, Trist. 2415. Greg. 646. 754. Renn. 22962; angry: erzünet sind die lüfte,' Dietr. u. ges. 393; 'die lüfte solden zürnen' at the height of the towers, Servat. 84. The air groans,
mutters, grunts: ‘grunzet fone ungewiterere,’ N. Cap. 58; ‘gröt wint ende gesoech,’ Lanc. 3899; ‘die winde begunden swegele,’ began to pipe, Servat. 3233; conf. ‘up dem windes horne,’ Weisth. 3, 231. On Fönn, Drifa, Miöll, see GDS. 685.

p. 632.] Of the wind’s bride: mit einer windes-brûnte wurden sie getwungen, Servat. 2302; in nam ein windes-brût 2844; flugen vaster dan ein w. b., Engelh. 4771; daz diu w. b. gelît, Hpt’s Ztschr. 7, 381; gelich der windesbrûte, Troj. kr. 33571. Luther says windsbraut for ventus typhonius, Acts 27, 14. Old glosses have nîmphus, nîmpha, stormwind, Graff 1, 625; is this a misapplication of nimbus? or a congener? In France they speak of the whining of Melusine (p. 434), who in Bohemia passes for a goddess of wind, and to whom they throw flour out of the window for her children (Suppl. to 630); conf. the whimpering of the Vila, and the weeping of the Esth. tuuleema, wind’s mother, Böcker 146-7. Is the Swiss harein, Stald. 2, 21, fr. OHG. harèn = clamare, Graff 4, 578, or fr. charôn = queri, 5, 465?

Other expressions for wind’s bride: wind-gelle = venti pellex (snê-gelle), Hpt’s Ztschr. 6, 290. Rocholz 2, 408; Bavar. wind-güsperl, Swab. wind-gûspele, Leopr. 101. 120; Bavar. windsch-brach, -brausz, Panz. Beitr. 2, 209; sou-kegel, Rocholz 2, 187. OHG. wanda = turbo, Graff 1, 761; ON. roka, turbo. Other OHG. terms: ungistnuomi = streitus (MHG. ungestûm), vehementia aëris, Superst. H. cap. 77; ungewitiri = tempestas, procella, Graff 1, 630; arapeit = do. do. 1, 407; heîfti = tempestas, Windb. 308. 313; unst = procella, tempestas, AS. ûst; with treip = agebat (nubila ventus), Graff 5, 482, conf. ON. drîfja, snowstorm, drîfja órva, a storm of arrows.—Heralds of winter were ‘twer und sûrin bise,’ MS. 2, 193b; contrary wind is in MHG. twer or twere, and ON. Anda-þvari, Andaþvari is said to be that as well as a dwarf’s name; conf. ‘von luftes geduere,’ Himelr. 292 (Hpt’s Ztschr. 8, 153), ‘die winde sluogen in entwer,’ Hpt 7, 378-9. A hurricane, squall, flaw, is called flûge in Pass. and Jeroschin; windes vlçgen, Marienleg. 84, 21. 87, 8; die wint ene vlaghe brachte, Rose 13151. Maerl. 3, 189; Dut. vlaag, Gothl. flaagû, vindflagû, Almqvist 422b; ‘rotten und sturmwinde,’ Luther’s Letters 5, 155. In Slavic it is vikhr, Pol. wicher, Boh. wîchr; Lith. ummaras, vêsulas, whirlwind (conf. our provin. ‘eilung,’ M. Neth. ylîge, Wessel’s Bibel p. 7, with ON. él, jel, nimbus).
The Greeks had \( \delta \varepsilon \lambda \lambda \alpha, \theta \varepsilon \lambda \lambda \alpha, \lambda \alpha \iota \lambda \alpha \psi \), Ital. fortuna di mare = storm.

p. 633.] *Zio* resembles Mars and Indras, the god of winds and of souls, who with his Maruts or spirits of storm makes war on the giants of darkness, Hpt’s Ztschr. 5, 488-9. 6, 131. Wnutan, the god of the Wild Hunt, sweeps like the storm through open doors (p. 926-7, etc.). Hodeke howls (Suppl. to 511 beg.). Both wind’s bride and devil are called *sow-tail* (p. 996) or hammer (p. 999): conf. *sau-kegel*, Rocholz 2, 187; in Bavaria *wind-sau*, Zingerle’s Oswalt 83 (*aiyis*, goatskin, hurricane). Frau *Frick* also acts as goddess of wind, Hpt’s Ztschr. 5, 488-9. G, 131. *Wuotan*, the god of the Wild Hunt, sweeps like the storm through open doors (p. 926-7, etc.). Hodeke howls (Suppl. to 511 beg.). Both wind’s bride and devil are called *sow-tail* (p. 996) or hammer (p. 999): conf. *sau-hegel*, Rocholz 2, 187; in Bavaria *wind-sau*, Zingerle’s Oswalt 83 (*aiyis*, goatskin, hurricane). Frau *F7lick* also acts as goddess of wind, Hpt’s Ztschr. 5, 376. 6, 131; conf. the *goverine mutter*, Wolf’s Ndrl. sag. no. 518. At a village near Passau they call the whirlwind *mueml*, aunty: ‘mueml ist drin!’ (m. is also toad); or else *schratl*, Schm. 3, 519. 522. The hurricane has hands: ‘nu bin ich sturmwinden alrerst in die hant gevarn,’ fallen, Trist. 8848.

p. 635.] Was there a wind named *Vorwitz* (prurient curiosity)?

do kam ein wint geflogen dar,
der ist *virwitz* genant,
in hant die meide wol erkant
unde och die vrouwen über alle lant. Renn. 84.
sân kumpt her *virwitz* gerant
und loeset den meiden ûf (unlooses) diu bant. Renn. 268.

Conf. ‘der *fürwitz*, so jungfern theuer machet,’ Simplic. 1, 568;
‘hine *fyrewit* brac,’ Beow. 464. 3966, 5565; *vurwitz* segens, Turl. Wh. 128* (Suppl. to 273 n.); ’s sticht’s der *wunderwitz*, Hebel 157; *fürwitz*, der krämer (huckster), Uhl. Volksl. 636. OHG. *fürwiz* is also portentum, mirificum, Graff 1, 1099; ‘man sagt mir von kinde, daz keme uns von dem *winde*,’ Erlösung 2440.—— As the North had its storm-giant Hraesvelg, Kl. Grooth’s Quick-born calls a tempest ‘de grote und de lütge *windkerl*’; conf. *Gott füget den wind*, Rabenschl. 619; ‘der Gotes geist dzaz (saz?) ûf des luftes vederen, Aneg. Hahn 4, 72. *Aiolos*, φίλος \( \mu \theta \varepsilon \nu \alpha \iota \omicron \sigma \iota \phi \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \micr...
Eagles were fixed on gables or the top of a tent pretty often:
le grant tref Karlemaine font contremont lever,
par desor le pomel font l’aigle d’or poser,
par devers Montauban en fist le chief tourner.

Renaus 151, 2—4.


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

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

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

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

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

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


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

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

p. 641.] Hail is called in Ind. marutphala, fruit of the Maruts, Hpt's Ztschr. 5, 489; an ON. name for it is stein-óði, in saxa saeviens, Egils. 600, an OHG. apparently scràwune, Hpt 6, 290. On mildew, conf. Schmeller 2, 567. Acc. to Jungm. 1, 563, baby (grannies) are clouds heaped up like hills. Our people ascribe the rising of mountain mist not to animals alone; at the Kifhäuser they say: 'Oho, Kaiser Friedrich is brewing, there'll be soft weather,' Prætor. Electr. pp. 69, 70.

p. 641.] To the Greeks it was Zeus that shed the snow, II. 12, 280-1; εὔφεν ὄ Zevs, Babr. 45, 1. 'Die tören (fools) sprechen (in winter) snía sní!' Walth. 76, 1.

4. Earth.

p. 642.] Ssk. dhará, Gr. χόρα, Bopp's Comp. Gr. p. 304. Ir. tir; Lat. terra, 'akin to torreo, and signifi. the dry,' Pott 1, 270. Another Ssk. word is ksham, Bopp's Gl. 928. ON. haudr, neut., Saem. 120-6-7. Goth. grundus fr. grindan, as our mäl, malin, molte (meal, dust, mould) are fr. malan; scholle grund, Ph. v. Sittew. 601.—Epithets applied to the earth's outside: daz preita wasal, Musp. 63; sıld folde, Cædm. 154, 5; on rûmre foldan, Exon. 468, 25; eúpeía χθówr, conf. Wh. 60, 28. Altd. bl. 1, 388. Eracl. 2153; úf der seibigen (round) erde, Diemer 214, 23; úf der moltigen erde, Mar. 157, 39; diu vinster erde, Tit. 5120; in der rötzen erde, Karaj. 93, 10; um ein wenig rothe erde, Simpl. 1, 575; eorde eal-gréne, Cædm. 13, 3; Guds gróna jord, Sv. folks. 1, 126. Does 'terra viva' in Marcellus no. 24 mean grassy? conf. viva flamma (p. 611 n.).—But the Earth is also liebe erde,
Schweinichen 1, 104; diu süeze erde, Wernher v. Ndr rh. 35, 9; hin forna fold, Sæm. 55b; 'sicht wie die heilig erd,' looks (black) as earth, H. Sachs v. 308b, conf. ἀπὸ γᾶς ἀγίας, Athen. 3, 494; Swed. 'Guds gröna jord,' our 'Gottes boden,' Chapbk of Hürn. Siegfr., Pol. mau laffe p. 231, Weisen's Com. probe 39; we say 'Hide in God's earth for shame!' Dying is called ze grunde giün; conf. 'daz ize bezíte werde dir gelich,' soon be like thee, Wh. 60, 28; 'sich aus dem staube machen,' make oneself out of the dust, scaree.—The earth will take in liquids: fold scal við flóði taka, Sæm. 27b; but 'blut benimet (robs) der erde den magetvom,' maidenhood, Mos. 10, 28; dannoch was diu erde ein maget, Parz. 464, 13. Earth bears not on her breast the man of blood: 'jà solte micb diu erde umbe dis mort niht en-tragen,' Ecke 143; 'mich wundert daz micb diu erde gernochet tragen,' still deigns to bear, Greg. 2311; 'den diu erde niht solde tragen,' Wackern. lb. 588, 3. Stricker's Klage 38; conf. 'daz izech die erde niht verslant,' swallowed, Warn. 3203; 'terre, car ouvrez, si recois moi chaitis!' Garin 2, 263; 'heald þu nu hrüse!' Beow. 4489. So the witch may not touch the bare earth (p. 1074), holy water must not touch the ground (Suppl. to 587); whereas to the saint she offers herself as a seat: 'diu erde niht en-dolte daz er büge sin gebeine (tholed not that he bent his limbs), si bót sich her engeine, daz er als åf einem stuole saz,' Servat. 1592. On earthquakes, see p. 816. Men confided secrets to the earth, Lother n. Maller 36-7: 'si klagten só senliche, daz in daz ertriche möhte g'antwúrtet hán,' would fain have answered them, Mai 44, 21; they made their plaint to the stone, Lisch's Meckl. jrb. 5, 100. Müllenh. p. 37, or told their tale to the dead wall, Arnim's Märch. 1, 70.

Much might be said on gold, silver, iron. To the Finns iron (rauta, Lapp. route) is brother to water and fire, Kalev. 4, 29, and is born of virgin's milk. There is liquid gold and milk in amrta (p. 317). Gold is called Fröða mi öl, Egilss. p. 450, ãgnurliomi= oceani lumen, Sæm. 152a, and munnsylli or muntal iðtna, Sn. 83; conf. 'morgenstund hat gold in mund,' though F. Magn. derives those words fr. mund=hand. Gold placed under a dumb woman's tongue makes her speak, Fornm. s. 3, 117—9; gold is tempered in dew, Tit. 3698 (Tigrisgold, 4348). On dragons' and griffins' gold, see pp. 978. 980.
p. 643.] For Ssk. *khusa*, Bopp in Gl. 788, 86b writes *kuša*
I find a *reineurni* also in Hpt’s Ztschr. 5, 364, *reinegras* = alga,
Sumerl. 54. Putting *earth* or *turf* on the head secures against

p. 644.] Emigrants took *earth* as well as fire out with them
(Suppl. to 611); conf. the strewing of earth in the Old Saxon
legend. Þór haddr var hofsgóði i Þrándheimi, hann fýstist til
Islands, ok tök áðr ofan hofst, ok hafði með ser hofs-moldýna ok
súlurnar, Landn. 4, 6.

p. 644.] Demeter meets Jason in the *thrifallow*, the fruitfullest
cornland: *μήγη φιλότητι καλι εννη νειο ἔν τριπόλω*, Od. 5, 127,
conf. Hes. Theog. 971 and νειος τρίπολος, Il. 18, 541; OHG.
driska, GDS. 53. 61-2.

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

p. 645.] The notable passage on *rock-worship* in Landn. 2,
12 is as follows: ‘*hann* (Thorólfr) hafði svá mikinn átrúnað á
fiállit því, er stóð í nesinu, er hann kalladi Helgafell, at þangat
skyldi engi maðr ópeveginn líta; ok svá var þar mikil friðhelaði,
at þar skyldi engu granda í fíallinu, hvarki fê ne mönnunum, nema
sialft gengi brett. *Pat var trúu þeirra þoróls fraenda, at þeir
dái allir í fíallit* (al. codex: þa þeir dái, mundi þeir í fíallit hverja
allir).’ And 2, 16: ‘höfdu mikinn átrúnað á hólana—trúðu
þeir því, at þeir dái í hólana’ (hóll = tumulus, colliculus); conf.
‘dying (vanishing) into the mountain.’ The Icelander Kodran of
Vatusdal had a stone at Gilja, to which he and his fathers sacri-
ficed; they imagined the ár-maðr lived inside it, from whom
fruitful years proceeded, Kristnisaga c. 2.—Stones prophesy,
Norske ev. no. 30; they are washed, anointed, honoured, F. Magn.
Lex. p. 961. When winds are contrary, sailors wash a blue stone,
and obtain a fair wind; they also take oaths upon it, Hone’s
Yrbk 1553. People kneel naked before the holy stone, Hone’s
Daybk 1, 825. 2, 1035. They creep through hollow stones (p. 1166), they go into hollow rocks to present offerings (p. 58); conf. the Gibichen-stones, the pottle-stones with pits and holes, Giesebr. Balt. stud. 12, 114. 128. ‘De his quae faciunt super petras’ is the heading of cap. 7 of Indicul. Superst. On stone-worship among Celts, see Michelet 2, 16-7.——In Swed. tales and spells a stone is always ‘jord-fast sten,’ one fixed in the earth, Runa '44, 22; à iarðfóstom steini stóð ec innan dyra, Sæm. 99ª; till en jord-fasten sten, Sv. folks. 1, 217. Sv. äifventyr 1, 282-4.8. 305; AS. earðfaed. But we also hear of the ‘wahsender bühel,’ growing hill, Lantz. 5132; and a Slov. riddle, ‘kai raste bres korenia (what grows without root)?’ has the answer ‘kamen,’ stone. A distinction is also drawn between walgende and vaste-ligende steine, Leyser 129, 35; usque ad wagoden stein, Mon. Zoll. no. 1, wagonden stein, no. 12; gnappstein, Stalder 2, 519; Dan. rokke-stene, Schreiber’s Feen 21. These stones by their rocking are said to bring on thunder and rain, O. Müller 2, 340. Stones are often landmarks: zu dem grawen stein, Weisth. 1, 242, an dem blauen stein 2, 661.

p. 646.] Giants and men turn into stone (p. 551-2); stones have sense and feeling. It is true we say ‘stone-deaf, stone-dead,’ stille sam die steine, Karl 92ª. 94ª, and Otfried iv. 7, 4 calls them unthrátæ, pigri; yet in Luke 19, 40 ‘the stones would cry out;’ the stone holds fast, Müllenh. p. 142-3. The pierres de minuit move at midnight, conf. the turning-stones in the Ir. märch. 2, 37—44; the stone turns round on Christmas night, Harrys 1 no. 34 (conf. Heusinger p. 20), or when bells ring, Dybeck 4, 43. Men complain to stones as they do to earth (p. 642) and fire (p. 629), as if to elemental gods. The stone you complain to changes colour, the white turns red, the red blue, Wächter’s Statistik pp. 13. 156. ‘Si klagten, daz sich dio mårsteine mohten klieben herdan,’ Klage 977 (so: ‘si ruoften, daz diu erde unter in sich melhte haben ûf getän,’ opened under them 1073); ‘stahel, vlins u. stein siih nuo dem jamer klieben,’ Türl. Wh. 3ª; ‘klage, diu flins se gespaltten,’ split flints, Tit. 3765; ‘von ir schoene müesto ein vels erkrachen,’ MsH. 3, 173ª [similar examples omitted]; ‘hiute ist der stein naz, daz Karl uffie saz, vil heize weinunde,’ to-day the stone is wet, whereon K. sat hotly weeping, Ksrchr. 14937. Stones relent in
A stone will not let a false man sit on it, 'üf der Eren (éren? honour's) steine sitzen,' Lanz. 5178 seq.

CHAPTER XXI.

TREES AND ANIMALS.

p. 647.] As Freidank 10, 7 says that angels are immortal, that of men the spirit is immortal, but the body mortal, and of beasts both body and soul are mortal; so Berthold p. 364 allows being to stones, being and life to plants, feeling to animals. Schelling says, life sleeps in the stone, dozes in the plant, dreams in the beast, wakes in man. The Ssk. a-ga, na-ga (non iens) = tree, hill, Bopp's Gl. 2a. 189a. So in the Mid. Ages the line is drawn between 'ligendez und lebendez,' Diemer 89, 24. Notker's Boëth. speaks of boume and chriuter (trees and herbs) diu fone saffe lebent, and of unliving lapides, metalla. In Esth., beasts are ellayat, living ones, and plants kasvias, that which lives.—Not only do wild birds grieve at man's lament, Walth. 124, 30, and beasts and fishes help him to mourn, Ges. Abent. 1, 8, but 'elliu geschefede,' all created things, May, summer's bliss, heath, clover, wood, sun and Venus, MS. 1, 3b; 'gi bom, gras, lof unde krüt (leaf and herb), helpet mi skrigen over lüt (cry aloud)! Marienklage 386. Grass and flower fret at misdeeds, and mourn, Petersb. extr. fr. Kalev. p. 25, and in folksongs wither up. Bluomen brehent u. smieren, MS. 1, 44b; dô daz spil ergangen was, dô lachten bluomen u. gras, Hagen's Ges. Abent. 1, 464; die boum begunden krachen, die rôsen sère lachen, ibid. Flowers on the heath quarrel: 'dô sach ich bluomen striten wider den grüenen klé (clover), weder ir lenger waere,' which of them was taller, Walth. 114, 28; dû bist kurzer, ich bin langer, alsô stritens üf dem anger bluomen unde klé 51, 35; vil maniger hande bluomen kîp (chid), MS. 1, 35b; bluomen kriegen umb ir schöhn, Lohengr. p. 154; bluomen lachent durch daz gras, der kurzer, dirre lenger was, Dietr. drach. 1067; conf. Kl. schr. 2, 157. They have their rules, Altd. w. 1, their precedences, their meanings and language, conf. the Flower-games (Suppl. to 909).—Tree-worship was
highly developed among the Indians and Greeks. The Hindûs with elaborate ceremonies marry trees to one another, esp. the mango and tamarin, shrubs like the rose and jessamine, even tanks and stones, Sleeman’s Rambles and Recoll. [Horace: vitam viduas ducit ad arbores]. Woycicki, Germ. ed. p. 144-5. For Greeks, see Bötticher. The Germans wake tree as well as corn, Ziugerle 691; bäumchen, schlaf nicht, frau Holle kommt . . . bäumchen, wach auf, neujahr ist da, Somm. 162. 182; the forest sleeps at New-year, P. Dieffenb. Wetterauer sag. p. 274; conf. Gerhard’s hymn: ‘Nun ruhen alle wälder.’ Tree-tops wave, and carry messages, Wolf’s Ztschr. 2, 161; ‘the birches know it still,’ Gellert 3, 388. Trees blossom at a happy event, and wither when a death is near, Sueton. Galba 1; and like the Emperors, the Greeks had family-trees. Völsung’s tree, barn-stockr, stood in the hall, Völs. cap. 2; conf. our ‘genealogical tree.’

1. Trees.


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

p. 651.] That is a pretty story of the holy oak, whose falling leaves people do not touch. When it is cut down and burnt, a dog appears in the ashes, and makes the people take all the ashes back to where the tree stood, Firmen. 1, 358. The oak as a tree of plaints occurs in Megenbern, Hpt’s Zschr. 4, 255. Messages are delivered to a holy oak, Livy 3, 25. Its great age inspired respect: ‘so long as oak and earth do stand,’ Weisth. 2, 225: ‘while the tree is in the ground and the acorn thereon,’ 3, 779;
j'ai vu le gland et la gaule, Barzas br. 1, 28. 32. On oak and beech, see Dyb. '45, 73-9; conf. ἡν τῷ παλαιῶν φηγόν, Soph. Trach. 171. 'Af fornum polli,' ex antiqua pinu, Sn. ed. '48, 1, 308; but 'af eikirotu' 310.—The ash was also holy: fraxinus quem imperiti sacrum vocant, Kemble 5, 103 (yr 854). It is hostile to snakes, Panz. Beitr. 1, 251-2. Pliny 16, 14; conf. askr Yggdrasil, and note, p. 796. There was a spell, that gave a hazel-rod the power to flog people in their absence; in the Atharva-veda a branch of aṣvattha has the power of destroying enemies; conf. the hazel-wand as wishing-rod (p. 975). Hasalwara is a proper name, Cod. Lauresh. 809. Lett. lasda, lasgsa, Lith. lazda = corylus, baculus; Lazdonà = avellanarum deus, god of filberts.

p. 653.] It is dangerous to build where an elder-tree has stood, Prætor. Weltb. 1, 16. Of the rönn, rowan, a sacred tree, we read in Dyb.'44, 9: rönnen sado till mannem: 'hugg mig ej, då blöder jag,' hew me not, or I bleed, Wieselgr. 378; conf. the Pruss. tale in Tettau and Temne p. 259, and the Finn. clobua, arbor vitae, 'non cadenda in pratis.' The evil Weckholterin (juniper) is mentioned in the Herpin, Hagen's Ges. Ab. 3, xi. The Serv. for juniper, borovitza, is from bor, fir, Lett. paegle, because it grows under the fir; and the Swed. tall (fir, pine) is not to be hewn either: do so, and on turning round you'll see your house on fire, Dyb. 4, 26. 44. Neither is the Hawthorn, Nilsson 6, 4.

p. 653.] Have we any Germ. stories of spirits that live in the erle (alder)? Goethe's Erl-king seems taken from the Fr. aulne, anue = alnus and daemon. Kalis passes out of Nala into the Vibhitaka, which is regarded as haunted after that, Bopp's Nalus p. 153. Holtzm. Ind. sag. 3, 72. To the fig-tree the Indians present offerings, which are consumed by crows, sparrows and cranes; hence their name of sacrifice-eater. Like the maiden in the pine, the gods are said to live between bark and tree, Lasicz 46; conf. creeping between wood and bark (p. 1085). Iw. 1208: sam daz holz under der rinden, alsam sit ir verborgen; O. Engl. Iw. 741: als the bark hilles the tre; O. Fr. Iw. p. 146: li fus qui est coverz de lescoerce qui sor lui nest (nait). A holy oak grows out of the mouth of a slain king, Harrys 1 no. 55.

p. 654.] In choosing a twig [for a wishing-rod?] it is important, first, that it be a new shoot, the sumer-late (p. 975), and secondly,
that it look to the east: ā baśmi viśar āṭim or lātu austr limar, Sām. 195a. Flowers were invoked: es sten dri rosen in jenem dal, die rūfent, jungfrau, an, Uhl. Volksl. 87. O sanctas gentes, quibus haec nascentur in hortis numina! Juven. Sat. 15, 10.

2. Animals.

p. 655.] Beasts are commonly regarded as dumb: stumbez tier, Iw. 7767, stomme bête, Lanc. 18849. 32919, daz unsprechende vihe, Warnung 2704; conf. muta animalia, Dan. umälende beest, ON. ómálæ; 'der lewe zeiæt im unsprechenden gruoz,' Iw. 3870. They are ignorant: tier vil ungewizzen, Er. 5843, Yet they not only show sympathy, like stones and plants (Suppl. to 646-7), but in urgent cases they, like dumb children, find their tongues; witness Balaam's ass, and: armentaque vulgo ansa loqui, Claudian in Eutrop. 2, 43; attonito pecudes pastores locutos 1, 3. Oxen talk, Panz. Beitr. 1, no. 255. Nork 12, 377; ox and ass converse in the Bret. volksm. 87-8, but only for an hour once a year, between 11 and 12 on Christmas night, N. Preuss. prov. bl. 5, 468. Bosquet p. 221. Beasts can see spirits: Balaam's ass saw the angel with the sword, Numb. 22, 23—33; the dogs see the goddess, horses and hounds are ghost-seers (p. 667), Panz. Beitr. 1, 118; nay Athenæus 3, 454 says all birds were men once.

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

p. 658.] Nött rides on Hrímfæxi, Dagr on Skinfæxi. The Indians thought curly hair on a horse a lucky sign, Bopp's Gl. 34. The horse offered up by kings at the aśvamēdha must be white. To ride a white horse is a privilege of gods, kings and heroes, Piud. Pyth. 4, 117: λευκίππων πατέρων. A stallion with three white feet and two glass eyes is in Weisth. 2, 618.
The same of a child’s teeth: pueri qui primus ceciderit dens, ut terram non attingat, inclusus iu armillam et assidue in brachio habitus, Pliny 28, 4. GDS. 154.


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

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

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

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

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

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

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

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

p. 669.] A name similar to Vetrliði is Sumariði, Fornm. s. 3, 205; conf. Gramm. 2, 305. Other poetic names for the bear in Sn. 175. 221, e.g. iorekr, equos fugans. To Samoyeds and Ostiaks the bear is a god, Castrén 235. 342; the Finn. ohto is born in heaven, and brought to earth in a golden cradle; 'to climb on the bear's shoulders' means to go to heaven; his foam has virtue, and should be taken up, Kalev. 13, 236. 254. As Oðinn has two wolves, the Finn. Pahanov has great bloodhounds in his service, Salmel. 1, 103. It is believed in Scotland that deer can see spirits, Arvids. Ossian 1, 238. Felis aurea pro deo colitur, Pliny 4, 29, 35; cats are poisonous, acc. to Berth. of Regensb. 303; Unander connects fres with our viel-frass, glutton. A story in Klemm 2, 159 makes out that the house-building beaver was once man.

p. 670.] A bird demands that men shall sacrifice to him (p. 672); conf. the Lettish bird-cultus (p. 77), Giesebr. Balt. stud. 12, 128. 139. The 'servitium consuetum in blado et volatilibus,' Ch. a. 1311. MB. 30b, 61 need not refer to sacrifice; it may be a mere tribute in corn and poultry. An angel is sent in the shape of a bird, see Gudrun and Sv. vis. 1, 232-4.5. As wind is repres.
under the form of an eagle, so the aar makes air and shade (p. 1133), and the cock perhaps weather, conf. the weathercock.

p. 671.] To the Dan. metaphor corresp. the Low Germ. ‘de runde han krieder ut den dack,’ Firmen. I, 292b. Cockevoe announces day: ἕτει δ' ἀλέκτρωρ ἡμέραν ἑσάλκπισε, Lucian’s Ocypus 114. A set phrase in fairytales is: “lou gal canté, e foughe jhour,” Diet. langued. 224; ‘cokkes crewe and hit was daie,’ Sevin sages 2536; that huan gikundit dages kunstf, O. iv. 18, 34; dô krat der han, ez was tac, Altsw. 67, 3; skal ek fyrivestan vindhials brúar ádr salgofnir sigþbið veki, Sæm. 166. It scares away spirits:

Fernunt vagantes daemonas
laetos tenebris noctium

gallo canente exterritos

sparsim timere et cedere. Prudentii Hym. ad galli cantum 10.

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

p. 672.] To Ostiåks the eagle is holy, Klemm 3, 122; to Indians Garuda is king of birds, Holtzm. Ind. s. 3, 137; aquila, angla = Jovis ministra, Grotef. Inscr. Umbr. 6, 8.—The hawk was sacred to Apollo, Schwartz p. 16-7. Od. 15, 526: κιρκος, usu. ιέπαξ, and the Egyptians esteemed it a holy bird, GDS. 51. On sparrowhawk and kestrel see Suppl. to 675.—Like Huginn and Muninn, the AS. hyge and myne habitually go together, Pref. to Andr. xxxix. Ravens follow the hero: ‘Haraldi
ver fylgðum síz or eggí komun,' Lásebog 112*; two ravens are
guardian spirits, Geser Khán 278. The raven, like the eagle, is
displayed on flags (p. 1112); he is to the eagle as the wolf to the

p. 672.] The swallow, OHG. sualawà, AS. swealawe, ON.
crusta, Lith. kregzde, Gr. χελιδών, Lat. hilarundo for χεριδών,
Slav. lastovice, vlastovice, Serv. lasta, lastavitza, Russ. lůstochka.
Finn. pääsky, Est. päästlenne, Hung. fetske. The swallow, ως
Άθωνα, is the first to pluck a borrowed plume out of the κολούων
(daw), Babr. 72, 16; in prose however (Cor. 188) it is the owl
(γλαύξ). Mary’s needlewoman, who stole the ball of thread, was
turned into a swallow, on which the white spot shows the ball,
Wieselgr. 478. Нůмн, like Procne, is changed into a ‘swallow’
ace. to one reading, though the usual reading is ‘hnot,’ nut. The
swallow’s young are born blind, Dyb. ’45, 67; ‘if one of their
chicks grows blind, they fetch a herb, lay it on, and restore
the sight; hence the herb’s name of chelidonium,’ celandine, Dioscor.
2, 211; and Megenb. says the same about scheilwurz (Suppl. to
1194).

p. 672.] The swan, OHG. alpiz, MHG. elbez, AS. ylfet, Sl.
labd, lebedě; Gael. eala, ealadh, Ir. aal, eala, Wel. alarch, eleirch.
‘Ulfa þytr mer þótti illr vera hiá söngev svana,’ Sn. 27; ylfete
song, Cod. Exon. 307, 6; see p. 436 and Schwartz p. 43-4. The
Finns call their youtsen a holy bird, pyhā liinu, Kalev. 8, 73.

p. 673.] The stork is called odoboro in Slettst. Gl. 36, 33;
otfer, iotdifer, Altswert 71. In Lower Germany: ādebar langběn,
hálebát langběn, knepper (rattler) langběn; in Groningen aiber,
eiber; in Gelders uiwer, heiluiwer, also heilebaot, albaor, Simrock
no. 335-6; heilebate, Hor. Belg. 7, 27*; ‘to call the stork heilbott
and otterwehr,’ Froschmeus. Ji viib. Can we trace it to a Goth.
addja-baira, egg-bearer, or addjē-baura, egg-born? Kl. schr. 3,
147. 164. Outzen pp. 1. 2 says, adebar = spring’s herald.—The
Esth. for stork is tone kurg, Finn. nälkäkurki, hunger-heron?
Lith. gandras; Lett. swehts putns, holy bird, and melnsprahklis,
black rump; Pol. bocian and Boh. bočan for the black stork, Pol.
czapla and Boh. čáp for the white; this last is also Boh. ‘bohdal,’
God-given, dieudonné, Morav. ‘bogdal, bokdal’; conf. évοςβέ-
ANIMALS.

*staton ξενον, Ἀσσ. Fur. 76. Babr. 13, 7; candidae aves, Jorn. c. 42. The Slavic has also the congener of our stork in str'k, Miklos. p. 87, Russ. sterkh, Serv. šhtrk.—A stork foretells the downfall of a city, Jorn. c. 42. Procop. 1, 330; another saves his father, Babr. 13, 8. Storks are men, says the Spinrochen-evang. Samst. 16. In striking harmony with Wolfram’s eulogy, the stork in Babr. 13, 5 says: οὐ στόρον καταθείρω.

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

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

1 Tinunculus is no doubt from tīna, a vessel very similar to wannen; see Victor Hehn’s “Migrations of Plants and Animals,” Engl. transl. (Swan Sonnenschein) p. 487.—Transl.

The owl prophesies (p. 1135). The Greeks held it sacred, as bird of night, bird of victory, bird of Athena. The Amer. Indians worshipped it, Klemm 2, 164; and conf. the Esth. tharapila, horned owl (p. 77). Runes were marked 'â nefi uglo,' as well as 'â arnar nefi,' Sæm. 196. On strix, στριγξ; see pp. 1039 n. 1045.

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

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

p. 681.] On the sceptres of Egyptian gods sits the kuku-phax's head, Bunsen 1, 435; conf. the figure at 315. 591 with the

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

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

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

1 Why is the wren called king in the Gr. βασιλίς, Lat. regulus, It. reattino, Fr. roitelet, and Germ. zaunkönig? because of his golden crest? And is zaunkönig a transl. of re-at-tino, the zaun (hedge) being an adaptation by folk-etym. of tinus (laurustinus)?—Transl.
With snake one schlagentro/i/t dormienti in and the (p. '186-8. In the Parthenon at Athens lived a serpent sacred to the goddess, and had a honey-cake offered to it every day, Herod. 8, 41. To the Romans also the anguis was holy, Klansen p. 1014.—A caduceus with figures of snakes in Pliny 29, 54 (12); and snake-figures may be seen on the Stuttgart todtbenämne. A serpent on a helmet was called ezidemón, Beneke sub v.; ‘ezidemon daz edel kunder,’ Tit. 3311. Lohengr. p. 12, where his friedelinne (lady-love) is also alluded to. The word is traceable to agatho-daemon, the Egyp. miraculous serpent kneph, Gerhard in Acad. Berl. ’47, p. 203. Beside saribant and serpent we find a sarapandra-test, serpent’s head, Parz. 50, 5. 68, 8. As Oðmir and Svāsnir are the names of two snakes, and at the same time by-names of Oðinn, so Hermes is closely allied to the agathodaemon, Gerh. as above 204; and divine heroes, descended from Oðinn, also inherit the ‘snake in the eye’ (p. 391). Serpents lick the ears of the sleeping Melampus, and on waking up he understands the speech of birds as they fly past, and ever after of all beasts that foretell the future to man. Prophetic Cassandra too, and her brother Helenus, had their ears licked clean by snakes.

p. 687.] The Greeks called the home-snake oikoups οφις, genius loci, Gerh. in Acad. Berl. ’47, 203; the Albanian vittore is a homesprite, imagined in the form of a little snake, Hahn’s Lieder 136; the Samogitian giuotus, black snakes, are fed and worshipped as household gods, Lasicz 51-5-6. That of milk-drinking belongs also to the snake-stories in Vonbun p. 24. Bader nos. 98. 106 (on the mocken, p. 686 n., see Schmeller 2, 549. Stalder 2, 212. Dint. 2, 84). Snakes had drink given them, Athen. 4, 364; one that sucked milk out of the breast, in Lucian’s Alex. 7. With the Pomeran. story of a snake creeping into the pregnant woman, conf. Vopisci Aurelian. c. 4: ‘pueri ejus pelvem serpentem plerumque cinxisse, neque quanm occidi potuisse; postremo ipsum matrem, quae hoc viderat, serpentem quasi familiarem occidere noluisse’; and Spartiani Sever. 1: ‘dormienti in stabulo serpens caput cinxit, et sine noxa, expergifactis et acclamantibus familiaribus, abiit.’ More tales about the ‘schlangen-krönli’ in Vonbun 24-5. Woeste 50; about the king of snakes in Müllenh. p. 355. Pauzer 1, 183; the Ssk.
Väsukis, rex serpentum, Bopp's Gl. 158*. Holtzm. 3, 143-5. 196-7. 157. 163. A Swed. story tells how the ormar elect a king, Dyb. '45, p. 100. A serpent-king has 12 heads; he that hews them off, and carries them about with him, is everywhere victorious, Rensch no. 74 and app. When an orm is challenged to fight, he keeps the engagement, Dyb. '45, p. 95-6. An adder comes carrying a stone in his mouth, Gesta Rom. ed. Keller pp. 68. 152; conf. snake-stone, unke-stone (p. 1219-20). Under a hazel on which mistletoe grows, lies a snake with a precious stone on his head (p. 1207). The vouivre wears but one eye in the middle of her forehead, and that is a carbuncle; when she stops to drink at a fountain, she lays it aside; that's the time to possess yourself of the jewel, and she is blind ever after. The vouivre flies through the air like red-hot iron, Mém. des antiqu. 6, 217; the like in Bosquet p. 204-6-9. 'Des Montags nach S. Peters tach, so aller wurmichleiche ze wazzer gât,' Rec. of 1286 in Gemeiner's Regensb. chron. 1, 423; Fáfnir also skreið til vatz, Sn. 138. Völs. c. 18. Snakes love to lie beside a spring, Ausland '57, p. 832b; but the ash-tree has a spite against the snake, Panzer 1, 251. 351.

p. 688.] The serpent's healing power is heard of pretty early: 'if a serpent had bitten any man, when he beheld the serpent of brass, he lived,' Numb. 21. 9. Slaver from the mouths of three colubrae runs into the healing, strengthening dish that has been cooked, Saxo ed. Müll. pp. 123. 193 (in two different stories): two snakes are black, one white. Eating of the white snake makes you know the language of beasts, p. 193. DS.² no. 132. KM.² 3, 27 (conf. p. 983 and Suppl. to 689. 690). On the other hand, venom drips from the eitr-orm, Sæm. 69; snakes are made to suck their poison in again with their 'cleinen munden,' Pass. 310, 20. A Celtic story of the anquimum (ovum) made of serpent's drivel is given in Pliny 29, 3, 12. On magic wrought by means of snakes, conf. Spalding, Abb. d. Berl. acad.; on the snake as a bridge, and the term bridge's-tail, bruarspordr, see pp. 978. 732 n.

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

p. 689.] Δράκων is fr. δέρκω, as ἄφις fr. the lost ὁπτω: 'sharp-sighted as a lindwurm,' Soester Daniel p. 141; Gal. deare=lacerta. Dragons are akin to snakes, hence the 'multitudo serpentum eum magno dracone,' Greg. Tur. 10, 1; conf. snake-charming and the old dragon in Lucian's Philops. c. 12. Dragons worshipped by the Esths, Adam. Brem. (Pertz 9, 374); portrayed on bronze kettles, Lisch in Meckl. jrb. 7, 35—38, 14, 326—330, interpr. by Giesebercht, Balt. stud. 11, 50-1.——A dragon is called ormr inn fráni, Sæm. 173b. 189b; MHG. tievels bote, Wigal. 5080, tievels trät 6443 (in 6453 rather the giantess). The heil-ormr lives under the roots of the oak, Dyb. '45, p. 78; but they like best to lie on gold, which is therefore called linnar logi, Sæm. 181a; the dragon that brings you money behaves like a homesprite (p. 511 ? 1020). The dragon's fire-spitting may have arisen from confounding the kindred notions of fire and poison, Müllenh. in Hpt's Ztschr. 7, 428. A Welsh dragon story in Peredur, Villem. Contes 2, 193. Like snakes and toads, these 'worms' also carry stones, but in their belly, and so many that you could build half a tower with them, Dietr. u. ges. 300. The dragon lives 90 years in the ground, 90 in the limetree, and 90 more in the desert, Van den Bergh p. 73; these stages of development were evid. suggested by the changes of the caterpillar and butterfly.

p. 690.] Dragons are hated: 'leiðari enn manni hverjom enn fráni ormr med firon,' Sæm. 85a with the note: 'vermes, in Speculo regali, vocantur leiðendi, odia, quasi res detestabiles.' Therefore heroes make war upon them: Apis comes to Argos, and slays the dragon's brood, Æsch. Suppl. 262—7. There are ways of guarding against them, and of killing them: bläsvorm in Mors is a venom-spitting worm; he can blow through seven church walls, but not through knitted stockings, Molb. Dial. lex. 43. Again: 'för att en ormr med säkerhet skall kunna dödas, ritas först kring honom en ring med års-gammal hassel-kjäpp, innan han slås,' Rääf. Coats of mail are hardened in dragon's blood: gehert in traken blnute, Ecke 24; ganz al umbe den rant
trees and animals.

schilt gemacht von gold und drachenbluot, Wigam. 2105; swert
gehert in drachenbluot, Drachenk. 11. It is said of Alexander:
‘gebeizet was sin brunie in eines wurmes bluote, hurnen was siu
veste,’ Diem. 209. Massm. 1300 seq. Another sword tempered
in dragon’s blood, DV. 1, 265. Sigurdr, after eating Fáfní’s
heart, understood the language of birds; Gudrun had eaten some
too, Sém. 211; conf. ‘quin et inesse serpentí remedia multa
creduntur . . . ut possint avium sermones intelligi,’ Pliny
29, 4 (Suppl. to 638).

p. 691.] In Serv. also smuk, serpentis genus, Boh. smykati,
serpere, ON. smiuga; Syrián. zmey, snake, Gabelentz p. 8.
Fishes too deserve attention: Athen. 3, 30-5-6 speaks of a ἵχθος
iχθυδός, they were beasts of Artemis and Hecate 3, 194; conf.
Berhtas’s herrings (p. 278).

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

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

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

p. 695.] The coccinella, Ind. Indragopa, Indra's cowherd, Bopp 408. Schiefn. on tarwas p. 5; Finn. leminkäinen, which sometimes means the beautiful hero Lemmenkäinen; Engl. God'mighty's cow, Barnes; sünnenkind, sun's child, Schütze 4, 225; Austr. sonnenkalbel, sun's calf. Goldwivil, ciciinlela, Diut.
2, 94. Boh. slunečko (little sun), slunečnice, coccinella, also linka, Pol. stonka. Serv. babe and mara, Mary; the girls set it on their finger, and repeat a rhyme, Vuk p. 9\textsuperscript{b}. Lith. dėvo yautis, God’s ox, God’s birdie; so the glowworm is with us liebe Gott’s lammje, Alb. Schott, the dragonfly unser lieben frauen rössel, horsie, Gadespferd, God’s horse, Schütze 2, 6, but also Devil’s horse, needle and hairpin (p. 1029), Stald. 1, 276, and eye-shooter 1, 119; Finn. tuonen koira, death’s dog, Boh. hadě hlava, snake’s head.—The butterfly, Gael. eunan-dé, bird of God, Ir. Gael. dealan-dé and Gael. teine-dé, both fire of God, Ir. anaman-dé, anima Dei; conf. Swed. käring-själ, old woman’s soul, Ihre 2, 529 (see p. 829). Arm. balafen, malafen, meleven; balafennik doué, petit papillon de Dieu. A butterfly-song of Hanoverian Wendland sounds like the ladybird-song: ‘Bottervågel, sått di, Väder unn moder röpt di, Mul unn nese blött di’, thy mouth and nose are bleeding; otherwise ‘Midschonke, midschonke, sått di,’ etc. A children’s song at Lüben calls the butterfly ketelböter, kettle-mender, Firmen. 3, 480.

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

In Virgil's Georg. 4, 68. 75. 106 the sovereign of the bees is called rex, and 4, 4. 88 dux, ducantor; 'einen fürsten (prince) hant bien,' MS. 1, 81ª; 'volgheden, als haren coninc doen die bien,' Maerl. 3, 343; 'alsam din bin zwo dan karn mit fröden vallet, ob ir richter wisel (var. wiset) drinne s,' MS. 2, 3ª; Flem. 'koning der bien,' Hpt. 7, 533; Hennebg. 'der hädherr, der weisel,' Brückner. Cherkess pšebh, prince, Klemm 4, 18. The Samogits allowed bees a god of their own, Babilos, and a goddess, Austheia, Lasiecz 48. On the other hand, the Vita S. Galli (Pertz 2, 7) says: in modum parvissimae matris apis, conf. mater avorum (p. 1242); bienen-mutter, Halrich 121. Their honey is not everywhere sweet: τὸ γάρ μέλι ἐν ἀπασί τοῖς Τραπεζοῦντοις χωρίοις πικρόν γίνεται, Procop. 2, 464; μέλι Ποντικῶν πικρόν ἔστι καὶ ἀπέδες, Dio Chrysost. Or. 9 (ed. Reiske 1, 289. 290).

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

CHAPTER XXII.

SKY AND STARS.

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

OS. radur, AS. roder (norã-roder, Cod. Exon. 178, 33) can hardly be conn. with Ssk. rôdas, coelum et terra, Bopp 295ᵇ. Does the (perh. kindred) word álf-röðull, m., Sæm. 37ᵃ, mean the
moon? With AS. sceald-byrig connect another expression of Cædmon’s, 182, 22: dayg-scealdes bleo, day-shield’s (?) roof.

p. 701.] Ssk. târâ, f., Zend. stûr, Gr. àôsîýp, Lat. stella fr. sterna, is expl. by Bopp, Vocal. 179 as that which is strewn over the sky; by Benfey 1, 661 as that which strews its beams, from root stri. With südas, Pott 1, 127 compares Lith. swidus, shining, and στοιρος. It belongs more likely to sído, consído, as perhaps even stella and star are conn. with sta, stand; conf. stal- baum, and ‘er (Got) sázet úf den himel-steln’ rhy. zeln, weln, MSII. 2, 236b. MS. 2, 166b.—In Vermland, tungel = star, Almqv. 391ª. Helsingl. 403ª; in Angermanland, tungel = måne, Almqv. 307ª. In several languages, flame is called tongue, because it licks; in Irish the stars are rinn, which answers to the Gael. roinn = tip. In Fundgr. 1, 145 a constellation is called licht-vaz, lamp.

The OHG. girusti of the stars agrees with AS. hyrste gerûn, rodores tungel, Cæd. 132, 7; ‘each star sat in his own little chair,’ KM. 31, 138; ‘when it thunders, you’re afraid a tron will tumble out of heaven,’ Garg. 181b; the λαμπρά τραπέζα τοῦ ἑλίου, sun’s bright table, Aesop 350. The sun has a tent: ‘undir rôðuls tialdi,’ Hervar. s. p. 438 (conf. Psalm 19, 4). The stars are considered sons and daughters: ‘da möhten jungiu sînnelin wahsen úz sim lichten schîn,’ little sons grow out of, Wh. 254, 5 (p. 703 end); ‘eína dottir berr alf-rôðull,’ moon (?) has a daughter, Sæm. 37ª. In Lett. songs the stars are stûdes meitas, sun’s girls, deeva déli, sons of God, Büttner nos. 15. 18 (1842).

p. 703.] The sun is ‘der wîrde schîn,’ MS. 1, 54ª; ‘der hûrschein,’ Fremm. Mundart. 4, 98. 113 (but see Suppl. to 731): se aðela gleán, Cod. Exon. 178, 31; beorht beacan Godes, Beow. 1134; skinandi goð, Sæm. 43ª. 195ª; heidu-sigel, sol e mari progrediens, Cod. Exon. 486, 17 (conf. p. 223). Three suns are spoken of in Nialss. c. 131 end: til ðess er þriur sólir eru af himni.—O. Müller thinks sol and ἥλιος come fr. one fundam. form Savelios, see Schmidt’s Ztschr. 2, 124 (Kl. schr. 3, 120); Etr. usil, Sab. ausel. Bopp’s Comp. Gram. 42, 1318–9 deriving the Zend. hvare and Ssk. sîra, sûrya, sun, fr. svar, svarga = sky; is Sûryas the same word as ἥλιος (for σφήλιος) and sol? (Pref. liv., GDS. 301). We might also conn. the Goth. sîuül with sáals = columna (Kl. schr. 3, 120).—The sun is descr. as a
wheel in Kschr. 80; daz rat der sunnen, Myst. 2, 180. Hvel, hveol is also the spinning-wheel, and in Finn. the sun is called God's spindle, Kalev. 32, 20 (its usual name is päivä, sol and dies, but also aurinko); conf. the constell. Freyja's-spindle, and Tertullian's pectines solis, GDS. 107. Before the sun there stands a shield; if it fall, it will set mountain and sea ablaze:

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

Sæm. 45a. 195b.

Ennius (in Varro 7, 73) calls the sun caeli clipesus, and the notion is Slavic too, Hanusch 256.—On the sun as an eye, conf. Kühn (in Höfer 1, 150), Passow sub vv. ὀμμα, ὀφθαλμός. Li solans qui tout aguete, Rose 1550. The sun’s eye hidden in the well seems to be referred to in such names as Sunnebrunno near Düsseldorf, Lacombl. 1, no. 68 (yr 874); Sonnenbrunne, Mone's Anz. 6, 227; Sunnebrunnen, Sunneborn in Saxe Gotha, Dronke's Trad. Fuld. pp. 42. 61; Sunneborn, Landau's Hessengau 181; Somborn near Gelnhausen; Sunnоборунов, Werden's Reg. 236, and ougenbrunne 6, 230; conf. Förstemann 2, 1336.—To AS. wuldres gım, heofones gım, Cod. Exon. 174, 30, corresp. the Sks. ðiei dominus, ðiei gemma = sol, Bopp 27a. Other AS. terms are: tölca frīdcandel, Cædm. 153, 15, heofoncandel 181, 34; rodores candel, Beow. 3143, voruldcandel 3926; wyncandel, Cod. Exon. 174, 31.

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

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

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

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Sunna irbalg sih (was indignant) thrâto suslíchero dâto (deeds), ni liaz si sehan worolt-thiot (-people) thaz ira frônisga liocht, hinterquam in thâtî (disgust) therâ armalichun dâti.

Otfried iv. 33, 1.

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

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

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

p. 709.] The change of moon is called ‘des mànen wandelkère,’ Parz. 470, 7, ‘d. m. wandeltæc’ 483, 15, ‘d. m. wandel’ 491, 5. The period of her shining is expr. by: Sô dem mànen sin zît In der naht herfür git,’ Er. 1773. By new moon we mean the true conjunction of sun and moon; but the Greeks reckoned the vouµnvia from their first seeing the young moon at sunset, therefore some time after conjunction, K. F. Hermann’s Gottesd. alterth. p. 226. Full moon is reckoned in with the ‘afbräken mann’ [i.e. bruch, wane], Goldschm. Oldenb. volksmed. 144. OHG. mànŒt-fengida=neomenia, calendae, Graff 3, 415, conf.
fengari p. 701 n.; anafang mánódís, N. 80, 5; MHG. ein niuwer máné hát nách wunschö sich gestalt, er hát gewangen harte werdliche,' began most worthy, MS. 2, 90a. Welsh blaen-newydd, first of the new. The Esthis hail the new moon with: ‘Moon, get old, let me keep young!’ Böcler’s Ehsten 143. Full moon: ein rollor máné, MS. 2, 83a; hóifylde, Molb. Dial. lexic. ‘Nova luna est cornuta, unde plena rotunda est,’ N. Boëth. 171; from the moon’s horns it was but a step to the moon’s cow, Pott 2, 252. The oath of the Fehm-court (RA. 51) has: ‘helen und hodenum (conceal) vor sunne, vor mane, vor alle westermane’; what means this last word? The sun is imagined standing in the east, the moon in the west: ‘östen for sol, og vesten for maane,’ Asb. og Moe 2, 6 seq.


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

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

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

O heiliga sanct Māha,
beschór (grant) ma a annasch gahr (year) meha
so vil körntla, so vil hörntla,
so vil āhrla, so vil gute gāhrla,
so vil köppla, so vil schöckla;
schopp dich städala, schopp dich städala!
O heiliga sanct Māha!

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


p. 722.] The stars are said to glisten, twinkle, sparkle: sternen glast, MS. 2, 5b; ein sternen bliet, flash, Parz. 103, 28. The morning stars break out, like fire: swenne der morgensterne io frühe je üf braet, MS. 2, 5b; an der sternen brauste, burning, Diut. 1, 352; sterre enbran u. schein, took fire and shone 1, 351; conf. N. Cap. 97. The sinking, ‘rushing down’ of stars is in Grk ātòsēw, Eurip. Iph. Aul. 9.—In Hungary 280 native names of stars have been collected, Wolf’s Ztschr. 2, 160.
Magyar Myth. 582; several names occur in Ossian, Ahlwardt 2, 265. 277. 3, 257. Arfvidss. 1, 149. 206; Armenian names in Dulariér's Chronol. armén. ’59, 1, 180-1. ——Stars were invoked, as Hesperus in Bion 11; they were messengers of gods, as Arcturus in the prol. to Plant. Rudens; they do errands for lovers, Vuk no. 137. Stars are kind or hostile: quæritis et caelo Phoenicum invena sereno, quae sit stella homini commoda, quaeque mala, Prop. iii. 21, 3; interpreting the stars is spoken of in MS. 1, 180b; Prov. astræus (astrosus) meant lucky, and mal-astræus dis-astrous; ‘her star is at the heat (brunst). . . . till their stars have cooled down (versaust, done blustering),’ Ph. v. Sittew. p. 614. Stars take part in a man’s birth (p. 860) and death (p. 721). They have angels to wait on them, Tommaseo 1, 233. For the misdeed of Atreus, God changed the courses of all the constellations, Plato’s Polit. pp. 269. 271.

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

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

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

osu se nebo zvezdama,
i ravno polye outzama;

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

On shooting stars, see Humb. Kosmos 1, 393; they are called stern-fürwe (-furbish), Mone 8, 497; Austr. stearn-raispn, clearing the throat, stearn-schnaitzn, snuffling, Stelzh. 135—144; Gael. dreug, dreag. A star falls from heaven into the maiden’s lap, Müllenh. p. 409; conf. ‘non cadere in terram stellas et sidera cernis?’ Lucr. 2, 209. They are harbingers of war, of dying, Klemm 2, 161; says the folksong: ‘Over the Rhine three stars did fly, Three daughters of a widow die,’ Simrock no. 68.

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

p. 723.] The Greeks called Mercury Σταύρωσε, Jupiter Φάεδων, Saturn Ψάινων, Venus Φωσ-φόρος = Luci-fer, and Mars Πυρόες, five planets in all; conf. Cic. de Nat. D. 2, 20; so the third day of the week was Πυρόες, the fourth Σταύρωσε.—The evening star was also called tier-stern, 'darumb daz die wilden tier dan herfür gent (wild beasts then go forth) aus renl wilden und holern,' Oberl. 1639. Similar is the Lith. žwerinné fr. žwēris, fera, Boh. zwirētice, wild star, evening star; conf. AS. svána stetorra. Another Boh. name temnizc, dim star, is like MHG. tumkelsterne. Welsh gweno, evening star, Venns. The Lith. has also wakuninze, evening star, auszrinne, morning star, beside žwerinné mažoyi for Mars, and žwerinné didyvi for Saturn.——The day star, 'der lichte tag-stere' of Albr. v. Halb. (Haupt 11, 366), is Serv. daniuza, Boh. dennice, Russ. dennita; 'der bringe-tag' in Scherfer's Grobian 75 is modelled on luci-fer. Der morgensterne, swenne or ūf gāt, und in des luftes triebe lāt, Iw. 627; der morgenstern frolochkt reht, ob er brinne, Hätzl. 3a; ik forneme des morgensternes slach, Upstand. 750; 'some say the devil has taken the daystar captīce, hence the cold and ill weather,' Gutslaf's Wohhanda p. 265.—The polar star, ON. hiara-starna; OHG. leite-stere, loadstar, Graff 6, 723; MHG. leite-sterne, Trist. 1360, 1 also mer-stere, stella maris, Griesh. 2, 13; cathlīnn der flut in Oosian 2, 334; in O. v. 17, 31 'Polōnān then stetigon,' nom. Polōni? conf. polonici [pure Slav. for midnight!] = septentriones, Graff 3, 334. The Lapp. tjuold = palus and stella polaris, because it stands firm as a stake; Americ. ichka chagatha, star that goes not, Klemm 2, 161.

p. 724.] Acc. to Sæm. 76* it was Thörr, not Ośinn, that threw Thiasse's eyes into the sky. Theodosius was changed into a star, Claud. de 3 cons. Hon. 172, de 4 cons. 428. John the Baptist's

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1 Leyt-gestirn in the Wetterau (Höfer's D. urk. 60. Schmidt's Gesch. d. grossh. Hessen 1, 241) is spelt in the Cod. Lauresh. 3129—30, 249. 250-2 Leit-kestre, Leit-castre, Leiz-castro, and has therefore nothing to do with star.
head was placed in the sky (p. 284-5), so was that of Râhu, Holtzm. Ind. s. 3, 151.

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

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

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

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

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

p. 734.] On names of the rainbow, see Pott in Aufr. and Kuhn’s Zts. 2, 414 seq. The ON. *Ás-brú* is OS. *Osna-brugga*, Massm. Egsterst. 34. Zeuss p. 11; regenbogen-†brücke, Firmen. 2, 45. Ir. and Gael. *blogha braoin*, Carraigth. 54. The ON. *brúar-spordr*, bridge’s tail, is further illust. by a MHG. *sporten*, caudae vulpium, Griesh. 1, 125. 2, 42. The rainbow is called a messenger in Fornm. sög. 9, 518: *grárr regen-boði* Hnikars stóð á grimmum Góðlar hinni þegna. Pliny 24, 13 (69): ‘coelestis arcus in fruticem innixus’; more plainly 12, 24 (52): ‘tradunt, in quocunque frutice curvetur arcus coelestis, eandem quae sit aspalathi *suavitatem odoris* existere, sed si in aspalatho, inenarrabilem quandam’; and 17, 5 (3): ‘terrae odor . . . in quo loco arcus coel. dejecerit capita sua.’ Another superstition is, that a *treasure* lies hidden at the foot of the rainbow, Panzer 1, 29.— Duller p. 35 cites the name *vettur-maal* (county Guttenstein), which I find nowhere else; *regenbonm=iris*, Gl. Sletst. 39, 320. Finn., beside *taicaan-kaari*, heaven’s bow, has *vesi-kaari*, water bow, *Ukon-k.*, *sateen-k.*, rain bow. To the Greenlander the rainbow is the hem of a god’s garment, Klemm 2, 327. The Poles have *daga*, bow, corresp. to Russ. Serv. *dugá*, but not in the sense of iris, which they call *tečza*. The Lettic has also *deeva yohsta*, Bergm. p. 124, and the Lith. *dangaus szlota*, heaven’s
broom. Schmeller 2, 196 has 'die himel-blüe, rainbow,' conf. Iris, who gives her name to both rainbow and flower (Perunika, Suppl. to 1216 n.). Ssk. Indri telum, Bopp 43. The Tartars make a feast when the rainbow appears, Kurd Schlözer p. 11.

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

CHAPTER XXIII.

DAY AND NIGHT.

p. 737.] On the origin of ἡμαρ, ἡμέρα, Bopp thinks differently, see Gr. 505. With Dagr as a mythical person conf. Baldaeg, Ssk., of his son [or father] Dellingr it is said in Fornald. sög. 1, 463: 'uti fyri Delling's dyrum,' under the open sky. The Edda makes night precede and produce day, conf. 'nox ducere diem videtur,' Tac. Germ. 11.

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

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

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

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

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

Ἄνικα πέρ τε ποτ’ ὀφανών ἔτρεξον ἵπποι

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

Sparge diem meliorem coma, crinemque repexi
blandius elato surgant temone jugales,
efflantes roseum frenis spumantibus ignem!

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

p. 738.] The sun rises: er sòl rann up, Fornm. s. 8, 114. Sv. folks. 1, 154. 240. Vilk. s. 310; rinnet ûfe der sunne, Diem. 5, 28; errinnet 362, 26; der sunne von dir ist ûz gerunnen, MS. 1, 28. Lith. utžeka sáule, up flows the sun, fr. tekėti; light
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also flows and melts asunder, conf. ‘des tages in zerun,’ Wigam. 3840. ‘Morne, da diu sunne üfjät, u. sich über alle berge lät,’ Dietr. drach. 345b; swâ si vor dem berge üfjät, MS. 1, 193b, conf. M. Neth. baren, ontpluken (Suppl. to 743); û diu sunne üfstige, climb up, Dietr. dr. 150a; dei sunno sticht hereor, Soester-fehde (in Emmingh.) 664; die sonne begonste risen, Rein. 1323; li solauz est levez, et li jors essauciez, Guitecl. 1, 241; ‘des morgens, do de sunne wart,’ came to be, Valen. u. Namel. 243b; ‘wan dei sunne anquam,’ arrived, Sooster-f. (in Em.) 673, bricht an 627. 682; ‘diu sunne üftrat,’ stept up, Mar. leg. 175, 47. 60; de sunne baren de bane quam, Val. u. Nam. 257b; diu sunne was üf hó, Fraenend. 340, 29; bi wachender sunnen, Keyserrecht. Endemann p. 26.

p. 740.] Er sach die sonne sinken, Lanc. 16237; diu sunne under sane, Pass. 36, 40; die sonne sane, soe ghinc onder, also soe dicke hevet ghedaen, Walew. 6110; só der sunne hinder gegât (LG. hintergegangen?), MS. 2, 192b; von der sunnen üfjange u. zuogange, Griesh. 2, 23; hinz diu sunne zuo gie (went-to) 122; dò diu sunne nider gie (went down), Nib. 556, 1; diu sunne was ze tal gesigen (sunk), Wh. 447, 9; och vëget diu sunne sère gegen der åbentzite (sinks low toward eventide), Trist. 2512; also die sonne dalen began, Lanc. 16506; also hi di sonne dalen sach, Maerl. 3, 197; ê sich diu sun geneiget (stooped), MSH. 3, 212a; zu dal di sunne was genigen, Diut. 1, 351; des åbends dò sich undersluoc diu sunne mit ir glaste, Pass. 267, 51; diu sunne ie zò ze tale schöz (downward shot), Alb. v. Halb. (Haupt 11, 365); der sunne ze åbent versein, Rol. 107, 23. Kschrh. 7407; =die sunne iren schin verluset (loses her sheen), Keyser. Endem. p. 210; metter sonnen-scede (discussu), Limborch 8, 206.—On coucher, colcar, collocaire, see RA. 817: einz vif soleil cockant, Aspr. 39b; ‘und sólar solt,’ till set of sun, Sæm. 179b; ‘untaz siu sizzit,’ until she sitteth, Fragm. 29, 14; e die sonne gesêsse, Weisth. 2, 453; bis die sonne gesitzt 2, 490; in sedil gán =obire, Diut. 2, 319a.

(Sonne) gewîted on west-rodor, Cod. Exon. 350, 23; west on-hylde swegelbeorht hinne sett-gonges ûs 174, 32; bis die sonne wider der förste giblet schinet, Weisth. 3, 498. Norw. ‘solen begynede at helde mod aas-randen,’ Asb. Huldr. 1, 1, and ‘solen stod i aas-kanten,’ 1, 27, went towards, stood at, aas’s edge; for this
and for giūhamarr, conf. F. Magn. Dagens tider p. 15 and Bopp's Gl. 25b: 'Asta, nomen montis occidentalis, ultra quem solemn occidere credunt;' it came to mean sunset, and at last any downfall: 'Day sinks behind the best of mountains, Ast,' Kuruinge 563. 1718. 2393. Holtzm. Ind. s. 3, 183-4. (Pott in his Zāhlmeth. 264 derives asta, sunset, fr. as = dejicere, ponere); 'diu sunne an daz gebirge gie,' Ecke 110; ētī ēinai ἡλιον ētī τοῖς ὑπερεῖ, καὶ οὐπω δεδυκέναι, Plato’s Phaedo 110; ichn geloube niemer mē, daz sunne von Mycēne gē, Trist. 8283 (Mycenae in Argolis, Sickler p. m. 283-4). In a rocky valley of Switzerland, at a certain hour once a year, the sun shines through a hole in the mountain-wall, and illumines a church-steepel; conf. the sun shining into Belsen church, Meier's Schwāb. sag. 297.—'Dō diu sunne ze gaden solde gån,' Morolt 1402; de sunne geit to gade, Brem. wtb. 1, 474; ἡλιος κοιμᾶται, Wieselgr. 414; de sunne woll to bedde, Firmen. 1, 329. M. Neth. 'die sonne vaert henen thaerre rusten waert,' Mearl. 3, 124; umb jede abendzeit, ehe die sonne zu hause kompt, Brehme B. 1a; 'Moidla (girls), geit hoim! Die sun geit no; Kriegt koene koen tanzer, Wes steit ihr den do?';—'Eh die sonne zu genaden get,' Weisth. 1, 744. 2, 492; e die sunne under zu genaden gienge 3, 510. Does the Goth. remi-sol, rimisauil, mean the sun at rest? Hpt's Ztschr. 6, 540; quant li solaus genchi (tottered), Mort de Garin 144. Note the phrase in Walewein 8725: 'Doe begonste die sonne gaen Te Gode van den avonde saen;' conf. Esth. 'pääw lähhāb loya, the sun goes to his Maker = sets. The light of sunset is thus expr. in MHG.: ‘diu sunne s'ābunde schein,' to evening shone, Karl 3525.

p. 742.] ON. glādr= nitens and laetus, and we say 'beaming with joy'; so the beaming sun is called 'Gleus beðja Guð-blíð,' God-blithe, Edda Su. Hafn. 1, 330. Sunnenfrōh (or Sunnenfrō, Mohr's Reg. v. Fraubrunnen no. 381, yr 1429) may mean 'glad as the sun,' or 'of the sun,' as in Boner 66, 42. A maiden in a Swed. song is named Sol-fagr, var. Soljot, Arfv. 1, 177. 180; at glādja sig = to set, Sv. äfvent. 342. At evening the sun's bow goes to joy: illalla ḍlohon, Kalev. 27, 277. Acc. to Hagen's Germ. 2, 689 the sun has a golden bed, lies, sleeps on gold: als di sunne in golde geit, Arnsb. urk. no. 824, yr 1355; gieng die sonn im golde, Güthner 783; de sunne ging to golde, Ges. Abent. 2, 319; singt als die sonne fast zu golde wolde gehn, Scherfer
The sun in rising out of the sea, *crackles*, Ossian 3, 131; and the image of the *zoloth babu* (golden granny) utters tones, Hanusch p. 167; like Memnon’s statue, Lucian’s Philops. 33.

p. 743.] Oannes (the sun) dips in the sea every evening, Hitzig’s Philist. 218.

"*Hµος* δ’ ἕλιος μετενδότει βουλυτόνδε, Od. 9, 55. *Hέλιος μὲν ἔπειτα νέον προσέβαλλεν ἅρούρας; ἐξ ἀκαλλουχέας βαθυρήφους Ὀκεανοῦ ὀφρανὸν εἰσανών, II. 7, 421. Od. 19, 433.

"*Hέλιος δ’ ἀνάρουσε, λιπτῶν περικάλλεά λίμνην, ὀφρανὸν ἐς πολύχαλκον, Od. 3, 1."

Occiduo lota profundo sidera meryi, N. 221. ‘Sage me, for hwam scine seo sunne swá reáde on ærne morgen? Íc þe seege, for þam þe heo cymð up of þere sæ,’ Altd. bl. 1, 190; nu gengr sōl ð egi, Alex. saga p. 163. The sun bathes at night, Hpt’s Ztschr. 4, 389. N. Pr. prov. bl. 1, 298; ‘dó begund’ ez werden naht, und sleich diu sunne nách ir aht umbe daz norden-mere, als ð, creft round the northern sea, Geo. 6001; weil die sonne niederunt, Schmidt v. Wern. 181,—But the sun also goes into the forest. Swed. ‘solen gär i skogen’: sol gått i skog, Folks. 1, 155; när sol gick i skog, Cavall. 1, 96; ‘sílan sol är undi vipi,’ got behind the trees, Oestg. 175 (F. Magn. Lex., sub v. landvidi, gives a differ. explan. of vide, vipi); ná nu ned, du sol, i gran-skog, Kalev. Castr. 2, 57. Finn. kule (kulki) päävä kunsikolle! Kalev. 19, 386. 412; conf. ‘Not yet the mountain, but only those houses are hiding the sunshine,’ Goethe’s Eleg. What means ‘bis die sonne uf den peinappel kommt,’ (Weisth. 3, 791)? till he gilds the fir cone?

Unz sich der tac üßmacht, Hagen’s Ges. Abent. 2, 367; der tac der sleich in (crept to them) balde zuo, MS. 1, 171b; der tac der schleicht wie ein dieb, Hätzl. 23a; der tac nähen begunde nach sinern alten vunde, Türl. W. 125a; die dach quam, die nicht onstont, Maerl. 2, 236, so that he never stands still. The day says: ‘I fare away, and leavo thee here,’ Uhl. 169; der tac wil niht erwinden (turn back, leave off), Wolfr. 8, 18; der morgen niht erwinden wil, den tac nieman erweinden (keep off) kan, MS. 1, 90b. ‘Dó der tac erschein,’ shone out, Parz. 428, 13. 129, 15; d. d. t. vol erschein, Er. 623; der tac sich schouwen liez, Livl. 3299;
dö der morgen sich üf-liez, und si sín entsuoben, Pass. 30, 79; sich der tac entslöz (unlocked), Urstende 118, 61; der tac sich ús den wolken bót, Türl. Wh. 67a; dé si gesähen den morgen mit síme liehte üfstríchen, die vinstre naht entwichen von des sunnen morgenrót, Pass. 36, 51; der tac lühte schitere (thin), Serv. 3237. Dager var lju, Sv. folks. 1, 129. La nuis sen va, et li jors es-clarí, Garins 2, 203.—‘Der tac sich anzündet,’ kindles, Hätzl. 36a; dat hi den dach sach baren, Walewein 384; die men scone baren sach, Karel 1, 376. 2, 1306. 594; dat menne (den dach) baren sach 2, 3579, der tac sich hete erbart, Eracl. 4674: sach verbaren den sconen dach, Lanc. 44532. 45350. Also ontpluklen: ‘ontplúc haer herte also die dach,’ her heart flew open like the day, Karel 1, 1166. Walew. 3320. 7762; conf. ‘sín herte ver-lichte als die dach,’ Walew. 9448; ontspranc die dach, Karel 2, 593; die dach uten hemele spranc, Walew. 6777. 4885; Fr. ‘le jour jaillit;’ möchte der tac herspriesen, Hofm. Gesellsch. 59; Lett. ‘deena plankst,’ sprouts, buds. The day stirs: dag rínit, O. i. 11, 49; naht rínit, O. iii. 20, 15; lióht rínit, O. i. 15, 19. ii. 1, 47. The day is rich, powerful: ‘groutes ist er niht riche(r) wan als des liehtes der tac,’ than the day is of light, Cod. Vind. 428, no. 212; reicher dan der tac, Uhl. 1, 196.—Other expressions for daybreak: ‘die Nacht die weicht,’ gives way, Lb. 1582. 42; Niht forß gewát, Cod. Exon. 412, 12; diu nacht gemachlich ende nam, Frauend. 485, 11; uns ist diu nacht von binnen, Wolfr. Lied. 8, 16; unz uns diu nacht gerümet, Hahn’s Strieker 10, 35; so lange bis die schmiede pinken, u. der tag sich wieder vor-zeigt, Ettner’s Vade et occide Cain, p. 9. It is finely said in the Nib. 1564, 2: ‘unz daz (until) diu sunne ir liehtez schínen bót (held out) dem morgen über berge;’ als der morgenrót der vinstern erde lieht erbót, Mar. 169, 28; unz der ander morgenrót der werlde daz lieht bót, Serv. 1839; och schein nu schiecre der morgenrót, den diu sunne sante durch vreude vüür (Dawn, whom the sun sent before him for joy) daz er vreudenrice kür vogeln u. blüomen bráhte, Türl. Wh. 69a. Simpler phrases are: dö begundez liuhten vome tage, Parz. 588, 8; gein tage die vogle sungen, Mai 46, 16. For describing the dawn they said: ‘nú kius ich den tac,’ choose, pick out, esp, Walth. 89, 18; kós den morgen lieht 88, 12; den morgenblínc erkós, Wolfr. Lied. 3, 1; als man sich des tages entsté, Wigal. 5544.
p. 744.] Day is like a neighing steed:  
Velox Aurorae nuntius Aether qui fugat hinnitu stellas. Claudian's 4 cons. Hou. 561. He cleaves the clouds: der tac die wolken spiel. (split), MS. 2, 167a. So the crow with flapping of her wings divides the night, lets in the light; with her and the AS. Dag-hrefn we may assoc. the ON. names Dag-hvelp (quasi young day) and Dag-ulfr, Förstem. 1, 328.

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

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

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

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

p. 748.] Bopp’s Gl. 53b connects uhtvō with ushas, from ush to burn, as altau with ashtân; die ucht is still used in Germ.
Bohemia: Uhti-bita = orgia, Gl. sletst. 6, 436, is explained by Wackernagel as dawn-petition, Haupt 5, 324. Diluculo is rend. in OHG. by: in demo unterluchelinge, Windb. ps. 260; fruo unterluchelingen 206; dagendeme, Ps. Trev. 206; an demo dalithe 260; pilothe, Dint. 1, 530. Falowendi, falowendi = crepusculum, Graff 3, 496-7 (falo = fulvus, pallidus); prima luce = in der urnich-don, Hor. Belg. 7, 36b, for which AS. has wöma (p. 745), beside glommung, daegrin = crepusculum (may we connect 'as de dach griemelde'? Fromman 4, 265). ON. hyrting; and with dags-brün is conn. the Fr. female name Brun-matlin = Aurora, Dict. 2, 325, misspelt Brumatin, Mémon 3, 447. MLG. dageringe = diluculum, Detm. 1, 178. 2, 546.

The personific. of Tagaróð is also indicated by the men's names Daghared, Trad. Corp. 226, Daigrim 394. The word is fem. in Gotfr. Hagen 65: an der dageroit; but the masc. preponderates, both here and in morgenröt (see quotations from Mar., Servat., and Tūrl. Wh. in Suppl. to 743 end); yet 'die rothbrünstige morgenröt,' H. Sachs's Wittenb. nachtgal. 'Der tag graut,' turns grey, dawns; conf. 'es graut mir,' it frightens me: des tages blic was dennoch grā, Parz. 800, 1. 'Hμέρα ἀμφί τὸ λυκανγέ αὐτό, dies circa ipsum diluculum est, Lucian's Somn. 33; Arab. dhenebu-sṣirhan, wolf's tail, the first glimmer of dawn, that sweeps over the sky, then disappears, leaving a deeper gloom behind, Rückert's Hariri 1, 215.

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

Diu tunkle, evening twilight, Osw. 2013-71; OHG. tunchalt, Graff 5, 435. Swed. tysmörk, Dan. tusmørke crepusculum (p. 814 n.). Vesperzît, só diu sunne schate git (gives shadow), Mar. 158, 7; conf. δύσετό τ’ ἥλιος, σκιώντο τε πᾶσαι ἀγραῖ, Od. 11, 12. 15, 185. Twilight is also eulen-flucht, or simply eule, owl, Firmen. 1, 268. Si bran uf schöne sam der ãbentrot, MS. 1, 34a. ON. qvóldroði, aurora vespertina. ‘Abentrot, der kündet lüter maere,’ Walth. 30, 15. Modern: ‘abendroth gut wetter bot,’ or ‘ab. bringt morgenbrot,’ or ‘der morgen grau, der abend roth, ist ein guter wetterbot,’ Simrock’s Spr. 20. 19. 7099. On the other hand: Εὐάγγελος μὲν, ὦσπερ ἡ παροιμία, Ἑως γένοιτο μητρός εὐφρόνης πάρα, Aesch. Agam. 264. 

p. 749.] Ssk. uðás aurora, dual uðásá, Bopp’s Gl. 53b; Lat. aurora for ausosa; Att. ēws, Ion. ἕως, Dor. ἄως, ΔEol. αὖς; conf. Ostara (p. 290). The blush of dawn is expr. in Ssk. by narín, the virgins, Gött. anz. ’47, p. 1482. In Theocr. 2, 147 the goddess rosy-armed is drawn by steeds (Suppl. to 738); ‘constiteram exorientem aurorum forte salutans,’ Cic. de Nat. D. 1, 28 (conf. Creuzer p. 126). On the Slav. Iutri-boghi as god of morning, see Myth. ed. 1, p. 349 n.

p. 750.] The origin of ‘Hennil, Hennil, wache!’ in the Mark is still unexplained. Observe, that tales are told of Strong Hennel as of Strong Hans, and that honidlo, acc. to Wend. volksl. 2, 270a, actually means a shepherd’s staff. Like that shepherd in Dietmar, the Roman fetialis, when about to declare war, entered the sanctuary, and waved the shields and lance of the god’s image, crying, ‘Mars, vigila!’ Hartung 2, 168. Serv. ad. Aen. 8, 3.—Both in France and Germany the watchman, the vrône wehter (MSH. 3, 428b), blew the day in with his horn; his songs were called tage-lieder, aubades. ‘La gaite corne, qui les chalemians tient,’ Garin 1, 219; les gaites cornent desor le mur anti 2, 117. 158; la guete cuida que laube fust crevee, il tret le jor, et luchte et crie, Mémon 1, 195; et la guete ert desus la porte, devant le jor corne et fretele 1, 200. ‘Der wahtære diu tage-liet (pl.) sô lûte erhaben hât,’ Walth. 89. 35 (see Lachm. on W. p. 202); den tac man kündet dur diu horn (pl.), MS. 2, 190b; diu naht was engangen, man seite ez wolde tagen, Nib. 980, 1; walter hiuet hûh enbor, MS. 1, 90b; er erschelt ein horn an der stunt, därmit tet er der liuten kunt des tages kunft gewalticlich,
Ls. 3, 311. He cries: 'ich sich in her gün (I see him come on), der mich wol erfröuwen mac, her gät der liechte schoene tac,' ibid.; smorghens also die watchter blies, Floris 1935; der uns den tag herblies, Liederb. of 1582. 28, anblies 238; der wechter blost an, Keisersp. Brösmul. 254; 'the watchman blows the rest,' Eliz. of Orl. 502; the warder or 'hausmann' blows the day off, he comes of himself, Drei Erzn. p. 443; 'der wechter ob dem kasten,' the guard over the coach-boat. Did watchmen carry a mace called morgenstern? see Hollberg's Ellette Juni 5, 9. Frisch 1, 670 says it was invented in 1347.

p. 750.] Day is beautiful and joyous: der tac schoen u. grise sin licht beginnet mèren, Troj. kr. 9173; daz licht mit vreuden üf trat, Pass. 329, 54. On the contrary, 'das abendroth im westen welkt,' fades, pales, Schm. v. Wern. 253. The morning star is harbinger of day (p. 752 n.): daz im der tage-sterre vruo kunte den tac, Kschr. 7885; üstîr üggêlûov φαôs, Od. 13, 94.

Birds rejoice at his coming: ἵνια ὀρνιθες ἀεωσι πρῶτοι, Charon. Fragm. 34b; ὁ ὀρνις τὴν ἑω ὑπο γαλῶν, Athen. 4, 36: daz kleine süze Vogellin kan dingen (reckon) üf den morgeschlin, u. sich des tages fröuwen muoz, Troj. kr. 20309; nam diu naht ein ende, die Vogel des niht wolden durch iemans freuden swende verswîgen, van sie sungen als sie solden (would for no man's pleasure hush, until, &c.), Tit. 5364; noch süezer denne dem voglin morgens vnöhe, Frauenl. Ettm. p. 27; de voghel den dach smorghens groette, als hine sach, Rose 7832 (conf. 'den kleinen vogellin tröumet üf esten,' dream on the boughs, MS. 2, 166b). Cock-crow announces day: ἕξεργεσθαι ἡδή ἄλεκτρυνων ἀδόντων, Plato's Symp. 223; der han hät zwir (twice) gekrêta, ez nåhet gân dem morgen, MS. 2, 152a; as de hanens den dag inkreggeden (crowed-in), Lyra p. 114.

p. 752.] The swift approach of Night, its falling, sinking, is expr. in many turnus of speech: ez taget lanc (slowly), u. nahtet dråt, Teichn. 70; als die nacht mit aller gewalt (all her might) herein brach, Drei klügeste leute 146. That night breaks in, whereas day breaks forth, has been remarked by Pott 1, 236; yet Goethe says 'die nacht bricht an,' Faust 120; cum nox inrueret, Greg. Tur. 10, 24; wie die nacht herbrach, Katzip. ci b; biss das der abend hereindrang (pressed in), Fischart's Gl. schiif 1131; forth of each nook and corner crowds the night, Goethe; dô viel
sin gacher abent an, Trist. 314; diu naht nu sere zuo gâht, Tûrl. Wh. 26a; die n. rûcht mit gewalt ein, Maulaffe 569; die n. rasche quam, Hpt’s Ztschr. 5, 388; es schiesst (et schütt, it shoots) in den abend, Schütze 4, 33. Night came upon the neck of us, Ungr. Simpl. 65. Ettn. Apoth. 877; ‘die n. stôssst an,’ bumps against, Weisth. 1, 305; ‘it was avent, de n. anstoet,’ Reineke 4, 1. ‘Niht becom,’ supervenit, Beow. 230; conf. eis õkov ëlth ñeìleov ñofe ëwov, scñáøg õì ërìëìwìov ñrovran, ñ. 21, 231; ñðñ yâr kài ëpìlùbè ñeìleov ñìmar, Od. 17, 606; as de avent in’t lant kem, Mülleen. p. 201; trat de n. an, Weisth. 3, 87; die n. betrith ihn (tramples) 3, 457; conf. ‘wan sie die n. betrith,’ hits 3, 785, and ‘bis die dämmerung eintrat,’ Felsenb. 4, 63. 2, 599, herein tritt, steps in 4, 144; ‘die naht hinzuo geschreit,’ strode up to, Troj. kr. 10119; ‘nâkhet in diu naht,’ nears them, Nib. 1756, 1; ‘en hadde die n. niet ane gegaen,’ not come on, Karel 2, 934; do diu naht (der äbent) ane gie, Lauz. 3210. Flore 3197. Diemer 27, 4. Frauend. 342, 30. Iw. 3904; gieng der abend her, Götz v. Berl. 82; hie mite gienz der abent hin, u. diu naht heran lief (ran), Pass. 47, 84; diu vinstere n. her och swanc, als si in ir loufe lief 36, 41; als diu n. hin gelief 81, 86; diu n. kumt dâher gerant, Dietr. drach. 336b.

Again, night sinks, bends, falls: der äbent was zuo gesigen, Dint. 1, 351; ist diu naht herzou gesigen, Troj. kr. 11718; diu n. siget zuo, Dietr. drach. 154a; uns siget balde zuo diu n., Lauz. 709; diu n. begunde sigen an, Morolt 1620. 3963; diu n. siget an, Dietr. dr. 327b; diu n. vast ûf uns neiget (bends), Hätzl. 192, 112.—Or day sinks, and night climbs: dó der tac hin seic, diu n. herzuo steic, Dietr. 9695; biz der dach nider begunde sigen, inde die nacht up-stigen, Karlmeinet p. 18; li jours va a declin, si aproche la nuit, Berte 54; li jors sen vu, et la nuis asséri, Garins 2, 157; la nuiz vu aprochant, si declina le jor, Guitecl. 2, 169; nu begund diu sunne sigen, u. der äbentsterne stigen, Zwei konfm. 180; ez begunde sigen der tac, Er. 221; à la brune, à la clute du jour. Similar are the phrases: der tac was iczuo hin getreten, Pass. 27, 7; der tag gieng zu dem abend, Uhl. 1, 246; conf. ‘dagr var à simnum,’ inclined to evening, Saem. 104b. In the same way: der tac hiemit ein ende nam, diu vinster naht mit trüebe kam, Pass. 19, 3; der tac steich hin, u. kam diu naht, Freib. Trist. 4705; ja swant (vanished)
der tac, u. wuohs (grew) diu naht, Heinz v. Konst. Ritt. u. pf. 7; conf. Lat. adulta nocte; dó der tac verswant, G. frau 2013. 2427; LG. 'he lett dagen u. swinen,' 'schemmern u. dagen,' Strodtm. 200. 238. Brem. wtb. 4, 634; 'dó der tac zerstoeret wart von der winsteruisse grôz, u. diu n. herzuo geblôz,' came flowing up, Troj. kr. 10489; der tac gefluze hin 8519; dó der t. was ergân, Diener 149, 25; 'als der t. was gelegen,' lain down, Ernst 4679; 'dó der t. lie sënu schîn,' let be, left off, Troj. kr. 11095; 'der t. sin wunne verlât,' his bliss forsakes, M.S. 2, 192b; der t. sin licht verlât 2, 496b; der t. lât sînem glast, Troj. kr. 8480; dó des tages licht verswein, Barl. 368, 3; sîddan æfen-leoth under heofenes hâdor beholen weorðeð, Beow. 821; der tac gieng mit freuden hin, dó diu naht ir trûchen schîn über al die werlt gespreite, Gerh. 4931; æfensecma forð gewât, Cæd. 147, 30; der tac begerte urloubes (took leave) mit lühte, Tit. 3743.

Night catches, grasps: diu naht begrifet, Tit. 3752. Dietr. dr. 97*. Heinr. Trist. 4650; die nacht hevet mi hier begrepen, Maerl. 3, 157; unz si begreif diu naht, Wolfd. 302, 1; unz daz si dâ diu n. begreif, Mai 39, 5; die nacht kompt geslichen, Ld. 1582, 53. Night covers, spreads her mantle: þå com after niht on lâst däge, lagu-streámanas wreáðh, Cæd. 147, 32; 'ja waene diu n. welle uns nicht wern mîr,' will not guard us more, Nib. 1787, 2; die nacht war für augen, Drei kluge leute 147; evening was at the door, Pol. manlaffa 171; der abend all bereit vor der hand, Schweinichen 1, 87; dó man des âbindis intsnob, Athis C*, 153.

Night was deemed hateful, hostile, Benfey 2, 224: Grk δείλη, δείλος evening is akin to δειλός timid, δείδω I fear; conf. νύξ δλού, Od. 11, 19, naht-eisor hunger noctis, and Shaksp.'s 'grim-looking night.' The Lith. 'naktis ne brolis, night is no man's friend' occurs already in Scherer's St. Gall. Mss. 34*; die nacht niemand ze freunde hat, and in H. Sachs 1, 233°. On the other hand: 'la nuit porte avis,' conf. to sleep upon a thing. p. 752.] 'Night has the victory won' is also in Rosen-g. 1119; der tac vertreip diu winster naht, Frauend. 344, 31; per contra: diu n. den t. het verswant 271, 25. A full descr. of night's victory, with 'her dusky banner hung on all high towers,' in Ls. 3, 307.
p. 753.] The notion of night's gloominess preponderates: ἄλλα ἦτοι νῦν μὲν πειθόμεθα νυκτὶ μελανγί, Od. 12, 291. OS. thiusstri naht, Hel. 133, 4, etc.; de dustere nacht, Hpt's Ztschr. 5, 393; in dero naht-fnistri bechlepfet, N. Cap. 13; diu winster n., Frauend. 339, 30, etc.; diu töt-winster n., Lanz. 6538; diu swarze n., Herb. 7964. In thieves' lingo, schwarz = night; diu trübte n., Wh. 2, 10. Swiss 'kildige nacht,' pitch-dark, Stald. 2, 98 (kiden = ring out, pierce); bei eitler naht, Abele's Gerichts-h. 1, 39]. Uhl. Volksl. 683 (Ambras. Ldrb. 1582, 377). AS. 'on wanre niht,' pale, Beow. 1398; niht wan under wolcen 1295; conf. OS. wanum undar wolcen, Hel. 19, 20, morgan wanum 21, 1; niht-helma genipu, Cod. Exon. 160, 12; sceadu-helma gesceapu scrid'an cwomon, Beow. 1293; ON. gríma, larva, means also conticinium, quando omnia quasi obvelata caligine videntur.—In voller nacht (pleine nuit), Schweinich. 3, 59. 87. 234; 'die geschlagene n.,' stricken, hushed, Matth. Pred. v. Luth. p. 27. Philand. 2, 83; belokn n., Rein. 2271 (illunis ?); nuit close, Babou 219; schon weicht die tiefe n., Goethe 12, 242 = succincta nox, Sid. Apoll. Epist. 3, 3; ἄλλα ὅτε ἔτη τρίχα νυκτὸς ἐπὶ, μετὰ δ' ἀστρα βεθ'κει, Od. 12, 312. 14, 483, conf. the seven parts of night, Fernow's Dante 2, 229.—Night is long, νυξ μακρή, Od. 11, 373; often called intempesta nox, unseasonable (for work): dum se intempesta nox praecipitat, Cato de Mor.; conf. the ON. adj. niol, Ssem. 51* (AS. neol, neowol = prona ?). But also εὐφρόνη, the kindly (comforting ?), Hes. Op. et D. 562; OHG. kistillandi naht, Diut. 1, 251; 'dô was diu süeze n. für,' gone by, Lanz. 1115. On modranect, see Hattemer 1, 334. The midnight hour is fittest for deciding the fates of men (p. 858-9).

CHAPTER XXIV.

SUMMER AND WINTER.

p. 754.] Winter is called bird-killer, οἰωνοκτόνος, Aesch. Agam. 563, and 'der vogele nót,' MSH. 1, 53b. A M. Neth. poem (Karel 2, 133) says: 'so dat si ten naesten Meye metten vogelen gescreye porren moghen,' may march out mid the songs of birds; 'wie der Meie vögelin vroene macht,' gladdens, elevates, MS. 1, 31b.
p. 755.] Sl. iar (spring) = yër (year), says Miklos. 110; Zend. yâre (year), Pott 2, 557. Bopp, conf. Gramm. p. 568. Kuhn's Ztschr. 2, 269 connects yër with ȯpa, hora. Bekker in Monatsber. '60, p. 161 says čap for Féáp=vër. We may also conn. čap with ṣpa (early), as our frühling with früh. Kuhn thinks ver is for ves, Ssk. vasantas (spring); conf. vasas, vásara (day), vasta (daylight). Ssk. vatsara (year), Bopp's Gl. 306b. Finn. vuosi (year), Esth. aast, conf. Lat. aetas; in Kalev. 1, 248 vuosi year, and kesä summer, seem synonymous. Ssk. samá, annus, is fem. of sama, similis, Bopp and GDS. 72 seq. Lenz (spring) is also langsi, lanxi, lanzig, Stald. 2, 156; somer ende lentin, Rose 7326.

p. 755.] Change of season, change of year is expr. by 'diu zit hât sich verwandelót,' MS. 1, 78b; conf. 'in der zite jàren,' years of time, Mai 107, 18. To the Egyptians the year sails round, whilst in German 'unz umb kam daz jàr;' Otnit 899; ein umbe-géndejar, Trist. Frib. 1079; ein mándin (a month to them) des járes irit, Pass. 162, 58; das rollende jahr.—In gui-l'an-neuf, gui is mistletoe (p. 1206); conf. our Germ. cries: 'drei hiefen (3 blasts on the bugle) zum neuen jahr!' Schm. 2, 156; 'glückseligs neues jahr, drei hiefen z. n. j.' Frisch 1, 452c from Besold. New-year is expr. by 'sò sich daz jàr genuuwet hät,' in springtime, Warnung 2291; or 'wann daz jàr aus-chumpt,' out comes, Gesta Rom. Keller 99; do das jar auskom, Weith. 3, 650; but also by the simple 'New.'

p. 756.] The idea of the whole year is now and then personified, both in wishes and otherwise: Got gebe uns wunnecliche jàr, Reinh. acc. to var. 2248 (ins. P.K.); guot jár gange si an (encounter them), Kistener 1188; conf. übel-jàr, mal-anno (p. 1160 end); do das jar auskom, Weith. 3, 650; ehe ein jahr in das land kommt, Drei Erzn. 266; ehe zwei jahre in's land gelhn, Pol. maul. 8; daz vünfte jàr in gie, Trist. 151, 27; that jàr fardor skrëd (strode), Hel. 13, 23 (conf. AS. forð gewāt dæg-rîmes worn (numeri dierum multitudo), Caed. 60, 1, see 'dæg-r. worn' 80, 20, 156, 51); le bonhomme l'année, Mém. de l'acad. celt. 4, 429. In the Bacchica pompa Ἐναυτός appears as a giant with four elbows (τετράπτηχυς, 4 cubits high?), bearing Amalthea's horn, Athen. 5, 198 (Schw. 2, 263).

p. 757.] Also in Hel. 14, 10: 'sò filu wintro endi sumaro'
means the same as A.S. fela missera; but 5, 1. 2, where Zacharias says he was 'tuëntig wintro' old when he married Elisabeth, and has lived with her 'antsibunta (70) wintro,' he is 90 years old, and wintar stands for year. The A.S. midwinter, ON. miðvetr, appears in M. Neth. as medewinter, Lanc. 13879, middlewinter 23907. A computation of sumor and lencten, Andr. & El. p. xxiv. Leo's Rectitud. 212-3. The ON. døgr is Swed. dygn. Gudrun says in Séæm. 232b: 'før ek af fialli fimn døgr talid,' fared I from the fell 5 days told; conf. F. Magn. Dagens tider, p. 28. The sacredness of Midsummer and Midwinter, of St. John’s day, sunnewende (p. 617) and yule, favours the dual division: on the night of St. John, vigils are kept in field and lawn under gold-apple tree, Molbech no. 49. Norske eventyr no. 52. KM. no. 57.

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

p. 761.] Spring is expr. by the phrases: ez was in der zite aller bluomen ursprine, Flore 5529; só die bluomen enspringent 153; von den blumen wie sie sprungen 821; conf. flos in vere novo, Pertz 5, 735. More vividly personal are the adjs. in: 'der lange frühlîng,' E. Meier's Schwäb. märch. p. 303; 'vil lieber Sumer, der liebe S.,' MS. 1, 167b. MSH. 3, 212a; diu liebe sumerzit, MS. 2, 108; diu liebe sumer-wunne, Dietr. 381; suelige sumerzît, MS. 2, 108b (our 'die liebe zeit'); and even 'der heilige sumer,' Myst. i. 312, 2. To which is opposed 'der leidig winter,' MSH. 3, 215b; 'die felle winter,' Rose 53. 62. Both seasons come and go: 'ira yvers, si revenra estez,' Orange
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2, 75; OS. skřěd the wintar ford, Hel. 6, 13; hiems saeva transit, Carm. brur. 193; swanne der winter abe giene, unde der sumer ane viene, Alex. 5094; Neth. die winter gine in hant, Maerl. 2, 8 (like: binnen dien gine die nacht in hant, Lanc. 46927); als die winter ingine, Lanc. 36014; geht der winter dañer, Götz v. Berl. 246; der vorder Winterklauh herwider hat gehanzet sich auf seinen alten sitz, Wolkenst. 67; nu ist der leide winter hie, Ben. 396; der sumer ist comen in diu lant, MS. 2, 83; pis kunt der sumer hêre, Otnit (V. d. Rôn) 29; unz affen S. Urbans tac, danne gat der sumer in, H. Martina bl. 250; si jehent, der sumer der si hie, MS. 1, 67; es geet ein frischer freier sommer da herein, Bergreien 71; ver redit optatum, Carm. brur. 178.—Or, instead of Summer, it is May, as mai-gesäss means summer-pasture, Stalder 293; als der Meiie in gît, Warn. 1887; an S. Philippen-tage, só der Meiie alrêrst in gât, Frauend. 63, 13; also die Mey in quam, etuc April orlof nam, Lanc. 23434; 'då hât uns der Meiie sinen krâm (wares) erloubet, ze suochen, swaz wir siner varwe geruochen,' to pick what we please, MS. 2, 167; des Meien blic, Tit. 32, 2; dô man des lietent Meigen spil mit siner blüte komen sach, Troj. 6889; Meiie, die heide grüeze! MS. 2, 167; der Meiie hât die heide geëret 2, 52; 'der winder twane die heide, nu grüenet si im ze leide,' to spithe him, Ben. 453; flower-leaves, whereon 'der May sein olden (umbels) henget,' Suchenw. 46, 28; des lietent Meien schar (company) stät bekleit in purpur-var (-hue), MSH. 3, 195; flowers are 'des Meien kûnne,' MS. 2, 22; and 'sumer-gräute' 1, 194; uf Walpurgen tag xv. gebunt Meié-gerten (-switches), Weisth. 3, 497; 'giezent nur den Meien under ongen!' sings a girl in MS. 2, 74; does it mean 'put the garland on me'? Mai, dein gezelt (pavilion) gefellit mir wol, Wolkenst. 116.—May has power: ich lobe dich, Meiie, dîner kraft, MS. 2, 57; des Meies virtuoit, Uhl. 1, 178; gêñ wir zuo des Meien hîch-gezîte (hightide), der ist mit aller siner kreftë komen, Walth. 46, 22 (Lachm. is wrong in note to Nibel. p. 6). So: in der summerlichen maht. Parz. 493, 6; der sumer mit siner kraft, MS. 1, 37; des Meien kraft sie brâhte dar, der was der mâlaere (painter), Blicker 79; der winter twinget mit siner kraft, MS. 1, 37; des Aberellen kraft, Hpt's Ztschr. 6, 353, and so of all the months. With power is blended goodness: des Meien güete u. kraft, Muscatbl.
in Altd. mus. 2, 189; ze veld u. ûf der heide lac der Mai mit sîner güete, Hätzl. 131, 6; Suchenw. 46, 15; des Meigen güete, Hätzl. 159, 584. Troj. 16213; conf. ther a zîti guati (Suppl. to 791); der Meic hete dó gevrôut (gladdened) mit der liehten kûnst sîn (his coming) diu wilden waltvogelin, Partenopier 45, 18; sumer, du hast manege güete, Lachm. Walth. xvii. 7. Summer brings bliss: si jehent, der sumer der sî hie, diu wunner diu sî komen, MS. 1, 67b; 'heia sumerwunner, swer uns dîn erbunne!' grudge us thee 2, 63a; sit die sumerw. alërst begunde nûhen 2, 74b; er ist komen wider mit gewalde, den der Meige hât vertriben; sumerw. ist im entrunnen (fled before him) balde, der ist vor im niht gebliben, Frauen. 507; sumerw., nîg dem sûzen Meigen, MS. 2, 22b; der sumerw. güete, Flore 165; zur somerw., Baur no. 718.—The Germ. Summer or May stands on a par with the Scand. god Freyr returning from exile (p. 212-3), as indeed Maia, Flora, Aprilis were goddesses to the Romans. A tree breaks into blossom when a god settles upon it:

seht ir den bourn, der då stât,
der loutes vil u. bloumen hât,
ein got hât sich då nider gelân (let himself down),
án den (without him) môhte ez niht ergân,
ez ist bî namen Tervigant. Geo. 2162.

The poet of the Warnung sings:

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

And still more distinctly:
einer anbetet (one adores) daz vogel-sanc
unt die liehten tage lanc,
darzuo bloumen unde gras,
daz ie des vihes spise was (cattle's food);
diu rinder vrezzent den got (oxen gobble your god); ibid. 1, 500.

Green foliage is the garment of May and Summer: quoique le bois reprenne sa robe d'été, Villem. Bardes Bret. 215; sumer-kleit hât
er ir gesniten (cut out), MS. 2, 47b; der Sumer wil richen manigen boum mit loubes wät (leafy dress) 2, 83a; heide u. anger habent sich bereitet mit der schoensten wät, die in der Meie hät gesant (which May has sent them) 2, 83a; herbest, der des Meien wät vellet von den rísen (cuts fr. the twigs) 2, 105a; vil richer wät, die Meie hät 1, 192a; sich håte gevazzet (collected) der walt, u. schoeniin kleit gein dem sumer au-geleit (put on), Manrit. 1684; in Meigeschem walde, Tit. 143, 1; solutis Ver nivibus viridem monti reparavit amietum, Claud. B. Get. 168.

p. 762.] Winter is a ruthless ruffian warrior: ‘spiteful W.’s envy’ is complained of, MS. 1, 192a; ‘der arge Winter twane,’ oppressed, ibid.; der W. bant (also twane) die heide 2, 78ab; nu ist der blüenden heide voget (tyrant) mit gewalt ûf uns gezoget, hoert wi’er mit winde broget (blusters) 1, 193a; des leiden Winters überlast, der sì verwäzen (be cursed) u. sin roup ! 2, 20b. Winter has an ingesinde, retinue, 11pt’s Ztschr. 4, 311; des Winters wäfen tragen (weapons carry), MsH. 1, 328a. But May is armed too, and fights him: mein ros schrait (my steed strides) gën des Maien schilt, Wolkenst. 115; diu sunue dringet liehtem Meien dur den grüenen schilt, der von loube schaten birt (brings leafy shade) den kleinen vogellin, MsH. 1, 150b. His fight with W. is descr. in detail in the Song of battle betw. Summer and W., Uhl. Volksl. p. 23. The AS. already has: þa was W. scacen, fáger folden bearmin, Beow. 2266 (yet see p. 779 n.); brumalis est feritu rabies, Archipoeta p. 76; Winder, wie ist nu dîn kraft worden gar unsigehaft (unvictorious), sit der Meie sînen schaft hät ûf dir verstoßen, MSH. 3, 195b; fuort mich durch des Meien her (host), der mit ritterlicher wer den W. hät erslagen (slain), Hätzlh. 131, 51; winder ist nider valt (felled), Wiggert 37; hin sont wir den W. jagen (chase away), Conr. v. Amnenh. extr. W. p. 51; wol hin, her W., ir müezt ie ze rûme in bergen, Franenl. 369, 16; der sumerwünne den strít lân (drop the strife with), Flore 150. Haupt on Neidh. 45, 12 takes Aucholf to be for oukolf in the sense of krotolf (p. 206); yet also Goth. auhjén = tumultuari might be brought in. The names Maibóm, Meienris (Closener 68) point back to old customs; the island Meigen-ouwe, now Meinau, perh. to an ancient site of the spring festival.

p. 762.] A sweet May-song in Wolkenst. no. 63, p. 173: liet,
dā si mite enpfählen den Meieng. To welcome the spring is in ON. 'på fagna þeir sumri,' Maurer 2, 232; alle die vogel froeliche den Sumer singende enphänt, MS. 1, 21a; entphähen die wüniglichen zīt, Diut. 2, 92; ontfait den Mei met bloemen, hi is so schone ghedaen, Uhl. Volksl. 178; sleust uns auf (unlock) die tür, u. lest den Sumer herein, Fastn. sp. p. 1103; ir sülts den Sumer grüzeen, u. al sin ingesinde, MSH. 3, 202a; Meie, bis (be) uns willekomen, MS. 1, 194b; wis (be) willekomen, wunnecklicher Mei 1, 196a. May and Summer are distinguished: sint willekomen frō Sumerzīt, sint will. der Meie 1, 59a; ich klage dir, Meie, ich klage dir, Sumurwunne 1, 3b.

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

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

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

Winder ist nider valt (felled).
Winder, du bist swer sam ein bli (heavy as lead),
Summ, du kanst den Winder stillen (bring to reason).

In the Nethl. song of battle betw. S. and W. (Hor. Belg. 6, 125—146) Venus comes and reconciles the ‘brothers’; yet, at the very end, it says Winter has had to be killed—evidently the ending of an older song. Other pop. songs of summer in Firmen. 2, 15, 34. On the Eisenach sommer-gewinn, see Wolf’s Ztschr. f. myth. 3, 157 and Hone’s Daybk 1, 339 (conf. the May fetched by May-boys in Lyncker p. 35-6); the straw Winter is nailed to a wheel, set on fire, and rolled downhill, Daybk 1, 340. In Franconia the girls who carry Death out are called death-maidens, Schm. 1, 464. In Jever they have the custom of ‘meiboem setten,’ Strackerjan p. 75.*

p. 781.] By the side of May appears the May-bride, Kuhn’s Sag. pp. 384. 513, otherw. called bühl, fastenbühl, Stald. 1, 240. The plighted pair are sought for, Somm. p. 151, conf. 180;

* Our people’s love of a forest-life, which comes out esp. at the summer-holiday, is shown in the following passages: ze walde gie, Kindl. Jesu 101, 12; (dancing on the meadow before the wood) reigen vor den walt an eine wise lange, MS. 2, 55b; ze holze loufen, reigen 2, 56b; das dir ze walde stät der fuez (for a dance), Winsbekin 29, 4. Haupt p. 78. Massm. Eracr. p. 609; wir suhn vor diesem führholz ligen durch der blumen smac u. der vogel gesac, Wigam. 2472; ich wil vor diesem walde ein höchzit machen, u. herladen u. bitten frouwen u. ritter stolz an diz griene führholz 2477; vor dem walde in eine tal da sach man swenze blicken, die megde wurfen euch den bal, MS. 2, 59b; vil schöne ze walde, an dem werde, hebent sich die tenze 2, 57b.
the Swedes call her *midsummars-brud*, Wieselgr. 410. Dk. Potter’s Der minnen loep 1, 30-1. Antonius de Arena (a Provence poet, d. 1644) de villa de Soleriis (Souliers), Lond. 1758 informs us: ‘Cum igitur nunc se offerat hilarissimus mensis Maius, quo tempore omnes populi voluptati et gandio, laetitiae et omni solatio indulgere solent, ut inquit gloss. et ibi doctores in l. unica, C. de mayauma, lib. xi, tunc enim apparent herbae frondesque virentes et garritus avium, corda hominum laetificantes; Bononiae, et in nostra Provencia, ac hic Avenione, in viis reginas pro solatio faciunt, quas viri coguntur osculari. Item in dicto mense Maiam, in signum amoris et solatii causa amicarum, altissimas arbores plantare solent, quas Maës appellant’; conf. Forcell. sub v. majuma.——At Lons le Saunier and St Amour the prettiest girl is chosen to be *nymphe du printemps*, is adorned, garlanded and carried round in triumph, while some collect gifts, and sing:

étrenez notre épousée!
voici le mois, le joli mois de Mai,
étrenez notre épousée
en bonne étrene!
voici le mois, le joli mois de Mai,
qu’on vous amène!

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

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

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

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

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

p. 784.] Does an AS. riddle in Cod. Exon. 417-8 refer to the flying summer? 'spinneweppe, daz sumers zit im gras uf grüenen wisen lit,' Albr. v. Halb. 124p. An Ital. proverb traces the spring gossamer to three Marys (see p. 416 n.): 'vo' quant' hanno filato questa notte le tre Marie!' conf. Indiculus 19: 'de petendo (pendulo?) quod boni vocant sanctae Mariae,' and Neum. sub v. fila divae virginiis. Müllichen- or Müttchen-sommer is supp. to mean Matthias' summer, from its appearing on that saint's day. Yet we read: de metten hebbt spunnen, Müllenh. p. 583. Now Metje is Matilda, Brem. wtb., and we actually find a 'Gobelinus de Rodenberg dictus Mecitilde-sumer;' Seibertz 2, 286 (yr 1338). Matthidia in Clemens' Recogn. becomes Mehthild in Kschhr. 1245. Flying gossamer is called in India maruddhvaja, Mårut's flag, Hpt's Ztschr. 5, 490.

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

CHAPTER XXV.

TIME AND WORLD.

p. 791.] Wile, stande, Graff 4, 1224, zit, wile, stunde, Uolr. 1554, and stand, weil, zeit, Wolkenst. 161 stand side by side; so our 'zeit u. weile wird mir lang,' I feel dull. Wile occurs even vol. IV.
with a numeral: unz (until) drie wile kômen hin, Servat. 2652.
As Χρόνος was a god, and Καυρός is called a graybeard, Tom-
maseo 3, 15. so is diu wile personified, conf. wîl-sælde, pp. 857 n.
863; ‘der wîle wîgen,’ bowing to w., MSH. 1, 358; undanc der
wîle sagen, Kl. 274; gërt sì (honoured be) diu wîle unde dirre
tac, Parz. 801, 10; saelic wîle, saelic zît, MSH. 1, 296', conf.
AS. sael=felicitas and tempus opportunum; gistuant thera zîti
quati=instabat tempus, O. iv. 9, 1, conf. des Sumers güete, p.
760 n.—Above all, there is ascribed to Time a coming, going,
striding, advancing, drawing nigh, entering. Ssk. amasa time,
from am to go, Bopp, see Gramm. 491-2; Lith. am'is, Armor.
amzer, Kymr. amser, Ir. am. The Lat. seculum is fr. se to go, Ssk.
sâc fr. sak=sequi (or secure? Pott, 2, 588). The OHG. dihsmo,
comm. with Goth. þeihis, means processus, successus, advance,
Graff 5, 111. M. Neth. tiden=îere, Lekensp. 622. Gramm. 1,
978; diu wîle hete sich vergangen, Osw. 3443; die tît ghînc vort,
Maerl. 2, 364; þâ seo tîd gewîdt ofer tiber sceacan, Cædm. 9, 1;
thô ward thiu tîd eumau, Hel. 3, 14. 23-4. 25, 22; ein paar
stunden kommen in's land, Weiser's Lustsp. 3, 198; es giengen
nicht drei tage in's land, Jucundiss. 36; ehe zwei jahre in's land
gehen, Pol. mauallë 4; thiu tîd was ginâkit, Hel. 121, 21; nàhtun
sih thio hóhun gizti, O. iv. 8, 1; zît wart gireisôt, O. i. 4, 11;
‘swie sich diu zît huop,’ arose, Tit. 88, 4; die tît, die nooit noch
ghelac, Rose 333; weil jetzt die zeit beigeneigt, Eichst. hexenpr.
85; thio zîti sih bibrâhtan, O. iii. 4, 1; thô sih thiu zît bibrâhta,
O. iv. 1, 7; dô sik de tîd brâchte, Sachsenchr. 205; dô sik
brâchten dûsent u. tewhundert jàr 226; förô baero (l. baeron)
tîd, Cædm. 8. 31; nie sich diu zît alsô getruoc, Trist. 13, 34; sik
hadsde de tîd gedragen, Sachsenchr. 213; our ‘what future time
might bring with it,’ Irrg. d. liebe 248; ‘die zeit bringl's.'
Voss in Luise p. m. 220 ingeniously derives werlt, world, fr. werlen, to whirl. The World is often apostrophized by Walther 37, 24. 38, 13. 122, 7. In Ssk. the ages of the world are yuqa, the two last and corrupt ones being Deúpara's and Kali's, Bopp's Damay. p. 266. The men of the golden age are themselves called golden, Lucian's Saturn. 8. 20 (ed. Bip. 3, 386); conf. our Schlaraffenland, Cockaign, GDS. 1. 2. So in Ssk. the plur. of lôka (mundus) = homines; and OHG. AS. ferah, feorh have ' mid' prefixed to them, answering to mitil-gart, mid-dan-geard: OHG. midfiri, mittiverihi, AS. midfcorwe. Manasêps seems to corresp. to the Eddic alda ve iarðar, Sœm. 23b, popu-lorum habitatuum, terra ab hominibus inhabitata (F. Magn. p. 255 n.), to which is opposed útve = útgardur, gigantum habitacula. And the Gael. siol, seed, often stands for people, men.

Ssk. tôka, mundus, fr. lôc, lucere? conf. Lat. locus, Lith. laukas = campus; 'disa scônun werlt' in Notk. Bth. 147 transl. pulcrum mundum. The Hindûs also hold by three worlds: heaven, earth and hell, Holtzm. Ind. s. 3, 121; madhyama lôka = media terra, quippe quae inter coelum et infernum, Bopp's Gl. 256b; or simply Madhyama, Pott 2, 354. The Greeks too divided the world into óéranós, γαία, τάρταρος, Hes. Theog. 720 (see Suppl. to 806). ON. heimr terra, himium coelum, heimir infernum? Heimr is opposed to heli, Sœm. 94b; liggja i milli heims ok heljar, Formm. s. 3, 128 means to have lost consciousness. O. v. 25, 95. 103 puts all three in one sentence: 'in erdu joh in himile, in abgrunde oun hiar nidare.' Distinct fr. middjungards, earth, is Goth. miþgards = medium in the compound miþgarda-vaddjus, μεσό-τοίχος, Ephes. 2, 14. 'This myddel-erde,' Alisaunher p. 1; iz thisu worolt lérta in mittemo iro ruige, O. iv. 19, 7; ert-rinc, Diemer 118, 23. 121, 1; der irdiske ring, Mar. 191, 16. Earth is called diu gruntveste, Rother 3651; OHG. crunfeseti fundamentum, Graff 3, 718. 'Daz bû vergieng,' the world perished, Wolkenst. 180. In the centre of the world lies an old stone, under it the measuring chain, Temme's Altnark p. 33; conf. navel-stone (p. 806). Other names: der maere meregarte, Karajan 22, 15; der irdiske gibel, Mar. 156, 40; daz irdiske tal 174, 34.

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

p. 795.] The world is called ‘der vröne sal,’ lordly hall, Diemer 297, 6, which usu. means heaven; but ‘der sal’ 326, 7 seems to be temple. On the other hand: ‘diz jämertal,’ vale of sorrow, Remn. 896; diz ämertal, Griesh. Pred. 2, 101; in ditze chlageliche tal, Mar. 148, 2. 198, 33; dieses jammer u. kummerthale, Schweinichen 1, 17; ‘varen ùz disem ellende,’ misery, Griesh. 2, 15; ûz disem ubelen wóftale, Diem. 301, 2; in disem angst-hause, Drei erzn. 270; von dirre snoeden luerlt, Frib. Trist. 33.

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

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

* tho zeintun (pointed to) worolt-enti sines selbes henti,  
  thaz houbit himilisa munt, thie fuazi ouh thesan erdgrunt,  
  thaz was sín al in wàra umbikirg in fiara  
  obana joh nidana.  

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

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

p. 801.] Geheenna is supposed to mean vale of sorrow; pl. geheennae, Arnob. 2, 14. Arab. iahennem, Pers. gehinnom; the Turks, too, retain it in the Koran as jehenne, the abode of eblis, diabolus. ↓Aδης, ↓αδης is expl. as the invisible (god), fr. ↓αδης. Hades is addressed as a person: ↓ναξ ↓αδη, Soph. Trach. 1085; so is the Hebrew Sheol, ↓יָהָנָע, ↓יָהָנָע Gesen. 731b [see Hosea 13, 14, and 1 Cor. 15, 55]. Lucian de spectu 2. 3 deser. Hades as a vast and dark subterranean abyss, encircled by the fearful streams of Cocytus and Pyrphilgeithontes, and to be reached by sailing over the Acherusian bog.—Dietrich in Hpt’s Ztschr. 7, 305, says Njölhel is a place of torment too; yet höll in Fischhart’s Garg. 202a, is still a mere dwelling place: das (wie dort geschriven steht) ‘ein so weite hölle find man kaum, da all die toden hetten raum.’ Did he take that fr. the passage in Widukind? Simple dying is called faring to hell; hence the Norse expressions hel-reid (e.g. Brynhildar), and fara til Heljar (p. 313). It sounds purely local in ‘si ist in der helle begraben,’ buried in hell, Kschr. 2530.

p. 801.] Leonidas at Thermopylae bids his men break their
fast, for they will sup in the realm of the dead; hodie apud inferos coenabimus. 'Thorgerðr segir hâtt: engan hefi ec nâtterð haft, ok engan mun ek fyr r enn at Freyju; not sup till I sup with F. (yr 945), Egilss. p. 603; 'lifð heilir herra, ek man híð Óðni gista,' to-day guest with Óðin, Fornald. s. 2, 366; conf. the passage fr. Saxo in Suppl. to 818 (Kl. schr. 5, 354 seq.).


p. 803.] Hellia lies low. Beside the root of a tree of paradise Seth looks into hell, and sees his brother Abel's soul. It is curious that Brynhild on her hel-reið drives through the halls of a giantess, Sæm. 227. Diu tiefe helle, MS. 2, 184a. Hpt's Ztschr. 2, 79. In the same sense death is called deep: an thene diapun dóð, Hel. 136, 1, and conversely 'in der bitteron hella,' Grieshaber 2, 33. 44. 65. 76. 97. 108. 122; and 'dia helle diu'st ein bitter hol,' MSH. 3, 468c, when usn. it is death that is bitter.

—The Greek underworld had an opening, through which Pluto descends when he has carried off Proserpine, Paus. ii. 36, 7, while Dionysus leads Semelê out of hades across the Alcyonian lake ii. 37, 5. The Teut. hell has likewise a gateway (mouth), which is closed up with a grating: fyr ná-grindr nesân, Sæm. 68a. 86a; hugin er hel-grind, when the grave-mound opens, Hervarars. p. 347. OS. helli-porta, Hel. 97, 17; thiu helliporta, O. iii. 12, 35; antheftid fan hell-doron, Hel. 71, 9; de doir vanner hellen mot apun wesen, Slennerhinke, beginn. There is a Höllthor-spitze in Salzburg, M. Koch's Reise 315. Der helle inwart is a hole at which all the dead went in, En. 2906—15; dringet in daz helletor, Hpt 2, 69; diu riuwe (ruth) stêt für der helle tor, Warnung 316.

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

p. 805.] Plainly Christian are the following notions: 'minne hât uf erde hûs, ze himel ist reine für Got ir geleite, minne ist allenthalben wan ze helle;' love is everywhere but in hell, Tit. 51; helle-viur, -fire, Kchr. 1138; daz winster viur, MSH. 1, 298b;
'ich hân fiwer u. vinster ze der zeswen unt ze der winster,' to right and left, Todes gehugede 661; der helle fiwerstôt, Warn. 72; in der helle brinnen u. brâten, Griesh. 2, 76. 108. 123. Yet the heathen fancy of fires darting out of opened grave-mounds, and of hauga-cblir in general (Fornald. s. 1, 437), seems comm. with hellfire. On the other hand we hear of helle-vrost, Tod. geh. 902. In pop. speech, hell is any dark hole or corner: the tailor throws pieces of cloth 'in die hölle,' the prentice jumps up 'aus der hölle' (fr. behind the chest), and makes for the door, Pol. maualês 4; kroch nach der hölle 6; geh hinter'n ofen in die hell, H. Sachs i. 5, 495b.—The Christian hell has a pool of pitch and brimstone: bech unde swebel, Diemer 313, 9; von deme bechen 303, 22; beh-welle 298, 29. 303, 27; die swarzen pech-welle (l. -welle), Tod. geh. 686; die bechwelligen buche 899; mit bechwelliger hitze 929. In the märchen of Dame Holle the gold-gate and pitch-gate stand opposed, like heaven and hell. Again: in dem swebel, Warn. 260; in den swebel-sèwen (-lakes) baden, Servat. 354 f; din helle stinchet wirs danne der fûle hunt, Kara-jan 31, 8; infer le puant. Thib. de Nav. 150; puafine, Gaufrey p. xxx. The stench of hell may have been suggested by the noxious fumes that rise out of clefts in the earth.

p. 806.] Greek opinion placed Tartarus not inside the earth, but an immense way off it. A brass anvil (χάλκεος άκρων) falls nine days and nights fr. heaven, and touches earth on the tenth; it takes nine more to reach Tartarus, Hes. Theog. 722—5; but Homer makes Hephaestus fall fr. heaven in one day, Il. 1, 592. The Lat. Avernus is Gr. ἄ-orpos, bird-less, 'quia sunt avibus contraria cunctis,' Lucr. 6, 742. An AS. word for hell is sær, cavern, Cæd. 212, 10. MHG. abis, Roth's Dicht. pp. 10. 23; 'daz abgrunde' also occurs in Rother 4434; 'in der helle grunde verbruna ê ich,' I'd sooner burn, MS. 1, 56a; an grund grim-maro hellinn, Hel. 164, 5; der fürste úz helle abgründe, Walth. 3, 12; de hellegrunt, MB. 5, 138; der bodengrunt (bottom) der helle, MS. 2, 147b. In Russ. however [beside the more usual ád fr. áðης] it is called bez-dná, bottom-less, like á-βυσσος. Conf. der erde volmünde (fullamunt), Gute frau 2022; der erden bunder (ON. pandari), Hpt's Ztschr. 2, 131.

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

p. 807.] The underworld has its waters, streams: så hon þar vaða þraunga strauma menn meinsvara, Sæm. 7b; Vatjelmi vaða 181a; in der helle baden, Engellh. 6050; ze helle baden, MSH. 2, 259b, 260b; in den swebel-sêwen (brimstone lakes) baden, Servat. 3541; sêle besonfet (drenched) in hellepine, MS. 2, 150b. Hell is a well, a helle-puzze (-pit), obene enge (narrow at top), nidene wit, Wernh. v. N. 41, 5; då diu unerulfte butze des abgrundes úz diezen, Todes geh. 896; helle-sót, MSH. 3, 463b answers to the AS. seáð in the text; Hellekessel, -kettle, a family name at Bonn. Susi in cwissusle is appar. the ON. syсла, negotium, cura, labor, passing over into supplicium, as verk into verkr, dolor; conf. suslbona, hell-foe, Cædm. 305, 1.

p. 807.] Hell is said in AS. to be wyrmscole and wyrmum bewunden, Judith 134, 49, 57; þæer bið fyr and wyrm, Cædm. 212, 9; úz diseme wurngarten, Diemer 295, 25. There also dwells the hell-hound (p. 996-7. Suppl. to 815) There were punishments in hell for heathen heroes too: Sigurðr Fafnirbani has to heat an oven, and Starkaðr 'heli ökla-eid,' Formm. s. 3, 200; conf. St. Patrick's Purgatory by Th. Wright xi. and 192.

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

p. 810.] Surtr is a giant, not a god: S. oc in sváso god, Sæm. 33a; S. ok aesir 188a; Surta sefl 8a is supp. to mean fire. Domesday-bk has a man's name Sortebrand. With Surtr conf. Slav. tchort, čert, czart=devil [tchorny, czerny = black], p. 993.
The world is destroyed by fire. The Indians spoke of 'the penal fire of the Last Day,' Holtzm. Ind. s. 2, 90: 'destructive as the L. D. 2, 86. 99. An Ionic dance was called κόσμου ἐκπύρωσις, Athen. 5, 283. At Rome one foretold 'ignem de coelo lapsurum finemque mundi affore,' Capitolini M. Anton. 13. The Celts believed the end of the world would be by fire and water: εἰπερατήσειν δέ ποτε καὶ πῦρ καὶ ὕδωρ, Strabo 4, 45. 198: Gael. brarth, ultimum orbis incendium; gu là bhruth, in aeternum, unquam; conf. Ossian 3, 433. AS. oð bæcer cyme, till fire's coming = end of the world, Cod. Exon. 200, 28: unz an die stunde dò allez sol verbrinnen, Karjan 50, 15; grózer schal, als at dúi werlt dà branne, Wigal. 7262: dín jâmerluc wil schiere komen, u. brent dich darumbo iedoch, Walth. 67, 19.


Beside aldar rök, ragna rök, we have þioðu rök, Sæm. 28 b, tíca rök 36 a, fíra rök 49 a, forn rök 63 a. AS. ræn is Ssk. raijani, night (Suppl. to 737). To this Twilight of the gods O. Schade in his sixth thesis refers the saying: 'it is not yet the evening of all the days.'

The stars fall from heaven (Suppl. to 817), the rainbow breaks down. Atlas holds the vault of heaven on his shoulders, it must fall when he removes them: quid si nunc coelum ruat? Ter. Heant. iv. 2. The Celts ἑφαίσαν ἐδείηναι μὴποτε ὁ οὐρανός αὐτοῖς ἐμπέσου, feared the sky would fall on them, Arrian's Anab. 1, 4. GDS. 459. 460. Germ. superstition tells of a little bird (tomtit) that holds his little claw over his head when he sleeps, to shield it in case the sky fell in the night.—The ship Naglfar is conn. with Naglfari, the husband of Nött, Sn. 11; it takes as long to build as the iron-rock to wear away, which the woman grazes with her veil once in 100 years; conf. the cow's hide being picked clean by the giant (Suppl. to 544).—It was an AS. belief also that the hellhound was fought
with: ‘si he toren of hellehundes toðSum,’ teeth, Kemble no. 715, yr 1006; hellehunt, MS. 2, 147<sup>b</sup> (Suppl. to 807. p. 996-7). The Last Judgment is like the tribunal of Minos in the underworld, Lucian’s Jup. confut. 18, and the judgment of souls of the Mongols, Bergm. 3, 35; conf. Michael’s balance (p. 859). AS. notions about the end of the world are preserved in Cod. Exon. 445.

p. 817.] The Archipoeta’s poem on the fifteen signs is in Hpt’s Ztschr. 3, 523—5. The signs vary in the different accounts, see Sommer in Hpt 3, 525—530. Wiedeburg p. 139. Lekensp. Deckers 2, 204. Diemer p. 283—7. Grieshaber p. 152. Monc’s Schausp. 1, 315 seq. MSH. 3, 96<sup>b</sup>. The 12th sign in the Latin poem above is: fixae coeli penitus stellae sunt casurae (the same in Griesh.); in the Aega-book the 13th: sa fallath alle tha stera fon tha himule; conf. Sæm. 9<sup>b</sup>: hverfa af himni heitSur stiörnur. The common folk held by other prognostics besides: when it strikes thirteen and the hens take to crowing, the Judgment-day will come, Hpt 3, 367.—The earth quaked, ON. iörð dúsadi, Sæm. 241<sup>b</sup>. The Greeks ascr. the phenomenon to Poseidon, Herod. 7, 129, or some other god: τὴν πόλυν τοῦ θεοῦ σεισάντος, Paus. i. 29, 7, elsewh. to Typhœus, Od. 5. 356; its cause is discussed by Agathias 5, 8. The Lith. god of earthquake is Drebkullys, Nesselm. pp. 154. 208, fr. drebeti, quake, and kulti, strike. A New Zeal. story of earthquake in Klemm 4, 359; the earth is carried by a tortoise 2, 164.

p. 818.] The valkyrs conduct to heaven, as the Hours opened the cloud-gate to Olympus. So too the angels fetch away dying heroes: la vos atendent li anges en chantant, contre vos ames vont grant joie menant, Asprem. 22<sup>b</sup>; lame emporterent li ange en chantant 28<sup>a</sup>. A cliff in Blekingen is called Valhall, and at two places in Westgotland are Valhall, Vählehall: they are the hills fr. which old men weary of life throw themselves into the lake or brook running below, in which they were washed. Such water bears the name of Odens-källa: in taking possession of them, the god first washed or bathed them; conf. Geijer 1, 115 (Suppl. to 832).—Brave men go to Valkhöll: så var åtrúnaðr heitSina maenna, at allir þeir er af sárum andadisk, skyldu fara til Valhallar, Fagrsk. p. 27. A servant goes not to V. except in attendance on his lord, Fornald. s. 3, 8. Våpna-bing goes on in
V., for which a son fits out his father by burying his weapons with him, Nialss. c. 80; 'þæt var valkyrja at Alfsduur, mundu einherjar allir beriaz um sakar hinar,' were glad to be struck down for thy sake, Sæm. 151b. When Hákón died a heathen and was buried, his friends gathered round his grave, and in heathen fashion saw him off to Valhöll: *mælto þeir svá fyrir grepti hans, sem heðinna manna var siðr til, oc visoðo honom til Valhallar, Hákonsars. c. 32. Inde *vota nuncupat* (Ringo), *adjectitque precem* ati Haraldus, eo vectore (equo suo) usus, fiti consortes ad Tartara antecedaret, atque apud praestitem Orii *Plutonem* sociis hostibusque placidas expeteret sedes, Saxo Gr. 147; conf. the *prayer* of Waltharius 1167: hos in coelesti mihi praestet sede videri. Valhöll is also called *há höll*, high hall (though only the dat. occurs: *hára höllo*, Sæm. 24b. 30b. Sn. 3); and *Hropts sigtopir*, Sæm. 10a.

p. 819. The souls of kshatriyas slain in battle arrive at Indra's heaven, and are his guests, Bopp's Nalas 264; to warriors fallen in fight the gate of heaven is open, Holtzm. Ind. s. 2, 65; conf. 'en iuer vont li bel cevalier qui sont morts as tornois et as rieces guerres,' Aucassin in Méon 1, 355. Both AS., OHG. and MHG. phrases point to a heavenly castle: *Godes ealdorburg*, Dei palatinum, Cod. Exon. 441, 8: *rodera coaster*, cocolorum urbs 441, 10. A minute description of the *himilisye Godes burg* (Hpt's Ztschr. 3, 443-4) says: diu burg ist gestiftet mit aller tiuride meist ediler geist gimmon, der himel merygriezen, der burge fundamenta, die porte ih die mere daz sint die tiuren steina der Gotes furst helido. A similar house, glittering with gold and light, occurs in a vision, Greg. Tur. 7, 1; ir erbe solde sin der himel-haf, Ludw. d. fromme 2478.

p. 820. Heaven is 'der himelische sal,' Todes gehung. 942; der *vrône sal*, Diemer 301, 3; der *freuden sal* besitzen (possess), Tit. 5788; conf. freuden-tal besitzen, in contrast with rinwcn-tal 3773-4; it is true a castle is also called freuden zil, goal of joy, Wigal. 9238. 11615; hverfa á mun-vega (pleasure's path) = to die, Egliss. 622. The Mecklenburg noble, who reckons on a merry drinking-bout with Christ in heaven, is, by another account, fr. Pomerania, N. Pr. prov. bl. 3, 477; conf. *'im samint in* (along with them) *drinchit er den wîn,* Diemer 103, 5; s'aurai *mon chief em paradis flori,* ou toz jors a joie, jeste e deli, Aspr. 18a;
p. 820 n.] The reading I proposed in Parz. 56, 18 is now verified by MS. d; conf. berc ze Fàmorgàn 496, 8, ze Fàmurgàne 585, 14, and ‘Fàmorgàn hiez daz laut,’ Türl. Wh. 21, see 37a.


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

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

Like the children in our märchen, who fall through the well on Dame Holla's meadow, Psyche having jumped off the high rock, 'Paulatim per devexa excelsae vallis subditae florentis cespitis gremio leniter delabitur,' and then finds herself in a heavenly grove, Apuleius lib. 4 in fine. Like the gardens of the Hesperides is the 'insula pomorum, quae fortunata vocatur,' v. Merlini p. 303; conf. the sacred apple-wood, Barzas breiz 1, 56-7. 90, and 'fortunatorum insulas, quo cuncti, qui aetatem oegerunt casto suam, conveniant,' Plaut. Trin. ii. 4, 148; ἐν μακάρων νῖσσων ἱπών, Lucian's Demosth. euc. 50. Jup. conf. 17. Champ flory, la tauru Dieux son jugement, quand il viendra jugier la gent, O.Fr. life of Mary in Lassberg's Zoller p. 74; an der maten (prato beatorum), Flore 2326. AS. gréne wonyas, Cod. Exon. 482, 21; pes wany gréna 426, 34; þone grélan wony ofgifan 130, 34. H. Sachs iii. 3, 84 still speaks of paradise as the green valley. Welsh gwynfa, paradise, strictly white happy land. The dead shall go to Helgafell, Eyrb. c. 4; conf. the earthly paradise closed in by high mountains, Tod. gehug. 970—6. The 'goð-boriun Godmundr' in the far off realm of paradise, Sæm. 153b, is Grammar in the Völs. saga, conf. Grammars synir, Sæm. 155b.

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

CHAPTER XXVI.

SOULS.

p. 826.] Ψυχή anima and voðs mens are distinct, Plutarch 4, 1154. Beside the fem. seele, we find a neut. ferah with much the same meaning: OHG. ferah = anima, Graff 3, 682 (but smala firihi = vulgus 683); that ferah was of them folke, Hel. 169, 28, i.e. departed fr. among men. Pers. ferver, spirits, souls,
SOULS.

Zend. *fravashayó*, Benfey’s Monatsn. 63-4. 151. To the fem. soul stand opp. the masc. *ahma, átum, geist=spiritus* (p. 461, l. 7). At the same time the animae as well as animi are winds, *āνεμων*, as the Sl. *duhk* and *dushá* are fr. *dykh-áti, dú-nuti*, spirare. Hence: animam exhalare, Ov. Met. 6, 247, animam ebullire, Petron. 62. 42; den geist aufgeben, give up the ghost, Albr. v. Halb. 123⁵⁷; der *ādem* (breath) zuo den luften fuore, Kschr. 13100. It was feared that a soul passing away in a storm would be blown to pieces by the wind, Plato’s Phaedr. p. 77.—

The soul fares, slips out: stirb lib, sèle var! Herb. 14040; diu sél waer im entslissen, Tundal. 44, 31; diu sél sich ûz den liden (limbs) zóch, als der sliufet ûz dem gwande (garment), Servat. 3164; sô sih diu sèle enbindet von mennesklicher zarge, Mar. 153, 5 (Fundgr. 2, 153); ‘nu breche Göt ir selen bant!’ is inser. on a tombstone, Wackern. W. v. Klingen p. 22; wenn mir die sél fleuszt (flows) von des leibes drauch, Wolkenst. 263; von mir wolde diu sèle sin endrunnen (run away), MS. 2, 52⁵⁷; dren (fr. three) genk dei seile ut den munt (mouth), Soest. fehde p. 625. The soul escapes through the gaping wound: *κατ’ οὐταμένην ὀπταλήν*, I. 14, 518, conf. 17, 86; ἕνυχὶ λέλουτε, Od. 14, 134; is seola was *gisendid* an suothan weg, Hel. 169, 27, and what is more striking: than im that lif scriði (abiret), thin seola *bisunki* (mergeretur, elaberetur), 169, 21; conf. Karajän 32, 15 of the eagle: im sunkit sin gevidere (plumage, to renew itself?). Souls, like elves, sail over the water; and the Indian elves are dead men, Ssk. *marut*, Kuhn in Hpt’s Ztschr. 5, 488-9; conf. Náinn, Dâinn (p. 453). The Lith. *vélės* f. are manes, and *velükas* spectres, Nesselm. 61-2 (Suppl. to 913 end, 968).

p. 828.] Souls are of *three kinds*, those of angels, of men, of beasts, says Dietm. of Mersebg (Pertz 5, 739). Curiously, however, each man is credited with *three souls*, two of which perish with the body, but the third survives: *bustogue superstes evolut*, Claud. de 4 cons. Honor. 228—235. Men’s souls (*ψυχαί*) go to the underworld, their bodies (αὐτοὺς, like *selb=mn lip*) become the prey of dogs and birds, II. 1, 4. Of lovers it is thought, that their souls *intermarry*; the notion must be old, for we find it in H. v. Veldeke: wir sin ein lip und ein geist, En. 6533, and still more clearly in H. v. Morungen: *iuwer sèle ist meiner sèle frowe*, MS. 1, 57⁵⁷; conf. ‘ich wolte nit, daz *min
sèle ûz des besten menschen wünde füere;' i.e. pass out of his mouth, Berth. 298.—On the worship of souls, see p. 913. It is said of the soul: von im fuor ein glasts (flash) sam ein brinnen-der lonc, Rol. 228, 21; the soul of Mary shines in passing out of her body, Haupt 5, 545; souls in parting are seven times whiter than snow, Myst. i. 136, 21; ez müegen wol zwó sèle sinh, den ist ir wize her geleit, und klagent ein ander ir arbeit, Ls. 2, 270. In a Lett. song the dead call themselves rashani, beautiful, Büttner no. 89; conf. the meaning of selig, blessed. When the soul parts fr. the body, a sweet scent is perceived, Wh. 69, 12—15. Flowers grow on a virgin’s grave, Athen. 9, 394; lilies out of dead men, Zappert pp. 29. 31. On lovers’ graves two trees spring up: det växte tvenno träid uppà deras graf, det ena tager det andra i faun, Arvidss. 2, 11. Vines grow out of the mouths of the dead, Tit. 5790; five roses bloom out of a dead man’s head, Maerl. 2, 308.

sín tiöst doch valte (fellèd) den edeln Môr,
daz er die blûomen mit blûot begóz (bedewed):
die gote des valles sère verdróz (vexed the gods),
daz der minnære sus belac (lover so ill bestead);
und waen daz vîr (I ween that from) den selben tac
nách der äventiure sage
daz selbe velt niht wan (nothing but) rósen trage,
sô gróz wart al der gote klage. Türl. Wh. 36a.

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

p. 829.] Poles with pigeons on them were set up over Lombard graves, Paul. Diaec. 5, 34 (Kl. schr. 5, 447); sèle alsam ein tübe gestalt, Pass. 391, 37. Souls fly away in the shape of doves, Schönwerth 3, 37. Zappert p. 83. St Louis 60, 25. Baader iv. 32 [* When the Persian fleet was wrecked off Mt Athos, white pigeons were seen for the first time in Greece,’ Charon of Lamps. in Athen. 9, 394; see Victor Hehn’s Wanderings of Plants and Animals p. 258-9]. ‘Det kommo têd dufvar af himmelen ned
(down); när de foro upp, så voro de tre,' when they flew up again, they were three, Sv. vis. 1, 312-5. 373.—A sennrin bleib ich ewiglich, und wann ich stirb, wird ich a schwän, Almer 1, 58. Souls fly about as ravens, Michelet 2, 15; they swarm as little ducks, Kleumn 2, 165; night-owls rise from the brain of a murdered man 4, 220. The story of Madej is given more correctly in Wend. volksl. 2, 319, conf. Walach. märch. no. 15. In Egypt, hieroglyphs the sparrowhawk with a human head is a picture of the soul, Bunsen’s Dingbilder 126. Every soul, after parting from the body, hovers for a time zwischen the earth and the moon, Plut. 4, 1154.

p. 829.] The soul is winged, Plato’s Phædr. 246-7-8; it loses and then recovers its wings 248-9, conf. Gerhard’s Eros, tab. 1 and 5; ψυχή δ’ εκ ρεθέων πταμένη Αείδοσε βεβήκει, Π. 16, 856. 22, 301; ψυχή δ’ ἕντ’ ὅνειρος αὐτοπταμένη πετώτηται, Od. 11, 222. Lucian’s Encom. Demosth. c. 50 says of the dying orator: ἀπέπττη, evolavit.

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

p. 829.] The soul runs out of the sleeper as a mouse, cat, weasel, snake, butterfly. Yama draws the soul out of a dying man in the shape of a tiny mannikin, the man turns pale and sinks, and when the mannikin comes back, he thinks he has been asleep, Holtzm. Ind. sag. 1, 65. The soul slips out of the mouth as a little child, Gefken’s Beil. pp. 6. 15 and plates 11. 12. It was believed in Germany as well, that a dying man’s heart could pass into a living man, who would then show twice as much pluck: so Egge’s heart seems to have passed into Fasolt, Diether’s into Dietrich (Ecke 197-8), each time into a brother’s body; conf. the exchange of hearts betw. lovers, Wigal. 4439. 8813. MS. 1, 166b; and the marriage of souls (Suppl. to 828). The exchange of figures, the skipita litum oc hömmun (Suppl. to 1098 end) is another thing. — On the similar doctrine of transmigration taught by Pythagoras, see Plato’s Phædr. 248-9. Phædo p. 82. Ov. Met. 15, 156 seq. O’Kearney 133. 160.
Gods, by way of punishment, are born again as men (Suppl. to 385), men are changed into beasts corresp. to their character, e.g. by the wand of Circe, RA. p. xiv. Claud. in Ruf. 2, 482 seq. Thorir hjörtr is pursued by a hunter and his hound; struck by a javelin, he falls to the ground, but out of his body springs a stag, which again is hunted down by the dog, and killed after a hard struggle, Maerl. Bekehr. 1, 295-6. Animals too have had many souls, like Lucian’s cock.

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

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

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


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

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

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

Got sante eine engellische schar (angelic band),
die nâmenn dô der sèlen war (care, charge);
si empfiengen (received) an der selben stunde
iegeliches (each one's) sèle von sinem-munde (mouth),
unde vuorten wirdeclîche (worshipfully)
si in daz èwige himelrîche.

Oswalt 3097. 3455.

Out of an old man that is dying the angels take the soul as a young child (Suppl. to 876 end); ir engel vil wol wisten, war (well knew where) ir sèle solten komen, Klage 922. Angels rejoice over Christians falling in fight, and devils over heathens, because they get their souls, Türl. Wh. 22-3; two youths (angels) and two black devils sit by the bedside of the dead, Griesh. 1, 93; angels and devils take the souls of schächer (assassins?), Mone's Schansp. 2, 321-2. The soul first lodges with St. Gerdruð, then sails over the leber-meer (liver sea), Gryse Ee 1111b; conf. Gefken's Catal. p. 54.
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DEATH.

p. 840.] Death as messenger of Deity is called *der heilig tod*, H. Sachs i. 5, 528d. 1, 447b. Death receives, fetches, escorts: sän in der töt *entphiienc*, Uotl. 1233; er hât *den töt an der hant* (p. 848); her moste haven *den töt*, Hpt's Ztschr. 2, 183. We still say 'du kannst dir *den tod* davon holen,' it may be the death of you, and 'mit *den tode* abgehen,' but more commonly without the article: *mit tode* abgegangen ist,' Mohr's Reg. ii. no. 234 (yr 1365). MB. 25, 392. 453 (yr 1480); conf. *mit tod verscheiden*, H. Sachs (Göz 2, 16. 19), *mit töde vallen*, Nib. 2219, 3. Yet again; si *beliben* mit dem grimmen *tode* 1555, 3. Er brächt ir (of them) vil manegen dahin, dâ er iemer wesen solde, Gudr. 889, 4; conf. 'si-ne kumt niht her-widere' 928, 2; 'der töt der hât die unzuht, daz er nieman deheine fliht zuo sinen friunden haben làt,' has the ill manners to allow no flight, Klage 1581.—Death is a departing; the dead is in OS. called *gifaran*, Hel. 169, 27, in ON. *fram-genginn*, Sæm. 838; AS. *he gevát,* died, Homil. 1, 330, 'hæfde *forð-sáðod*,' had gone off, Beow. 3105; than im that *lif scriði*, Hel. 169, 20. Gr. *oîçerðau* to be gone, *oîçómuos = òavnw*. Gl. slotst. 8, 35 renders moriebatur by 'towita, vel *hina-zóh.*' Ssk. *préta*, gone = dead, Bopp 37b. Dying is called *úz varn*, faring out, Wels. gast 5436; (he is *daust, drauzen*, out = dead, Stelzhamer 166. 175); *vervarn*, Walth. 23, 23. MS. 2, 138b; *forðýrde, obiit,* AS. chronol.; er ist an *die vart* (journey), diu uns nách in allen ist vil unverspart, Walth. 108, 6. In the Ludwigslied *'hina-vart,*' hence-faring, is opp. to *'hier-wist,*' here-being; ich red daz *úf min *hin-vart*, MSH. 3, 298b; er *swuor úf sin hinwart 301a*; bis auf mein *hinefart*, Bergreien 127; *die leste furt fàrn*, Suchenw. 334. 105; zuo der langen vart, Lanz. 1949; up mine *langhe vart*, Reinb. 2213; ON. *lóng gânga*, Sæm. 225b; on *loungue weg*, Cod. Exon. 173, 24; zuo der langen *hervart*, Kschr. 6304; des *tôdes hervart*, Mar. leg. 54, 14.—To join the great host (p. 847); conf. *oi *πλείονες*, plures = mortui, 'quia ii majore numero sunt quam vivi'; qui abierunt in com-minem *locum*, Pl. Casina, proł. 19; *verscheiden*, depart, Renn. 21093; our *‘drauf gehen’; *freude lân*, leave joy, Parz. 119, 15; *swenn er dise *freude lát*, Wels. gast 4908; *látaz*, Islend. sóg. 2,
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166. 174; afgeben gadulingo gimang, Hel. 17, 17; manno dröm afgeben 103, 4; forlét manno dröm 23, 7 (conf. söhte im erlo gimang Ende manno dröm 23, 33); die werlt er begab, Dint. 3, 89. 67; daz leben begibt den lip, Maria 23; von zite gán, Staufenb. 661; aer he on-weg hwurfe gamol of geardum, Beow. 526; hwurfe mon-dreánum from 3433; geendode corðan dreámas, AS. chronol.; lif-wynna breccan, Beow. 157.—Dying is also called staying, being left: blivec doot, Maerl. 3, 325; 'biliban, mortuas,' T. 135, 24. O. iii. 23, 55. Graff 2, 47; our 'geblieben,' left (dead on the field). Or it is descr. as perishing, oi dlovótes; as going down to the dust, χθóva δναι, 11. 6, 411; varen onder moude (mould), Maerl. 3, 61; voer ter moude 3, 152; til iardar hniga (bend), Alfskongs-s. cap. 13; conf. bét ter mondo! Lanc. 44032; manger la terre, mordre la poussière. The Greeks called the dead δμντρείονς, gone home to Demeter (earth), Plut. 4, 1154; heim-varn, W. gast 5440; went, was gathered, unto his fathers.—Fara til heljar=mori (p. 502); gen Tótenheim faren, Braut 55, 6; fara i disar sal, Fornald. sog. 1, 527 (conf. heingja sik i disar sal 1, 454); fara i lios annat, to other light, Sæm. 262a; sökien liocht ódar, Hel. 17, 17; de hac luce transire, Lex Burg. 14, 3; Esth. ilma minnema, go to the other world; conf. μηκέτι ὑντα ἐν φαεί, Soph. Philoct. 415. An fridun faran (go to peace), thar er mïna fordrón dëdun, Hel. 14, 22. For dying is a going to sleep: den langen slåf slåfen, Kolocz 285; daz in (him) der lange slåf gevie (caught), Ring 246; conf. ûf einem stró ligen, MS. 1, 25a.—The Dead go to God: Dryhten sécean, Beow. 373; si sin vor Gotes ougen (eyes), Trist. 18668; forg Metudes cneowun (knees), Cod. Exon. 164, 19; 'beholding God's mouth and beard,' Kalev. p. 34; Gote hete geboten über in, Ges. Abent. 1, 298; wenn der grim tôt über in gebiut, Ls. 3, 124; 'God came with his mercy,' Schwein. 2, 167. 184. 252. —Various peculiar expressions: 'er hätt im den namen beno- men,' taken the name (life) fr. him, Nib. 1507, 4: virvandelen (change) disen lip, Ksrchr. 6318; des lebones ferwandelten, Dint. 2, 290; den lip, daz leben, verwandelten, Cod. Vind. 428, no. 154; 'tyelach moeten betalen, have to pay the piper, Maerl. 2, 238; er ist verschliessen, slit up, Vict. Jacobi 88; Esth. 'lay down the breath.' Life is expr. by 'der sæle walden,' Ben. Beitr. 86, and death by 'he is tor selen gedegen,' Michelsen Lüb. oberh. 42;
Death.

seeltagen, Haupt 3, 91; our 'todes verbleichen,' turn pale of death. The word spalten, split, is often used in conn. with death: sin houbet ime endriu spii�t (split in 3), enniiυniυ (into 9) sich sin zunge vielt, Reinh. 2243; sin houbet gar zespii�t, Lampr. Alex. 6922; daz herze ir in dem libe spii�t, Herzmaere 520; hans hoved brast udi ni stykker, DV. 1, 157; we say the heart breaks in death, bursts with grief.

p. 841.] The Ind. Yama is god of justice, of death and of the underworld, Bopp's Nalas pp. 201. 264; in this last capacity he is named Kūla, the black, Bopp's Gl. 74b; he answers to the Pers. Jemshit, Zend. Yima. Yama sends his messengers, who conduct to his dreary dwelling, Kurninge 1296. 1360. 1643. Holtzm. Ind. s. 2, 101; conf. the death-angels, Rosenöl 1, 56-7, the angel of death and destroying angel (p. 1182). How the Tartars keep off the angel of death is told by K. Schlözer p. 32-3. Hermes with his wand drives the souls of the suitors to the asphodel mead, Od. 24, 1—14. 99—101. As Hermes is sent to men, so is Iris to women.—Death drags men away from their houses, their buildings: thus Protesilaos leaves his widow a half-finished house, δόμος ἠμετέλης, Π. 2, 701. Apollo and Artemis come regularly and kill off the old people with painless darts, ἀγανοῖς βελεσσον, Od. 15, 410-1; τὴν βάλεν Ἀρτεμίς ἰχεάιρα 15, 478; αἴδε μοι ὄς μαλακὸν θάνατον πόροι Ἀρτεμίς ἵγνη 18, 202. 20, 60-1. 80. Charon ferries over the water; so the devil is repres. with an oar in his hand, Woeste p. 49. 'Vallen in des Tōdes wāge,' balance, Warn. 1650; 'ūf des Tōdes wāge sweben,' be poised 3318.—Death is sent by God: Got der sende an minen leiden man den Tōt! MS. 1, 81a; 'sin wip din schri哥t wāfen ūf den Tōt, er si entslāsفن daz er'n niht welle bestān,' cries fie upon D., he must have gone to sleep, that he won't tackle the man, Teichner 75; dö ergreif in der Tōt, dö er im sin zuokuŋʃt eubōt (while he to him his arrival made known), sō daz er in geleite, Greg. 20. He knocks at the door: bereite ze úffuonne deme hoppbaere, UoLr. 1329; so in Berno, 'ut pulsanti posset aperire.' He comes as a young man: der jūngeline, der geheizen ist Tōt, Ls. 2, 373. The Lapland Yabmēn akka, uxor vel avia mortis, sits in a subtīrr. cave, and was worshipped as a divine being, Lindahl's Lex. 82b; ich selbe sol hin in daz hol, Frauenl. 114, 8; des todes höle (p. 853, Gossip Death's cavern).
p. 842.] With mors conf. Zend. merethyn, Bopp’s Comp. Gr. 46; schwierz, smart is expl. differently by Benfey 2, 39. A Norse word for dead is dàinn (p. 453 end); conf. Finn. Tuoni = mors, Pluto; Tuonen koira, death’s dog = dragonfly; Tuonela = orcus. Pruss. gallas, mors (the Lith. galas, finis?). Esth. surm = mors, Finn. surma. Hung. halál, Finn. kuolema, Votiak kulem, Lapp. yabmen. Death is the brother of Sleep, who is also personified: the dead sleep. It is said of the dead vala: sefrättu fyrri, Sæm. 95b; κοιμήσατο χάλκεον ύπνον, II. 11, 241. As sleep is called the sandman, death is in Esth. called earthman, sandman, liwa annus, Sand-Jack, liwa peter, Sand-peter; conf. Alf. Maury’s Du personnage de la mort, Revue Arch. 4th year, pp. 305—339.

p. 844.] Death comes creeping: mors obrepti, Pl. Pseud. ii. 3, 20; mors imminet, et tacito clam venit illa pede, Tib. i. 10, 34; då kam der Töt als ein diep, u. stal dem reinen wibe daz leben áz ir libe, Wigal. 8032; der Töt kumt geslichen als ein diep, Cato 397 (mutspelli also thiof ferit, Hel. 133, 4); der Töt erslichtet, wins by stealth, Warn. 3109; der töt hât mich erslichen, Hugdietr. Promm. 5; er ist mir na’ geslichen (crept after), der mich kan machen bla (blue), Muskatbl. 18, 36; der T. slicht vaste herein, Steph. Stoffl. 174; daz euch nicht ubersleiche der T. mit sein gereusch, Wolkenst. 31. M. Nethl.: ért die Döt belope, Maerl. 3, 191. Dir ist vil nähe der Töt, Ksrchr. 5084. 11298; conf. AS. nea-laecan (Suppl. to 846 end); swie mir der T. úf dem rücken waere, on my back, MS. 2, 46b.—Death is invoked by men weary of life: er rief (cried) nach dem tóde, Ksrchr. 1724; Töt, kum u. toete mich! Döcel. 4732; nun kum Töt! Hartm. 1, büchl. 292; kum Dot! Mar. kl., after Arnold 28. 440; conf. ἀλέτω μόρος, Aesch. Suppl. 504; O Yama, come, release me, Holtzm. Kur. 723; kom T., brich mir daz herz cuzewi, Hagen’s Ges. Abent. 1, 301; wê dir T., kum her, u. nim uns alle hin, Mai 150, 12. 155, 4. 162, 4. 164, 13. 178, 27; recipiec me ad te, mors, amicum et benevolum, Plaut. Cistell. iii. 9; nu kum, grimmolcher T., u. rihte Gote von uns beiden, MS. 1, 17h; kum ein kleines tödelein, u. für mich balde von hinnen, Bergreien 84; wo bist so lang, du grimmer T.? komb! H. Sachs iii. 1, 227c; O mors, cur mihi sera venis? Prop. iii. 4, 34, conf. Soph. Philoct. 796; riep om die dót, dat si quane, Lanc. 35711; dat se den dód beide schulden unde baden, dat he niht ensúmede (delay),
DEATH.

wen dat he quême, unde ön (fr. them) dat levend to hand neme, Everh. Gandersh. 487a; weiz Got, her Tôt, ir müezet her, Apollon. 235; nîm mich T., brîch T. mîn herze! Altd. bl. 1, 288-9; òwê T., wes midest (shunnest) du? Ls. 1, 99; wê T., zwiu sparsst du mich? Mai 43, 10. W. v. Rheinau 190a; eia T., mohtes du mich getoeten! Steph. Stoffl. 181; wallan Daeð, wela Daeð, ët þu me n’elt fordemen, Kg Leir 160, 20; he dex, la mort m’envoie! Guitecl. 2, 148; T., nu ëuge dich! Hag. Ges. Ab. 300.—

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

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

p. 845.] Death rides, as the dead lover fetches his bride away on horseback, Hpt’s Altd. bl. 1, 177. Müllenh. no. 224; and so far back as Sæm. 168b: mål er mer at rîða roðnar brautir, ûdîr salgofnir sigriþoð veki (ere the cock crows); conf. des Tôdes wip, Engellh. 3402 n.; ich gezîme dir (I suit thee) wol ze wibe, Er. 5896. Like the Schleswig Hel (Müllenh. no. 335), Wode also and the wild hunter ride on a three-legged horse; Wode catches the subterraneans, ties them together by their hairs, and lets them hang on each side of his horse, Müllenh. p. 373. On Boëtian tombstones the dead man stands beside the horse, with the inscription: ἵπως χαίρε, K. F. Hermann’s Gottesd. alterth. § 16, 20. Charos ranges the babes on his saddle, see GDS. 140-1.
p. 846.] Death takes prisoners. Yama leads away the man-nikin he has pulled out of the dying man, tied to a rope which he carries about, Holtzm. Ind. s. 1, 64-5. Rochholz 1, 89; ob mich der Töt enbindet, Wh. 68, 22. Death throws his net over us, Steph. Stoffl. 174; in des Tôdes vallen (snares) beklemmet, Mart. 11; kâmen zuo des Tôdes valle, Livl. 1808; in des Tôdes lâge (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in het vil nàch (well-nigh) der bitter T. mit siner kraft gezücket hin (tugged away) 5956; sin leben het gezücket der T. 5129; der T. zücket (rhy. niederbücken), Wolkenst. 31; unz si der T. ersonellet (till d. snaps her up), Hpt's Ztschr. 7, 331; der T. hât mich ergangen, Ecke 58; do nu der T. her drang, St. Louis 60, 17; thaz tôt uns sus gi-angti, sus nàher uns gjiangi, O. iii. 24, 14, i.e. brought us to such straits, so nearly caught us; der Tod raucht her behend, r. durch die hecken her, B. Waldis 149a. 163a. 

Death as conqueror stands over the prostrate dying man: des Tût gestêt über in selben, Pfaffenleben 33; conf. Dietr. 1669: die sine (his men) stüorden über in. The dying have fallen due to Death, become his men; hence we say 'ein mann (ein kind) des Todes': sonst war er ein mann des Todes, Zehn ehen p. 226; conf. Dôdis wouter (food) werden, Fundgr. 2, 108; des Tôdes spil (sport), Wigal. 10743, den Tôt laben (with fortifications), ibid.—The dying man wrestles with D., Sanders p. 44; mit dem grimmn Tôde ranc, Servat. 1771; mit dem T. hât sînen geranc, Warn. 174 (the devil wrestles too: with wem die tievel haben gerungen, Renn. 10727); überwunden (vanquished) sich dem Tôde ergeben (surrender), Wigal. 7662. Death is armed: A.S. wïga wælglire, Cod. Exon. 231, 8; wïga nealaecceæ 164, 4; deáð nealaecte, stôp stalgyungum strong and hreðe 170, 17; wir ligend auf des Todes spieæ (spear), Ring 253. He shoots arrows, like Charos (Kindt 1849 p. 17): wæl-pilum, Cod. Exon. 171, 15, wæl-straelum 179, 11; úf in sleif des Tôdes hagel (hail), G. schm. 158; in hât benomen des Tôdes schür, Wh. 256, 6. He is a hunter, MSH. 3, 177a. He is likened to a thorn: darinne der tôt als ein dorn in dem Meien blüete, Wigal. 7628. He has a legal claim upon man: galt der dôt haer scout (solvit morti debitum), Maerl. 1, 430; we say 'to pay the debt of nature.'
DEATH.

Vart,' the common journey, Ottoc. 86\textsuperscript{a}; 'der T. gebiutet sîne her-vart,' army's march, Barl. 397, 32. His badge, his tîcæn (Suppl. to 200), is the pallid hue: des Tôdes zeichen in liehter varwe,Nib. 928, 3. 2006, 1; des T. z. wirt scîn (is displayed) in swarz-gelber varwe, Warn. 128; des T. gilwe (yellow), MS. 2, 166\textsuperscript{b}. Those who are veiy, fey, may thus be known, Belg. mus. 5, 113. On the contrary, in Wigal. 6151, a red cloth tied to a spear betokens that a man shall ride to his death that day:

\begin{verbatim}
An ein sper man im dô bant
cineu samet der was rôt;
daz bezeichent daz er in den tôt
des tages riten solde.
\end{verbatim}

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

\begin{verbatim}
Nondum illi flavum Proserpina vertice crinem
abstulerat, Stygioque caput damnacerat Orco. Ænu. 4, 698.
\end{verbatim}

Iris is sent down to Dido:

\begin{verbatim}
Devolat, et supra caput astitit: 'Hunc [crinem] ego Diti
sacrum jussa fero, teque isto corpore solvo.'
Sic ait, et dextra crinem secat, omnis et una
dilapsus calor, atque in ventos vita recessit. Ænu. 4, 702.
\end{verbatim}

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

p. 849.] Death is commonly called the grim, Diemer 87, 9. 14. Servat. 1771-92. Hahn’s Stricker 11; der Tôt in mit grimme suochte, Diut. 1, 407; 'der grimme tôt,' the name of a sword, MSH. 3, 236\textsuperscript{a}; der grimmemliche tôt, Hagen’s Ges. Abent. 1, 300; der arge tôt, Ernst 1954; der übel tod, der bitter, Ring 0\textsuperscript{d},12. 54\textsuperscript{b},26. Fr. 'male mort;' ez ist niht wîrsers danne der tôt, Er. 7935; der leide dôt, Hpt’s Ztschr. 2, 197 (like the devil); die felle Dôt, Maerl. 2, 133; der gewisse Tôt, Helbl. 1, 109. Wigal. 6061. 6132; er was des gewissen Tôdes, Diemer 218, 14; 'gewis sam der Tôt,' sure as d., Lanz. 5831; já weistu rehte alsam den T., Flore 3756; ich weiz ez wârez (true) als den T., Tris-
p. 850.] Domitian Blicero is called Bleker in Coremans 109; dass euch der blickars reut! Garg. 134⁵; der blasse menschen-brass (pale man-muncher), Fleming p. 142; our knöchler, knoch-enmann, Bony. Death was depicted with frightful aspect: an sinem schild was der Töt gemält vil grüssenliche, Wigal. 2998; conf. des Todes schild-gemäle, Tit. 2689, the Harii (p. 950), and the death's-head hussars. On the tomb near Cumaee the skeletons are put in a dancing posture, Olters in Abb. der Acad. 30, pp. 15. 19—22.

p. 852.] ‘Friend Hain is not so easy to buy off,’ Hans Wurst doktor nolens volens, Frankf. and Leipp. 1779, p. 39; ‘and there Friend Häyn did the sexton a kindness,’ viz. his wife dies in childbed, Kindleben, Wilib. Schluterius, Halle 1779, p. 114. Jean Paul uses the word in Q. Fixlein p. 170, and Lessing 12, 505 (yr. 1778). But I now find in Egenolf’s Sprichw. bl. 321⁶ (under ‘sawr sehen’): ‘he looks sour, he looks like Henn the devil.’ The other phrases are all borr. fr. Seb. Frank; this one is peculiar to Egenolf’s collection. Conf. ‘Heintze Pik, de dood,’ V. d. Bergh 155.—Death stretches the limbs: als sie der Töt gestracte, Ernst 3011; θάνατος τανγλεγής, laying out at length, Od. 3, 238. 11, 171 seq.; ‘an deme Strecke-foisze,’ a place, Arnsb. Urk. no. 493, yr. 1319. Bleckezahn is also in Fleming p. 424.

p. 854.] Similar to the expression in H. Sachs, but not so figurative, is the phrase: ‘der töt uns zucke daz leben,’ jerks the life fr. us, Renn. 20389. Hagen’s Ges. Ab. 1, 299. On the life-candle, see Wackernagel in Haupt 6, 280—4; daz leben ist unstaete, wan ez erleschet der Töt als ein liecht, Altd. bl. 2, 122; the devil (here meaning death) is to come for a man when a wax-taper has burnt down, Müllenh. p. 180. On the torch of Eros (whose other attribute, like Death’s, is the bow), and on his relation to Psyche, see Gerhard’s Eros pp. 5. 15. 32. KM.³ 3, 70.—Death is a godfather; see also Phil. v. Sittew. 2, 673—4. In the same way the hoberges-gubbe, the man of the mountain (miner?) is asked to be godfather (p. 189), Müllenh. p. 289 [In
Shaksp. the jury who convict are godfathers]. As a godfather, it matters much whether you stand at the head or foot: kopp-vadder, stert-vadder, Schütze 4, 194-5. The Slav. story of Godmother Smrt in Wolf’s Ztschr. 1, 262-3 may be conf. with our märchen of Gevatter Tod, KM. no. 44 and note. On the life-or-death-giving look of the bird charadrius, see Plut. Sympos. v. 7, 2. Physiol. in Karajan p. 104.

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

CHAPTER XXVIII.

DESTINY AND WELL-BEING.

p. 856 n.] The Gothic for feige, fey, is daub-ublis (ἐπιθανάτιος), conf. ON. daud yli, morticiinum. Faeges forðsíð, moribundi decessus, Cod. Exon. 182, 34; wyrd ne meahte in faegum leng feor gehealdan 165, 18. Die vēge dōt, Karel 2, 733; veige eben todt, Klage 536-9. 1304; sit lie man bī den veigen vil der pfaffen üf dem sande (left with the dying many priests), Gudr. 915, 4; si was ze frūeje leider veige, Flore 2163; då vielen (fell) die veigen, Ksrchr. 4909. 7078; då gelågen die veigen, 5247. 7803; ‘die veghe es, hie moet ter monde,’ who fey is, must to mould, Walew. 3876; ni så man nihein sö feigis (no mortal), O. i. 11, 10; då was der veige vunden (found, hit), Trist. 403, 8; conf. der veige rise 401, 18; ir sit veige gewesen, Wien. merfart 410. 438; unz der man niht veige en-ist, så erneret in vil kleiner list (so long as he is not fey, a little skill will set him up), Iw. 1299.

p. 857.] Destiny rules over the highest of gods: ῥεπ ὑ ὑ τῶν κεφαλῆς τοῦ Διός εἰσιν Ὡ παι καὶ Μοῖραι, Paus. i. 40, 3. It is expr. by the following terms: ON. sköp lét hon vaxa, Sæm. 249b, OS. giscapu mahtig gimanóðun, Hel. 10, 18; thiu berhtun giscapu gimanóðun 11, 17; regano-giscapu gimanóðun 103, 3; conf. torhtlico tidi gimanóðun 3, 11. Dan. den kranke skjebne, DV. 1, 123; conf. den kranke lykke 1, 195.—ON. orlóg, OHG. urlac, MHG. urliuge, urloue, Gramm. 2, 790; voru nū endut pau álög, Hervarars. p. 438; and the Sax. compds orlag-huila, orleg-
HAHIL. — MHG. wilsaelde: dün wilsaelde 'ie muoz irdan, Kschr. 3493. 3535; conf. 3122-5. 3130. Lanz. 1602. Fundgr. 1, 398; ein ubel wilsaelde, Kschr. 1757. Also the uncompounded wile: sô hab dün wile undanc! Biter. 11933; sin wile und sin tae, Kschr. 3557; 'wile u. stunde walzent al-umbe,' fate and the hour roll round, 3600. 3587. We say 'his hour has struck.'

p. 858.] The hour of birth and destiny is determined on by night: nöt var i boe, normir qvâno, þar er auðlîngi aldr umskoðo, Sæm. 149a; dün mir wart bescheiden (she was destined for me) von den nahtweiden, dó sî érste wart geborn, Krone 4840.

Even in early times destiny is placed in the hands of gods:

Zevq þ' avTo<; ve^ei 6<ov Xvjxttlo'^ dvdpcoTroicnv iadXo2<; r/Sk /caKolacv, o7r&)<?> idiXrjo-iv, eKdar p. Od. G, 188. KaK-)

The last three passages have éptiklôðw (I spin for), the term gener. used of the Fates.

p. 859.] The weighing of destinations, performed by Zeus in the Iliad, is called 'weighing of souls' by Welcker, Cycl. 2, 189, just what Christian legend ascribes to St. Michael:

Sant Michel richtet úfé sin wâge (holds up his balance), und henket sich der vilant dran (though the devil hangs on), doch schaffet er niht, der swarze man, wan sin sleeken ist umbsus (his trickery is in vain).


p. 860.] The stars have influence esp. on birth: tam grave sidus habenti, Ov. Trist. v. 10, 45; vonar-stiarna flaug, þâ var ec foeddr, burt frâ briosti mer. hâtt at hun flô, hvergi settiz, svá hun maetti hvîld hasa, Sæm. 126b; 'because their star is at heat, or it has cooled down (versauset),' Phil. v. Sittew. Soldatenl. p.m. 149. Other omens attending the conception and birth of a child are mentioned in Pref. xliv. xlv.

p. 862.] In the unavoidableness of fate there is something cruel and grudging. The luckiest and best men perish at last:
sit stubbens *jämliche* von zweier edlen frouwen nit (women's jealousy), Nib. 6, 4; wie liebe mit leide ze jungest lönen kan (love may reward with woe at last) 17, 3; als ie diu liebe leide ze aller-jungiste git (turn to woe) 2315; ae koma mein eiptir muuru8, Swem. 123a; conf. these views of the world's rewards, and Lehrs' Vom neide p. 149.—To the possession of *costly things* is attached misfortune and ruin. In the tale of Tyrffing it is the splendid sword that kills; conf. the fatal sword (p. 205). So the horse of Sejanus proved a *fatal steed*, Gellius 3, 9. Lehrs' Vom neide p. 154. To the same category belong the Nibelung's hoard, the alraun and gallows-man (p. 513 n.). And a union with goddesses and fays makes men unhappy (p. 393).

The Norse *fatalism* comes out in: 'ingen man är starkare än sitt öde,' no man is stronger than his fate, Sv. folks. 1, 228. In Vestergötland and Schonen they say: det var hanom ödt, GDS. 125-6. M. Neth. dat sin sal, dat moet sin, Karel 2, 1561. MHG. poets have: daz geschach u. muose sin, Türl. Wh. 29a; wan ez solt et sin, Parz. 42, 6; ez muoz alsö wesen, Nib. 1482, 1; swaz geschichen sol, daz geschiht, Urstende 104, 48. Helmbr. 1683. OS. that it scolda givertan sô, bethiu ni mahtun si is bënithan (avoid), Hel. 150, 19. 152, 4. Fr. tot avenra ce quen doit avenir, Garin 2, 201.—AS. n'æs ic faege þa git (I was not fey yet), Beow. 4289; conf. 'ez sterbent wan (none but) die veigen die doch vil lihte heime dâ muosen sterben, Tit. 1799; nieman sterben mac (can die), umz im kumt sin lester tac, Kl. 103; nieman sterben mac, ê im kumt sin endes-tac, Lanz. 1613.—Ego vero nihil imposibile arbitror, sed uctunque fata decreverunt ita cuncta mortalibus evenire, Apul. p. m. 87; mir geschiht niht, wan mir *geschiHen* ist, ez muoz nû sin, MSH. 3, 80; ist ez dir beschaffen, Helmbr. 1297; muoz ez wesen, u. ist dir beschaffen, Laber p. 200; sei es uns mit heil beschaffen, Wolkenst. 178; beschaffens glück, Ambras. lied. p. 224-5-7.—Miro ist niht beah, Flore 1184; diu ist dir erahlott (intended), Griesh. 2, 18; dem si rehte erahlott ist 2, 19.—Ih ward giboran zi thiu, O. iv. 21, 30; wer zuo drôn helbling ist geborn, Diut. 1, 325; ze drûn scherphen geborn, Renn. 15886; dur sanc (for song) bin ich geborn, MS. 1, 53; er wart zer flutet nie geborn, Wh. 463, 19; ich wart in dine helfe erborn, Tit. 72, 4; Christianchen ist nicht für mich geboren, Gellert 3, 168. We say: es ist mir angeboren.—Til lykke lagt, DV. 3, 5;
Dan. 'er det saa lajet, saa faer det saa blive'; ez gët keinem anders dan im wirt úfgeleit, Mich. Beham's Vom unglauben [15G3].—"Swaz dir enteile is getân, des enwirt dir niht benomen,' you can't fail to have, En. 82, 6. 87, 21. 117, 1; deme si beschert was, ës si wurde geborn, En. 3993: nieman gelouben sol an daz wort 'ez ist ume beschert,' Germania 3, 233a; dem galgen beschert, Remn. 16815; ëst in beschert, u. en-mac niht anders ën, Flore 4588; uns wirdet ennogiz kespüre ico peskerit N. Arist., beskerit unde beskitet 94; waz ist uns beiden beschert u. bescheiden, Herb. 14054. We say: es ist mir beschieden, vëhrïnt, bestimmt, geschickt.—Lith. lenta, ordained; was einem geordnet sei, dem entrinne man nicht, Gotthelf's Erz. 1, 292; es sei so geordnet, u. was sein muss, muss sein 1, 284; zugeschrept, Keisersb. Von koufeute 89b. Geistl. lewe 50c; ez ist mir sus gewant, Parz. 11, 8.—More antique are the phrases:

ое гир ппс катауусомеоу аукуыменои пе р ей Айдао дэоомоу, прив морбймун хмар епэльбь. Od. 10, 174. моиран оз оувяи фэмй пэфуньэоу еммйнай ауэиоун. II. 6, 488.

AS. гэ па wyrd сва hio scel, Beow. 905; сô habed im wurd-giscapu Metod gimarcod, Hel. 4, 13, conf. 18, 10. 45, 14.

p. 863. ] Weal and luck are all but personified in the phrases: kum, guilt, u. schlag' mit haufen drein, Docen's Misc. 1, 279; ein garten, den guilt u. heil buvet, Mohr reg. v. Frauenbr. no. 386, yr. 1434; heil, wulde iz! Diut. 1, 353; des helfe mir gelükce! Nib. 1094, 4; mine helpe God ende goet geval! Walew. 286; an's mi God ende goed geval! Karel 2, 3609; min heil, nu linge (prosper)! Altszw. 14, 31. 96, 4; Silvio volgete grôz heil, En. 13138; die wile (meanwhile) sin heil vor giene, 7251; to snatch the luck that was going to another, Unw. dokt. 358; those that luck pipes to may dace, Docen's Misc. 1, 282; when God and good luck geeet him, Simpl. 1, 536; daz in daz heil verfluochet (curses him), Hartm. 1, büchil. 782.—Without personification: si lizen die vart an ein heil, 3297; wære daz an minem heile, MS. 1, 193b; vart iuwer strâze (go your way) mit quotem heile, Iw. 832; ze heile komen, MS. 1, 75a; heiles vart waten (wade the ford of), Suchenw. xxxiii. 35; quotes mannes heil, Hpt's Ztschr. 2, 179; ich trowe mine heile, Nib. 2102, 4; mine heile
ich gar verteile, MS. 1, 83a; du maht min heil erwenden (canst thwart), Walth. 60, 18; ich danke's mîme heile, Nib. 1938, 4; conf. min saelde si verwâzen (cursed be), Mai 174, 4; min saelde ich verfluochte, Flore 1182; ich ziuhe ez üf (I lay it all upon) die s. min, Lanz. 3162; doch zûrn ich an die s. min 4300.—

More peculiar are: 'wünschelet daz mir ein heil gevalle,' befall, Walth. 115, 5; conf. M. Neth. gheval, luck, Huyd. sub. v., and our Veldeke's 'daz si mere (increase) min geval' 1, 2P; des heiles slüzzel (key) in verspart freude, Altd. bl. 2, 236; verlorn het er daz heil, Alex. 3389. 'Wünschen heiles vunt,' a find of luck, Altd. bl. 1, 339. MS. 2, 190a. MSH. 1, 357b. Mai 64, 10. Haupt 7, 117; heile bruoder, fröiden vunt, Dietr. drach. 303b; der Sælden vunt, MSH. 1, 359a; glückes vunt 351b.—Glück, heil and saelde are named side by side: doch só was gelücke u. Sîfrides heil, Nib. 569, 2; heili joh sâlida, O. Ludw. 5; man sagt von glücke u. von sâlden, Herb. 6770; só möht ime gelücke u. heil u. saelde u. ére úfriisen, Walth. 29, 31; gelücke iuch müeze saelden wern (may fortune grant), Parz. 431, 15. Gelücke is distinguished fr. heil, Herb. 3238. 15465; conf. tûçy, poîpa, âiçapùèvû, Lucian 3, 276; dea Fortuna, Pl. Pseud. ii. 3, 13.

There is a white fortune and a black, a bright and a dark: thin berhtun giscapu, Hel. 11, 16. 23, 17; þá beorhtan gescæft, Cædm. 273, 20.

Eia, glücke! cia, heil!
nu hast du mir daz swarze teil (black side)
allenthalben zno gekart (toward me turned);
mir sint die wîzen wege verspart (barred),
da ich wilen ane ginc (whereon I whilom went).

Herb. 15465—69.

Frommann p. 321 understands this of the moon's light or dark disc, and seems to derive the 'wheel of fortune' altogether fr. the lunar orb. Conf. Lett. 'ak mannu baltu deennu!' my white day, Bergm. 76 (see p. 1138).

p. 864.] Of Saelde's vigilance I have some more examples [Omitted]: min S. erwachet, Is. 2, 509; swer si nu solde schouwen, des S. was niht entslûfen, Türl. Wh. 46a. And the same of Luck and Unluck: hadde mi min gheluc ghevaect, Marg. v. Limbg 1, 1226; our unluck wakes, Günther 1014; my luck is
fast asleep 212 (conf. Dan. ‘den kranke lykke,’ DV. 1, 193; den kranke skjønne 1, 123). M. Neth. die Aventure wacht (p. 911); erwacht sein planet, Chron. in Senkenb. 3, 459; fortunum ejus in malis tantum civilibus vigilasse, Amm. Marc. 14, 10, conf. ‘at vos Salus servassit, Plaut. Cist. iv. 2, 76. The Latine (Suppl. to 877) also sleeps and wakes up, Büttner no. 761. Luck is coaxed: sê, gelîcke, sê, Walth. 90, 18.—Similar phrases: mîn weinender schade (hurt) wacht, MSH. 1, 103a; skade vaker, Aasen’s Ordspr. 210; ‘to wake a sleeping sorrow,’ Oedip. Colon. 510. ON. vekja Nanð, Saem. 194b (var.), like vekja vig 105a. Vrede—__

p. 866.] Fortuna, like Ver Sælde (Hagen’s Ges. Ab. 1, 409), waits long at the door, and is not admitted, Dio Cass. 64, 1; mir is verspart (barred) der Sælden tor, Walth. 20, 31; der S. tor entsliezen (unlock), Dietr. drach. 179a; conf. Hpt’s Ztschr. 2, 535 and dream-gate (Suppl. to 1146 beg.). In the same way: ‘sliuz mir ūf der vrøiden tor,’ unlock me the gates of joy, MSH. 1, 355a; gein dem süczen Meien stënt offen fröiden tor, MS. 2, 108a; der fröiden tor ist zno getân (shut) 2, 198b: thro’ portals wide poured joy into her house, Gotthelf 2, 203; thy luck comes in at every gate, Fabricius’s Haustafel (V. f. Hamb. gesch. 4, 486); der genuden tor, Hpt 4, 526.—Exulatum abijt salus, Plaut. Merc. iii. 4, 6; ‘des solt in Sældo wichen,’ quit them, Albr. Tit. 2344; diu S. mir entwîche, MS. 2, 20a; conf. ‘da use heil von uns trat,’ Pass. 40, 80; ‘heill er horjîn,’ gone, Völs. c. 11; ‘la Fortune passa, elle part à ces mots,’ Lafont. 5, 11; conversely: ‘zuo girec daz unheil,’ on came mischief (Suppl. to 879). Sælde von uns vonit, Athis F’, 20; S. wout im bi, u. vonit, Heinr. Krone 561; dar Sælden ane genye, Hpt 4, 525; daz dich daz gelûcke angé, Diocl. 4376. 8759; alles glück wachete (blew) dich an, Unw. doct. 617.—Luck approaches one who sleeps at the well-side, Babr. 49, 2; predestined luck comes overnight, Ambras. 247; conf. ‘falling asleep betw. two lucks, Altd. bl. 2, 175;
an Saelden wunschtes arm entslafen, Tit. 1248. Ipsa, si vellet, Salus his circumfusa, ut vulgo loquimur, cos salvare non posset, Liutpr. Legatio 13. Er was üf der Saelden wege, Ernst 1843; conf. 'sô verst üf gelückes ban,' MS. 1, 88b; höhe getrat ze Sael- den, Mar. 164, 30; ich kan si wol erjagen (hunt her down): si-ne welle sich mir më versagen (refuse me more) dan si sich deheime (any one) versagte, der si ze rehte jagte, Greg. 1529. 'Ir Saelde diu säch sie an,' looked on her, Mar. 187, 20; we say 'smiled upon,' conf. τὴν τύχην προσμειδώσαν, Lucian's Asin. 47, Fortuna arridet. 'Ich muoz ir gruzz verdienen,' earn Fortune's greeting, Greg. 1527; Got u. das glück grüzet, Simpl. 1, 536; daz mich vrö Saelde erkande (recognised), MS. 2, 99a; sô volgt dir S. nách, MSH. 3, 224b; mün frö S., wie sie mün vergüz (forgot me), Walth. 43, 5. 'Einer gelücke erslichet, daz der ander niht wol kan erloufen,' one creeps up to her, another can't run her down, MSH. 3, 297a; das glück erschleichen, Fischart's Gesch. kl. 95b. Uhl. Volksl. 584. Ambras. 102; 'luck wants to be boldly galloped up to,' Polit. stockf. p. 240.—'Gelücke ist uns verswunden,' vanished, Altd. bl. 2, 150; 'wie in gelücke flöch,' fled, Ottoc. 713a; 'vrou Saelde këret mir den nac,' turns her neck (back), Frauenl. 447, 22; fortuna malejda, Rudl. 1, 11; fortuna vetus, 1, 66; vrou S. ist wilder dan ein rêch (roe), MSH. 2, 315a, conf. 'gelücke lief entwerkes,' ran athwart, Troj. 12598; S. wird pfyliche, Kolocz 100; daz wiltwilde gelücke springt, MS. 2, 147b. 'In der Saelden huote varn,' travel in her keeping 1, 88a; wisen ûz vrou S. huote, MSH. 1, 330a; conf. 'cum fortuna ludere,' be her playmate, favourite, Pertz 2, 79.——'Der Saelden stabe, dà sult ir inuch an stiuren,' staff whereon ye shall lean, MSH. 3, 462a; sitzen üf der S. kûr 1, 93a (MS. 1, 36a); daz inuch vrö Saelde läze wider-kûren (send you back), Troj. 9359; wie dich diu S. fuorte (led), Hpt 4, 524. 'Diu S. mich an sich nam, si riet mir,' advised me, Wigam. 4119; 'den ir S. dazu geriet,' for so her luck advised, Wh. 451, 4; 'daz sie diu S. tuon hiez,' what S. bade her do, Eracl. 54; 'dar sin S. hât erdaht,' wherever his luck thought good, Parz. 827, 17. 'Diu S. ir mit flze pf lac,' carefully tended her, Wigal. 8950; vrou S. ir stiure gap siner aammen (bestowed her gifts on his nurse), diu sin phlac, dô er in der wiegen (cradle) lac,' Er. 9898; von der Saelden gebe, Altd. bl. 2, 218; nû het diu vrowe Saelikheit allen-wis an in geleit (on him set) ir vil staetigez
marc, Greg. 1063; der Saelden gundes teil, Krone 4833.—Er
sitzet in S. vogel-hüse, Renn. 19512; kaeme ich úf der S. stuhl,
Partenop. 93; der. S. dach (roof), MS. 1, 191b; daz uns decke
diner S. van (flag), MSH. 1, 339b; entsenzie úf (unlock) der S.
schrín, Dietr. drach. 94b; aller S. grunt 105a, 303b; der S. seil
(rope) 230b, 257a; der S. vás (cask), Hag. Ges. Ab. 1, 461; sich
daz (beware lest) dün muot iht trunken ge von des gelückes stowje
(bowl), Frauenl. 116, 19; von gold ein S. vingerlin (ring), Lanz.
4940; daz golt der S., Tit. 4914. 5028; Saeldenberge, Mone 1,
346. 7, 319.—Der S. zwic (twig, Suppl. to 977); ein zwic daran
diu Saelde blüejet, Hpt 4, 527; sin S. blüete, Wh. 463, 9; ez
grünen et miner Saelden rís (twig), Winsbekin 6, 4; wo sein glücks-
grasl grunt, Stelzhamer 36; gelücke ist vilen hie gesát (widely
sown), Dietr. drach. 187a. It is prettily said: das glück abbla-
ten (disleaf), Fastn. sp. 1143, as if to pluck off the flower of luck;
‘luck brings roses,’ Ldrb. of 1582, 225; grozmeechtig krut-korb
voll glück (huge hamperfuls), Fastn. sp. 884, 24, conf. ‘gelück
in einem kreben (korb, basket) finden,’ Hätzl. 85b; der Saelden
stücke (pieces, items?), Parz. 734, 24; hät-er darzuo der S. swert,
Altd. bl. 2, 229; der S. slae (blow), Iw. 4141, conf. ‘ne nos
Fortuna sinistro cum pede prosternat,’ Gesta Witigowonis 477;
‘at first she can’t take in her luck, by and by she’ll snap at its
fists,’ Schoch’s Stud. D 3b; der S. swanz (tail) hät dich umbe-
vangen, Hpt 4, 520. ‘Der S. tou sin herze hät genetzet,’ S.’s
dow has drenched his heart, MSH. 3, 173b; ‘bliss comes dewing
down,’ Goethe 14, 74, conf. ‘alles heils ein lüter bach,’ limpid
stream, Altsw. 98, 23; ‘luck snows upon us in large flakes,’
Phil. v. Sittew. 2, 665.—Observe the plur. saelden, like ‘heillir
horfnar’ (p. 864-5 n.): thén sälidon intfallan, O. ii. 4, 89; er
mohte sínen saelden immer sagen danc, Nib. 300, 2; waere ’z an
den s. min, Reinh. 436. In Tyrol (15th cent.) a frau Selga rides
at the head of the nightly host, Germania 2, 438, but she may
be the selige, blissful, not our Saelde. Conf. the Indian goddess
of prosperity Śrī, Holtzm. 3, 150, the ॐ या॒.resolve, the bona
Fortuna, Gerh. in Acad. ber. ’47, p. 203-4.

p. 369.] On fortune’s wheel see Wackernagel in Hpt 6, 134
seq. Cupid also has a wheel: vorors in Amorís rota miser,
Plant. Cist. ii. 1, 4. Fortunae sinistrorum sibi rotam volvere
sentit, Pertz 8, 235, conf. the image in Carm. burana p. 1;

Gelücke ist sinewel (spherical), Wh. 246, 28; der liute heil ist ungewegen u. sinwel, Bit. 12440. Fortune rises and falls, like a wheel in motion, Meghad. 108; daz rat der frō Fortunе, Turlin's Krone 7; Marie, du heiles u. gelückes rat, Hpt 4, 523; dat rat van avonturen, Rein. ed. Will. 6183; mir gēt der Sælden schībe (wheel), Engelh. 4400; dō unser schībe ensamt gie (together went), Warn. 3048; wil mir der S. schībe gān, als si dicke (oft) hāt getān, Dietr. drach. 12; gelückes rat umbe triben, Troj. 13322; als sich kēret (turns) des gelückes rat, Pass. 32, 62; in bezōch der werlde gelückes rat 356, 15; si vuoren (rode) ūf gelückes rade, Flore 845, conf. 'auf gelukses choken varen,' Suchenw. 27, 115; ich lige iemer under glückes rade, MS. 2, 194; ic was te hoghe gheseten (sat too high) op dat rat der aventuren, Marg. v. Limb. 1, 185; Woldemares schive in groten lukken hadde lopen (run), Detm. 1, 99; gelückes balle, Tit. 2368; unglucke daz gē si an (befall them), darzuo der laster (infamy's) schībe müeze in allen gēn in hant! Dietr. dr. 143 b.

Sælde is sometimes called blind: sprich niht 'Sælde si blint,' des si niht ist, Cato 442; sia måletōn (her they painted) plīnda, Notk. Boeth. 42; and avonture is blind, Rose 5067, or blind-folded 5858. Notker in Boeth. 43 translates 'deprehendisti coeci numinis ambiguos vultus' by 'nū bechennest tū daz analutte des sich pergenten (skulking) truge-tieveles.' To Gotfrid's 'glesīn glücke' add the 'fortuna vitrea' of the Archipoeta p. m. 237.

p. 869.] Der Sælden kint, Freid. 134, 2; Gabriel salutates Mary as such, MSH. 3, 18; frō Sælde und Heil, ir kint, Krone 15827. 23094, conf. 'sit in the middle of God's lap,' Drei kl. leute 159; mignon, Lafont. 5, 5; frō S. ir sitiure gap sīner aumen, dia sīn phlac, dō er in der wiegen luc (in his cradle lay), Er. 9898. 'Der Sælden bote,' messenger, Pantal. 172; Sældebut, Urk. of Hanover; des si mīn Sælde gein im bote, Parz. 416, 4. Like Sælden bote are also: Triuwen bote, Engelh. 6332;
Ev'n bote, honour's m., Frauen. 487, 13. 479, 28; der E. holde, Athis C 82. Er. 9962; der E. kneht, Engelh. 4152; der S. holde, Lanz. 1996; der S. húš-genöz, housemate, Wh. 3, 125a; der S. schol, Er. 2401; der Unsaelden kneht, Hartm. 2, büchl. 626; der fürste selden herre, Heldenb. (1590), 110b, et passim.

p. 573.] Of frau Fortuna, a kind of Venus, there is a legend in Altd. bl. 1, 297. With Fortunatus conf. Faunus. The wishing-hat carved out of a finger-nail, Schiefsner on Kalewipoeq pp. 146. 154, resembles Nagl-far (p. 814). On the miraculous making of cloths, see Rommel 2, 342 fr. the Ann. Erf. in Menken 3. There is frequent mention of a girdle that gives strength (Suppl. to 182), the strength of 12 men, Laurin 1966. 2441, or allays hunger, Ferrabr. 2752. 2800; ON. hängurbæld, our schwacht-rieme. Saxo ed. Müller 114 mentions an 'armilla possessoris opes angure solita,' a 'tunica ferrum spernens' 118, an 'insecabilis vestis' 122; conf. the growing mantle in Lanz. 5812, the seamless coat, the κριδεψνων of Ino, Od. 5, the breast-net broden, Beow. 3095, the bread-pocket in Wigal. 4409. 5843.—Discordia makes herself invisible by a ring, Troj. 1303-24, and the like magic lies in the ring with a nightingale in it, Morolt 1305; conf. the ring of Gyges, Plato's Rep. 359. 360. Seven-league boots, bottes de sept liences, Perrault 167. Annloy 367. St. Columban has a wishing-staff (p. 976).—If Amalthea (Athen. 4, 345. 371) and Fortuna have a horn-of-plenty, 'Fortuna cum cornu pomis, ficis ant frugibus pleno,' Arnob. 6, 25 (conf. 'nam haec allata cornucopiae est, ubi inest quicquid volo,' Plant. Pseud. ñ. 3, 5); so has our old Otfrid i. 10, 5 a horn heiles, and Wolkenst. p. 61 a Saelendenhorn, conf. Gij-horn. It is an odd thing to speak of sitting down on the bull's horn, i.e. pillars, of wealth, Pentam. Liebr. 2, 112.

—To make a wishing-net, you burn a small boat, and sow flax in the ashes, which shoots up in two days, is picked, baked and braked in two days more, and spun, knitted and stitched in another two days, Kalev. 26, 188; conf. Schröter p. 19. Wishing-dice in H. Sachs ii. 4, 114. On the stone of victory, see p. 1220. Indra's spear that never misses, that of itself comes back to the hand, and even when he lends it to others, returns to his hand (Holtzm. Ind. s. 2, 137-8. 155), and the javelin that flies back of its own accord (Ov. Met. 7, 684), are like Thóir's hammer, like the sword that gives victory in Saxo ed. Müll. 115, like the one
that *brandishes itself* in Dybeck ii. 28, and *l'arc qui ne faut* in the O. Fr. Trist. 1716-45. — The Ssk. *manoratha*, wheel of thought, may be the same as the wheel in Wigalois, conf. Saelde's wheel and her glove, Krone 22855. 23093. Similar to *Skíðblaðnir*, the navis plicatilis (p. 216), is a *tent* in Lanz. 4898 seq., which folds up, and can with ease be carried by a maiden. In the land of the Æthiopiws *'est locus apparatus epulis semper refertus, et quia ut libet vesci volentibus licet, ἱλιόν τρίτεξαν appellant, et quae passim apposita sunt affirmant innasci subinde divinitus,* Pomp. Mela 3, 9; see Herod. 3, 17-8, where the earth itself covers the table with meats overnight; conf. the city wherein the *blessing should abide*, Gellert 1, 194; before the *Gral* all manner of meats and drinks stood ready, Parz. 238, 10. 239, 1 (the Gral suffers no vermin in Salvaterra, Tit. 5198; the name *Graalanz* as early as 10th cent., Irmino 49b). — *A wishing-tree* that bears clothes, trinkets, etc., and wine, Meghadhúta ed. Schütz p. 25-7; like the tree in our fairy-tale, fr. which the child shakes *dresses* down. The wishing-cow *Kūma-duh* means *'milkable at will,'* Bopp's G1. 70b. Weber 5, 442; acc. to Hirschel's Sakunt. 153 *Nandini* is the lucky cow that grants all wishes; add the *ass* that utters gold, peau d'âne, and the hen that lays golden eggs. On the *contest for wishing-year*, see Pref. p. xxxii.


p. 876.] Every man has an *angel of his own*, but so have some beasts, Keisersp. Brosäml. 19e. Agreeing with Caesar Heisterb., the Pass. 337, 46 says: daz einer iegelichen menschheit *zwêne engel* sint bescheiden: einen *quoten*, einen *leiden* iegelich
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mensche bi im hât. Every man has his candle in the sky, Hpt 4, 390 (see Suppl. to 722 end). Dó sprach der engel wol-getân: 'ich was ie mit dir, unt woldest nie gevolgen mir (obey me); von ubele ich dich chêrte (turned), daz beste ich dich lêrte,' Tund. 46, 60; ich bin der engel, der din pfliget, Ges. Abent. 2, 255; wil du dinem engel schenken (win), Griesh. 2, 50; anguleus Domini te semper praecedatur, comitetur ac subsequatur, Vita Mahthild. c. 20.—In Otfr. v. 4, 40 the angel says to the women: já birun wir in wâra in eigenê giburâ=your servants. The angel is called visæare, director, Helbl. 7, 249. 331, an invisible voice 7, 263. 293. 355; dû hâst gehört ein stimme, die sin engel sprach, Pass. 158, 79; (der werlde vlout) manigen hin verdrücket, ob in dar-ûz niht zücket (plucks him out) sin engil mit voller kraft, 337, 41. The angel rejoices over his protégé, MSH. 3, 174*.—The heathen think an old Christian has a young one inside him, and when he is dying the angels take a baby out of his mouth, Ottoc. 440-1 [see a mosaic in the cath. of San Michele Maggiore, Pavia]. On English guardian-angels, see Stewart's Pop. superst. 4, 16-7; on Indian, Somadeva 2, 117. Hermes is an escort, ποταῖος, to men, Aesch. Eum. 91.

p. 877.] Biarki's bear-fylgja is in Petersen's Hedenold 1, 210-3; a similar bear in Fornald. sog. 1, 102-5; Gunnar's fylgja, the biarndyr, in Nialss. c. 23. As swans are guardian-angels, ravens are a kind of attendant spirits to heathens: Harald ver fylgðom (p. 671). On 'gefa nafn ok fylgja láta,' see GDS. 153-4.—Hamângja means luck, Fornm. sog. 4, 41; gaesa ok h. 4, 26; û hamângju tauti, in the riot, full swing, of luck, Biörn sub v. taut; ef hamângja fyglir, 7, 280; fygljor hans hâlfðo vitiad Heðins, Sæm. 147*. Glûm's dream of his father-in-law's h. appearing as a dis, who towered above the hills, is in Vigagl. sag. c. 9.—Engl. fetch: 'I had seen her fetch,' Hone's Daybk. 2, 1011-3-6-7; in some parts of Scotl. fye for fetch 1019; 'to see his double 1012; wiff, waff, wraith, swarth 1019-20. Ir. laise, Conan 105; conf. Wilh. Meister, where some one sees himself sitting; the white lady, the banshie.

p. 877.] The Slav. dobřa srétia, Vuk 3, 444, srétia=luck 788, looks very like Ssk. Śrî, Bopp 356b [but s-ret-atî=convenire, ob-ret-atî=invenire, etc.]; srétia is bestowed by U-súd, destiny. 'I am thy luck, thy brother's luck,' Serb. márch. no. 13. The
DESTINY AND WELL-BEING.

Lettic Laima, Nesselm. 351, is distinct fr. Laume 353; Lith. also Laima = Gk. Ἀλμα, Lat. Lamia (p. 500 n. Suppl. to 864 mid.): Laima lēme sauluzès dienatē, Rhesa dain, p. 10. She is comp. in Bopp's Gl. 296a to Lakshmi, abundantiae et felicitatis dea.

p. 879.] Misfortune comes, goes: chumet ein unheil, Karajan 5, 2. 19, 15; zuo gienc in beiden daz unheil, Dint. 2, 51, conf. daz leit gieng ire zuo 2, 50; hie trat mīn ungelücke für, Parz. 688, 29; unglück wechst über nacht, u. hat ser ein breiten fusz, Mathesius (1562) 279a; Swed. quick som en o-lycka. Trouble does not come alone; nulla calamitas sola; das unglück was mit gewalt da, Herbenst. 330; t' on-geval dat es mi bi, Karel 1, 699; on-speet (unspeed) comt gheresen, Rose 8780; unheil unsir rāmit (creams, thickens), Athis F 21; 'where has misfortune had you, that you look so gory?' Reise avant. (1748) p. 107; unheil habe, der iz haben wil! En. 12859; si hat des ungelucks jeger mit seinen henden umbfangen gar (U.'s hunter has her tight), Keller's Erz. 157, 10; sie reitet ungelücke (rides her), Beham in Wien. forsch. p. 47a; unfal reitet mich, Ambras. lied. 92, 9; conf. Death riding on one's back (Suppl. to 844 beg.); was euch unfal geit, Murner 2832; Unfal in Theuerdk; un-gevello, Flore 6152; unheil mich fuorte an šinen zōumen (reins), Engelh. 5502; riet mir mīn unheil (advised me), Er. 4794; undanc begunde er sagen ('gan curse) simne grōzen unheile, Kl. 403 L.; sin ungelücke schalt, Lanz. 1951; mīn Unsælde, Nib. 2258, 1; Unsælde si verwåzen! Helmbr. 838; Unsælde-brunne, Mone's Anz. 6, 228; Unsælde ist heiles vient (foe), Flore 6158; 'misf. is at the door, in blossom,' Fromm. 4, 142; ungelückes zwic (twig), Cod. pal. 355, 116a [the oppos. of Sælde-zwilc, wishing-rod, Suppl. to 977 beg.]; ung. winde, MS. 1, 84b; thut ein ungelück sich aufdrehen (turnu up), H. Sachs iii. 3, 8a. The shutting misf. up in an 'eicher' is like fencing-in the Plague and spectres, Mülleh. p. 196; the devil too gets wedged in a beech-tree, Bechst. März. 42; si haben unglück in der kisten (trunk), Fastn. sp. 510, 8.
CHAPTER XXIX.
PERSONIFICATIONS.

p. 880.] Like the Gr. πρόσωπον is the Goth. ludja, Matth. 6, 17, conf. Gal. 4, 19. I have found MHG. schin = eido in two more places: des lewen schin, Bon. 67, 42; sinen schin (image), Lanz. 4926. Personification does not give rise immed. to proper names, for these tolerate no article (Gramm. 4, 405, 595), but to such names as 'der Wunsch, die Saele, der Hunger.'

p. 884.] To personified elements I have to add the Slav. Vogoda (p. 637), conf. Byr; Ignis, Aqua, Aër, Veritas in Scherz u. Ernst (1522-50) cap. 4, (1555) c. 354. H. Sachs i. 255; Frosti, Logi, Skjalf (tremor), Yngl. sag. c. 22. We say of Snow, 'there's a new neighbour moved in overnight' (pp. 532. 761). Hrirm and Forst, hare hildstapan lucon leoda geinu,' Andr. 1258 and Pref. p. xxxv. The Esths worship Cold (kilm) as a higher being, Peterson p. 46. Finn. Hyytö, Hyytämöinen = geln; Aeryämöinen is the wrathful genius of severe cold. MHG. Rife (p. 761).—Was 'die Heide,' the heath, thought of as a person? she blushes for shame, Walth. 42, 21. Men blessed the Way, and bowed to it (p. 31 n.). The name of Hlin the ásyuja is echoed back in AS. hlin, Cod. Exon. 437, 17, as the name of a tree. The George in Reimbot's allegory is a child of der Sunne and dín Róse, and is called Rósen-kint. On Niţi and Nići, see above (p. 700). With the two femin. names of months in AS., Hrede and Eástre, conf. the Roman Maia, Flora, Aprilis, who are goddesses in spite of the months Mains and Aprilis being masc.

p. 887.] The sword, the biter, is often made a person of. Ssk. asi-patri = culter, lit. Sword's daughter; conf. ON. sultr (p. 888). KM. § 3, 223. The ON. alr, awl, is brother to the dwarf or the kuifr, Sn. 133. Does 'helm ne gemunde byrman síðe' in Beow. 2581 mean 'the helmet forgot the coat of mail'? On rheda, see GDS. 606. Strange that a warrior's garb is in Beow. 903 Hræðlan láf, but in 4378 [Hre]ðes láfe; conf. herge-wäte, RA. 568. A ship on touching land is addressed as a living creature (p. 1220 ?).—It is a confirmation of Brisinga men, that the OS. Throt-manni, monile gutturis, is the name of the town Dortmund, and Holtes-meni, monile silvae, Trad. Corb. no.
321, afterwards called *Holtes-minne* 384, is the present Holz-minden. With *Hnoss* is perh. to be conn. the OHG. female name *Neosta*, Förstemann 1, 960; ON. kvenna *hnoss* = mint. *Mann-gersimar* occurs in Thidr. saga p. 153. What means the M. Neth. ‘want haer met *gersen* docken’? Rose 11001; is gär-s-uma the truer division of the word? Gramm. 2, 151. Light is thrown on the maiden *Spanse* by *aud-spaung* ûngri, feminae juvenculae, Kormakss. p. 186; conf. *mouwe* = maiden and sleeve, fetter (Kl. schr. 5, 441), *erenberga*, both shirt and Erem-berga, *schilt-vezzel* (-fetter) = seutiger, squire, Oswalt 3225. In the same way as *Hreda, Hnoss, Gersemi, Menja* (p. 306-7) and the Rom. *Carna*, dea cardinis (Ov. Fasti 6, 101—168), are to be expl. the gods’ names *Loki* and *Grentil*. A beautiful woman was often compared to some goddess of female ornament: *hodda Sif, hodda Freyja, hrînga Hlin* in Kormakss. 26 means simply a lady adorned with rings. On the same footing as the goddesses of nuts, bees, dough, etc. cited by Lasicz p. 48-9 stand the *Puta, Peta, Patellana, Viabilia, Orbona, Ossilago, Mellonia* in Aruob. 4, 7, 8, and the goddesses of grains in Augustine’s *De Civ. D.* 4, 8 (Rhein. jrb. 8, 181) and many more in the same author; conf. Robigo, Rubigo (p. 477 end).


p. 888.] Victory is personified in the AS. phrase: *Sigr* eft *ähwearf asec-tîr wera*, Cæd. 124, 25. Similarly: ‘deme *Orloge* den hals breken,’ break the neck of battle, Detmar 2, 555; ‘*Hederlein* brother to *zenklein*’ (hader, zank = quarrel), H. Sachs i, 5, 538d; ‘der *Rewel* beiszt,’ repentance bites, Luther 9, 472b; ‘der *Zorn* tritt,’ anger steps, Pantal. 86. On *Φόβος, Pavor* and the like, see above (p. 207-8).—Goth. snau ana ins *Hatis, ēfθašen ēn*’ *aûrōs ë ṭργγ’, 1 Thess. 2, 10; ‘an dem *håt* Ház bí *Nide* ein kint,’ in him lute had a child by envy, MS. 1, 75a; kâmen ūf des *Nides* trift, Pantal. 754. Envy, like *Φθόνος*, is a
daeimon; there was a form of prayer to keep him off, Lehr's Vom neide 144 seq.; Finn. Kati, genius invidiæ; we say 'Envy looks, peeps, out of him.' The OHG. Inviz, masc., may be the same, though the Roman Invidia is feminine. ON. Topi oc Opí, Tjósull oc Óþali vaxi þer þár med trega, Sæm. 85a.—Πλοῦτος, the god of wealth, is blind; the Ssk. Kuþrā is ugly, with three legs and eight teeth, Bopp 78a; Ritchiet, Er. 1584.—Hunger, se þeod-scæna hrawo ricsode, Andr. 1116, conf. our 'hunger reigns'; Hunger is the best cook, Freid. 124, 17; der H. was ir beider kok, Wigam. 1070; Honghers cameriere, Rose 4356; der H. kok, der Mangel küchen-meister, Simpl. 25; we say 'Schmalhans is head-cook here'; bald legt sich Schm. in das zimmer, Günther 1050, conf. 'her Bigenot von Darbion, her Dümm-habe, MS. 2, 179a; dō lag er úf daz hunger-tuoch (-cloth), Fragm. 22a; am hunger-tuch neen (sew), H. Sachs ii. 2, 80c, etc. (Göz 1, 192, 2, 52); der Hunger spilt (gambols), Sucheuw. 18, 125; då våt Frost u. Durst den H. in daz hår, u. zichent (clutch H. by the hair, and drag) gar oft in al dur daz háis, MS. 2, 189a; il est Herbot (affamé), Trist. 3938; ther Scado fliemè in gâhe! O. ii. 24, 37.—Sleep, as well as death, is called Sandmann (Suppl. to 842): can it possibly mean one who is sent? conf. 'dō sant er in den slaf an,' Anegenge 15, 47; but the other is called Pechmann (pitch-man) as well, Schm. sbv v., and Hermann, Wend. volksl. 2, 269a. Sleep, a brother of Death, comes in the shape of a bird (p. 331), and sits on a fir-tree (see Klausen p. 30), like the sun sitting on the birch as a bird, and lulling to sleep, Kalev. rune 3. A saint says to Sleep: 'com, quaer knect, com hare dan! Maerl. 3, 197. Sleep looks in at the window, Kantel tar 2, no. 175; he walks quietly round the cottages, and all at once he has you, Hebel p. 223; den Schlaf nicht austragen, i.e. not spoil one's peace, Höfer 3, 89. Deus Risus, Apul. p. m. 105. 111. Selp-hart, Wackern. lb. 902. Renm. 270. Virlwitz (Suppl. to 635 beg.).

p. 890.] Attributes of gods come to be regarded as separate beings, and then personified (Lehrs' Vom neid p. 152), esp. as females. Copia was set before the eyes in a 'simulacrum aeneum, cornu copiae Fortunae retinens,' Marcellini comitis Chron. p. m. 51. Care is a neighbour: γείτονες καρδιας μέριμναι, Aesch. Septem 271; conf. 'ist zwivel (doubt) herzen nachgebür.' Necessity (diu
Personifications.

Nòt) parts, Nauðr skildi, Kl. schr. 112-3; si vâhten als den liuten touc (as became men), die ez diu grimme Nòt bat, Er. 837; conf. ‘als in mîn wâriu sculde bat,’ as my just right bade him do 1246. Der Rât (advice), masc., has children by Scham, Treue, Wahrheit, all fem., Helbl. 7, 50. A host of such personifications (Fides, Patientia, Humilitas, Superbia, Luxuria, Sobrietas, etc.) we find already in Prudentius (circ. 400), esp. in his Psychomachia, with due epic embellishment; conf. Arnob. 4, 1: Pietas, Concordia, Salus, Honor, Virtus, Felicitas, Victoria, Pax, Aequitas. The Zendic has two female genii, Haurvatât and Amerâtât (wholeness and immortality), often used in the dual number, Bopp’s Comp. Gr. pp. 238—240. The World is freq. personified (pp. 792n. 850), and even called ‘frau Spothilt,’ Gramm. 2, 499.

Otfr. iii. 9, 11 says: ‘sô wer sô nan biruarta, er frum na thana frunta,’ whose touched, carried off benefit, as we talk of carrying off the bride; frum u. ére, Hpt’s Ztschr. 7, 343-9. Cervantes in D. Quix. 1, 11 says finely of Hope, that she shews the hem of her garment: la Esperanza muestra la orilla de su vestido. OHG. Otikepa, MB. 13, 44. 46. 51 Otegebe, Outgebe; conf. Borg-gabe (Suppl. to 274).

Such phrases as ‘he is goodness itself’ rest on personification too: vous êtes la bonté même. Avec la biauté fu largese sa suer et honors sa cousin, Guitecl. 1, 116.

p. 892.] Personifications have hands and feet given them, they dwell, come and go. The Athenians have the goddesses Πειθώ and Ἀναγκαίη (persuasion, compulsion), while in Andros dwell Πεινί and Ἄμηχαίη (poverty, helplessness), Herod. 8, 111. Αλήθεια (truth) has fled alone into the wilderness, Babr. 127. Aesop 364. Another name for Nemesis was Aδράστευα, unescapableness. Exulatum abit Salus, Plant. Merc. iii. 4, 6; terras Astraea reliquit, Ov. Met. 1, 150; fugère Puðor Verumque Fidesque 1, 129; paulatim deinde ad superos Astraea recessit hac comite, atque dnae pariter fugère sorores, Juv. 6, 19; Virtue goes, and leads Luck away with her, Procop. vol. 2, 407.

Aller Freuden füeze kûren (turn) in den helle-grunt, Warn. 1206; gewunnen si der Fröiden stap, Dietr. dr. 200b; diu mac mir wol ze Froiden hûse geschragn (var., mich wol ze Fr. h. geladen), MS. 1, 9a; conf. Fr. tor (Suppl. 866 beg.). Krutchina, affliction, jumps out of the oven, Dietr. Russ. märch. no. 9.
Carrying Frö-muot on the hands resembles the levatio imperatoris et nucue nuptae, RA. 433. ‘Fromut-loh cum feris ibi nutritis’ must be a bear-garden, Drouke’s Trad. Fuld. p. 63. Haupt in Neidh. 135 thinks Frömnoit is simply Cheerfulness.—Gerecht- ticheit, die sware was, clo tachterst, Rose 5143; conf. Frauenlob’s poem on Gerechtigkeit, Hpt’s Zeitschr. 6, 29. Minne, Truwe es ghevloen, Rose 5141; dui Truwe ist erslagen, Töd. gehugde 268; Tren ein wildbret (head of game), Schweinichen 1, 13; ver Truwe, ver Wärheit, Helbl. 7, 38; der Truwen klise (cell), Engenh. 6295; der Tr. bote 6332; in Tr. pfluge (care), Winsb. 8, 8, conf. ‘der Zühte sal’ good breeding’s hall 8, 7; St. Getruwe (trusty) and Kümmermis (sorrow), Mine 7, 581—4; nieman wil die Wärheit herbergen, Müllenh. no. 210; Pax terras ingreditur habitu venusti, Archiopoeta ix. 29, 3.

p. 893.] Der Eren bote and E. holde (Suppl. to 869); frouwen E. amis, Friib. Trist. 61; daz Eres sin geverte si, Türl. Wh. 125b; frö E. und ir kint, MS. 2, 151b; an Eren straże gestagen, Pass. 47, 80; Ere úz pfiule gedrügen, Ben. 450; in der Eren tor komen 551, 26; sin lop (praise) was in der E. tor, Frauend. 81, 14; sitzen úf der E. banke, Gr. Rud. 11, 20; saz úf der E. steine, Lanz. 5178, conf. Er. 1198. Wigal. 1475; der E. bune håt überdalit, Engenh. 230; der E. dach, kranz, Rauch 1, 319; verzieret nú der E. sal, Walth. 24, 3; úz frou E. kamer varu, MS. 2, 151a; der E. tisch, Suchenw. 4, 152; der E. pflüge, Amgb. 2a; in der E. förste, Gold. schm. 1874, conf. ‘in der Sorgen förste,’ Engenh. 1941; der E. kröne treit (wears), Roseng. 908; treit der E. schilt 914; der E. zwé (bough), Hpt 4, 546; er ist der E. virt (host), MS. 2, 50a; mantel, da frou Ere håt ir brüste mit bedecket, Amgb. 18b; ver Ere, Wapenmartin 6, 55.

Vró Minne, MS. 1, 16a. The girl’s question about Minne is in Winsbekin 34, 8; der Minnen bote, Partenenop. 80-4-6. 101; der M. kraft, Ur. v. Lichtenst. 35, 15; dui Minne stiez úf in ir kreite ris (thrust at him her wand of power), Parz. 290, 30; der Minnen stricke (toils), MS. 1, 61a; Minne u. Wisheit, Flore 37-40; frau M. presents herself to two maidens as teacher of love, with a rod (eenim tosten) in her hand, and gives one of them blows, Hätzl. 165; a woman appears as M.’s stewardess 159a. Can Lichtenstein’s progress as queen Venus be conn. with a mythical custom (p. 259)? ——‘Vrou Mate (moderation) is én edel vorstinne,’
Potter 1, 1870; Máz, aller tugende vrouwe, Pantal. 120; Maezi-
heit bint ûf die spen (to teach the baby temperance?), Suchenw.
xl. 144; Zucht, Mäze, Bescheidenheit, Mai 176, 13; Zucht u. Schame
stànt an der porte, u. huotent, Hpt 2, 229; ze hant begreif sie
diu Schaum, Anegenge 17, 31. 18, 22; diu Ruwe was sin frouwe,
Parz. 80, 8; der Ruwe tor 649, 28; diu Vroge, Füegel (p. 311 u.);
A fairy castle under charge of Tugent, its 8 chambers with
allegoric names painted by Sælde, is descr. in Geo. 5716 seq.
p. 895.] The entire Roman de la Rose is founded on allegories;
and in such there often lies a mythic meaning. *Before sunrise on
Easter morn,* appears the maid beside the fountain mid the flowers,
Hätzl. 160 a; the lady that appears is approached but *once in ten
years* 143. 376; under a limetree in the wild wood, the *fair lady
washes her hands* 143 b; a *dwarf in the forest leads to the three
Fates,* H. Sachs v. 333 b, or the *wild lady leads one about 1, 272 ad.*

—in the Trobadors a singing bird allures the poet into a
wood, where he finds three maidens chanting a threnody, Diez's
Leb. d. troub. p. 145. Fran Wildecheit leads the bard by her
bridle-rein to a level ground beside a brook, where Dame Justice,
Mercy etc. sit judging, Conr. Klage der kunst; in his Schwan-
ritter, Conrad says *wilde aventure.* A poet snatches up his staff,
comes upon a fair flowery field, where he meets the *Minne-queen,*
Hagen's Grundriss p. 438, or to a lovely child by a forest-fountain
442. There is a similar description in Helbl. 7, 28: the poet in
the morning reaches a wild rocky waste, sees two ladies in white
veils, Joy and Chivalry, wailing and wringing their hands; he
helps them to their feet when they faint, but now the Duchess
of Kärnten is dead, they will go *among men no more,* they live
thenceforward in the wild. Again, in Ls. 2, 269: on a green field
the poet finds Dame Honour fallen to the ground in a faint, also
Manhood and Minne: they lament Count Wernher of Honberg.
Or take the Dream of *seven sorrowing dames* in MSH. 3, 171—3:
Fidelity, Modesty, Courtesy, Chastity, Bounty, Honour and Mercy
bewail the Düringer and Henneberger; conf. the 'siben
übelen wibe, Vrämheit, Unkiusche, Grîtekeit, Zorn, Nit, Trâcheit,
Haffart,' Diut. 1, 294—6. The ladies lamenting the death of kings
and heroes remind us of the *klage-frauen,* *klage-mütter* (p. 432),
and the *wood-wives* ill-content with the world (p. 484). At the
end of Euripides's Rhesus the *muse* mourns the prince's death;
in Od. 24, 60 the *nine muses* come round the corpse of Achilles, and bewail his end. The lonely tower as the habitation of such beings occurs elsewhere, too, as *turris Alethiae* in the Archipoeta; conf. *Mens bona, si qua deu es, tua me in sacraria dono,* Prop. iv. 24, 19.

p. 896.] Diu Schande (disgrace) vert al über daz laut, MSII. 3, 448; sò hât dün. S. von ir vlult, Kolocz. 129; ver S., Renn. 1231; swa vró Ere wol gevert, daz ist vró Schanden leit, MS. 2, 172; in S. hol verklüset 2, 147b. Unère laden (invite dishonour) in daz hüs, Uebel wip 815; Untriuwen bant, Wigal. 10043; *Uminrne,* MS., 1, 102a; *Ungenäde* (ill-will) hät ir engemenge (for inmate) 2, 51b; *Unbill* (injustice) knocks at the door, Fischart in Vilmar p. 4; dün Werre (p. 273 n).—

*Wendelmuot* (Suppl. to 273 n.); conf. *frouce Arnuot* (poverty) mouse entwischen, von ir hüsse flioch, fled, Er. 1578; ez het dün grôze A. zuo im gehûset in den glet, dün A. mit jámer lît, Wigal. 5691; sit mich dün A. alsô jaget, Pass. 352, 89; das uns schon ret (rode us) *frau Armut,* H. Sachs i. 5, 523b; conf. *reit mich gross Ungetult,* impatience 524c; *frau Elend,* Hätzl. 157-8 (there is a Fr. chapbook about *bouhomme Misère*). Misœwende von ir sprach, daz ir teil dâ niht en-waere, MS. 1, 84a; *Missewende* dün im niht genâhen mac 1, 85a. Wê, wer wil nu *Sorgen* walten? dün was mûn sinde (housemate) nu vil manegen tac 1, 163b.

p. 898.] *Φημι θεός,* Hes. Op. 761-2; *Φάμα* carries rumours to Zeus’s throne, Theocr. 7, 93. There is a Lat. phrase: *fama* saet cura deûm, Forcell. sub v. scio. *Famaque nigrantes succincta pavoribus alas,* Claud. B. Get. 201; *volat fama Caesaris velut velox equus,* Archipo. ix. 30, 1. Rumour is to the Indian the song of a *by flown bird,* Klemm 2, 132; a species of Angang therefore (p. 1128). Another phrase is: *fama emanavit,* Cic. Verr. ii. 1, 1; *manat tota urbe rumor,* Livy 2, 49. So in German: *daz mære wit erbrach,* Pass. 285, 20. 71, 41; daz m. was erschollen, Mai 228, 22. Lanz. 9195; von dün uns disû m. erschellent (these rumours ring), Ecke 18; daz m. erschal in dün laut überal, ez en-wart niht alsô begruben, Kolocz. 85; daz m. ûz schal (rang out), ûz quam, Herb. 14372-4; dese mære ute schôt, Maelr. 2, 203. 3, 340; alse die mære dus (abroad) ût sprang, Hpt 1, 108; daz mære breitte sich (spread), Herb. 502. 1320. 17037, or:
wart breit 2460. 13708; daz m. nû witen began, Tûrl. Wh. 28a; die mare ghinc harentare, Maerl. 3, 190. Kästn. 2, 1768; daz maere witen breis (circulated), Servat. 1856; die niemare liep (ran), Walewein 9513. 11067. Lanc. 35489; nymare löpt, Lanc. 26165; doe liep die niemare dor al dit lant 25380. 47053; die mare liep verre ende sere, Maerl. 3, 193; es komen neue maer gerant, Wolkenst. 63; daz m. witen umme trat, sicli umme truoc, Pass. 221, 93. 169, 32.—In the same way: word is gone, Minstr. 3, 92; sprang þæt word, Homil. 384; dat word lep, Detm. 2, 348. 358. 392, dat ruchte lep. 2, 378. 391. We say the rumour goes, is noised. Viel schiere vlouc (quickly flew) daz maere, Ksrchr. 957. 8415; sin m. vlouc witen in diu lant, Pass. 204, 24; von ir vlouc ein m., Trist. 7292; daz m. vlouc dahin, Troj. 13389; schiere vlouc ein m. erschollen, Tûrl. Krones. 63; dô vlouc daz m. über mer, Herb. 13704; harte snel n. balt vlouc daz m. ze Rôme, Pilat. 398; diu starken m. witen vlugen, Servat. 459; diu m. vor in heim vlugen, 2393; dô vlugen diu m. von hûse ze hûse, Wigal. 34, 3. So: der seal (sound) vlouc in diu lant, Rol. 215, 7; des vlouc sin lop (praise) über velt, Hpt 6, 497; daz wort von uns fluget über lant, Herzmære 169; ON. så fregn flygr. More striking is the phrase: diu maere man dô vuorte (led) in ander kûnege lant, Nib. 28, 3. Instead of maere: frou Melde, Frauend. 47, 29. Ksrchr. 17524; Melde kunnt, diu selten ie gelac (lay still), MS. 2, 167a; M., diu nie gelac, MSH. 1, 166a; M., de noch nie en-lac, Karlm. 159, 43; drî jär só lac diu M., Tit. 824; vermårt in M., Lanz. 3346; M. brach aus, Schweini. 2, 262. Der wilde liumet was vûr geflogen, Troj. 24664; nu vlouc dirre liumt geliche über al daz kiûnciriche, Walth. v. Rh. 136, 43. Rumour=maere, Rudl. 1, 128. 2, 80. 121. 173; Rumour speaks the Prol. to 2 King Henry IV. Lastly: ‘quidî managa bigunnun wahsan’ reminds one of the growth of maere.

CHAPTER XXX.

POETRY.

p. 900.] On the connexion of the idea of composing with those of weaving, spinning, stringing, binding, tacking, see my Kl. schr. 3, 128-9.1 The poet was called a smith, songsmith; in

1 Deilen und snoren, Sassenchr. p. 3; die leier schnuren (to string) in Spee 299.
Rigveda 94, 1: huncce hymnum Agni venerabili, currum velut ruber, parannus mente, Bopp’s Gl. 260b. — With scuof, scöp, poëta, conf. OHG. scoph-sanc, poësis, Graff 6, 253; schopfspüch (-book), Karaj. 86, 6; in den schopf-bucchen, Ernst 103; conf. Lachm. on Singing p. 12; marrër scopf Israhel, egregius psaltes Isr., Dint. 1, 512a. — With ON. skálld-skáapr should be mentioned an OHG. scalldo, sacer, Graff 6, 484; conf. Gramm. 2, 997. Holtzm. Nib. 170. The Neth. schouden is M. Neth. scouden. — With the Romance terminology agrees ‘poësis = findinge,’ Dint. 2, 227b; daz vand er (indited), Helnbr. 959; die vinden conste, ende maken vérse, Franc. 1919; de makere, die de rime vant (invented) 1943; er vant dise rede, Mone ’39, p. 53. — AS. gidda, poëta, can be traced in other Aryan tongues: Ssk. guad, dicere, loquii, gai, canere, gatha, gita, cantus; Lith. giedlöt, sing, giesme, song, Lett. dzeedaht, dzeeasma; Slav. gudá, cano fidibus, gúšli, psaltery, Dobrowsky p. 102. — On the Celtic bard, see Diefenb. Celt. 1, 187; bardl, vates druidae, Strabo p. 197; Bret. bardal, nightingale. Ir. searthon, chief bard.

p. 901.] On the effects of song we read: þær wæs hælcða dreams, Beow. 987; hnoþ ein liet an, u. wort fró, Hartm. 2, büchel. 554; einen frölich geigen (fiddle him into mirth), Wigal. p. 312, conf. 332. We often meet with AS. ‘giedd wrecan,’ Cod. Exon. 441, 18; sôð gied wrecan 306, 2. 314, 17; þæt gyd áwrec 316 20; þæ pis gied wrec 285, 25; conf. vründe weeksen, Türl. Wh. 116b.

p. 905.] The poet or prophet is νυμφόληπτος, seized by the nymphs (muses), Lat. lymphatus. He is god-máluagr, god-inspired, Sæm. 57b; Gylfi gaf einni furandi konu at launum skemtúna sinnar. . . . en sú konu var ein af Asa aett; hon er nefnd Gefjun, Sn. 1. Gandharva is a name for the musical spirits who live in Indra’s heaven, Bopp 100b. God sends three angels into the world as musicians; and angel-fiddlers were a favourite subject in pictures. We have the phrase: ‘der himmel hängt voll geigen.’

Kvásir = anhelitus creber, Sn. 69; see Biörn sub v. qvásir.

Inditing is also expr. by jügen (to mortise), richtten (righten), Hpt 6, 497; richtere, Roth. 4853 and concl.; berichten, Freid. 1, 3; eines mezen, Dietr. 190; wirken, Herb. 641; daz liet ich anhafte (taek on) af dine gnúde volle, Mar. 148, 5; der diz maere anschreip (jotted down), Bit. 2006. The M. Neth. ontbinden = translate, Maerl. 3, 73, 48; in dietsce wort onth. 352; in dietsch onbende 228; in dietsche onth., Rose 29. Walew. 6; conf. AS. onband beado-rune, Beow. 996.
Oðinn’s spittle makes beer ferment (p. 1025 n.); ‘spittle that speaks drops of blood,’ Km. no. 56, note. Lisch in Meckl. Jrb. 5, 82; a door, when spat upon, answers, Müllenh. p. 399, conf. fugls hráki (p. 682 beg.). On ‘blood and snow,’ see Dybeck ’45, p. 69: som blod på snö. The entire Mid. Age had a story running in its head, with a playful turn to it, about a child made of snow or ice. The 10th cent. already had its ‘modus Liebinc’; an O. Fr. poem of the same import is in Mémon 3, 215, a MHG. in Ls. 3, 513 and Hpt 7, 377; in Scherz u. Ernst c. 251 (1550, 183) the child is called eis-schmarre, scrap of ice, conf. Burc. Waldis 4, 71 and Weise’s Erznarren p. 23. Francisculus makes himself a wife and child of snow, Pfeiffer’s Myst. 1, 215. Whoever drank of the dyri miödr (precious mead), the honey mixt with Kvásir’s blood, became a skáld: thus the poet prays for a single tra(hen) (tear) out of the Caménæ’s fountain, Trist. 123, 38.

Oðinn gains Oðroerir fr. Suttung, who then pursues him; so Wainämöinen, after winning Sampo, was chased by Louhi in eagle’s shape (p. 873). Oðinn himself says in Hávamál 23b: ‘Oðroerir er nu uppkommìn á alda ves iarðar,’ and in 24a it is said of him: ‘Suttung svikinn hann lét sumbli fró, ok graetta Gunnlöðu. Other names for the drink: Yggs full, Egilss. 656; Ygjar miödr 657; Viðris full 665; Viðris lýfi 608. With arnar leir (eagle’s dung) conf. leir-skáld, muck-poet, Dan. skarns-poet, Olafsen’s Prize essay p. 5. Like the mead, Player Jack’s soul is distrib. among gamesters.

Like wóð-bora is sóð-bora, also vates. The d in Goth. veitvöds, testis, seems to exclude it, yet d and þ are sometimes confounded. F. Magnusen transl. Oðroeri ingenii excitator; Biörn makes hræri obturaculum lebetis. On the relation of Oðr to Oðinn, see Suppl. to 306.

Oðinn bestows the gift of poesy on Starkaðr. ‘Apes Platonis infantuli mel labiis inferebant,’ John of Salisb. de Nug. cur. 1, 13. When St. Ambrose lay in his cradle, a swarm of bees settled on his mouth. The Muse drops nectar into the shepherd Komatas’s mouth, and bees bring juice of flowers to it, Theoc. 7, 60—89. Whom the Muses look upon at birth, he hath power of pleasant speech, Hes. Theog. 81—84. The gods breathe upon the poet, Ov. Met. 1, 2-3-4.
p. 906.] To Hesiod *tending lambs*, the Muses hand a spray of laurel, and with it the gift of song, Theog. 22—30. In Lucian’s Rhet. praec. 4 he being a *shepherd* plucks leaves on Helicon, and there and then becomes a *poet*. The muses come at early morn:  

Mirabar, quidnam misissent *mane Camenae*,
ante meum stantes sole rubente torum;
natalis nostrae signum misere puellae,
et manibus faustos ter crepueres sonos. Prop. iv. 9, 1.

Conf. the story of the Kalmuk poet, Klemm 3, 209. 210, and poor *shepherds’* visions of churches to be built (Suppl. to 86). GDS. 821.

p. 908.] The first lay in Kanteletar relates the invention of the five-stringed harp (kantelo) of the Finns. Kalev. 29 describes how Wäinämöinen makes a harp of various materials. Kullervo fashions a horn of cow’s bone, a pipe of bull’s horn, a flute of calves’ foot, Kal. Castr. 2, 58. When Wäinämöinen plays, the birds come flying in heaps, Kalev. 29, 217, the eagle forgets the young in her nest 221. When Wipunen sings, the sun stops to hear him, the moon to listen, Charles’s *waen* to gather wisdom, *wave* and *billow* and *tide* stand still, Kalev. 10, 439—457; conf. Petersb. extr. p. 11. In the Germ. folksong the *water* stops, to list the tale of love, Uhl. 1, 223-4.

Den ene begyndte en vise at qvilde,
saa faart over alle qvinder,
*striden ström* den stiltes derverd,
som førre vor vant at rinde. D V. 1, 235.

A song makes tables and benches dance, Fornald. sog. 3, 222. KM. no. 111. Sv. fornvis. 1, 73. Stolts Karin with her singing makes men *sleep* or *wake*, Sv. vis. 1, 389 or *dance* 394-6. For the power of song over birds and beasts, see DV. 1, 282. Sv. vis. 1, 33. On Orpheus, see Hor. Od. i. 12, 7 seq.; conf. the Span. romance of Conde *Arnaldos*.

p. 909.] Poets assemble on *hills* (as men did for sacrifice or magic), e.g. on the Wartburg: au *pui*, où on corone les bians dis, Couron. Renart 1676. Does the poet wear garlands and flowers, because he was orig. a god’s friend, a priest? The jeux *floraux* offer *flowers* as *prizes for song*: violeta, aiglantina, flor
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dal gauch (solsequitum). The rederijkers too name their rooms after flowers; is it a relic of druidic, bardic usage?

p. 911.] The ON. Saga reminds one of the Gr. Φάμη, of whom Hes. Opp. 762 declares: θεὸς νῦ τίς ἐστι καὶ αὐτῇ. She converses with Οὖν, as Φάμα conveys rumours to Zeus (Suppl. to 898 beg.). Musa is rendered sängerin, Barl. 252, 7; 'ladete musas, daz wärren sengéren (rhy. eren),' Herb. 17865; but again, 'musē' 17876.—Aventiure answers to bona fortuna (bonne aventure), bona dea, bonus eventus, Pliny 36, 5. Varro RR. 1, 1; vrouwe Aventure, Lanc. 18838; in the Rose the goddess Aventure = Fortuna 5634, who has a wheel 3933. 4719. 5629. 5864; t' hüs der Aventuren 5786. 5810-39; joust de Aventur, Stoke 1, 39; maer d' Aventure was hem gram, Maerl. 3, 134; den stouten es hout d' Aventure 2, 46, like 'audaces fortuna juvat'; also di die Av. es hout 2, 93; der Aventuren vrient, ibid.

CHAPTER XXXI.

SPECTRES.

p. 913.] In Mone 6, 467 men are divided into living, hovering, doubtful and dead. Souls that cannot find rest in Hades and returning wander about the grave, are mentioned in Plato's Phædo p. 81. The dead were worshipped: sanctos sibi fingunt quoslibet mortuos, Concil. Liptin. Feasts were held in honour of them, as the Pers. ferver-feast, Benfey's Monats-n. 151, the Russ. corpse and soul feasts, Lasicz 58. Souls were prayed for, Benf. Mon. 168-9, conf. soul-masses, Nib. 1221, 2.—To near (not to remote) ancestors the Indians offered up food and drink, Bopp's Gl. p. 143b n. 198a. 79b; conf. Weber on Malavik 103. One of these sacrifices was udaka-karman, water-libation for the dead, Böhl. and Roth's Wtb. 1, 908; so χοήν χείσθαι πάσι νέκυσσι, viz. meal, wine and water were poured into a hole, Od. 10, 517—520. 11, 25—29. The souls eagerly drink up the blood of victims, which restores them to their senses, Od. 11, 50. 89. 96-8. 148. 153. 228. 390. The shades live on these libations, Luc. de luctu 9. The Lith. wèles fem. means the figures of the dead, Mielcke 1, 321; to the Samogitian goddess Vielona a particular kind of
cake was offered: cum mortui pascontur, Lasicz 48, 50. Food and drink is laid on the grave for the souls, Pass. 166, 84—93.

On manes, Mania, see Gerh. Etr. g. 16; 'in sede Manium' = in the bosom of the earth, Pliny 33, 1. On lares, see Lessing 8, 251; domesticus lar, hamingia, Saxo Gram. 74.

p. 915.] Gehauer, not haunted, is also expr. by dicht, tight, Sup. 1, 768: nu bin ich ungeliebre, Wigal. 5831; I asked mine host, was he sure no ungeheuer walked the stable, Simplic. K. 1028; it is unclean in that house, Nürnberg 11. In Notker 'manes' is transl. by unholdon, in AS. by hell-varan (habitantes tartarum).

Spuken (haunt, be haunted) is also called wafeln, Kosegarten in Höfer 1, 377; AS. wafian, ON. vofra, vofra, vofa, MHG. waberen. ON. vofa = spectrum; AS. wafser-syne, OHG. wabarsini = spectaculum, Graff 6, 129. Kl. schr. 5, 437. The dead lie 'heilir i haungi,' at peace in the cairn, Hervar. p. 442; svå låti åss pik (God leave thee) heilam i haungi 437. They appear in churches at night or in the dawn, and perform services, wedding, burial, etc.; the sight betokens an approaching death. Dietmar (Pertz 5, 737-8) gives several such stories with the remark: ut dies vivis, sic noc est concessa defunctis; conf. the story in Altd. bl. 1, 160, a Norweg. tale in Asbjörnsen’s Huldre-ev. 1, 122 and Schelling’s Last words of the vicar of Drottning. As Wolfdietrich lies on the bier at night, the ghosts of all whom he has killed come and fight him, Wolfd. 2328—34; conf. Ecke 23 (differ. told in Dresd. Wolfd. 327—330); also the tale of the ruined church with the coffin, Altd. bl. 1, 158. KM.² no. 4. In the Irrgarten der Liebe the cavalier sees at last the ghosts of all his lovers, p. 610. Such apparitions are said to announce themselves, sich melden, anmelden, Schm. 2, 570. Schönleithner 16. Conf. Diet. sub. v. 'sich zeigen.'

p. 915.] To ON. aptra-ganga add aptra-gongr, reditus, Eyrb. 174. 314; gonger, Mülleuh. p. 183. For 'es geht um' they say in Bavaria 'es weizt dort,' Panz. Beitr. 1, 98. Schm. 4, 205-6; in Hesse 'es wandert,' in the Wetterau 'es wannert,' conf. wanken, Reineke 934; Neth. waren, rondwaren, conf. 'in that room it won't let you rest,' Bange’s Thür. chron. 27. The ON. dрангr is unconn. with Zend. druces, daemon, Bopp’s Comp. Gr. p. 46.

p. 916.] Instead of talamasca, we also find the simple dala,


Unbaptized children are cast into the *fire*, Anegenge 2, 13. 11, '5. 12, 12; they go to *Nobis-kratten*, Stald. 2, 240; they shall not be buried in the holy isle (p. 600 n.); vile si dā vundo *läuterlicher kinde* vor der helle an einem ende, dā die muter wāren mite tōt, En. 99, 12, whereas 'ōsten (ab oriente) schulen diu *vestir-burn* in daz himilrīche varn,' Karaj. 28, 12. Unchristened babes become *pilweisse* (p. 475), as untimely births become *elbe* (p. 1073); the unbaptized become white *lētliches*, Bosquet 214, or *kaukas*, Nesselm. 187b.

Other names for the Wild Host: *die wilde fahrt*, Wolf's Ztschr. 1, 292-3; in Styria, das *wilde gjaid* (hunt) 2, 32-3; in Bavaria, das *gjad, wilde gjoad*, Pauzer 1, 9, 16. 29. 37. 63. 85. 133; in Vorarlberg, das *nacht-volk* or *wuethas*, V出众 p. 83; der wilde jäger mit dem *wuðis heer*, Gotthelf's Erz. 1, 221; in the Eifel, *Wades* or *Wodes heer*, Wolf's Ztschr. 1, 316. Firmen. 3, 244b; *joejagd*, *jöjagd*, Osnabr. mitth. 3, 238—240.

p. 924.] Als im der *tiuvel jagete nach*, Livl. reimchr. 7274. The devil is called a *weideman*, hunter, Merwund. 2, 22, and in return the wild-hunter in the Altmark is a *hell-jeger*, Hpt 4, 391. 'Hark, the wild hunter, passing right over us! The hounds bark, the whips crack, the huntsmen cry holla ho!' Goethe's Götz v. B. 8, 149, conf. 42, 175. Fischart in Lob der laute p. 100 had already made an adj. of the hunter's name: Heckelbergisch geschrei, büffen u. blasen des jägerhorns; conf. supra (p. 924, l. 2) and Hackelberg in the Rheinharts-wald, Landau's Jagd p. 190.—Another version of the Hackelberg legend is given by Kuhn in Hpt's Ztschr. 5, 379; conf. supra (p. 146-7). Can this be alluded to in a stone sculpture let into the wall of Diesdorf church (Magdeburg country), representing a man whose left leg is appar. being wounded by a sow? Thüring. mitth. vi. 2, 13 and plate 7 no. 5. Somewhat different is the story of the one-eyed wild-sow, whose head laid on the dish gives the master of the hunt a mortal wound, Winkler's Edelm. 371. The whole myth resembles that of Adonis, and the Irish story of *Diarmaid na mban* p. 193. H. D. Müller (Myth. der Gr. stämme ii. 1, 113) compares it to that of Actaeon.—*Dreaming of the boar*, Rudl. 16, 90. Waltharius 623; a boar wounds the Sun in her cave, Rudbeck quoted in Tenzel and Munning p. 205. Hackelberg must hunt for ever: alhie der lib, diu *sèle* dort sol *jagen* mit Harven (his hound) eücilichen, Laber 568. Of him who hunts *till the Judgment-day*, Firmenich 1, 344. Müllenh. p. 584. In a Westph. folktale picked up orally by Kuhn, giants call to
Hakelberg for help, he raises a storm, and removes a mill into the Milky-way, which after that is called the Mill-way. In Catalonia they speak of ‘el viento del cazador,’ Wolf’s Ztschr. 4, 191. In Frommann 3, 271 Holla and Hackelbernd are associated in the wild hunt, unless Waldbrühl stole the names out of the Mythology; in 3, 273 a ‘Geckenbehruuden’ of Cologne is brought in. Tut-sobel is fr. tuten, bo-äre, Diut. 2, 203b; τυτώ ἢ γυλαυξ, a sono tu tu, Lobeck’s Rhemat. 320.

p. 927.] The wild hunter rides through the air on a schimmel, white horse, Somm. p. 7; conf. schimmel-reiter p. 160. Filling a boot with gold occurs also in a Hessian märchen, Hess. Ztschr. 4, 117, conf. Garg. 241a; shoes are filled with gold, Roth. 21b; a shoe-full of money, Panzer p. 13.

The wild hunter is called Goi, Kuhn’s Westf. sag. 1, 8, and the dürst in Switz. is sometimes gäuthier, Stald. 2, 517; do they stand for Goden? Dame Gauden’s carriage and dog resemble the Nethl. tale of the hound by the hell-car, Wolf p. 527.

p. 930.] A man went and stood under a tree in the wood through which the wild hunter rode. One of the party in passing dealt him a blow in the back with his axe, saying, ‘I will plant my axe in this tree;’ and fr. that time the man had a hump. He waited till a year had passed, then went and stood under the tree again. The same person stept out of the procession, and said, ‘Now I’ll take my axe out of the tree;’ and the man was rid of his hump, Kuhn’s Nordd. sag. no. 69; conf. Berhta’s blowing (p. 276-7), a witch-story in Somm. p. 56. Schambach pp. 179. 359. Vonbun p. 29 the schnärzerli (36 in ed. 2). Wolf’s D. sag. no. 348-9. Panzer 1, 17. 63.

In the Fichtel-gebirge the wild hunter rides without a head, Fromm. 2, 554; so does the wölen-jäger, jolen-jäger, Osnab. mitth. 3, 238—240; also the wild h. in the Wetterau, Firmen. 2, 101; he walks headless in the wood betw. 11 and 12 at noon, Somm. p. 7; the wild h. halts at one place to feed horses and hounds, p. 9. In Tirol he chases the Sulg-fräulein, Wolf’s Ztschr. 2, 60. 35; he baits the toh-junäfer, Somm. pp. 7. 167; so giant Fusoll hunts the little wild woman, Eckenl. 167. 173.

p. 931.] Houses with their front and back doors exactly opposite are exposed to the passage of the Furious Host (Meiningen), Hpt 3, 366; conf. the open house-door (p. 926-7), the
sitting over the door (p. 945 end). The *hell-jäger's cry 'Wil ji mit jagen* (hunt with us)? is also French: 'part en la chasse!' Bosq. 69. The story fr. W. Preussen is like a Samland one in Reusch no. 70.

In Swabia the wild hunt is also called the *mutige heer*, Schwab's Schwäb. Alp p. 312. Leader of the *Muthes-heer* is Linkenbold, who in the Harz is called *Leinbold*, ibid.; there is a *Linkenbolds-löche* (-hole) there. However, in a Swabian poem of 1486 beginning 'Got mercurius,' the wild hunt is called 'das wilde wütiss-her.' A frau Motte roams in Thuringia.

At Ottobeuren *lovely music* used to be heard at Christmas time. If any one put his head out of window to listen, and to view the march of *Wuete*, his head swelled to such a size that he could not pull it in again. The full *delicious enjoyment* was had by those who kept snugly behind closed doors. The procession passed along the fron-weg up the Guggenberg, or into the devil's hole at the Buschel, where a treasure lies guarded by the poodle. On this *delicious music* of the night-folk, see Vonbun p. 35.

p. 933.] *Unchristened infants* are the same as the subterraneans and *moss-folk*, whom Wode pursues and catches, conf. p. 483 and Müllenb. p. 373. The child's exclamation, 'Oh how warm are a mother's hands!' is like those of the gipsy-woman's child, 'There's nothing so soft as a mother's lap' and 'there's nothing so sweet as a mother's love,' Müllenb. no. 331; Lith. *motinós rankos szwelnos*, mother's hands soft, Mielecke 1, 284. Kraszewski’s Litva 1, 389. In Germ. fairy-tales the dead mother comes in the night to nurse her children, KM.³ 3, 21; conf. Melusine, Stein. p. 80. Müllenb. no. 195-6-7; hvert jell blóðugt á briost grami, Sæm: 167b; a similar passage in Laxd. saga p. 328.

The wild host, like the dwarfs, get *ferried over*; the last that lags behind is girded with a rope of straw, Panz. 1, 164.

p. 935.] *De la danza aérea* á que están condenadas las *Hero-diadas* por la muerte del bautista, Wolf's Ztschr. 4, 191. In Wallachia Diina (Zina)=Diana with a large following hunts in the clouds, and you see where she has danced on the grass; she can strike one lame, deaf or blind, and is esp. powerful at Whit-suntide, Wal. march. 296.

p. 936.] *An Eckehart* occurs also in Dietr. 9791. On the
Venusberg, see Simr. Amelungen-l. 2, 315. We find even in Altswert 82: dirre bero was *firo Venus*, conf. 80, 9. 83, 7. H. Sachs has Venusberg iii. 3, 3* (yr 1517). 6* (1518). 18* (1550). A witch-trial of 1620 says: auf Venesberg oder Paradies faren, Mone 7, 426. There is a Venusberg by Reichmannsdorf in Gräfenthal distr. (Meiningen), near Saalfeld. A M. Neth. poem by Limb. 3, 1250. 18'' (1550). Sachs has Venusherg iii. 3, 3* (yr 1517). &* (1518). 18'' (1550). A witch-trial of 1620 says: auf Venesberg oder Paradies faren, Mone 7, 426. There is a Venusberg by Reichmannsdorf in Gräfenthal distr. (Meiningen), near Saalfeld. A M. Neth. poem by Limb. 3, 1250. 1316 says Venus dwells in the ores/. The earliest descript. of the Horselberg is by Eoban Hessus in Bucol. idyl. 5, at the beginn. of the 16th cent.:

Aspicis aërio sublatum vertice montem,
qua levis occidui deflectitur aura Favoni,
_Horrisonum_ Latio vicinus nomine dicit (by a Latin name),
qui Nessum bibit undosum _Aerarimque_ propinquum.
Isthoc ante duas messes cum saepe venirem,
ignarus nemorum vidi discurrere _larvas_
saxa per et montes, tanquam nocturna vagantes
terriculamenta, et pueros terrere paventes,
quas _lamiyas_ dicunt quibus est _exemptile lumen_,
quas _vigiles_ aiunt _extra sua limina lyncas_
esse, _domi talpas_, nec quenquam cernere nec se.*

Conf. Victor Perillus’s poem on the Hörselberg, yr 1592 (Jrb. d. Berl. spr. ges. 2, 352-8); it is called Haselberg and Hörselbg in Bange’s Thür. chron. 1599, p. 57-8. Songs about Tanhäuser in Uhl. no. 297, and Mone’s Anz. 5, 169—174; a lay of _Danhäuser_ is mentioned by Fel. Faber 3, 221.

p. 937.] At the death of our Henry 6, _Dietrich von Bern_ appears on horseback, rides through the Mosel, and disappears, HS. p. 49. In the Wend. volksl. 2, 267* the wild hunter is called _Dyter-bernat_, _Dyter-benada_, _Dyke-bernak_, _Dyke-bjadenat_. In one story 2, 185 he is like the Theodericus Veronensis whom the devil carries off. _Diter Bernhard_ in Dasent’s _Theophilus_ 80; _brand-adern_ (barren streaks) on the plains are called by the Wends _Dyter-bernatow_ _pycé_, D.’s path. Yet, acc. to Panzer 1, 67 it is a _fruitful season_ when the wilde giai has been; and where the Rodensteiner has passed, the corn stands higher, Wolf p. 20. The wild host goes clean _through the barn_, Panz. 1, 133.

p. 939.] As early as the First Crusade (1096) it was asserted that _Carl_ had woke up again: Karolus resuscitatus, Pertz 8,
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215; conf. the kaiser in the Guckenberq near Gemünd, Bader no. 434, and the Karlsberg at Nürnberg, no. 481.

p. 940.] On Schnellert's, see Panzer 1, 194 and the everlasting hunter of Winendael, Kunst en letterblad '41, p. 68. Reiffenb. Renseign. 214. The setting-out of a carriage with three wheels and a long-nosed driver is deser. in the story of the monks crossing the Rhine at Spire, Meland. 1, no. 664 (p. 832). Copyae equestres are seen near Worms in 1098, Meland. 2, no. 59; battalions sweeping through the air in 1096, Pertz 8, 214; conf. Dionys. Halic. 10, 2; higher up in the clouds, two great armies marching, H. Sachs iii. 1, 227a.

p. 943.] Something like Herne the Hunter is Home the Hunter, otherwise called Harry-ca-nab, who with the devil hunts the boar near Bromsgrove, Worcest. (Athenæum). The story of the Wunderer chasing Frau Saelde is in Keller's Erz. p. 6; conf. Fastn. sp. 547. Schimpf u. ernst (1522) 229. (1550) 268.

p. 946.] Where Oden's lake (On-sjo) now lies, a stately mansion stood (herre-gård), whose lord one Sunday went a hunting with his hounds, having provided himself with wine out of the church, to load his gun with, and be the surer of hitting. At the first shot his mansion sank out of sight, Runa '44, 33. Here the huntsman is evid. Oden himself.—Among the train of Gyro rysserova (=Gudron the horse-tailed, Landstad pp. 121. 131-2) is Sigurd Snaesvend riding his Grani (Faye 62). The members of the troop go and sit over the door: the like is told of devils, who lie down in front of lit-huiser; where drinking, gaming, murdering goes on, Berthold p. 357; and of the Devil, who sits during the dance, H. Sachs 1, 342ab; 'setz nur die seel auft überthür' iii. 1, 261; sein seel setz er uff über thür, lats nit dem teufel beissen, Simpl. pilgram 3, 85.—Northern names for the spectral procession are: oskarcia, haaskualreia, julekreia, skreia, Asb. og Moe in the Univ. annaler pp. 7. 41-2; julaskrei', julaskreid'i, oskerei, oskorei, aalgarei, jolareiae, Aasen's Pröver 27-8. 31; conf. Thorsrei8 (p. 166) and husprei, hesprei, thunder. Lapp. jilheer, Klemm 3, 90.

p. 949 n.] The very same is told of Örvarodd as of Oleg, Fornald. s. 2, 168-9. 300; conf. a Transylv. tale in Haltrich's Progr. p. 73.

p. 950.] On Holda's sameness with Fricka, see Kl. schr. 5,
The Gauls too sacrificed to Artemis, Arrian de Venat. c. 23. 32. Hecate triviorum praeses, Athen. 3, 196; men took a sop with them for fear of the cross-roads 2, 83, for Hecate’s hounds 7, 499; Ἐκάτης δεῖπνον means the bread laid down where three roads met, Luc. Dial. mort. I and 22 (note on Lucian 2, 397); feros Hecatae perdomuisse canes, Tibull. i. 2, 54.

p. 950.] The appalling guise of the Harii (GDS. 714) recalls our death’s-head cavaliers. At the outset of the Thirty-years War there were Bavarian troopers called Invincibles, with black horses, black clothing, and on their black helmets a white death’s-head; their leader was Kronberger, and fortune favoured them till Swedish Baner met them in Mecklenburg, March 1631. Frederick the Great had a regiment of Death’s-head Hussars. In recent times we have had Lützow’s Volunteers, the Black Jägers, the Brunswick Hussars. Does a coat-of-arms with a death’s-head occur in the days of chivalry? We read in Wigal. 80, 14: an śinem schilde was der Töt gemalt vil grüsenliche (Suppl. to 850). Remember too the terror-striking name of the legio fulminatrix, κεραυνοβόλος. Secret societies use the symbol of a death’s-head; apothecaries mark their poison-boxes with the same.

CHAPTER XXXII.

TRANSLATION.

p. 952.] Verwünschen is also exsecrari, abominari. OS. farwātan, devovere, OHG. furwázan, withar-huázan, recusare, Graff 1, 1087. As abominari comes fr. omen, so far-huálan fr. hvát, omen (Suppl. to 1105 n.). Beside the Fr. sonhait (which Génin Récr. 1, 201 would derive fr. sonhait, as conven fr. convent, etc.) we have also ahait in Thib. de N., and the simple hait = luck, wish. For its root, instead of OHG. heiz, ON. heit, we might take the Bret. het, Gael. aiteas = pleasure. De sohait, de dehait, Guitecl. 1, 169.

Disappearing (verschwinden) and appearing again are ἄφανη γενέσθαι and φανερὸν γενέσθαι, Plato’s Rep. 360. Frequent is the phrase ‘to vanish under one’s hand’; conf. the clapping of hands in cases of enchantment (p. 1026): thaz thu hiar irwunti
mir untar then henti, O. i. 22, 44; verswant den luten under den handen, Griesh. Sprachd. 26 [Late examples omitted]; ze hant verswant der kleine, Ornit 141, 4; vile schieere her verswant von seinen ougen zehant, daz her en-weste, war her bequam, En. 2621; vor iren ougen er verswant, Hpt 5, 533; verswant vor seinen ougen, Krone 29606 [Simil. ex. om.].—Der engel sâ vor im verswant, Wh. 49, 27; dô der tinvel hin verswant, Barl. 3027; dô der winder gar verswant, Franend. 409, 17; solde ein wîp vor leide sin verswunden MS. 1, 81a; der hirz verswant, Myst. 1, 233; in den wînt gâhes (suddenly) verswunden, Mar. 159, 7; daz verswant mit der luft, Pass. 369, 91; der engel mit der rede verswant, Hpt 8, 171; the devil says ‘ich muoz verswinden,’ MSH. 3, 174b: ‘von hinuam stêt min begirde (desire), Got mûche dich in honte lân!’ alsus swein din gezierde, Dint. 2, 251-2; Sant. Servace dô verswein, Servat. 3317 [Ex. om.].—Voer ute haren ogen, Karel 2, 990; de duvel voer dane else ön rôc (smoke) te scouwene ane, Maerl. 2, 237; Var-in-d’wand, N. pr. ring 33b, 30. 36c, 28. 36. To begone=OHG. huerban, ON. hverfa: Óðinn hvarf på, Sæm. 47; oe nu hverfur þessi alfur só sem skuggi, (as a shadow), Vilk. e. 150; brottu horfinn, ibid.; fôl þá burt, Fornald. s. 1, 488, conf. seykvaz, sink away, Sæm. 10b. 229b.—The translated sleep, like Kronos p. 833 n.; Gawan falls asleep on a table in the Grals-halle, and awakes next morning in a moss, Keller’s Romvarn 660. Vanishing is often preceded by thunder: ein grózer slae, Heinr. n. Kun. 4215. Erf. märch. 84. 160; ‘there came a crash (rassler), and all was sunk and gone,’ Panz. 1, 30; Gangleri hears a thunder, and Valhöll has vanished, he stands in the fields, Sn. 77.

p. 953.] The shepherd Gyges steps into a crack of the earth made during storm and earthquake, finds a giant’s corpse inside a brazen horse, and draws a ring off its hand, Plato’s Rep. p. 369. Translation is imprecated or invoked in the following phrases: in te ruant montes mali, Plaut. Epid. i. 1, 78; κατὰ τῆς γῆς δώναι ἄγχόμεν, Lucian 3, 156. 5, 202; χανεῖν μοι τὴν γῆν τοὺχόμεν 9, 68. 8, 18.—Oedipus is swallowed up by the earth, Oed. Col. 1662. 1752; conf. ‘slipping in like the schwick’ (p. 450 n.); die lufti mich verslunden, Hpt 5, 540; λᾶαι ἔθηκε, Il. 2, 319; λίθος εἶ ὧθρόνου γεγουέναι, Lucian’s Imag. 1; der werde z’einem steine! MS. 1, 6a; hon (Goðrun) var bun til at springa af harmi,
A translated hero is spoken of as early as 1096: Inde fabulosum illud confictum de Carolo magnu, quasi de mortuis in id ipsum resuscitato, et alio nescio quo nihilominus redicivo (before Frederick I. therefore), Pertz 8, 215 (Suppl. to 939). Frederick is supposed to lie at Trifels in the Palatinate also, where his bed is made for him every night, Schlegel's Mus. 1, 293. Then the folktales make Otto Redbeard also live in the Kifhäuser, and give him frau Holle for housekeeper and errandwoman, Sommer pp. 1. 6. 104; he gives away a green twig, which turns into gold, p. 2; in the mountain there is skittle-playing and 'schmarákeln,' p. 4. A legend of Fredk Redbeard in Firmen. 2, 201*. A giant has slept at the stone-table in the mountain these 700 years, Dyb. Runa '47, 34-5. Not unlike the Swed. folktale of a blind giant banished to an island are the stories in Runa '44, pp. 30. 43. 59. 60: in every case the belt given is strapped round a tree (cf. Panzer 1, 17. 71. 367), but the other incidents differ. Such giants call churches de hvita klock-mârrna 4, 37, and the bell bjelleko, Dyb. '45, 48. '44, 59; the blind grey old man reminds one of Oden. Acc. to Praetor. Alectr. p. 69, Kaiser Frederick seems to have cursed himself into the 'Kifhäuser.'—On the Frederick legend, see Hpt 5, 250—293. Closener p. 30-1 (yr 1285). Böhmer's Reg., yr 1285, no. 830, conf. 824-6. Kopp's Rudolf pp. 736—749. Detmar 1, 130 (yr 1250). Of Fredk the Second, the Repgow. chron. (Massm. 711) says straight out: 'bî den tiden sege-men dat storre keiser Frederic; en dél volkes segede, he levede; de twivel waredi lange tit; ' conf. ibid. 714. Another name for the auricula is berg-kaiserlein; does it mean the wonder-flower that shows the treasure?—Fischart's Geschicht-kl. 22 b says: auff dem keyser Friderich stan; Schiller 120 b (?) : und nebenher hatten unsere kerle noch das gefundenne fressen über den alten kaiser zu plündern. Phil. v. Sittew. Soldatenl. 232: fressen, saufen, prassen auf den alten keyser hinein. Albertini's Narrenh. p. 264; heuraten auf d. a. k. hinein. Schmeller 2, 335-6: immer zu in d. a. kaiser hinein sündigen, auf d. a. k. hinauf sündigen, zechen, i.e. without thinking of paying.

p. 968.] The *white lady's bunch of keys* is snake-bound, Panzer 1, 2. *A white maiden with keys* in Firmen. 2, 117; *drei witte jumfern*, Hpt 4, 392; *three white ladies* in the enchanted castle, Arniu's March. no. 18; conf. the Slav. *vilas* and *villy*, spirits of brides who died before the wedding-day, who hold ring-dances at midnight, and dance men to death, Hannusch pp. 305. 415; dancing *willis*, Mailath's Ungr. March. 1, 9; Lith. *véles*, figures of the dead.

p. 969.] A certain general plants an *acorn* to make his *coffin* of, Etttn. Chymicus 879. There is some likeness betw. the story of Release and that of the Wood of the Cross, which grows out of three pips laid under Adam's tongue when dead. That the pip must be brought by a little bird, agrees with the rowan sapling fit for a *wishing-rod*, whose seed must have *dropt out* of a bird's bill (Suppl. to 977 beg.), and with the *viscum per alvum avium redditum* (p. 1206); conf. the legend of the Schalksburg, Schwab's Alb. p. 32. You must fell a tree, and make a cradle out of it; the first time a baby cries in that cradle, the spell is loosed, the treasure is lifted, H. Meyer's Züricher ortsn. p. 98; conf. the tale in Panzer 2, 200. 159. Other conditions of release: to draw a waggon up a hill the wrong way, to buy a piece of linen, to hold the white lady's hand in silence, Reusch p. 437; with your mouth to take the key out of the snake's mouth, Firmen. 1, 332; to kiss the worm, or the toad, or the frog, wolf and snake, Müllenh. p. 580. Somm. Sagen p. 21. Meyer's Züricher ortsn. p. 97.

p. 971.] Men do bury *treasures in the ground* : the Kozácks
are said to keep all their money underground; thieves and robbers bury their booty, dogs and wolves pieces of metal. The Marsians buried the Roman eagle they had captured in a grove, whence the Romans dug it out again, Tac. Ann. 2, 25. — The treasure is called *leger-hort*, Renn. 17687. 2505; ON. *tavrar* = thesauri, opes reconditae. 'Shoos not the treasure up toward me, That shining there behind I see?' Goethe 12, 193. The treasure *blooms*, Panzer 1, 1; 'for buried gold will often shift about,' Irrgart. d. liebe 503; the cauldrons *sink* three ells a year, Dybeck 4, 45. Once in 100 years the stones off the heath go down to the sea to drink, and then all treasures of the earth lie open, so that one need only reach them out; but in a few winters they come back, and crush those who don't get out of the way in time, Bret. märch. 88—93. The treasure *suns* itself, Panzer 2, 16. 30. It *cools* (gliiht aus), Müllenh. p. 203-4. Treasure-gold turns to *coal*, Lucian's Timon 1, 110. Philops. 7, 284; conf. the legends of Holla, Berhtta, Fredk Barbarossa and Rübezahl. The *coal* of a glowing treasure turn to gold, Reusch no. 25-6-7. *Glimmering fire* and *coals of a treasure*, Dieffenb. Wetterau p. 275.—*Signs* of a treasure: when a hazel bears mistletoe, and a white snake suns himself, and treasure-fire burns, Reusch no. 15. Where treasures lie, a blue fire burns (Hofmannswaldau), or light finds its way out of the earth, Leipz. avent. 2, 40; it *swarms* with insects, etc. (pp. 692-4). — — — The treasure-lifter is strait and plunged up to his neck in water in a tub, and is left till midnight to watch for the coming of the treasure, Cervant. Nov. de la gitanilla p. m. 106. A beshouted treasure *sinks*, Wetterau tale in Firmen. 2, 100; conf. AS. *singe* = thesaurus, opes. Some good stories of treasure-lifting in Asbjörnsen's Huldr. 1, 142-3-4. Ghosts have to give up buried weapons: saemir ei draugum *dyrt vápn bera*, Fornald. s. 1, 436. A connexion subsists betw. treasures and graves: the *hauga eldar*, grave-fires, indicate money, Egilss. 767. The hoard does not *diminish*: sin wart doch niht minre, swic vil man von dem schatze truoc, Nib. 475, 12.

p. 972.] The *wonder-flower* is said to blossom either on Midsummer night alone, or only *once in 100 years*. If any one, having spied it, hesitates to pluck it, it suddenly vanishes amid thunder and lightning; conf. britannica (p. 1195-6), fern (p. 1211). Preusker 1, 91-2. Before the eyes of the shepherd's
man a wonder-flower grows up suddenly out of the ground; he pulls it, and sticks it in his hat; as quick as you can turn your hand, a grey mannikin stands there, and beckons him to follow; or else, the moment the flower is stuck in the hat, the white lady appears, Firmen. 2, 175. The wonder-flower gets caught in the shoe-buckle, Somm. p. 4, as fernseed falls into the shoes (p. 1210), and also ripens or blossoms on Midsum. night, pp. 4. 165. —It is called schlüsselblume, Panzer 1, 883, wunderblume, Wetteran. sag. p. 284. Phil. v. Steinanp. 77; Pol. dziwaczek, Boh. diwnj, wonderflower. The three blue flowers effect the release, Firmen. 2, 201*.

A Schleswig story makes it the yellow flower, and the cry is: Forget not the best, Müllenh. p. 351. Another formula is: 'wia meh as da verzötarist (squanderest), om sa minder host,' Vonbun p. 5.—As early as the 15th cent. vergisse min nit occurs as the name of a flower, Altd. w. 1, 151; a gloss of the time has: vergiss-mein-nicht alleluja, Mone 8, 103; vergis-man-nicht gamandria, ibid. Vergiss nit mein is a blue flower, Uhl. 1, 60. 108. 114-6. 129; blümlein vergiss nit mein, Ambras. liedb. pp. 18. 251. Bergr. 37. 70; blümlein vergiss ni main, Meinert 34; vergiss mein nicht, Menante's Gal. welt p. 70. Swed. förjät-mig-øj, Dybeck '48, 28; Boh. ne-zapomenka, Pol. nie-zapominka, Russ. ne-zabúdka, conf. Weim. jrb. 4, 108; das blümlein wunderschön, Goethe 1, 189.—The heel cut off him that hurries away, Firmen. 2, 176. In a story in Wächter's Statist. p. 175-6 the wounded heel never heals. A proverb says: 'Tis what comes after, hurts your heel.

p. 974.] The spring-wurzel is in OHG. spring-wurz, lactarida, lactaria herba, Graff 1, 1051, or simply springa 6, 397. Does piderit, diderit (usu. diterich, picklock) also mean a spring-wurzel? Firmen. 1, 271. The springw. or wonderflower is sometimes called bird's nest, Fr. nid d'oiseau, plante apéritive, vulnéraire, qui croît au pied des sapins; it opens boxes (folktale in Mone 8, 539), and makes invisible, DS. no. 85. Again, it is called zweiblatt, bifoglio, and is picked off the point of bifurcation in a tree; does it mean a parasite-plant like the mistletoe? It must have been regarded as the nest of a sacred bird: thus of the siskin's nest it is believed that the bird lays in it a small precious stone to make it invisible, Hpt 3, 361; conf. Vonbun's Vorarlbg 63; Boh. hnjzdnj, ophrys nidus avis, ragwort, Pol. VOL. IV.
**TRANSLATION.**


p. 977.] The Swed. slag-ruta is cut off the flyg-rönn, bird's rowan (or service) tree, whose seed has fallen fr. the beak of a bird, Dybeck 145, 63; it must be cut on Midsummer eve out of mistletoe boughs, Runa 44, 22. 145, 80. Dan. ønske-qrist, Engl. divining-rod, finding-stick. Germ. names: der Saelden zwič, Altsw. 119, 127, conf. ungelückes zwič (Suppl. to 879 end); glücks-ruthe, Lisch in Meckl. jrb. 5, 84; wünschel-ruote sunder zwisel (without cleft), MSH. 2, 339b; wünschel-ris, Tit. 2509. 5960-82, w. über alle küneginne, 1242, wünschel-berndez ris 1728; alles heiles wünschel-ris, Troj. 2217; mins heils wünschel-ruote, Altsw. 118; der wünschel-ruoten hort, Dictr. drach. 310a. Nu hät gegangen miner künste ruote, MSH. 3, 81a.—The idea of the wishing-rod was not borrowed fr. Aaron's magic wand; on the contrary, our poet of the 12th cent. borrows of the former to give to the latter: Nim die gerte in dîne haut, wurche zeichen manikvalt; ze allen dingen ist sie quot, swes só wunsget din nuot. Not a word of all this in Exod. 7, 9; the wishing-rod however did not serve the purposes of harmful magic. Conf. the virgula divina, Forcell. sub v.; Esth. pîlda, GDS. 159.—The wishing-rod must have been cut at a fitting time and by clean hands, Kippe die wippe 1638, D 4b: it is a hazel-rod, and holy, Voubun pp. 6. 7. 64; a hazel-bough, Fromm. 3, 210; a white somer-laden heslin stub, Weisth. 3, 411. 461. Stories of the wishing-rod in Kuhn p. 330. Müllenh. p. 204; of the old wünschel-stock, ib. no. 283. On the manner of holding it, see Hone's Yearbk 1589. It is called schlag-ruthe because it anschlägt, hits [the nail on the head]; hence slegel, cudgel? conf. Parz. 180, 10—14, and the hazel-rod that cudgels the absent (Suppl. to 651 end).

p. 977.] One must drive a white he-goat through the stable, to lift a treasure that lies there, Hpt's Ztschr. 3, 315.
The devil is by the treasure, and he is blind too, like Plutus (Suppl. to 993). The Ssk. Kuréra, a hideous being, is god of wealth. Dit- is the same as divit-, Pott 1, 101. When money is buried, the devil is appointed watchman, Müllenh. p. 202-3, or a grey man on a three-legged white horse guards it 102. Finn. aurni or kratii is genius thesauri, conf. mammelainen below. AS. wyrm hordes hyrde, Beow. 1767. Fâfnir says: er ek á ærif lá (on the heritage lay) miklom mínis fóðor, Sæm. 188; meðan ek um menjom lag, ibid. 'Lanuvium annosi vetus est tutela draconis;' maidens bring him food:

Si fuerint castae, redenunt in colla parentum, clamantque agricolae 'Fertilis annus erit!' Prop. v. 8, 3.

Dragons sun their gold in fine weather, Runa '44, 44, like the white maidens. Some good stories of the roving dragon in Müllenh. p. 206; conf. the dragon of Lambton, Hpt 5, 487; he is also called the drakel, Lyra p. 137, the wheat-dragon, Firmen. 2, 309. The n. prop. Otwurm in Karajan begins with òt=éád, conf. òt-pero. Heimo finds a dragon on the Alps of Carniola, kills him and cuts his tongue out; with him he finds a rich hoard: locum argento septum possedit, in quo aurea mala habuit, Mone 7, 585 fr. Faber's Evagatorium.——W. Grimm (HS. p. 385-6) thinks the ring Ændvara-naut was the most essential part of the hoard, that in it lay the gold-engendering power and the destiny, but German legend put in its place the wishing-rod; note however, that such power of breeding gold is nowhere ascribed to Andvara-naut. Sigurd first gave it to Brunhild (Fornald. s. 1, 178), then secretly pulled it off again (187). Siegfried in the German epic, after winning the treasure, leaves it in charge of the dwarfs, does not take it away therefore, but gives it to Chriemhilt as a wedding-gift, and as such the dwarfs have to deliver it up, Nib. 1057—64. Once it is in Günther's land, the Burgundians take it from her, and Hagen sinks it in the Rhine 1077, 3; conf. 2305-8. Hagen has merely hidden it at Lochheim, intending afterwards to fish it up again, conf. 1080. So likewise in Sæm. 230: 'Gunnar ok Högni tóko þa gullit allt, Fâfnis arf.' On the fate bound up with the gold-hoard in the ON. (and doubtless also in OHG.) legend, see Hpt 3, 217. Finn. mammelainen, mater serpentis, divitiarum subterranearum custos
DEVIL.

(Renvall) reminds one of ON. móðir Atla = serpens, Sæm. 243. Golden geese and ducks also sit underground on golden eggs, Somm. sag. p. 63-4.

p. 981.] In some stories it is the old man in the mountain that, when people come in to him, crops their heads bald, Somm. p. 83; then again the spectres wish to shave the beard of a man as he lies in bed, Simpl. K. 921. 930. In Musäus 4, 61 both get shorn.

p. 983.] With Lurlenberge conf. ʿuz Lurlinberge wart gefurt sin stolze eventure,' Ritterpr.6, and Lurlinberc, Graff 2, 244. Or Burlenberg might be the Birlenberg of Weisth. 4, 244. On the sunken or de Toulouse and or de Montpellier, see Berte 20.—Sinking is preceded by a crash (Suppl. to 952 end): heyrdi hann dyna mikla, Sn. 77; there was a bang, and all was sunk and gone, Panz. 1, 80 (in Schm. 3, 125 a loud snore); then comes a crack, and the castle once more is as it was before, Kuhn’s Westf. sag. 2, 250; a fearful crash, and the castle tumbles and disappears, Schönwerth 3, 52.—Near Staffelberg in Up. Franconia lies a great pond, and in it a great fish, holding his tail in his mouth; the moment he lets it go, the mountain will fly to pieces and fill the pond, and the flood drown the flats of Main and Rhine, and everything perish, man and beast, Panz. 2, 192. A little cloud on the horizon often announces the bursting-in of the flood or violent rain, Müllenb. p. 133. 1 Kings 18, 43-4 (Hpt 8, 284). An angel walks into the sinking city, Wolf’s Niederl. sag. 326. Of the foundling Gregor, who came floating on the flood, it is said: der sich hat verrunnen her, Greg. 1144. After the flood, the baby is left up in a poplar-tree, Müllenh. p. 132. In the legend of the Wood of the Cross also, a newborn child lies on the top of a tree. On the name Dold, see GDS. 758.

CHAPTER XXXIII.

DEVIL.

p. 986.] Schwenk’s Semiten 161 says the Devil is a Persian invention. On Ahuromazdáo, see Windischm. Rede p. 17-8; the cuneif. inscriptions have Auramazda, Gr. Ἄρμαζθς. Ahura is the Ssk. asura, Böhtlg 555; and Benfey in Gött. gel. anz. ’62,
p. 1757 conn. mazda with Ssk. medhás, medhám = vedhám. The
Ind. asura is evil, the deva good; the Pers. ahura is good, the
daeva bad; so heretics repres. Ahriman, the devil, as the first-
born son of God, and Ormuzd or Christ as the second. The
Yezids worship the devil mainly as one originally good, who has
rebelled, and may injure, may at last become a god again, and
avenge himself.——Lucifer falls out of heaven (p. 241); the
angels fall three nights and days fr. heaven to hell, Cæd. 20, 12;
sic fielen drei tage volle, Karaj. Denkm. 42, 9; Hephæstus falls a
whole day fr. Olympus to Lemnos, II. 1, 592. As God creates,
the devil tries to do the same; he sets up his chapel next the
church (p. 1021); he also has 12 disciples ascr. to him, Berthold
321; conf. devil’s pupils (Suppl. to 1024).

p. 987.] Ulphilas translates even the fem. η διάβολος by
diabula, pl. diabulos, slanderers, I Tim. 3, 11. Among corrup-
tions of the word are: Dan. knefvel, snefevel, Molbech’s Tidskr. 6,
317; Arab. eblis, iblis; prob. our own ‘der tausend!’ conf.
dusii (p. 481) and daus, Dict. 2, 855. Lith. dėvalus, dėvalus =
great god, Nesselm. 140a. Devil, Devilson occur as surnames:
Cuonradus Diabolus de Rute, MB. 8, 461. 472; jilī Tiufelonis
(Suppl. to 1019 end); Beroldus dictus Diabolus, Sudendorf’s
Beitr. p. 73, yr 1271; Cunze gen. Duflis heubit, Arnsb. urk. 787.
—The Finn. perkele, devil, Kalev. 10, 118. 141. 207. 327 and
Lapp. perkel, pergalek (Suppl. to 171 end) are derived fr. piru,
cacodaemon, says Schieflan. Finn. namen 611.

Satanas in Diener 255, 10; satanāt in Hpt 8, 155. 355 (the
odious s.). Karaj. Sprachdenkm. 52, 3; a pl. satanāsad in O. v.
20, 4. The word sounds like scado (p. 989), skohsl (p. 1003),
above all like Sætere, Saturn (p. 247).

p. 991.] Der tievel gap den rät (advice), wander in bezeren
ne hät, Fundgr. 2, 87; als ez der tiufel riet, Nib. 756, 9; der
tiuvel mir daz riet, Frib. Trist. 2207. The devil is called niht
quotes: we say ‘it smells here like no good things’; Lett. ne
labbaix, the not good; Lapp. pahakes, the bad one. He is called
der ubel åtem (breath), Fundgr. 2, 18; unreine saghe nutwas,
Bruns 324-5; conf. Swed. Oden hin onde, lhre’s Dial. lex. 123a;
der arge tumbe, Martina 160, 23, as we say ‘stupid devil’; arger
wiht, Dint. 1, 470; der sûre wirt (sour host), Helbl. 2, 587; úz
des bitteren tiefels halse (throat), Griesch. 52; den leiden duelen
DEVIL.

(odious d.), Hpt 2, 197; der leidige tifel, Mos. 52, 18; leding, Cavall. Voc. Verland 40a; lødning, lårje, Wieselgren 385; liothan, Dybeck ’45, 72; der greulich hat dich herein getran (brought), Uhl. Volksl. p. 801. Lith. bësas, devil, conf. baisus, grim. Finn. paha, pahoillinen, devil; Esth. pahalainen, pahomen, Salmelainen 1, 179. 193. 234.—In Scand. the devil is also called skam, skammen (shame), Ihre’s Dial. lex. 149b. Dyb. ’45, 3. 55. 77. Is he called the little one? ‘whence brings you der lützel here?’ Gryphius’s Dornr. 56, 8. The live, bodily devil, or simply ‘der leibhaftige,’ the veritable, Gotthelf’s Käserei 356; fleischechter leibhafter teufel, Garg. 229b; ich sei des leibhaftigen butzen 244a; der sihtige tiuvel, Berth. 37; des sihtigen tufels kint, Dietr. drach. 212b. 285b; conf. vil maufé, Mön 3, 252; ainz est deables vis, M. de Gar. 178.—Antiquus hostis occurs also in Widukind (Pertz 5, 454); our Urian resembles Ur-hans, Old Jack (Suppl. to 453 n.); u-tiifel, Gotth. Erz. 1, 162. 177. 253. 275. 286, ur-teufel 2, 277; d’ oude sathan, Maerl. 2, 300; de wald knecht, de wald, Müllenh. p. 265. The household god of the Tchuvashes, Erich (Götze’s Russ. volksl. p. 17) recalls ‘gammel Eric.’—ON. andskoti = diabolus, hostis; ther widarwerto (untoward), O. ii. 4, 93. 104; varcr = diabolus, Graff 1, 980; hellewarc, Diut. 2, 291; conf. ON. vargr, lupus, hostis (p. 996). Der vient, Pfeiffer’s Myst. 1, 131; der vint, Helbl. 1, 1186; der leide vient, Leyser 123, 11. 38; láð-geteona, Beow. 1113, is said of sea-monsters, but it means ‘hateful foe,’ and might designate the devil.—Der helsche dief, Maerl. 2, 312; der nacht-schade, said of a homesprite, Rochholz 1, 295 (Kl. schr. 3, 407). Ein unhuld, Hagen’s Heldenb. 1, 235. With the fem. unholdå in OHG. hymns conf. ‘daz wip, din unholde,’ Pass. 353, 91; in Unhulden-tal, Bair. qu. 1, 220; and the Servian fem. vila in many points resembles the devil. Uberfungil, ublicfungari, praevacicator, usurparator, seems also to mean the devil in contrast with angels, Hpt 8, 146.

p. 992.] Der ubele vålant, Diemer 302, 28; der v., Karaj. 89, 14; diu vålendin, Cod. pal. 361, 74c; vålantinne, Krone 9375. 9467; diu ubele v., Mai 170, 11; disem vålande gelich 122, 21; dû urkinsche der vålande 172, 16; ein vil boeser vålant, Türl. Wh. 136b: swaz der v. wider in tet (against them did), Welsch. gast 5177; des vålandes spot (mock), Warn. 2426; des v. hant
1358. The word occurs in the Erec, not in the Iwein, Hpt’s Pref. xv. I find Conr. of Würzbg has not altogether forborne its use: der leide valant, Silv. 4902; wilder v., Frauenl. 382, 15; der v. müez si stillen 123, 19. It occurs but once in M. Neth. poets; die quade valande, Walew. 8945; (distinct fr. it stands vacliant = vaillant 9647, and sialiant, valiant, Lanc. 21461. 24643).

—Du pöser feilant, Fastn. sp. 578, 21; böser volant 926, 11; volandes man, Hpt 5, 20, 31; der schwarze volund, Mülmann’s Geiszel 273; der volland, Ayrer 340a; volant in witch-trials of 1515 (Wolf’s Ztschr. 2, 77); den sol der böse voland holen! Lichtwer 1758, 128. In the Walpurgis-night on the Blocksberg, Mephistopheles calls himself junker Voland, squire V., Goethe’s Faust, p. m. 159. In Thuringia (at Gotha) I heard ‘Das glab der Fold!’ devil believe it. Volundr, Wayland seems unconn. with valant, whose v. is really an f.

p. 993.] The devil is lame in a Moravian story (p. 1011), the same in Wallachia, Fr. Müller nos. 216. 221; conf. Thör’s lame goat (p. 995). He is blind, Lith. aklatis; his eyes are put out with melted lead (p. 1027). He is black: ne nos frangat demon ater, Chart. Sithiensc. p. 8; tenebrosus hostis, Münter’s Tempelh. 158; der swarze meister, Hpt I, 277; von dem tiuvel hoert man wol, wie er swerzer si dan kol, n. ist doch unsichtic (yet invisible), Ls. 3, 276; die swarzen helle-warten, Servat. 3520. In Tirol and the Up. Palatinate he is called grun-wuzl, Schm. 4, 208. He wears grey or green clothes (p. 1063), and, like the dwarfs, a red cap, Müllenh. p. 194. The African Negroes paint the devil white, Klemm 3, 358. 364.

p. 995.] The devil’s horn partly resembles the hone in Thor’s head (p. 373); conf. ‘gethurute helle ohsen’, horned ox of hell, Hpt 8, 151. 236. He has a tail; ‘tied to the devil’s tail,’ Keisersb. xv. Staffely 41-3. 59. Schärtlin p. 226; the toll too has a tail, Dyb. Ruma ’44, 73, the Norw. huldre a cow’s tail. He has a hen’s and a horse’s foot, Lisch’s Meckl. jrb. 5, 94, a horse’s foot and a man’s, Müllenh. p. 197. Deoful wam and white-levs, Andr. 1170.

p. 997.] The devil has horns and cloven feet, Wolf’s Ztschr. 2, 63; his goat’s feet peep out, Mone 8, 125, as goat’s feet and claws are ascg. to dwarfs (p. 451 n.); daemones in specie capra-rum, Acta Bened. sec. 1 p. 33; devil as stein-geisz [wild goat,
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Capricorn?], Haltrich p. 44. Pfeiff. Germ. 1, 484; die bös teufels 
zigen (she-goats), i.e. witches, Keller's Altd. erz. 192, 22. With 
'bocks lid' agrees 'des tiuvels glit,' limb of the d., Pass. 377, 24 
(Suppl. to 1019 end); box-scheis habe ir sele! Lindenbl. 123; 
'to pluck a horn out of the devil,' Garg. 17b. Here belong the 
surnames Hellbock, Höllbock, Denkschr. der k. k. acad. 5, 20.

The devil is named Säu-reussel (sow's snout), and finds bells, 
Ph. Dieffenb. Wanderung p. 73; duivels zwintje (pigs), Hpt 7, 
532 (Suppl. to 478). The hog for breeding is called jühl, Weisth. 
2, 528. There is a hero's name, Ur-swín, Dietl. 5253; conf. 
ur-ber, ur-kämpe, ur-sau, ur-schwein. The devil is called a luhs, 
lyux, MS. 2, 6b. 7a; a hare, Panz. Beitr. 1, 137; an ape, because 
he apes God (Suppl. to 1024 beg.).

The devil was 'der vil ungenhure helle-wolf,' Hpt 5, 520; die 
helle-wargen 7, 376; abstrahis ore lupi, Erm. Nigell. 4, 370. 
GDS. 329, 333.

Helle-hunt = Cerberus, Gl. sletst. 4, 32. Renn. 289; der übele 
hunt, Diemer 309, 22, der helle-hunt, der hunt verwäzen (accursed), 
314, 2. 13; nvor der übermnote hunt also tiefe an den helle-grunt 
4, 26; nit-hunt, dog of spite, Helbl. 2, 264; devil seen in dog's 
shape, Pass. 203, 59.

p. 999. Acc. to Gryphius's Sonett. 1, 1 the devil is called 
höllen-rabe; he appears 'in swarzer vogele bilde,' Kscrh. 4314; 
der höllische geier, vulture, Meinert p. 165; das hat sie der geier 
gelernt, Lessing 2, 446; die höllische agalaster (magpie), der 
satan, Pol. maulaffe 195, conf. Parz. 1; helle-gouch, Krolewicz 
3879, conf. the cuckoo and his clerk (p. 681-2); de bunte kiwit 
hahl se! Hanenreyerey 1618 A vb; fört juw (brings you) de 
kiwit nu weer her? B vīe. He has goose-feet, crow's feet, Thür. 
mith. vi. 3, 67. 70.

The serpent in Paradise was wrongly supposed to be the devil, 
Schwenk's Semit. 162. He is called der lintwurm, Mar. 148, 28; 
der alde helle-trache, Pass. 13, 23. 101, 47; der hellewurm 106, 27; 
is transl. in AS. by sce-draca; he is descr. 'cum armilla in 
maxilla,' Vom geloub. 601, and there is 'ein rinc ime in sine 
vasen gelegit' 541; conf. 'in des tiuvels drozen,' throat, Rol. 
244, 29; den hät des tiuvels kiawe (jaw) verslunden, Warn. 540.

Belzebup, Karaj. 52, 3; Belsebāc in Fragm. of Madelghis;
DEi\l. 1605

Beschuc, Walew. 8244; drukhs fem. as a fly, Spiegel's Avesta 124. A spirit is shut up in a glass as a fly, MS. 2, 13-4, or in a box, Leipz. avant. 2, 41; there is a devil in the glass, both in the legend of Zeno in Bruns, and in that of the scholar and robber in H. v. Herford, yr 995 and in Korner.

p. 1000.] The devil as a hammer (sledge), Kemble's Sal. and Sat. 146. 177. He is called Hemmerlein, Ambras. lied. 142. As Donar's hammer gradu. becomes a fiery sword, it is also said: ein fiurec swert der tuvel håt, Hpt 5, 450 (p. 812. Suppl. to 1013 end). The devil rolling like a millstone resembles the troll rolling like a ball, Nilsson 4, 40.

p. 1002.] The devil is 'der alde hellewarte,' Pass. 23, 18. helle-wirt 99, 11, der alde hellewicht 293, 94; er rehter helleschergeren gouch, Mai 156, 40; hellescherje, Tit. 5468. 5510; hellescherge, Helbl. 2, 603; hellefuar, Berth. 56; there is a man's name, Helli-tamph (-smoke), MB. 14, 424; der fürt ûz helle abgründe, Walth. 3, 12, as we say 'the prince of darkness.' With helle fierce (p. 993) connect the prop. names Helerapho, Böhmer's, Font. 2, 185, and Herman der helleschene, helleschere, Mon. zoller. no. 305 (yr 1345). no. 306.

The devil dwells in the North: cadens Lucifer . . . traxit ad inferni sulphurea stagna, in gelida aquilouis parte ponens sibi tribunal; hunc fierocissimum lupum Agnus mitissimus stravit, Raban. Manr. De laud. crucis, fig. 10; ' (Lucifer) chot, wolti sizzin nordin,' Diem. 94, 16; entweder zu den genádind oder den ungeádind, sive ad austrum sive ad aquilonem, Leyser 135, 34. In the N. lies Jöten-heimr (p. 34), and the devil is considered a giant, as Loki and Logi are of giant kin; önskar honom (wishes him) längt nordan till fjälls (at the devil), Sv. vis. 2, 163.

They say in Småland, 'drag till Håkensfjälls!' Cavall. p. 25a. On Hecla, Heklu-fjall, see Bartholin p. 356—360; fewr im Heckelberg (Mt Hecla), Fischart in Wackern. 2, 470.

By desser kerken buvet (builds) de dävél einen Nobis kroch, Agricola's Spikwörde (1528) n. 23 bl. 14a; nobis-haus, Mone 8, 277; in nobis haus, da schleget das hellisch fewer zum fenster hinaus, Er. Alberus's Barfusser Münche Eulenspiegel u. Alectoran (Wittemberg 1642) bl. E 4; 'so fare they on to nobishaus, where flame shoots out at the window, and bake their apples on the sill,' Schimpf u. ernst (1550) e. 233; 'hush, thou art now in nobis-
hauss' = purgatory, H. Sachs (1552) iii. 3, 44\textsuperscript{w}; ir spart's (the Reformation) in Nobiskrug, Fischart's Dominici leben (1571) x\textsuperscript{b}. Nobis Krucke, Meland. Jocoseri. (1626) p. 548; 'send down to nobiskrug,' Simpl. 3, 387; 'How Francion rideth in a chair into the Nobiskrug (abyss, dungeon),' Hist. des Francions (Leyd. 1714), Tab. of cont. ix. In Celle they sing the cradle-song: müse-kätzen, wó wut du hen? ik wil nà nåbers krange gàn. On Nåbers-kroch, Nobels-krug, see Kuhn in Hpt 4, 388-9. Leo (Malb. gl. 2, 42) derives 'nobis' fr. Ir. aibheis, abyss; aibhistar is said to mean devil.

p. 1004.] AS. scocca is found on German soil too: Adalbertus scocco, Annal. Saxo (Pertz 8, 690). Seyfriden dem steppekchen, MB. 16, 197 (yr 1392). The devil's name Barlabaen is also in Walew. 9741; Barlebaen, Limb. 4, 959; Barnebaen, Barlebos, V. d. Bergh 11. 12. 275-6; borlebuer, said of a boor, Rose 2804. The word frimurc in Türl. Wh. 136\textsuperscript{a}, fémurc in Cod. pal., reminds of Fémsgurun (p. 820 n.).—Names of devils: lusterbalc, schandolf, hagendorn (conf. p. 1063), hagelstein, Berthold 56; ein tiuvel genannt lesterlinc, Hag. Ges. Abent. 2, 280; lästerlein, schentel, Fastn. sp. 507-8-9. Does ON. kölski = satanas, still very common in Iceland, mean senex procax? Swed. 'hin hâle,' the devil; Vesterb. snøgen, the bald, Unander 36, conf. kahl-kopf in Gramm. 2, 374; Östgót. skammen, skrutt, skväll, Kalén 17\textsuperscript{b} (Suppl. to 991 mid.). In Vorarlberg jomer and höller are devils' names, Bergm. p. 94, jammer otherwise denoting epilepsy, convulsion (p. 1064).


p. 1006.] The devil appears as the hunter in green, Schleicher 213, as Green-coat in witch-stories, KM. no. 101. In Östgöt. Oden means devil. His army is called a swarm: des tivelis geswarme, Rol. 120, 14; der tiuvel hát ûgesant sin geswarme 204, 6; geswerme, Karl 73\textsuperscript{b}; des tiefels her (host), Griesh. 2, 26. Verswinden sam ein kunder, daz der boese geist fuort in
dem röre (reeds), Tit. 2408; der teufel führt in wildes geröhricht, H. Sachs v. 344-5-6.

p. 1009.] De olle riesen-moder, Müllenh. p. 444, the giant's old grandmother 450, Brüsi and his mother worse than he, Form. sög. 3, 214, all remind us of the devil's mother or grandmother: des übeln teufels mutter, Wolfd. and Saben 487; u brachte hier ter stede die duvel ende sin moeder mede, Karel 2, 4536: frau Fuik is held to be the devil's grandmother, Hpt 5, 373; 'yes, the devil should have had him long ago, but is waiting to find the fellow to him, as his grandmother wants a new pair of coach-horses,' Gotthelf's Swiss tales 4, 51; der tüfel macht wedele drus, u. heizt der grossmutter den ofe dermit (to light his granny's fire with), Gotth. Erz. 1, 226; de düvel und ock sin möder, Soester Daniel 8. 11; 'if you are the devil, I am his mother,' Praet. Weltb. 2, 64; 'who are you, the devil or his mother?' Simpl. 1, 592; conf. 'ist er der tufel oder sin wip?' Dietr. dr. 159a; des tiuvels muoter u. sin wip, Hätzl. 219a; diu ist des tiuvels wip, Nib. 417, 4; des übelen tiuvels brüt (bride) 426, 4. Mai 172, 10. Conf. Death's mother (p. 840-1); 'from Jack Ketch to Jack's mother he went,' Pol. colica p. 13.—To the pop. saws about sun and rain, add the N. Frisian: 'when it rains and the sun shines, witches are buried at the world's end.' There are many devils: steht in tausenf teufel namen auf! sauf (drink) in tausent t. namen! Dict. 1, 230.

p. 1011.] The devil demands a sheep and a cock, Caes. Heisterb. 5, 2; or a black he-goat, Müllenh. p. 41, a black cock and he-cat 201, a black and a white goat 203. With the curious passage fr. H. Sachs agrees the following: Of a heretic like that, you make a new-year's present to Pluto, stuck over with box, Simpl. 3, 5. p. 287. Boar's heads and bear's heads are still garnished so, and even Asiatics put fruit in the bear's mouth. 'The devil shall yet thy bather be,' Froschm. J. 2a (Suppl. to 247).

p. 1012.] A stinking hair is pulled out of Ugathilocus; seven hairs off the sleeping devil or giant, like the siben löcke (Luther, Judg. 16, 19) off Samson's head, Ren. 6927. Diu helle ist úf getán, der tiufel der ist úzgelán (let out), Dietr. dr. 211b. 121a. 143b; Lucifer waere úz gelán, Tirol in Hpt 1, 20; 'tis as though the fiend had burst his fetters, Eliz. of Orl. p. 270; le diable est déchainé, Voltaire's Fréd. le gr. 23, 118.—With the phrase
'the devil's dead,' conf. 'Ulli er dau' dr' (p. 453 n.). Other expressions: des tiuvels laoder = esca diaboli, MSH. 3, 227b; 'the d. may hold the candle to one that expects the like of him,' Nürnberger 254; 'of the d. and the charcoal-burner,' Fastm. sp. 896, 12; 'looked like a field full of devils,' Zehn ehen 177; 'we avenge the devil on ourselves,' En. 1147; thieves go out in odd numbers, so that the d. can't catch one of them, Ph. v. Sitteiw. 2, 686—690; c'est l'histoire du diable, eine teufelsgeschichte. There was a Geschichte von henker, Gotthelf's Uli 148. p. 1013.] The devil's seed occurs also in Dietr. dr. 281b and Boner's Epilog 51. His sitting: hönet riteret (tonight riddles) dich Satanias alsam weize, Diem. 255, 10. Fundgr. 1, 170. His snares: wie vil der tulib üf uns dount (tendicas ponit), Hpt 5, 450; παγίς is in Gothic either hlamma, 1 Tim. 3, 7. 6, 9 (ON. hlammm=fustis), or vruggó, 2 Tim. 2, 26; des tiuvels netze, Mone's Anz. '39, 58; des tiefels halze, Griesh. 2, 93; des tiuvels swert, Ls. 3, 264 (p. 999 end); daz vindet der tiuviu an sûner videln, Renn. 22629. p. 1014.] As Wuotan and angels carry men through the air, so does God, but much oftener the devil (p. 1028): sit dich Got hât her getragen, Hätzl. 167, 43; der arge vilant trucoc in dar, Laur. 822; noch waen (nor dream) daz si der tiuvel vuorte, Livl. 1425; der t. hât in her brâht, Greg. 1162. der t. hât mir zuo gebracht, Helbl. 1, 641. inch brâhte her der tievel ûz der helle, Hpt 1, 400; die duvel brochte hu hier so na, Rose 12887; nu over ins duvels geleide, Karel 2, 4447; in trage dan wider der tiefel, Diocl. 5566-89; welke duvel bracht u dare? Lanc. 1528; brochte jou die duvel hier? Walew. 5202; conf. 'waz wunders hât dich her getragen? Wigal. 5803; welch tievel het dich hiute hin? Hahn's Stricker 14. We say 'where's the d. got you?' i.e. where are you? wo hät dich der henker? Fr. Simpl. 1, 57. The Greeks too said: τὸν δ' ἀρα τέως μὲν ἀπήγγαγεν οἶκαδε δαίμων, Od. 16, 370; τίς δαίμων τόδε πήμα προσήγαγε; 17, 446; ἀλλά σε δαίμων οἶκαδ ὑπεξαγάγων 18, 147.—To the curses add: der tiuvel neme! Herb. 6178; daz si der tievel alle erslå! Archipo. p. 233; our 'zum teufel!' conf. 'woher zum t.?' Eulensp. c. 78; louf zu dem t., wa du wilt 89. Like our 'red beard, devil's weird' is the phrase: 'dieser fuchs, der auch euer hammer ist,' Raumer's Hohenst. 2, 114 fr. Hahn's Mon. 1, 122. The devil
laughs to see evil done, hence: des mac der twuvel lachen, Helbl. 4, 447 (Suppl. to 323 end); ‘you make the devil laugh with your lies,’ Garg. 192a.

p. 1015.] The devil ‘over-comes us’ like a nightmare. In a tale of the 10th cent., he calling himself Nithart joins the histrio Vollarc, invites and entertains him and his fellows, and dismisses them with presents, which turn out to be cobwebs the next morning, Hpt 7, 523. Strengthening a negative by the word ‘devil’: den teufel nichts dungen, Eliz. of Orl. 447; der den tüfel nützschit (nihtes?) kan, Ls. 2, 311; conf. ‘hvaðn Odins látum?’ (Suppl. to 145 n.); our ‘the devil (nothing) do I know;’ teufels wenig, Ph. v. Sittew. Soldatenl. p. 191, our ‘vertiefelt wenig.’ Does ‘das hat den teufel gesehen’ in Lessing 2, 479 mean ‘seen nobody’ or ‘that is terrible’? Welcher teufel (=who?), Berth. ed. Göbel 2, 11. With ‘drink you and the devil!’ conf. ‘heft hu de dwovel dronken ghemak?’ Rose 13166. With ‘the d. first and God after’ agrees: in beschirmet (him protects neither) der twuvel noch Got, Iw. 4635.

p. 1016.] The Jewish view of possession may be gathered fr. Matth. 12, 42—45; other passages and an Egyp. fragment are coll. in Mannhdt’s Ztschr. 4, 256—9. Possessed by devils is in Goth. anahabaidans (fr. haban) fram ahmun nahrajinjaim, Luke 6, 18; MHG. ein hehaft man, demoniac, Uolr. 1348; behaft, Diemer 324, 25. Servat. 2284; ob dû behaftet bist, MS. 2, 5a; behaftete lute, Myst. 1, 135, 147; ein behaftet mensch, Renn. 15664-85. 5906; sint mit dem tievel haft, MS. 2, 82b; mit dem übelen geiste behaft, Warn. 350; der tievel ist in dir gehaft, Ecke 123; tiuvelhaftie diet (folk), Barl. 401, 25.—We say behaftet or besessen: mit dem tiuvel wart er besezzen, Kschr. 13169; der tievel hät in besezzen, Warn. 344; obsessus a daenome, Böhm. Font. 2, 323; tiuvel-winnic, Servat. 783; tiuvel-sühle 1079; gevangen mit dem tiuvel, Fragm. 36a; des boten ich zuo’s wirtes maget mit wonten hân gehunden, MS. 2, 11a; die den viant hebben in, Maerl. 3, 234. ON. þa hefar diofolun i þinni hendi, Vilk. s. 511, i.e. he makes thy hand so strong; daz inuer der t. müeze pflegen (tend)! Herb. 2262; der t. müeze in walden 9747; daz inuer der t. valde 14923. 18331; der t. müeze walden inwer untriuwe 16981; var in einen rostuschaer, Helbl. 7, 744; wart in ein gerihte, sliefet in den rihtae se 7, 750.—A devil says:
sine ut intrem in corpus tuum, Cæs. Heisterb. 10, 11; an evil spirit, whom the priest bids depart out of a woman (yr 1463), asks leave to pass into others, whom he names, M. Beh. 276-7; hem voer die duvel in't lif (body), Maerl. 2, 293; der tiuvel var im an die swart, Helbl. 15, 434; reht als waere gesezzen der tuvel in daz herze sin, Dietr. dr. 117a; en scholden dre sœven düvel darum bestan, Kantzow 2, 351; nu friz in dich den tiufel der dîn suochet, MS. 2, 135b.——The d. looks out of her eyes,' H. Sachs 1, 450a; der t. aus dir kilt, Kell. Erz. 327, 15, kal 328, 23 (and the reverse: Got úz ir jungen munde sprach, Parz. 396, 19); der t. ist in dir geaht, der fiht úz dînem libe, Eckenl. 123. Devils in the body are like the narren (fools) inside a sick man, who are cut out as the devils are cast out. The devil is driven out through the nose with a ring, Joseph. Antiq. 8, 2. 5. Diseases wait for the patient to open his mouth before they can pass out, Helbl. 7, 101. Mit dem Bösen curieren, adjuvante diabolo aegros sanare, Leipz. avautur, 1, 271. Virtues also pass in and out, Helbl. 7, 65. 102. 113.

p. 1017.] As the gods diffuse fragrance, legends medieval and modern charge the devil with defiling and changing things into muck and mire: der tiuvel schize in den kragen! Helbl. 5, 107; Sathanae posteriora petes, Probra mul. 220; welcher t. uns mit den Heiden hete beschizen, Morolt 3014; der t. lauft u. hofiert zugleich, Simpl. 178; cacat monstra, Reinard. 4, 780; die seind des teufels letzter furz, Rathschlag in Parnasso (1621 4to, p. 33).——The devil lies and cheats: der truge-tiuel (p. 464), conf. 'driugr var Loptr at liuga, Sn. '48. 1, 29; ein tiuvel der hiez Oggewedel, der ie die ersten lüge vant, MS. 2, 250b; dem t. an's bein lügen, Rother 3137. He is called 'des nidis vatir Lucifer,' Diener 94, 20.

p. 1019.] Making a covenant with the devil, Keisersb. Omeiss 36-8; he bites a finger of the witch's left hand, and with the blood she signs herself away; or he smites her on the face, making the nose bleed, Mone's Anz. 8, 124-5. The devil's mark (p. 1077); hanveste (bond), dâmide uns der duvil woldi bihaldin, Wernh. v. N. 61, 33. He will make his servant rich, but requires him to renounce God and St. Mary, Ls. 3, 256-7. An old story told by the monachus Sangall. (bef. 837) in Pertz 2, 742: Diabolus cuidam pauperculo . . . in humana se obviam tulit.
specie, pollicitus non mediocriter illum esse ditandum, si societatis vincolo in perpetuum sibi delegisset adnecit. A similar story in Thietmar 4, 44 speaks of prope facère et servire. One has to abjure God and all the saints; the d. comes and gives the oath, Hexenproc. aus Ursenthal p. 244-6. Roaz hât beidiu sêle und leben einem tievel geben, der tuot durch in wunders vil, er füget im alles daz er wil, Wigal. 3656-9. 7321—6; when R. dies, the devils come and fetch him 8136. Giving oneself to the d. for riches, Berth. ed. Göbel 2, 41; wil er Got verkiesen unde die sêle verliesen, der tûbel hilset ime derzuo, daz er spâte und fru tuon mac besunder vil manifesfalden wunder, Alex. 2837.—Kissing the devil (pp. 1065 last 1., 1067 last 1., 1071); dich en-vride der tievel (unless the d. shield thee), du-ne kannst niht genesen, Nib. 1988, 2. The d. fetches his own, as Oðinn or Thórr takes his share of souls: der hel-scherge die sînen an sich las (gathered his own unto him), Loh. 70. The child unborn is promised to the d. (p. 1025), Altd. bl. 1, 296-7, as formerly to Oðinn: gáfu Oðnî, Formum. sog. 2, 168; conf. gekîn Oðnî sialfr sialfum mer, Søem. 27b. With Bearskin conf. the ON. biarn-ólpnu-maðr, Kormakss. p. 114; the Hung. bear skin, Hungar. in parab. p. 90-1; Völundr sat á berfialli, Søem. 135a; lying on the bearskin, Schweinich. 2, 14; wrapping oneself in a bear’s hide, KM. no. 85; getting sewed up in a bearskin, Eliz. of Orl. 295.

One who is on good terms, or in league, with the devil, is called devil’s comrade, partner, fellow: válmantes man, Rol. 216, 7; des tievles higen 156, 4; der tievels bote, Hpt. 6, 501; t. kueht, Iw. 6338. 6772; ein tûbels knabe, Pass. 172, 59. 175, 16. 296, 27; our ‘teufels-kind,’ reprobate; filii Tiufelonis habent Tinefels-grub, MB. 12, 85-7; Morolt des tievuls kint, Mor. 2762; wàren ie des tievels kint, Trist. 226, 18. The polecat, Lith. szeskas, is called devil’s child, because of its smell? itlisbalg (fitchet-skin) is an insulting epithet. Helle-kint, Griesh. 2, 81; des tievuls genôz, Trist. 235, 29; slaeestu, des t. gelit (lith, limb)? Pass. 377, 25; alle des tievels lîde, Hpt 8, 169; membrum diaboli, Ch. yr 1311 in Hildebrand’s Svenskt dipl. no. 1789 p. 15 (p. 997). What does dûvelskuker mean? Seibertz 1, 631.

p. 1024.] The devil has in many cases taken the place of the old giants (pp. 1000, 1024); so the Finn. hiisi gradually developed into a devil. One Mecklenbg witch-story in Lisch 5, 83
still retains the giant where others have the devil; conf. KM.iii 3, 206-7. The devil that in many fairy-tales appears at midnight to the lone watcher in a deserted castle, reminds one of Grendel, whom Beowulf bearded in Heorot.—The devil mimics God, wants to create like Him: he makes the goat, KM. no. 148, and the magpie, Serb. märch. no. 18; conf. März. of Bukovina in Wolf’s Ztschr. 1, 179. 180. He builds Bern in three nights, Pref. to Heldenb. Where a church is built to God, the d. sets up his chapel hard by: in the play of Caterina, Lucifer cries to the devils, ‘habet uch daz kapellichen vor den greten,’ ad gradus ecclesiae, Stephan p. 172. In tales of the church-building devil they make a wolf run through the door; conf. a song in Uhland’s Volksl. p. 812 and the story of Wolfgang in M. Koch’s Reise 413.

S war just ein neu-gebautes nest,
der erste bewohner sollt’ es taufen;
aber wie fängt er’s an? er lässt
weislich den pudel voran erst laufen.

Wallenstein’s Camp, p.m. 33.

Mephistopheles hates bells, Faust p.m. 433. Tales of devil’s bridges in Müllehnh. p. 274-5; such a one is also called ‘die stiebende brücke,’ Geschichtsf., heft 7 p. 36.

There is a devil’s stone near Polchow in Stettin district, on which the d. takes his noonday nap on Midsum. day; it becomes as soft as cheese then, and the evil one has left the print of his limbs on the flat surface, Balt. stud. xi. 2, 191. xii. 1, 110. A devil’s chamber lies between Haaren and Büren (Paderborn). Devil’s kitchens, Leoprechting 112-3-7. A field named teufels-rütti, Weisth. 1, 72. The Roman fortifications in Central and S. Germany are also called pfal-hecke, pfal-rain, pfal-ranke; Er. Alberus fab. 25 has pol-graben, Jaun. Sumloc p. 17; die boll, poll-graben, conf. the iron pohl, Steiner’s Main-gebiet 277-8; bulweg, ibid.; wul, wulch in Vilmar’s Idiot. 102, conf. art. Pfahls-mauer in Hall. encyclop.—It seems these Roman walls were not always of stone or brick, but sometimes of pfäle (stakes): Spartan, as quoted by Stälin, speaks of ‘stipitibus maginis in modum muralis sepis funditus jactis et connexis’; and Mone’s Bad. gesch. 2, 5 mentions ‘pali,’ our pfäle. Near the Teufels-mauer is situated a Pfahls-buck, Panz. 1, 156, and in the Wetterau a
pohl-born (Ukert p. 281), just like Pholes-brunno (p. 226).—On the other hand the devil’s wall is not only called schwein-graben, but also sun-strasse, Stälin 1, 81-5. 97. Ukert p. 279; and if the former is said to have been ‘thrown up by a gockel-hahn (cock) and a schwein,’ it puts us in mind of the boar that roots up earth, and bells out of the earth, Firmen. 2, 148; conf. supra (pp. 666. 996) and the ploughing cock (p. 977). ‘In beren-loch, daz man nempt des tülfs graben,’ Segesser 1, 645. On a giant’s wall in Mecklenbg lies a teufels back-gefen (Ukert p. 314), just as the people call grave-mounds ‘baker’s ovens,’ ibid. p. 280. Other places named after the devil in Mone’s Anz. 6, 231.

p. 1024.] ‘Devil take the hindmost!’ Garg. 190b, conf. sacrificing the last man to Mars 227. So the vila consecrates 12 pupils on vrzino kolo, and the twelfth or last falls due to her, Vuk sub v. vrzino kolo (Suppl. to 986 end). The same with the 12 scholars at Wünsiedel, Schönw. 3, 56, and the student of Plesse 3, 26. Again: ‘wâ sit ir ze schuole gewesen? hat in der tülfl vorgelesen?’ lectured to you, Dietr. dr. 157b.—The devil’s taking the shadow reminds us of the schatten-busze (shadow-penance) in German law. The Indian gods cast no shadow, which is as it were the soul of a man, Klemm 2, 309. Catching the shadow is also Wallachian, Schuller’s Argisch 17. Müllenh. p. 554. Winther’s folke eventyr p. 18. Icel. story of Sæmund, Aefintyri p. 34-5. Chamisso’s legend is known in Spain: ‘hombre que vendió su sombra,’ Mila y Fontals 188.

p. 1028.] The hushing of the child in the legend of Kallundborg church is the same as that of the giant’s child (p. 545). Similar stories in Schönwerth 3, 61. Müllenh. p. 300-1. A cock that is carried past, crowes and puts the devil out in his building, Sommer p. 53. Schönw. 3, 60. Disappearance takes place after thrice clapping the hands, Dybeck 4, 32 (nos. 31 and 33). With the story of ‘self done, self have,’ conf. p. 450-1 n.; the tale of the water-nix and Selver-gedan, Hpt 4, 393; the Engadine story of the diala and the svess, Schreiber’s Taschenb. 4, 306. Vonbun pp. 5, 6 (ed. 2 p. 8); the Lapl. story of giant Stallo, Nilsson 4, 32; and the Norse one of Egil, ibid. 4, 33. Müll. Sagenb. 2, 612.

p. 1029.] The division of crops between the peasant and the devil is also in Müllenh. p. 278. ‘To raise corn and turnip’ is vol. IV.
the formula of agriculture: 'rypia undir rugii ok rövum,' rye and turnips, Östgöt. lagh pp. 217, 220.


CHAPTER XXXIV.

MAGIC.

p. 1031.] Got wunderaere, Gerh. 4047; Got, du w., Ad. v. Nassan 230; Got ist ein w., Helmbr. 1639; Krist w., Walth. 5, 35; Got wundert, Engelh. 455. 491.

Nû möhte iuch nemen wunder,
waz göte wâren bi der zît?
si wâren liute, als ir nû sit,
wan daz ir krefteclich gewalt
was michel unde maneevalt
von kriutern und von steinen.—Troj. kr. 858.

(what were gods in those days? Men like you, except that their power over herbs and stones was much). All gods are magicians, ibid. 859—911; Terramer calls Jesus a magician, Wh. 357, 23: Thör's image speaks, walks and fights, but by the devil's agency, Fornm. sog. 1, 302—6; a statue of Freyr gets off the chariot and wrestles 2, 73-5; tiuwele wonent darinne (inside them), Rol. 27, 8.—The grâl makes men magic-proof even to the fifth of kin: die edel frihut vom grâle, unz an die funsten sippe keines zoubers strâle traf in weder rucke, houbt noch rippe, Tit. 2414. Mathematici are classed among magicians; thus Cod. ix. tit. 18 treats 'de maleficis et mathematicis'; mathematicus = himil-scowari, stargazer, Diut. 1, 505a; math. = tungel-witega, steor-gleaw, Hpt's Ztschr. 9, 467b; vaticinatores et mathematici, qui se Deo plenos adsimulant, Jul. Pauli sentent. 5, 21.
p. 1034.] The bad is the not right: es geht nicht mit rechten diagen zu; 'das ich solcher frawen sei, die mit bosen stucken umbgen,' Bodmer's Rheing. 424 (yr 1511). ON. forðedun-skapr, forðeðaun-verk (misdoing) = veneficiun; forðeþ-seipr, Gutalag 77; forðeþpa, Østg. lag 225. AS. min-forðedullan = malefici, Beow. 1120. Gl. to Lex 1 § 2. Dig. de obseq. par. (indignus militia 'udicandus est qui patrem et matrem maleficos appellaverit): hoc est qui matrem dixerit affectatricem.——OHG. zoupar, Graff 5, 580-1.2. MHG. den selben zouber, Hartm. büch. 1, 1347, daz zouber 1318. Daz z. = magic potion: mir ist zouber gegeben, Herb. 758, and: Circe kunde trenke geben, sulich zouber, sulche spise 17631. M. Lat. zobra tr., Mone's Anz. 7, 424; mit zouber varn, MS. 1, 78b. Curiously in the Dresd. Wolldietr. 162: kein z. dir kan gewunken (rhy. trinken); tover en ontoerden mi, Karel 1, 1469; si zigen in zoubrlicher dinge, Trist. 272, 2; zouber-liste, Erac. 1062; zouberliste tragen, MS. 1, 78b, z. hän 99b.—Umme-gan (go about, meddle) mit toverye und wyckerie, Burmeister's Alterth. 25 (yr 1417); tovern u. wykken, ibid.; wilken, Bruns Beitr. 337; wickerie,bote, wichelie, Gefken's Böil. 141, toverie, wickerie 124. Welsh gwiddan, witch. OHG. vichôn saltare, gesticulatie, Graff 1, 708; conf. Hpt 3, 92. AS. hweoler = augur, fugle hweoler, fr. hweol, wheel. Lctt. deewaredsis who sees God and discovers hidden things, conf. devins (p. 471). Buttmann 2, 256 derives χρᾶω, I divine, fr. grabbing, grasping; conf. Grippir (p. 471).—Weis-hexen, Gryph. Dornrose 90, 27; wizan-nunc, divinatio, wizzigo, vates, Gl. Sletst. 6, 699; ein wizzay gewuore, MS. 2, 189b; vitra liki fara, Sæm. 63a; Engl. wizard. ON. gan, 'magia,' Biörn; but 'inconsultus gestus,' Nialss. p. 683a. AS. hwata = omina, divinationes, Can. Edg. 16 (Suppl. to 1107 beg.). Lat. veratrie, soothsayer, sorceress; verare, to say sooth, conf. veratrum, hellebore. Lith. wardyti, to work magic. ON. satt eitt sagðak, I said a sooth, Sæm. 226b. OHG. wair-secco, divinator; der warsager tut mir warsagen, H. Sachs ii. 4, 12b, unser w. 13b, the one who practises in our village, as among Finns and Lapps, Suomi '46, p. 97-8. Fara til fjölkunnigra Finna, Forum. s. 2, 167; hyngja, magica, Laxd. 328; in Cavall. Voc. verl. 35a kyng, sickness. Leikur, witches, versiformes, Gröttas. 11. Betw. Lauterbach and Grebenan a divineress was called e bló kend, a blue child.


MHG. die buoze versuochen, try remedies, charms, Morolf 916; sühte büezen, heal sickness, Freid. 163, 16; de tene bötên, cure toothache, Hpt 3, 92; boeten, Gefken's Beil. 151. 167; boterie 124. 175-7; zanzeln, work magic, Mielcke 36a.

Lupperie, Gefk. Beil. 109. 112; lâchenie, Troj. kr. 27. 234; lâchenaere 27240, conf. 963; stria aut herbaria, Lex Alam. add. 22.

ON. bòlvisar konor, witches, Sæm. 197b (p. 988); fraði, scientia, esp. magia nigra (suppl. to 1044).

Nethl. terms for sorceress, witch: nacht-loopster (-rover), weermakster, weather-maker, luister-vink, mutterer in secret, grote kol, great horse; op kol rijden, work magic, Weiland sub v. kol; in ma anvòt sein, be bewitched, Wolf's Ztschr. 2, 54. Necromanticus habebat cucullum ac tunicam de pilis caprarum, Greg. Tur. 9, 6; conf. indutus pellibus 10, 25.

The AS. drý, magnus, comes not fr. δρύς, oak (p. 1215 end), but fr. Ir. dráoi, with a pl. draoithe, of which the Romans made druidæ, Leo's Malb. gl. 1, 23. Davies in Celt. res. had derived it fr. Wel. derwydd. Spells were read out of a book: sín zoubur las, Pass. 171, 25; ein pfaffe der wol zouber las, Parz. 66, 4; 'ich hån von allem dem gelezen daz ie geflóz u. gefloue' says the soothsayer, Troj. kr. 19057; in den swarzen buochen lesen, Kschr. 13234. Finn. lukia, to read, but in the Runes always to conjure, Castr. Pref. p. x. — Ze Dolet ich niht lernen wil von der nigromanzie, MS. 2, 63b; zu Toletum die ars necromantica
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p. 1038.] MHG. liezen = augurari: stille liezen, Er. 8687; ich kan fliegen u. verliezen, MS. 1, 80a; suhs-luzzo, magus, Hattemer 1, 259b. Zouberse too is sortilega, Wolf's Ztschr. 2, 72; kansu von zouber meisterschaft, die wirf an sie (throw it on her), Laurin 1675. With Swed. tjusa to conjure, conf. Dan. kyse, terrere. Burt=sortilegium, burten, conjure, divine, Gesken 99; conf. Lith. burtas lot, burti prophesy, burtininkas lot-caster, and Lett. burt witches, burtneks sorcerer. The lot speaks: 'al dar-nach daz lòz geseit; seit ez wol, missè-seit ez,' as the lot shall say, yea or nay, MS. 1, 156a.—Gongulares list, O. iv. 16, 33; canculare, magus, Hpt 3, 382; mit goucgeles liste, Fundgr. 2, 99, goucgelare list 99.100; de gouchelare, MB. 8, 482; ein goukel, Erac. 1110; gokelt onder den hoet, Ferg. 2772; under 'n hoet gaukeln, Suchenw. 29, 45. May we take it as conn. with gouch, gowk, cuckoo? the Dan. for gowk and conjure are gjög and gögle, but the OHG. kouh and koukalôn. Frère Barbarin in Flores practises sleight-of-hand, and is called enantieor. ON. sion-huerfingar = praestigiae, Su. 79; AS. gedwimor, gedwymor = fantasma, praestigium.

There is an old word, OHG. hlioðar, AS. hlèócå = sonus, vaticinium, ON. hlioð merely sonus; OHG. hlèodar-sázo harioles, necromanticeus, hlèodar-sizzeo, hlèodar-sezzo ariolus, hlèodar-sáza vaticinium, Graff 6, 302-4; lioðar-sáza, Hattemer 1, 261; in cervulo = in lioðer-sáza, coragins = liodir-sázo, Gl. Sletst. 23, 3, 8; conf. Superst. A; the diviner then sit in a chair? The suhs-luzzo, magus, Graff 6, 91. 2, 322, appar. divines with a knife or sword.

p. 1039.] Magic is ascribed chiefly to women. Priestesses, prophetesses, were old, grey-haired (p. 96-7): Sibylla 'saz autfas (unkempt) an irme bete-hûs,' En. 2694; gróz u. grà was ir daz hár, u. harte verworren (tangled) als eines pferdes mane 2698;
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daz mies lokehle hiene ir úz den ören 2708. Neapol. scirpis, brutta strega, fr. scirpus, a kind of rush. A wunder-altez wip interprets the dream upon her oath, Walth. 95, 8; vielle sorciere, Méon 3, 159; a soothsaying foster-modir, Arvidss. 2, 5; kerlinga villa, Sæm. 169; alter wibe troume, Türl. Wh. 82a; 'a devil-ridden root-delver, spell-speaker, and wizzened old herb-hunter,' Garg. 189a. Ir. cailleach means a veiled woman, old woman, witch.——Herdsmen too are sorcerers: 'for, you see, we shepherds, cut off from the world, have our thoughts about many things while the silly sheep are grazing,' Voss's Idyls 9, 49.

p. 1041.] Hegitisse = eumenides, hägtis = striga, Gl. Jun. 378, 381; hazzisa = eumenides, Gl. Sletst. 6, 273; haghetissen, Br. Gheraert 717, conf. hezosum = palaestritae, Graff 4, 1073. Hage-disse = lizard (OHG. egidehsa), Gemmula Antwerp. in Hoffm. Horae Belg. 7; in the Ring 210-1 it is called häxe, 219 both häxe and unhold. Is the Lith. kėksė, harlot, formed fr. hexe, as keksztas fr. heher, a jay? In the Ring p. 230 a witch is called Hächel, sorceress; conf. 'hägili, stá!' stay, little witch, 57. The Swiss haguen = hexe (Stald. 2, 10) may bark back to OHG. hahsinōn subnervare [hamstring, cut the hächse, hough], for a witch umerves (comedere nervos, p. 1081 last l.); conf. Fris. hexna, hoaxna, hoxne = poples.

p. 1042.] Ośinn is called galdrs föðr, Sæm. 94a. The Vilkinasaga names a sorceress Ostacia, who learnt magic of her stepmother (see p. 1055). Other names of witches in Skáldskap. 234. A sorceress is a vala or völva: seið-staðr mikill, þöttust menn þá vita, at þar mundi verit hafa völun leiði nockud (sagae tumultus), Laxd. p. 328. She is also called fljögð: fljögð à Hædirskóg, Formm. 3, 122; Nethl. nacht-loopster, grote kol (Suppl. to 1037 mid.); conf. veðrí sin gand, för at seiða, Vikl. saga c. 328.

p. 1044.] Ger seið-hiáll mikinn; appar. a platform to hold a good many: þau fördust þar á upp úll (all), þau kváðu þar for veðrí sin, en þat voru galdrar, Laxd. 142.

p. 1045.] For masca, the Lomb. Glosses have masca, Hpt's Ztschr. 1, 556; conf. talamasca (p. 915). With striga connect στριγξ owl, who waylays children, and is kept off by hawthorn, Jv. Fast. 6, 130—168; στρίγλα in Leo Allatius; στίγλας (γόνης). DC. Another word for mask is schem-bart, Schm. 3, 362. Oäger's Ulm p. 526: mn sitze ich als ein schempart trúric, Renn
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17998; scema = larva, Graff 6, 495-6; L.G. scheme in Voss; Nethl. scheem, scheme, shadow; conf. scheine in Frauenl. 174.

p. 1046.] On chervioburgus, see Malb. gl. 2, 153-4. Müllenhoff (in Waitz p. 287, and Mone's Anz. 8, 452) compares it with the κερνοφόρος of the mysteries. A Tyrolese legend tells of roving night-wives and their cauldron, Germania 2, 438. In our nursery-tales witch and old cook are the same thing, KM. no. 51. Lisch's Meekl. jrb. 5, 82. — On a hill or mountain named kipula, or kipivnori, kipumäki, kipuharja (sorrow's mount, hill, peak), stands Kivutar before a cauldron (kattila, pata), brewing plagues. In Kalev. 25, 181, is mentioned a parti-coloured milking-pail (kippa), 182 a copper bushel (vakka), 196 kattila. Acc. to Rennvall a witch is panetar, panutar. A butterfly is called kettelböter (-heater), and whey-stealer, milk-thief (p. 1072).

p. 1047.] A salt-work is a sacred gift of God, and protected by the law of nations, Rommel 8, 722. Salt is laid on tables and altars: sacras facite mensas salinorum apposita, Arnob. 2, 67; salinum est patella, in qua diis primitiae cum sale offerebantur. Egyptians hated salt and the sea; their priests were forbidden to set salt on the table, Plut. De Iside 32. — The interchange of H and S in hal and sal is, acc. to Leo (in Hpt 5, 511), syntactic in the Celtic tongues, and Gael. sh is pron. h. Hallstadt is more corr. spelt Hallstatt, M. Koch's Reise 407. Ssk. sara = salt. Lat. halec, herring, is akin to ἁλς, salt, GDS. 300 [So Sl. selđi, ON. sild, herring, means salt-water fish; but Tent. häring = heir-fisch, bec. it goes in hosts, shoals, Huhn's Plants and Anim. 411].

p. 1050.] Witches eat horseflesh, Wolf's Ztschr. 2, 67. The pipe at the dance of trolls inside the hill is a horse-bone, Afzelins 2, 159; conf. a Pruss. story in N. Preuss. prov. bl. 1, 229.

p. 1051.] The Witches' Excursion takes place on the first night in May, Lisch's Meekl. jrb. 5, 83. Wolf's Zts. 2, 68. 'The Esth. witches also assemble that night,' says Possart p. 161; others say the night of June 23-4, i.e. Midsum. Eve. 'They ride up Blocksberg on the first of May, and in 12 days must dance the snow away; then Spring begins,' Kuhn in Hpt's Zts. 5, 483. Here they appear as elllike, godlike maids.

p. 1053.] Witches' Mountains are: the Brückelsperg, Wolf's Zts. 1, 6; several Blocksbergs in Holstein, Müllenh. p. 564;
Brochensburg, Dittm. Sassenrecht 159. GDS. 532; the unhodenperg near Passau occurs already in MB. 28b, 170. 465. 'At the end of the Hilss, as thou nearest the Duier (Duinger) wood, is a mountain very high and bare, named uf den bloeszen zellen, whereon it is given out that witches hold their dances on Walpurgis night, even as on Mt Brocken in the Harz,' Zeiler's Topogr. ducat. Brunsv. et Luneb. p. 97. Betw. Vorwalde and Wickensen (Brunswk) stands the witches' mount Elias. Near Brünighausen is Kukesburg, already named in the Hildesh. dioces. circumscr., conf. Lünzel p. 31-8, which Grupen calls Kokesburg, named after the devil's kitchen. Witches' hills in Holstein, and their trysts in N. Friesland, are in Müllenh. no. 288-9. A witch-mtn near Jülchendorff, Mecklenbg, Lisch 5, 83; is Koiberg another? Gefk. Catal. 111. In Sommer pp. 56. 174 the Brocken is called Glockersberg. Similar places are the Franco- nian Pfetersberg near Marktbürgel, and the Alsatian Büchelberg, conf. builesbere, pückelsberg, Graff 3, 135; for other trysts of witches in Elsass, see Alsatia '56, p. 283. Dwarfs as well as witches haunt the Heuberg or Höperg, Ring 211: witches' horses flew over Höperg 234. In Tirol they meet on the Schlern/Jcofel, Zingerle's Hexenproc. 37; seven more places are given in his Sitten 32 and Alpenburg 255. 262. In Bleking the Swed. trysting-place is called Jungfria-kullen, Wieselgr. 398; in fairy-tales Blå-kulla or Heckenfjell, Cavallius 447-8. The vila holds her dance on the mountain-top (vr), vrzino kolo; there also she initiates her pupils, Vuk sub v. vzrino kolo. 'Łesogora seu Bloksbarch,' Ceynowa 13, exactly translates Kalenberg, fr. lisy bald, Linde 2, 1318-9. Finn. kipula or kippumäki, see Peterson p. 72-3 (Suppl. to 1046). In Moravia the witches meet on Mt Rádošt, a Slavic mount-joie, Kulda. In Persia another name for Mt Demavend is Arezūra, where daevas and wizards assemble, Spiegel's Avesta 2, exiv.

p. 1054.] In Vilk. cap. 328 'rœrdi sin gand' seems to mean 'rode into the air.' There is a dwarf named Gand-álfr, Sæm. 2b, and a valkyrja Göndul (p. 421). The Häschel rides on a wolf, Ring 230-7; witches fly on goats, 210-1. Matth. v. Kemnåt names unhodle and nachthusser together; does the word contain thusse, durse? In Passion 4, 85 it says: daz ist ein naht-vole, den guoter werke tages-lieht lät gesehen wénec iht. The Vatns-
dela p. 106 cap. 26 thus desc. a sorceress and her extraordinary
turn-out: þar fer þá Liót, ok hefir breitiliga um sik bút, hun
hafði rekit fóttinn fram yfir höfudit, ok fór ósug, ok retti höfudit
út á millum fótannu aptr; öfagurligt var hennar augnabragd,
hversu hun gat því tröllsiga skott. Verlaunf’s note p. 107 says,
the (old) Galljoris saga cap. 17 desc. the similar figure cut by a
sorceress, to dull the enemies’ weapons.

p. 1061.] Troll-dances desc. in Afzelius 2, 158-9. A remark-
able story in Lisch’s Meckl. jrb. 5, 83 tells of a giant giving a
feast on a mountain, and the thumbslings dancing on the table before
him; the rest is like other witch-stories. H. Sachs v. 343ec
says witches hold their dances and weddings on a great beech-tree.
A musician comes upon a witches’ dance, and has to play to
their, Firmen. 2, 383-4.—AS. niht-genge, witch; conf. naht-
egese, naht-eise (note on Andr. xxxii); nacht-ridders, Br. Gher.
716; nacht-volk, Vonbun p. 34-5. Wolf’s Zts. 2, 53; glanben,
die lüte des nachtes farn, Gefk. Beil. 24; ON. Nätt-fari, a man’s
name, Landnam. 1, 1; varende vruwen = witches, Belg. mus. 2,
116. Br. Gher. 717; ausfahrerin, Judas erzsch. 2, 107; naht-
trave in Mone 8, 408 means midwife; nacht-frala is the plant
mirabilis jalappa, belle de nuit, Castelli 205. The Thessalian
witches also fly by night: φασί δὲ αὐτὴν καὶ πέτεσθαι τῆς nuktos,
Lucian’s Asin. 1. In Servia the magicians and their pupils
travel with the vila. The unhuld fetches bottles of wine out of
cellars, H. Sachs i. 5, 532b. A story in Pertz 2, 741 of a pilosans
who fills bottles.

p. 1061.] Dáse looks like AS. dwaes, fatuus; but in Reinaert
7329 dasen, insanire, rhymes with verdwasen, so it can hardly be
the same word as dwasen. The Gemm. Antwerp. (in Hoffm.
Hor. Belg. 7) has dase = peerts-vlieghet, hornet, and in the Mark
they still speak of a dasen-schwarm, Schmidt v. Wern. 276-7.
MHG. ‘daesie hunt,’ Frauenl. 368, 2. Heimdall is called hornþyt-
valdi, Saem. 92b.

p. 1064.] Other herb and flower names for the devil and for
witches in Wolf’s Zts. 2, 64. Schöne is even OHG. : Scônea, a
woman’s name. Gräsle, Kreutle, Rosenkranz, Keller’s Erz. 195.
The elfvor change into flowers or branches by day (Suppl. to 470
beg.). Is not the devil also called Hagedorn, like the minstrel
in Berthold 56? Is Lindentolde (-top) a witch? Ring 235.—

p. 1069.] Witches take an oath to do the devil’s will; see in Geschichtsfreund 6, 246 the remarkable confession of a witch of Ursernthal (yr 1459). The devil’s bride sits up in the tree with her ‘kalt-samigen stink-bräutgam, Garg. 72b; devil and witch hold dance and wedding on trees and boughs, H. Sachs v. 3433. In records even of the 12th cent. occur such surnames as ‘Osculans diabolum, Basiāns daemonem, Demonem osculans, Bese diable,’ Guérard’s Prolegom. to the Cart. de Chartres p. xciv. What does ‘osculans acnionem’ there mean?—Tres mulieres sortilegæ Silvanectis captae, et per majorem et juratōs justiciatæ (yr 1282); the bishop claims that they belonged to his jurisdiction, Guér. Cart. de ND. 3, 341. And even before that: Judices tanquam irlam et magum miserunt in ignem, Cæs. Heist. 4, 99; this was at Soest, beginn. of 12th cent. In England: Proceedings against dame Alice Kyteler, prosec. for sorcery 1324 by Rich. de Ledrede bp. of Ossory, ed. by Th. Wright, Lond. ’43, Camd. Soc. xlii. and 61. A strega of 1420, who turned into a cat, Reber’s Hemmerlin p. 248. About the same time Wolkenstein p. 208 says of old women:

\[
\begin{align*}
zauberei \text{ und kupel-spiel}, \\
\text{das machen si nit teuer (not scarce);} \\
\text{es wird doch ie eine versört} \\
\text{mit einem heissen feuer.}
\end{align*}
\]

‘Vil fewers zu! ist der beste rat (plan)’ thinks Matth. v. Kemmat p. 117; while on the contrary H. Sachs 1, 532e saw clearly that des teufels eh’ und reuterei (weddings and ridings) ist nur gespenst und fantasei (mere dreams); das bock-fären kumpt aus misglauben (superstition).
An Engl. treatise on Witches and Witchcraft by G. Gifford 1603 has been reprinted for the Percy Soc. ’42.—The burning and strewing of the ashes is found as early as Rudl. 6, 49: Rogome comburatis, in aquam cincerem jaciantis. Forum. sog. 2, 163: Klaaf hann på pör í skíður einar, lagði í eld, ok brendi at ösku, síðan fékk hann ser lög nókkurn, kastadí þar á öskunní, ok gerði af grant, þann grant gaf hann blændum hundum (al. grey hundum); conf. supra (p. 189).

p. 1075.] The witch holds up her left hand in taking the oath to the devil, Geschichtsfr. 6, 246. On the nature of the mark printed on her by the devil, see Mone’s Anz. 8, 124-5. The Greeks too believed that the Thessalian sorceresses anointed themselves with a salve, Lucian’s Asin. 12-3. Apuleius p. m. 116-7; vil kunnen salben den kühel (tnb), das si obnan ansfurn (fly out at the top), Vintler (Sup. G, l. 180). A witch is called fork-rider, Garg. 47a; she rides calves and cows to death (p. 1048 mid.); she has wings, Müllenh. p. 212. The witch’s or sorcerer’s flight through the air is the god’s ríðu lopt ok lög (air and fire); conf. the skipper and his man sailing on water, air and land, Müllenh. p. 222.—In the midst of the witches the Devil sits on a pillar (=irmensúl), Mone’s Anz. 8, 130; he sits with them on the tree, holds dance and wedding on trees and boughs (Suppl. to 1069 beg.). There are banquets of witches, as there are of fays: their viands are tasteless as rotten timber, or they suddenly change to muck; so all the food the Huldre brings turns into cow’s dung, Asb. Huldr. 1, 49. 51. Sometimes the devil plays the drone-pipe, Thür. mitth. vi. 3, 70. With the young witch set to mind the toads, conf. the girl and three toads in Lisch’s Jrb. 5, 82.—Witches turn the milk, skim the dew, lame the cattle, and brew storms. The mischief is chiefly aimed at the corn-fields and cattle (p. 1106): they draw milk out of a knife, Asb. Huldr. 1,176. Wolf’s Zts. 2, 72. Müllenh. p. 222; they stretch a string, and milk out of it, Mone 8, 131, or cut a chip out of the stable-door for the same purpose 5, 452-3; they milk out of an awl or the neck (handle-hole) of an axe, Keisersb. Omeiss 54a, illustr. by a woodcut; the senni milks out of four taps in the wall, Fromm. 2, 565. Witches make butter by churning water with a stick, Müllenh. p. 224; they fileh people’s milk fr. them,’ M. Beham in Mone 4, 454; they are called molken-tower,
Mone's Schausp. 2, 74 (Upstandinge 1116); conf. App., Spell xxxvii: 'Up thro' the clouds and away, Fetch me lard and milk and whey!' Witches gather dew, to get people's butter away, Müllenh. p. 565; conf. AS. deáw-driás, Cæd. 3795 (Bout.), Grein 101; towe daz gelesen wirt (gathered dew), Notk. Cap., conf. thou-schlepper, tau-dragil (p. 786).—They darn peace or no peace into the bridal bed; they plait discord in, by plaiting the pillow-feathers into wreaths and rings, Müllenh. p. 223. Hence the tales about the old wife that's worse than the devil: 'in medio consistit virtus, like the devil between two old wives,' Garg. 190b. An old woman having caused a loving couple to fall out, the devil was so afraid of her that he reached her the promised pair of shoes at the end of a stick. Witches 'nemen den mannen ir gseln,' M. Beham in Mone 4, 451. Grasping, beating, stroking, blowing, breathing, eyeing are attrib. to witches (p. 1099), as they are to healing women.—In their magic they use the hands of unborn babes, Fastn. sp. p. 1349. Thieves cut the thumb off an unborn child, and light it: as long as it burns, every one in the house sleeps; spinam humani cadaveris de tecto pendunt, and nobody wakes, Cæs. Heist. 6, 10; 'du haddest ok ens deves dumen bavene henghen an de tunne' is said to the cheating inn-keeper, Mone's Schausp. 2, 87 (a thief taken at Berlin in 1846 had a green herb sewed into her petticoat, her herb of luck she called it); ungemeililit kint [unbetrothed?] are employed in sorcery, Kschr. 2102. 2590; conf. 'lecta ex structis ignibus ossa,' Lachmann's emend. of Prop. iv. 5, 28. It is 'thought that the alb (nightmare) cometh of untimely births,' M. Beham in Mone 4, 450. These are divided into black, white and red (Hpt. 4, 389), which seems to support my division of elves into black, light and brown.—The caterpillar devil's cat (Stald. 1, 276) reminds one of katze-spur, a hairy caterp. so called in the Palatinate; conf. Russ. gásenitza, Pol. wąsiencu, Boh. hausenka, Langed. diablótin; ON. bröndéngr, variegata, Swed. kälmask. The butterfly is called pfeif-mutter, Schm. 1, 30, jifun-trager, Alb. Schott 291; conf. pipolter, fífolter. The witch is delivered of will o' wisp, Thür. mitth. vi. 3, 69.—Witches carry magic in their hair, therefore we cut it off: this already in M. Beham's Wien p. 274; conf. the wechselzöpfe (plica Pol.). The witch chains her lover, the devil, with yarn spun in a churchyard, Thür. mitth. vi. 3, 70.
Witches float on water, as Gödrún says of herself: 'hófo mik, ne dreknó hávar bárör,' Sæm. 267; 'hon mátti eigi söeypn,' she might not sink 265. The unsightly German witch is paralleled by the Finn. Pohjan akka karvahammas (thin-toothed), Kalev. 2, 187. 205. 5, 135.

p. 1077.] Heathen features are the witches' consumption of horseflesh or even man's flesh, also their dislike of bells. With the witch's blood-mark, and with Death's mark, conf. 'stakins (στιγματα) Fráujins ana leika baíran,' Gal. 6, 17. It is remarkable that a witch cannot weep; she has watery eyes, but sheds no tears. In the Tirol. Inquis. (Pfaundler p. 43) : sie sprotzt mit den augen, weint ohne thränen. Exactly the same is said of Thöck: 'Thöck man gráta þurrum tárum (with dry tears) Baldrs bálfarar.' Here the witch answers to the giantess.

p. 1080.] To lie under a harrow defends you fr. the devil: stories in Müllehn. no. 290. Firmen. 1, 206b. He that puts a piece of turf on his head will not be seen by witches, Panz. Beitr. 1, 240-1. Wearing Gundermann's garland makes you see witches, Somm. p. 58. The priest can tell witches by their round hats, Ceynowa p. 14.

p. 1082.] Pol. iédzona means old witch, eater of men, esp. of children; conf. iédza, a fury. Wicked women with white livers are also known in France, white-livered men in Schambach 123. Witches poke straw into the heart's place: þer ð briosti liggr halmvisk, þar er hiartat skyldi vera, Fornm. s. 2, 208; Walther Ströwinherz, Schreiber's Frib. urk. 2, 161. In Petron. c. 63: strigae puerum involaverant, et supposuerant stramentitium vavan- tonem; and just before: videt mainuciolum de stramentis factum. At a witches' feast, boys were usually killed, boiled or roasted, and eaten up; which reminds us of heathen practices, and those of giants. Such killing, cooking, and eating of children is an antique and vital feature, KM. nos. 15. 51-6, conf. supra (pp. 1043 end. 1058—60). Kettle and cooking are a part of magic.

p. 1083.] A beast crawls into the sleeping woman's mouth Wolf's Ndrl. sag. 250, and note p. 638; or a snake creeps out of it, Walach. márchei. p. 103. A white mouse slips into the dead man's mouth, Somm. p. 46; 'but alas, in the midst of her song a red mousie popt out of her mouth,' Faust p. m. 165; a bee flies out of one's mouth, Schreib. Taschenb. 4, 308. As the white
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mouse runs up the rampart in Fischart's play, so witches indoors run up the wall to the rafters, Process v. Ursernthal.—With the iron bridge of King Gunthram's dream, conf. the sword-bridge in the Rom. de la charrette pp. 23. 84 (Suppl. to 835). When the witch is setting out, she lays a broom or a balm of straw in the bed by her sleeping husband, Mone 8, 126. With OHG. ivprottan, tranced, connect 'inbroadin lac,' Lachm. Ndrrein. ged. p. 9, and 'in hümzebrüden gelegen,' Reim dich p. 52. Our entzückt is in MHG. 'gezucket anme geiste,' Dint. 1, 466; as in zuckete der geist, Uolr. 1331. We also say 'rapt, caught up, carried away.'

p. 1083.] With the Servian starting-spell agree the Moravian, Kulda in D'Elvert 92-3. German formulas in Mone 8, 126. Panzer 1, 251. Müllenh. no. 291. Lisch's M. jrb. 5, 85. With them compare: oben hinaus, nirgens an! Callenb. Wurmld (?) 86; hui oben aus, und niergend an, Agricola's Spr. 217. Kl. red. (? 1565) 113a; hei op hei an, stött nerrich an, N. Preuss. prov. bl. 1, 229. The cry of pursuit is in Schönw. 1, 139; so Aschenpuster (Cinderella) cries: 'behind me dark, before me bright,' Scand. lyst foran, og mørkt bag, Norske event. 1, 121; ljust for mig, mørkt efter mig, Sv. äfvent. 1, 410. 427; kveld fremun, og sort bag, Abs. 421. But 'herop og herned til Mönsaas,' Åsb. Huldr. 1, 179, is another thing. An Engl. spell for faring to Ellland is: 'horse and hattock! with my top!' Scot. bord. 2, 177-8. Völund's speech: 'vel ek, verða ek á fitjom!' is appar. a flight-formula, for he soars up immed. after, Sæm. 138a.—When a sorceress anoints her shoulders, wings sprout out, Stier's Ungr. märch. p. 53. Faust uses a magic mantle to fly up; conf. the remarkable tale of a dwarf who spreads out his cloak, and lets a man stand on it with him, H. Sachs i. 3, 280 bc.

p. 1085.] The good people (p. 456) cut themselves horses out of switches, Erin 1, 136. The magic steed must be bridled with bast, or it runs away, Reusch p. 23-4. In Pacolet's wooden horse one has only to turn the tap to right or left, Val. et Orson c. 26 (Nl. c. 24). A hose-band tied round the shank lifts into the air, Eliz. of Orl. 505.

p. 1086.] The German witches too are hindered in their excursions by the sound of bells. If they are late in coming home, and the matin-peal rings out from a church, their career stops as
if paralysed, till the last tone has died away. The witch abuses the bell, Panz. Beitr. 1, 20.

p. 1089.] ‘Carmine grandines avertere,’ is as old as Pliny 17, 28. Hail being in grains, it is strewn out by bushelfuls: της χαλάζης ὀσον μέδιμνοι χίλιοι διασκέδασθωσαν, Lucian’s Icarom. 26. ‘You hail-boiler!’ is a term of abuse, Mone’s Sclausp. 2, 274. German witches scatter a powder with cries of alles schauer, alles schauer! The day before Walburgis night, a merry cobbler mocked his maid: ‘Take me with you to Peter’s mount!’ When evening fell, there came a storm, nigh shook his doors and shutters down; well knew the cobbler what it meant. The Esths know how to produce cold: if you set two jugs of beer or water before them, one will freeze and not the other; see Wulfstan’s journey. The weather must be well boiled: if the pot is emptied too soon, your labour is lost, Mone 8, 129. 130. The Kalmaks have the same kind of weather-making, Klemm 3, 204. —Witches boil apple-blossoms, to spoil the fruit crop, Mone 8, 129. Dull on the fir-tree pours out hail, Panzer 1, 20. Says an old woman dripping wet, ‘I’ve had this weather in my back this fortnight.’ When the huntsman heard that, he struck her over the hump with a stick, and said, ‘Why couldn’t you let it out sooner then, old witch as you are?’ Simplic. 1, 287. Witches make stones roll (ein rübi gan) into the hay and corn fields; also avalanches, Proc. v. Ursernthal 245—8. The shower-maidens feed on beshowered (lodged) corn, Panzer 1, 88. Hence Ph. v. Sittew. and the Fr. Simpl. 1, 53. 68 call the witch ‘old weather;’ elsewhere she is hagel-anne, donnerhagels-aas (-carrion), 7 Ehren p. 75; shower-breeder, fork-greaser. Witches are weather-makers, Wolf’s Ndr. s. 289. A witch drops out of the cloud, Bader nos. 337. 169. The Servian vila leads clouds (vode öblake) and makes weather, Vuk sub v. vrzino kolo; she teaches her pupils the art. Our Germ. phrase, ‘the old wives shake out their petticoats’ = it snows, suggests the Wallachian witch who throws off her petticoats. The Indians of Surinam say their sorcerers have thunderstorms, violent showers and hail at their command, Klemm 2, 168.—The O. Fr. poets name heathen kings ‘roi Gaste-blé,’ Guillaume 4, 179. 256 and ‘roi Tempesté,’ 4, 257. 26; conf. Mätzner 257 and Tampasté in Wolfram’s Wh. 27, 8 (rhy. with Faussabré for Fauche-pré, or blé?) 46, 20. 344, 7. 371, 3. 442,
39. A Thessalian sorceress fetches the *moon* down from the sky, and shuts her up in a box, Aristoph. Clouds 749. At vos, *deductae* quibus est fallacia *lunae*, Propert. i. 1, 19; tunc ego crediderim vobis et *sidera* et *annes* posse cyttacæis *ducere* carminibus i. 1, 23; illic et *sidera* primum præcipiti *deducta* polo, *Phæboque* serena non aliter diris verborum obsessa venenis palluit, Lucan. Phars. 6, 496; cantus et e *currus* *lunam* *deducere* tentat, et faceret si non aera repulsa sonent, Tib. i. 8, 21; hanc ego de coelo *ducentem sidera* vidi, i. 2, 45; te quoque, Luna, *traho*, Ov. Met. 7, 207; in hac civitate, in qua mulieres et *lunam deducta*, Petr. c. 129.

In Esthonia the witches *knead* stalks of rye together, and repeat a spell over them; unless the *knots* are soon found out and burnt, the crop is sure to fail, Possart p. 164, conf. 162.

p. 1091.] In transforming, the sorcerer touches with his staff: ῥάβδῳ ἐπιμάσσοσθαι, Od. 13, 429, conf. 16, 172. Venus touches the mouth of Ascanius with her *feather*, En. 802; and Dido catches it (the magic) from his lips 815. Mice are made out of fallen pears, but without tails, Firmen. 1, 276b; conf. the red mouse (Suppl. to 1083 beg.). *Young puppies* made, Simpl. 2, 296-7 (ed. Keller), conf. 328. Acc. to Renvall, *bjära* is the Finn. *vara*, genius rei pecuariae lac subministrans; conf. Lencquist De superst. 1, 53. Castrén 167-8. Ganander’s Myth. Fenn. 67, even Jusleniïus sub v. para. In Angermanl. it is called *bjära*, Almqv. p. 299; in Vesterbotten, see Unander sub v. *bara*; the Gothl. vocab. in Almqv. p. 415 describes it as *småtroll med tre ben*. Esths make a *homesprite* out of an *old broom*, Verh. 2, 89; did Goethe take his Apprentice fr. Lucian’s Philops. 35-6 (Bipont. 7, 288)? Even a man is made out of wood, and a *heart put inside* him; he walks about and kills, Forrm. s. 3, 100.

p. 1093.] *Wax-figures* were placed on doors, at cross-roads, and on the graves of parents, Plato De legg. 11, 933; in another passage (of Plato?) Anacharsis speaks of Thessal. sorceresses and their *wax-figures*; the *waxen image* of Nectanebus, Callisth. p. m. 6. At a synod of 1219 Archbp Gerhard of Bremen condemns the Stedingers as heretics, charging them with ‘quaerere *responsa daemonum, cereas imaginés facere*, a photonissis requirere consilium, et alia nefandissima tenebrarum exercere opera,’ Suddendf’s Registr. 2, 158; ‘quaerunt *responsa daemonum, cerea*
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*simulacra* faciunt, et in suis spurciitis erroneas consulunt phito-
nissas,' Bull of Greg. 9 (1233), ibid. 2, 168. On *wax-figures*, see Osmaab. verh. 3, 71.—M. Lat. *invultuor*, praestigiator qui ad
artes magicas *vultus* effingit; *invultare*, fascinare, Fr. envoulter,
Ducange sub *v.* *invultare*, *vultivoli*. They tried to copy the
features of the man they were going to bewitch in the wax or
clay puppet; they solemnly baptized it, gave it sponsors, and
anointed it. When they pricked it with a needle, the man felt
a sharp pain; if they pricked the head or heart, he died. They
tried to have an Easter candle out of the church, to do the work
by. Sticking needles into a *wax-figure* occurs in Kemble’s
Chartae, Pref. lix. ix., and the story in Müllenh. p. 233; conf.
imago argentea (Suppl. to 1175 end). Ferebatur *imaginem* quan-
dam ad instar *digitii*, ex Egipto adlatam, adorare; a qua quotiens
responsa quaerebat, necesse erat homicidium aut in summo festo
adulterium procurare; conf. Pertz 10, 460 and the thief’s thumb
(Suppl. to 1075 end).—*Cutting out the footprint* answers to
*τηρεῖν* τὸ *ἐξών* καὶ ἀμαυροῦν, vestigium observare et delere (blur),
by planting one’s right foot on the other’s left print, and
one’s left on his right, and saying: *ἐπιβεβηκὰ* σοι, καὶ *ὑπεράνω*
*εἰμι*, conscendi te, et superior sum! Lucian’s Dial. meretr. 4.
GDS. 137.

Things that make invisible are: the *tarn-helm* (p. 463), the
bird’s nest (Suppl. to 974), the right-hand tail-feather of a cock
(to 671 mid.), fern-seed (p. 1210), the ring, rather the stone in
the ring (p. 911), Troj. 9203. 9919, and the sonnenwedel (helio-
trope) laid under a stone, Mone 8, 614.

p. 1097.] Pliny 8, 34: Homines in lupos verti rursumque
restitui sibi, falsum esse existimare debemus. Unde tamen ista
vulgo infixa sit fama, in tantum ut in maledictis *versipelles* habeat,
indicabitur. An OHG. name *Werewolf* occurs already in the 9th
cent., Hpt 12, 252, and in Samland the name *Warwolf*. A *wer-
671. *Werwatz* (watz = brood-hog) is a family name at Dreis-
eichenhain; is it formed like werwolf? *Loups garous*, Bosquet
p. 223 seq.—To change yourself into a *fox*, *wolf* or *cat*, you
use an ointment, Proc. v. Ursernth.; or shift the buckle of a
certain *strap* to the *ninth hole*, Reusch in Preuss. prov. bl. 36,
436 and 23, 127. GDS. 152; conf. the old leather strap,

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Firmen. 1, 213. People with a wolf-girdle are álf-heðnar: is that conn. with our heiden, heiden-wolf for unbaptized child, in Waldeck heid-ölleken? Papollere '60, p. 8.—By putting a slip of wood (spruoccolo) in one’s mouth, one becomes a she-bear, and man again on taking it out, Pentam. 2, 6. If you dash grass against the stem of a tree, wolves spring out of it, Remigii Daemonol. (1598) pp. 152. 162. Sigefridus dictus wolvel, MB. 1, 280, but wolvel (Wolfel?) 8, 458. The gods send Idun a wolfskin: vargs-bely seldo, lét i faraz, lyndi breitti, Sæm. 89a.—Were-wolf stories in Müllenh. nos. 317—320. Firmen. 1, 363. 332. 212-3. Lekensp. 2, 91-2. ON. á vargs-skinns ölpu, Fornm. s. 10, 201 (ólpa, álpa= toga, vestis). A were-wolf may be known by a wolfs-zagelchen (-tail) betw. the shoulder-blades, Reusch no. 75 and note; by a little ‘ragen wolfs-zagel’ growing out of the back betw. the shoulders, Preuss. prov. bl. 26, 435. 117. 172.

p. 1098.] The witch appears as a fox, Schreib. Taschenb. 4, 309; as a three-legged hare, Somm. Sag. 62; as a kol-swört ketta, Fornm. s. 3, 216. 220. Sv. forns. 1, 90 seq. Men protest: ‘by catten, die te dansen pleghen tswoendaghs!’ Belg. mus. 2, 116. If a girl has fed the cat well, the sun shines on her wedding-day, N. Preuss. prov. bl. 3, 470. Good stories of witches in Müllenh. pp. 212—6; also that of the cat’s paw being chopt off, its turning into a pretty female hand, and the miller next morning missing it on his wife, 227; and that of the witch who is ridden as a horse, who is taken to the farrier’s to be shod, and lies in bed in the morning with horse-shoes on her hands and feet 226. 600. Mone 8, 182. So in Petron. c. 62 a were-wolf has been wounded in the neck; presently a ‘miles’ is found in bed, having his neck doctored: intellexi illum versipellem esse, nec postea cum illo panem gustare potuit. The öreskr in the evening sees a bull and a bear fighting; the next day two men lie wounded in bed, Lundn. 5, 5.—Transformation into a bear or fox, a swan or raven, is frequent. In Walewein 5598: teneu vos verbreken; and 785: verseiop hem. ‘Er entwarf sich zu,’ he changed into, Myst. 1, 214, etc. A bride turns into a swan, Müllenh. p. 212; a man becomes a hawk or falcon, and comes flying to the tower, Marie 1, 280, conf. 292. Women often change into toads: wesen ene padde, en sitten onder die sille, Walew. 5639; gieenge ich als
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ein krode gät, n. solde bi eime zāne gān, Herb. 8364.—I must here remark, that verðu at göltum in ON. tales does not mean turning into a swine, but running about wild like a boar, Verlanuff on Vatnsd. p. 106-7. The magicians and enchantresses in our fairytales often change men into wolves, bears, cats, dogs or swine; the witches of a later time have no longer the power. Circe’s formula, when turning men into swine by a stroke of her rod, was: ἐρχεο νῦν συφεόνδε, Od. 10, 320. The Lapland sorcerers send bears, wolves, foxes, ravens, to do mischief to men: such beast is then called tille, Lindahl 474a.

It is a different thing when two persons exchange figures. This ON. skipta litum or hömun, skipta litom ok lítom, viexla litum is appar. effected by mere will, without spell or clothing, e.g. betw. Sigurd and Gunnar, Sæm. 177-8. 202-3. Völs. sag. c. 27, betw. Signy and the sorceress, Völs. 7. It happens esp. among born brothers, who are so like as to be taken for one another; but in the Nib. 337, 3. 429, 3. 602, 2 by the tarnhūt which makes invisible. In the same way the wrong wise or lover is smuggled into bed at night, as Brangaene for Isot, conf. Berthe au grand pied and the Fabliau of the hair-cutting. A later and coarser version of this is the mere exchange of clothes.

p. 1099.] Magic lies in the nails: des zonbers ort-habe (seat) lignt an den nagelen, Geo. 57a. Magic is fixed in the hair: consider the elf-lock, elf-knot (p. 464); witches have all the hair shaved off them, see story in Klemm 2, 168. M. Beheim 273, 26. 274, 7. Magic is taken out of the hair, Wolfditer. 548; conf. wolf’s hair above.—Magic can make us proof against sword and bullet, shot and stroke; e.g. by a thread of silk, RA. 183. One so made proof is called a frozen man, Etnn. Unw. doct. 641. 653. 683, iron man, ON. harð-gjörr, poison-proof, Sæm. 170; Kyrtil bitu eigi iarn, Landn. 2, 7. 3, 4. The wound-spell makes invulnerable; but it can be neutralized by first hiding a knife in the ground and then wounding with it: this is called unloosing the spell, H. Sachs v. 347c (conf. ‘digging something in for a man,’ iii. 3, 74), and the exorcist bannutch-macher, hart-macher, Gutsal’s Wöh. 207. 337. Othello 3, 4 has a magic kerchief wrought by a sibyl: ‘the worms were hallowed that did breed the silk.’ A St. George’s skirt is made of yarn that was spun on a Saturday, Superst. G, v. 182.
Witches are accused of grasping, stroking, dazzling: she made a clutch at me that will last as long as I live,’ Bodmann’s Rheingau p. 425, yr 1511 ; or ‘ein bosrer angriff, böser schlag, herz-griff.’ They tread the cattle; they ‘bringen einen wehthum zu halse,’ they learn you what dazing (hoodwinking) means, Bodm. Rh. 908, yr 1505. Magic is wrought by rubbing: the rubbing of wood brings forth a squirrel, of chips a marten, of leaves a bee, of feathers a flight of grouse, of wool a flock of sheep, Kalev. 13, 160. 220. 280. 17, 328. 467; conf. the märchen of the three brothers, who rub feathers, hair and scales, and immed. eagles, bears and fish come to their aid.—— Widely spread is the belief in the magic of the eye, Grenzboten ’60, no. 26. Βλέμμα, ἀναπνοή and ὀφθαλμος βάσκανος are already in Plutarch’s Sympos. v. 7; nescio quis teneros oculus mihi fascinat agnos, Virg. Ecl. 3, 108. Engl. evil eye, Ir. the balar, Conan p. 32; the blink o’ an ill ce, Hone’s Dayb. 2, 688. His diebus ei (Chilperico) filius natus est, quem in villa Victoriacensi nutrire praecipit, dicens ‘ne forte, dum publice videtur, aliquid mali incurrat et moriatur,’ Greg. Tur. 6, 41. MHG. twerhe ougen. On the evil eye, see N. Pr. prov. bl. 1, 391—3; der blick slangen toetet, wolve schrecket, strüz-eiger (ostrich-eggs) bruetet, ü茨atz (leprosy) erwecchet, u. ander krefte håt gar vil, Renn. 18016; men spit in a pretty girl’s face for fear of the evil eye, Ir. márch. 2, 64.

Så ze hant ir röter munt einen túsent stunt (times) så schoenen (rōsen, underst.) lachet, MS. 1, 11a. The name Rosenlacher is in Michelsen’s Lub. oberh. 271. Baur’s Arnsb. 158; conf. ‘ad Ruozinlachan,’ Notizbl. 6, 68. ‘To laugh roses,’ Athen. 5, 498. It is derived fr. heathen beings of light, Mannhd’t’s Germ. mythen 149. 439; camillen-bluomen strőwen, swen så lieplich lachen wil ir munt, MSH. 3, 212b.

A kiss makes you forget everything, Müllenh. p. 400. Pentam. Liebr. 1, 231; so does a bite of the apple, Norske folke-ev. 2, 47. Helen, like Grimhild, makes a magic potion, mingling spices with the wine, Od. 4, 220—230; so does Circe 10, 235. The Færoese still call the draught of oblivion oumínni, Qvád. p. 178. 180. The Servians make their voda zaborawn of mountain-herbs, Vuk 2, 612-3. Conf. φιλτρον, love-potion; mein-blandinn miödr, Völs. saga c. 25; scheidel-trance gebrüwen,
Incendia inter epulas nominata aquis sub mensis profusis ab-ominamur; Pliny 28, 2.

p. 1103.] Silence is a safeguard against magic: Saxo's 'ne incanto effamine maleficiis locum instruerent' (p. 659). Incantations are in Serv. uróti, gen. uróka, Boh. aurok, conf. Jungm. sub v. ne-urocny, ne-uroka [reku, I speak]. The Slav. formula against bewitching is 'kamen-mira' [stone of peace?]; conf. seines zeichens, ihres zeichens, Schmidt's Westerw. id. 335, and the phrases: salva venia! God forefend (save the mark)!

When a man looks startled, the Serv. formula is: 'zatchudio-se prebiyenui golieni,' he's amazed at his broken leg, Vuk sub v. zatchuditi-se, and Sprichw. p. 87. When something painful or mischievous is said, the answer is: 'u nashega tchabra gvozdene ushi,' our tub has iron ears (handles), Sprichw. p. 334.—On spitting as a protection from magic, see Schwenk's Röm. myth. 399. The cyclop, when admiring his own beauty, spits in his lap three times, to avoid baskania: ως μη βασκανθω δε, τρις εις ἔμον ἐπτυσα κόλπον ταῦτα γαρ ἀργαια με κοτυπαρις ἐξεδί- δαξεν, Theocr. 6, 39. The cock-pigeon spits on its young to keep off sorcery, Athen. 3, 456-8; et eum morbum mihi esse, ut qui me opus sit insputaner? Plaut. Capt. iii. 4, 21.—An ear of corn protects from magic: ags við fiólkygni, Sæm. 27b. In the threshold of the house-door you bore a hole, put in hollowed herbs, and peg them in with a harrow's tooth, Mone 6, 460 (p. 1078).

Throw a fire-steel over anything ghostly, and you are master of it, Dybeck '44, 104—6; conf. the power of the eld-stål over the giant, Cavall. 1, 39; ild-staalet, Folke-ev. 2, 82; a flint-eld is struck over the cow, Dyb. 4, 27 and over enchantresses 4, 29; or a knife is flung '44, 63. 4, 33. A magic circle is drawn: gladio circa illos circum facit, monens sub interminatone mortis, ut infra circum se cohiberent, Cæs. Heist. 5, 4. On Indian sorcery, conf. Central-blatt '53, 255.

CHAPTER XXXV.

SUPERSTITION.

p. 1105.] Gr. δεισιδαιμων superstitious, δεισιδαιμονία superstition. Tac. Germ. 45 speaks of the superstitia of the Aestyans. Pott 1, 157 derives the word fr. stare super, to stand by or before
the god or altar. Wend. viëra faith, përivëra, pëšiviëra superstition [Russ. suye-vërie]. With the Swed. vidske-pelse agrees in part the OHG. unscef superstitio, unscefthoho superstitiose, Graff 6, 453; there are also unpiderpi 5, 219 and ubirfenkida, Gl. Sletst. 25, 327 both = superstitio; ubarwintelingun superstitiose, Mone’s Anz. ’35, 89. AS. ofertaele superstitionosus, Lyè. Later words: gelouheUn, Krolewitz 3753; swacher glouhe, iingeloube, Er. 8122-39. We have also Johler-glaube, collier’s faith, and in the Quickborn hönér-globe. Superstitiones religionis rubigines, Garg. 187ª. On superstition, see Nilsson 6, 3. Hes. Opp. 705—826.

p. 1105 n.] Klemm 3, 201-3 divides magic into explorative and active. A foretoken, presage, is in Lat. portentum from portendo, ostentum from ostendo, monstrum from monstro [moneo?], Cic. Div. 1, 42 and Forcellini; prodigia coelestia, prope quotidianas in urbe agrisque ostentantia minas, Livy 2, 42. OHG. fora-pouchan, fore-beacon, fora-zeichan, foretoken; bizeichen, Windb. Ps. 323. 367. Signs appear before the Judgment-day, bef. a death, a dearth, a war. To curse all signs, Hebel 332.

p. 1107.] OHG. drewa oraculum, droa fulmen, Graff 5, 246. AS. hwát omen, divinatio, also hwátung, OHG. hváz (p. 951), conf. hwátend iris (p. 1216 n.); fugel-hwáté divinatio per aves. AS. hwtton hige, hail sceawedon (on the voyage), Beow. 407; OHG. heil-scoweunge angurium, Graff 6, 556; hel-scowinge, Partonop. 20, 13; heilge scowede angurium, Sumerl. 2, 41; hel-scowinge, Bilderdyk’s Verscheidenh. 3, 143. Franenl. p. 142 uses künden for prognosticate. Again kiesen, choose = look out for (in ref. to weather, Gramm. 4, 848), conf. Swed. tjusa (p. 1037). Children esp. are used in divination and casting lots; conf. pure children, Superst. H, cap. 55-6-7. 83.

p. 1107.] A remarkable method of acquiring the gift of divination occurs in the Swed. ärs-gang, Hpt’s Ztschr. 4, 508 seq. Both that and the power of healing are passed on from women to men, from men to women, conf. Firmen. 1, 318. Sommer’s Sagen p. 171. As in Superst. I, 996, so in Mülennh. 399 the gift of spirit-seeing is transferred by treading on the left foot and looking over the right shoulder. Precision is the faculty of presentiment intensified to actual seeing and hearing: a foreseer, forepeeper beholds funerals, armies in march, battles, also unim-
portant things, such as a harvest-wagon that will upset in the yard in ten years' time, the figures and clothing of servants yet unborn who are lifting him off the ground, the marks on a foal or calf that shies to one side; he hears the tap of the hammer on coffin lids, or the tramp of horse. These vorhickers always perceive with only one sense, either sight or hearing: they cannot hear what they see, nor see what they hear. They are witch-seers, god-seers, devil-seers.—In ON. a ghost-seer is ófreskr, Landn. 3, 14. 4, 12. 5, 5 (p. 344); or does ‘ófreskr menn så þat’ in these passages mean that even ó-fresk men could see it? for Biörn Haldorson (sub vv. freskr, ófreskr) maintains that freskr is the seer, and ófreskr the non-seer; which seems right enough, provided that freskr means cat-sighted, from fres (felis). Our nursery-tales tell of these cat-eyed men with an eye for mice, KM. 3, 198; then there is the giant who gets cat’s eyes put into his head. Another term is fronsk, som natten til en høitids dag, især Jule-natt, kan forud-sige det til-kommende, Molb. Dial. lex. 138. Frem-syn is to be acquired by smearing with riisormsød, or by looking at a funeral procession through a skagle-öjet, Moe’s note.

p. 1109.] On sieve-running, see Müllehnh. no. 272. Tett. and Tem. Preuss. sag. p. 284. Erbe-sib crispula, a plant’s name, Sumerl. 56, 37. To detect the thief, a hoop is driven, Panzer’s Beitr. 1, 210; three plates are laid for him, containing bread, salt and lard, Hpt 7, 538; dishes shaken, and froth observed, Tett. and Temm. p. 260. Balt. stud. xii. 1, 37-8; ‘when in a sword he sees the stolen thing,’ Troj. kr. 274-12 (the sword holds in it a spirit, Franzenl. p. 142-3: ich hâte in eime swerte von äventiure einen geist, daz er mir solde künden). Prophesying from icicles, Panzer 2, 549; by throwing a Bible open (an early practice), Greg. Tur. 4, 16.

p. 1110.] The lot is cast : létan tân wisian þa sæ læn gehwearf Andr. 1099. The ‘temere ac fortuito spargere’ of Tacitus is like ON. ‘hrista teina,’ to shake the twigs, as in Sæm. 528: hristo teina, ok á hlaut sá. M.Neth. si worpen caveleun, Jesus c. 229, conf. ‘jacere talos in fontem,’ Sueton. Tib. 14. Rudorff 15, 218. Goth. hlauts imma urruun, ἔλαξε, Luke 1, 9. GDS. 159; ez was in sô gevallen, Livl. chr. 5724, ez was im wol gevallen 1694, in was der spàn gevallen wol 2483, in viel dicke wol ir spàn
7239; dat lót viel, Maerl. 2, 169, die cavele viel 2, 60. We say 'to whom the happy lot has fallen.'

The Scythians too divined by sticks, Herod. 4, 67 and Nicander (Ur. Sk. p. 659); the Alani, Amm. Marcel. 31, 2; the early Saxons, Beda 5, 11 (mittunt sortes, hluton mid tānum); the Frisians, whose Lex Fris. tit. 14 says: teni luna munda obvoluti. So the Greek suppliants bear in their hands λευκοστεφεῖς νεοδρέπτους κλάδους, Aesch. Suppl. 333, σὺν τοῖσσα ἵκετων ἐγχειρίδιοι ἐρισστέπτοις κλάδοις 22, λευκοστεφεῖς ἱκτηρίας 191, κλάδους νεοδρόπως 354 (κλάδ-ος is hlaut-s, hlôz); ἐρίω στέφειν, Plato Rep. 3, p. 398. Hermann's Gottesd. alt. p. 105-8 (raw wool is laid on the stone, Pans. x. 24, 5). The Slavs cast lots with black and white sticks, Saxo (Müll. 827), and divined by the odd or even lines in ashes, ibid.—Drawing lots with willow-leaves, Ettn. Maulaffe 703; with stalks of corn, Vuk no. 254. RA. p. 126; sortiri ex sitella (bucket), Plaut. Casina, see Forcell. sub v. sitella; 'sors Scotorum,' Dronke's Gl. Fuld. 12. There were lot-books to divine by: diz löss-buoch ist unrehte gelesen (wrongly read), Wiener mer-vart 556; a löz-buoch in Cod. Vind. 2976 (Hoffm. 209). 2953 (H. 366); löss-büchlein, Ph. v. Sittew.; lösseln and lössel-buch, Schm. 2, 504; lössel-nächte, Frisch 1, 623; lösslerei, lösslerin.

p. 1111.] On this motion of boughs, from which the Armenians divined, see N. Cap. 20. Machen viur úz den spachen (p. 1121 mid.); conf. Superst. H, c. 80, in dem feuer sehen; D, 38r. and 140r., fûr-sehen. With 'der tisch in der hant' conf. 'mensa volae,' Finn. onnenpöytä, luck's table, fr. onni = fortuna.

p. 1112.] The Romans also spoke of drawing water in a sieve: cribro aquam, Plaut. Ps. i. 1, 100; imbrem in cribro, Pliny 28, 2. Our 'emptying the pond with a sieve,' Sommer's Sag. pp. 13, 94.

The Gauls prophesied from the σφάδασμος (convulsions) of one devoted to death, when his back was pierced with a sword, Strabo 4, p. 198; the Cimbrians from the blood and entrails of their sacrificed prisoners 7, p. 294, Lat. exti-spicium. The Malays also divine from the entrails of slaughtered beasts, Ausland 57, p. 603b.

p. 1113.] An ein schulder-bein er sach (looked), des quam sin herze in ungemach (became uneasy).
Er sprach: 'die Littouwen liden nöt, 
min bruoder ist geslagen tôt, 
eiu her (army) in minem hove lac (has lain) 
sit gester bis an disen tac!'
Daz bein hât manigem sit gelogen (lied).

Livel. chr. 3019. Ocellos habens in spatulis = humeris, Pertz 8, 385; expositione ossium spatulae ala in suis spatulis, Fridericus imp. De arte ven. 1, 26. Inspection of shoulderblades is known to Kalmuks (Klemm 3, 199), Tunguses and Bedouins (3, 109).

p. 1115.] The Romans also divided pisces into squamosi and non squamosi, Festus p. 253. W. Goethe's Diss. p. 19. In Levit. 11, 9 and Deut. 14, 9 fish that have fins and scales are pron. eatable; conf. Griesh. 146.

p. 1117.] The rat wishes the eat joy when she sneezes, Avadanas 2, 149, 150; πταρμός ἐκ τῶν δεξιῶν, Herm. Gottesd. alt. p. 186; Ἐρωτες ἐπέπταρον, Theocrit. 7, 96; haece ut dixit, Amor, sinistra ut antea, dextra sternuit approbationem, Catull. 44, 17; atque, ut primum e regione mulieris, pone tergum eius maritus acceperat sonum sternalitionis . . . solito sermone saltem ei fuerat imprecatus, et iterato rursum, Apul. Met. lib. 2, p.m. 211. The 'Got helfe dir!' is also in Myst. i. 103, 10; swer ze vremden niesen sich rimpfet (crumples up), daz ist ouch verlorn, Ettn. Frauenl. p. 70.

p. 1117.] Ringing in the ears: ἔδωμεν τὰ ὠτα ὑμῖν, Luc. Dial. mer. 9; aures tinniunt, Pertz 9, 265; sine oreu soughen, Walew. 9911.—Supercilium salit, a good omen, Forcell. sub v. supere. On prophetic jerks in the limbs among Orientals, see Fleischer in Rep. of Leipz. acad. d. w. 49, p. 244.

p. 1119.] The spells in Burns's Halloween are for discovering one's future lover. On Christmas Eve the sleeping fowls begin crowing, if a girl is to be married soon, Firmen. 2, 377. Was may be poured instead of lead, Mone's Anz. 7, 423: ceram in aquam fundere, Lasicz 56.

p. 1119.] Angang, what meets you on setting out, ἐσθεν, mane, ἐν ἄρχῃ, ἐν φύρας, ἐπὶ τῇ πρότῃ ἐξόδῳ, is significant. M. Neth. en goet ghemoet, Rose 2715; gude u. bose motte, Gefk. Beil. 100. Swed. mot, motte; lyks-mot, evil meeting. Gr. δυσ-ἀντητος [ill-met by moonlight, proud Titania] = boding ill; so
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δυς-κληδόνιστος [fr. κληδόν, omen]. A titulus in the Salic Law treats ' de supervenit vel exspoliationibus.'

p. 1124.] On angang among the Thugs, see Convers. lex. d. geg. iv. 2, 55; on the Greek belief in it, Lucian's Pseudol. 17 (ed. Bip. 8, 72) and Eunuch. 6 (Bip. 5, 208). Theophr. Charact. c. 16 (conf. Kopp De amuletis p. 42). 'Consider too, that the flight and song of all the birds look favourable; if these be not joyful signs, I have clean forgot the art; no bird of black feather, no raven, starling, crow nor ouzel have I seen. Three merry men have met me, three men named John. Not once have I stumbled, and wellnigh do I believe the stones move out of my way or flatten them before me. The folds of my garment hinder me not, neither am I weary, every mother's son greeteth me, no dog hath barked against me, Wirsung's Cal. J 2b. To run across one's path is always bad, Büttner's Lett. lied. p. 255.

p. 1126.] Meeting an old woman is called karing-mote, Afzel. 2, 148. 'Unlucky to meet a red-haired woman bef. any one else in the morning,' O'Kearney 132. 'The first thing that meets me, were it even a parson, a beggar or an old woman,' Goethe in Weimar jrb. 5, 458; wizzen, wen der (unsaelige lip) anegenget an dem morgen fruo, deme git ungelücke zuo, Walth. 118, 16 (conf. 'also wol ir g'anegenget was,' Diemer 206, 23). Doch hän ich ie gehoeret wol, daz man die priester schiuhen sol (should shun) ze sô-getânen sachen, Heinz v. Kost. Ritter u. pf. 303; on the other hand: swer in zuo einem mâle gesach, der wände sin vürwar (hoped verily to be) deste saeliger ein jär, Gute frau 970. Who looks at early morn under the fair one's eyes is safe from sorrow all that day, Hätzl. 148b.—For hunters the skogs-rà, for fishers the hafs-fru is unlucky meeting, Afzel. 2, 148. 150. No woman with spindle or distaff may tarry in my lord's mill (bann-müle), Weith. 2, 25. To meet one that is lame of the right foot, or gelded, or effeminate, is unlucky, Lucian 5, 208; conf. Brodæ Misc. in Graevii Thes. 2, 509; (eunuchus) procedentibus omen, Claudian in Eutrop. 1, 125. Parsons' journeys are a sign of rain, Prætor. Alectr. 163. About meeting a black or a white monk, see Spinur. evang. Friday 10; about a sword being handed by a woman, ibid. Wednesd. 20.

p. 1128.] The Lapps carefully observe what beasts they meet, Klemm 3, 90. There are beasts which are not to be named in
the morning: αἰσχῶν θηρίων τῶν πρωίας ὄρας ὀνομασθήναι δυσ-
καλήδονιστών, Luc. Amores 39. Meeting with a hare bodes no
good, Wolf's Deut. sag. no. 370; turn thee home if a hare run
across thy path, Keisersb. Vom lewen 63b. On the hare and the
wolf, Lappendenburg's Eulensp. p. 144.—The encounter of a wolf
variously: 'Sed gravius mentes caesorum ostentu lu-
porum horrificant; duo quippe lupi sub principis ora, dum
campus exercet equos, violeuter adorti agmen, et excepti telis,
immane relatu, prodigium miramque notam duxere futuri,' Claud.
B. Get. 249.—'Sei weren einen wulf op dem wege vangen
(caught), dei quam utem holte gegangen, des freueden sei sik all
int gemein,' all rejoiced, Soester fede p. 667; 'the colonel held
this brush with the wolves to be a good omen that they should
yet further come upon unlooked for booty,' Simpl. 2, 74. Men
wish the wandering fox luck on his journey, Ettn. Unw. doct.
240. Do wart en catte lopende vor dem here (army), Demn. 1,
154.

The weasel is changed into a fair lady, Babr. 32; it is called
νυμφίτζα, Lobeck's Path. 360; other names in Nemnich sub. v.
mustela. Does froie in Reinh. clxxii. answer to It. donnola, or
is it conn. w. M. Neth. vruie=pulcra, venusta? conf. damaisselle
belette, Lafont. 3, 17. In the Renart it is called petit porchaz,
in the Reinaert clene bejach. ON. kresiköttr is ermine. Auspicio
hodie optumo exivi foras, mustela numem abstulit præter pedes,
Plant. Stich. iii. 2, 6. A legend of the mustela in Marie 1, 474.

p. 1129.] Ὀρνις came to mean any auspiciun, whether of
birds or not, Aristoph. Birds 719—721. A bird-gazer οἰωνιστῆς,
II. 2, 858; ὄρνιθας γρῶνα, Od. 1, 159; διαγέναι πτήσεις ὄρνιθων,
Paus. i. 34, 3; οἰωνῶν σύφα εἰδός, Od. 1, 202; ὄρνιθας κρίνων,
Hes. Op. 826. 'Telemus Enrymides, quem nulla fœdillert ales,'
OV. Met. 13, 770; nunc ave deceptus falsa 5, 147; δυσ-οἰωνιστῶς,
Luc. Eunuch. 6.—OHG. fugalرتa augurium, fugalrtôn
augariari, Graff 2, 536; fugalrâtôd auspiciun, Gl. Sletst. 22, 3.
AS. fugel-hvâte augurium (Suppl. to 1107). Boh. kob, koba,
divination by flight of birds; koba, kuba, falcon. Not every bird
is adapted for divination: ὄρνιθας δὲ τε πολλοὶ ὑπ' αὖγας ἡμῖνοι
φοιτῶσι', σοῦδὲ τε πάντες ἐναίσιμοι, Od. 2, 181; fugl fríd-hugadr,
Sæn. 141*; parra, cornix, picus, pica are augurales, Aufrecht in
D. Zeitschr. 1, 280.—Men watched the flight as well as the
The Malays prophesy from the flight and cry of birds, Ausl. '57, p. 603-4, and war and husbandry are determined by them. —Uf einem tach (roof) stuent ein krā, si schrei vast 'ha ha ha ha, narre bistu da!’ fool that you are, V. d. Hagen's G. Abent. 2, 449; ez hab ein swerziu krā gelogen (lied), M.S. 2, 80°; chant sinistre et criard du corbeau, Villemarq. Bard. bret. 167. On the language of ravens and crows, and on birds divided into castes like men, see Monats-ber. d. acad. '59, p. 158-9. Bulletin de Pétersb. '59, p. 438. —Auspicio, avi sinistra, Plaut. Epid. ii. 2, 2; qua ego hunc amorem mihi esse avi dicam datum? Plaut. Cas. iii. 4, 26; dira avis, Sueton. Claud. 22. Pulcherrium augurium, octo aquilae petere silvas et intrare visae (signif. 8 legions), Tac. Ann. 2, 17; a Servian song addresses the high-soaring far-seeing eagles, Vuk 1, 43 no. 70 (Wesely p. 64). Fata notant, stellaeque vocant aviumque volatus, totius et subito malleus orbis ero, Richerius 4, 9. Böhmer's Font. 3, 51. Luther says somewhere: If thou see a little bird, pull off thy hat, and wish him joy, Schuppius 1121; ichn' weiz waz vogels kegn in vlog, Jeroschin 132°.

p. 1131.] A flight to your right is lucky, to your left unlucky, GDS. 982 seq. Parra dextera, cornix dextra, picus sinister, Grotef. Inscr. Umbr. 6, 5. 7.

The Greeks often mention the eagle:

έπέππατο δεξιόσ (right hand) ὀρνις,
αιετός (eagle) ἀργην χήνα φέρων ὄνυχεσσι πέλωρον
ήμερον εὔ αὐλησ. Od. 15, 160.

aurant ὁ τοῦσιν ἀριστερόσ (left hand) ἠλυθεν ὀρνις,

τῷ δ' αἰετῶ (two eagles) εὐρύσσα Ζεὺς
The flight of the mouse-hawk is carefully scanned by the Kalniuks, Klemm 3, 202. We read of ἐξ οὐοιος ἐρωτιος (heron) in Hipponax, Fraggm. 50, of ἐξ οὐοιος ἀντιτή (woodpecker), Fragm. 62; ardeoile (herons), altero oculo carentes, optimi aurgi, Pliny 11 37. 52. Hrafin flygr auslan af hâ meidî (tree), ok eptir honom örn í sinni; þeim gef ek erni (to that eagle) eftum bráðir, så man á blöði bergja mínú, Hervar. cap. 5; hrafin qvað at hrafní, sat á hám meidî, Sæm. 149b. Similarly: þá qvað þat krâku (crow), sat qvisti á (on bough), Sæm. 106b; cornix avis divina imbrium imminentium, Hor. Od. iii. 27, 10. Herm. Gottesd. alt. § 38; rostrom recurvo turpis, et inferuis tenebris obscurior alas, auspicium veteri sedet famale sepulcro, Claud. in Eutrop. 2, 230; nuper Tarpeio quae sedit culmine cornix, 'est bene' non potuit dicere, dixit 'erit,' Suet. Domit. 23.—Martens vögelken, Firmaichen 1, 139. 140; Sunte Maartens veugeltje zat al op een heuveltje met zijn rood rood rookje, Halbertsma's Tongvallen p. 45; Engl. martin, hilundo minor, Nemn. p. 164; Fr. martinet, le petit martinet. There was a society of Martins-vögel in Swabia in 1367, Landau's Ritter-ges. p. 15.* Dös vogerl aum tannabam (fir) steht auf omm fuss, hat a zetterl im schnaberl, von meinm dearndel (girl) ann gras, Seidl Almer 1, 24. The chataka drinks nothing but rain, catching the drops as he flies; he brings luck when he flies on your left, whereas most birds signify good on the right, Max Miill. Meghadûta, p. 59.


The heathen Arabs bef. Mahomet: one who has gone out turns back immed. on seeing a *raven*. Yet it is a good sign if a *pair* of ravens, *messand* and *messauđa* (m. and f. for lucky) cross one’s path in *equal flight*; else a croaking raven is called the *bird of parting*, bec. he foretells a separation. There is a bird whose cry, heard from the right, brings blessing to a house: it is called *sakuni, sakunta*, afterw. *kapnyala*, Kuhn on Vrihadèvată p. 117. p. 1133.] The over-flight of some birds is significant:

Zwoa schnee-weissi täüberli (doveling)
sänt äbawärts g’flogn,
und hiaz hat mich mein dearudl (girl)
schon wiedä bitrogn (fooled me again). Seidl Almer 34.

*Pigeons* also fan the king while he dines, Athen. 2, 487. Again:

Ob im vant er einen *arn* (eagle),
des schoene was seltsaene;
er was im, in waene (I ween),
gesant von Gote ze gemache (comfort):
mit einem vetache (wing)
treip er im den luft dar (fanned the air),
mit dem andern er im *schate bar*. Servat. 1330.

Albert. Magn. De *falcon*. c. 4: ‘Ego enim jam vidi qui sine ligaturis intrabant et exibant, et nobis comestitibus super mensam veniebant, *in radio solis se extendentes coram nobis*, quasi blandirentur nobis.’ While Marcian sleeps, an *eagle* flies above him, giving *shade*, Procop. 1, 326. A *shading peacock’s tail* is worn by ladies, Vilk. saga c. 213 and Vuk 4, 10; a *peacock fan*, Claud. in Eutr. 1, 109; *pfaeivine huote*, Kolocz. 184 [on ‘peacock hats from England,’ see Hehn’s Plants andAnim., Lond. ’85]. With öminnis *begri* connect ‘iwer iegслîchen hât diu heher (OHG. hehara) an geschrieđ ime walde,’ the jay has cried a spell over you all, Wh. 407, 11.

p. 1134.] A *sible singing* on your right brings luck, Büttn. Lett. lied. pp. 248. 296. The sight of the first *wagtail* is significant, Klemm 2, 329, and to Kalmuks that of the *snake* 3, 202-3.
The neighing of horses, sneezing of cats, howling of dogs, each is an omen: dir het din katze niht genorn, Helbl. 1, 1392 (Suppl. to 1115); on the howling of dogs, see Capitolinus in Maxim. jun. c. 5. Pausan. iv. 13, 1.

p. 1136.] Leo in Thür. mitth. iv. 2, 98 connects the Goth. hráiva-dubó with divan and daubs, deáf [Helm’s Plants and Anim. 258]. ‘Bubo habet nomen a voce sua, et moratur in cavernis petrosis vel muris antiquis, et differt a noctua solum in magnitudine, quia est major ea, et bubo dicitur letalis vel mortalis, quia mortem annuntiat, unde dicunt quidam naturales, quod sit animal habens dilectionem naturalem ad hominem, et prop-terea ponit se supra vestigium hominis, et post mortem festinat ad amandum cadaver, et dicunt aliqui ‘quod generetur ex medulla spinae in dorso hominis,’ Stephan’s Stofl. 118.

Ter omen
Tectoque profanus
incubuit bubo, thalamique in culmine sedit. 6, 431.

Infansto bubone, Claud. in Eutr. 2, 407; a bubo prophesies to Agrippa, Joseph. 18, 6. 19, 8 (Horkel p. 494); bubo, cartae funebres lator, Marbod’s Carm. 1577. Hipponax in Meineke’s Choliambi p. 112 calls its κρυγή (screeching) νεκρῶν ἀγγελός τε καὶ κύρος. As the Lett. uhpis, hoopoo, is a bird of ill-omen, our hüwe (bubo) heralds a speedy death in the Herod story, Pass. 157, 51—72. 159, 76—83; der leidic hüwaere, der naht-hüwe, Albrecht’s Ovid 177b. 345; trúrie als ein unflaetec hüwe, Remn. 17993. The screech-owl, kanz or känzlein, cries: ‘Come along, come along!’ that’s twice the death-bird has called to me, Kehrein’s Nassau 41 [To Russian children the owl cries shubu, (I’ll have your) fur-coat]. The same kind of thing is the scuwit on the tree, Maerl. 2, 323. 348 and the vöglein kreide-weiss (chalk-white), Musæus 5, 28.—The word klang-mutter reminds of Berhata, of the white lady, the fylgja and the banshee, bansighe (pp. 279. 280). On the Wendish wailer, God’s little chair, see Wend. volksl. 2, 269b. Somm. p. 169. A death is foretold by ‘la poule qui chante en coq,’ Bosq. 219. Other omens of death are: When the dead in churches are seen or heard at night by the living, it bodes a new event to these, esp. death: quando-
cunque a viventibus haec audientur vel videntur, novum aliquid signat, Pertz 5, 738. The same if you hear a grunting or sawing at night 5, 738-9; conf. deathwatch, next paragr.

p. 1136.] The wood-worm we call todten-uhr is termes pulsatorius, the Engl. deathwatch scarabaëus galeatus pulsator, Hone's Yrbk 823; ich hör ein würlmin klopfen, Garg. 278b; the deathsmith who thumps in window frames and walls, Gellert 3, 148. Finn. yumi and seinärautio, wall-smith; conf. the tapping home-sprites.

p. 1136.] Swarms of bees betoken a fire: molitasque examen apes passimque crematas, perbacchata domos nullis incendia causis, Cland. B. Get. 241. Bees that fasten on you, Aelian’s Var. 12, 40. Pliny 8, 42; bee-swarms and spiders, Bötticher’s Holl. temp. 127; ea hora tantae aranearum tela in medio populi ceciderunt, ut omnes mirarentur; ac per hoc significatum est, quod sordes hereticae pravitatis depulsae sint, Paul. diae. 6, 4. A flight of small birds, a shoal of salmon, are a sign of guests, Justinger 271. 379. The alder-beetle flying south is lucky, north unlucky, Kalewipoeg, note on 2, 218.

p. 1137.] Other omens of death are bloody weapons, a rusting knife, KM. no. 60; but also flowers, Altd. w. 2, 187. Hpt 3, 364. Corpse-candles, mists in churchyards, presigeure a dead body, Hone’s Daybk 2, 1019; an expiring lamp is a sign of death, Altd. w. 2, 186 (weather also was foretold by divinatio ex lucernis, Apuleius ed. Ruhnk. lib. 2, p. 116). Elmo’s fire, Santelmo, blawe liechter, Staden’s Reise p. 102; üf dem maste dar enboben [enhoben?] ein vackeln-licht so schöne quam, Marienleg. p. 87. A crackling flame may denote a blessing:

Et succensa sacris crepitet bene laurea flammis,
omine quo felix et sacer annus erit. Tibull. ii. 5, 82.

So to Kalmuks the fizzing of meat when roasting, and the self-lighting of an extinguished fire, Klemm 3, 203; retulerunt qui-dam de ipso (abbate Sangallensi) agonizante, quod audierant voces plangentium et bullitionem caldariorum (yr 1220).

The room-door opens of itself when there is a death, Lucae 260-9. When a board or shelf tips over, it is called death-fall, Bair. kinderlehre 23. ON. fall er farar heill; in lapsu faustum ominatus eventum, Saxo Gr. 73. On the other hand, stumbling,
the foot catching, is of ill-omen in Eurip. Heracl. 726 seq.; ter pedis offensi signo est revocata, Ov. Met. 10, 452; sed, ut fieri assolet, sinistro pede profectum me spes compendii frustrata est, Apuleius p. m. 80. Getting up too early, wrongly, is fatal: si wären ze vruo des morgens άο-γεστάν, die müosten dā daz leben lān (lose), Livl. 1255; sumelich ze vruo hāte des morgens άο- 

gestān, der müoste dā ze pfande lān den lip 3859.

p. 1137.] The notion that several ears on one stalk signify peace, is apparently derived fr. the Bible, Gen. 41, 22; a stalk with 15 ears, Weller’s Anm. 1, 221. A double ear is Lett. yummis, dim. yummite, Bättner 2818. Good hap or ill is foreseen by tying together two ears of standing corn, and seeing which will shoot up higher, Dybeck ’45, p. 52. Pilgrimages to Our Lady of the Three Ears, Keisersb. Brösaml. 564.

p. 1138.] Things found are esp. operative for good or harm, e.g. four-cornered, four-leaved clover, Simplic. 1, 334. L. Sax. sagen no. 190; a whole grain in the loaf, Serenus samon. 955. Things inherited, Müllenh. no. 315; begged, Wolf’s Ndrl. sag. p. 414; worn (pp. 602-3. 1093); rings made of gibbet irons, Luc. Philops. 17. 24; fingers of a babe unborn (p. 1073n.).

p. 1139.] Goth. dagum vitāh= dies observe, Gal. t, 10. Ἡμέρα μέλαινα, μῆ καθαρά, ἀποφράς (fr. φράςω), see Lucian’s Pseudologista (ἡ περὶ τῆς ἀποφράδος), conf. ed. Bip. 8, 434; so ἀποφράδες πῦλαι, Porta Scelerata 8, 58. Dies fastus, nefastus, nefandus, nefarius, infandus, per quem nefas fari praetorem; dies inauspicatus, ater. Henry IV. died on a Tuesday, die Martis, qua etiam cuncta sua praelia, pagano nimirum auspicio, perpetrare consuevit, Pertz 8, 240. Napoleon avoided Fridays, Wieselgr. 473. AS. nellað heora þing wanian on Monandeg for anginne þære wncan, AS. hom. 100.

p. 1141.] Juvenes... missurum se esse, in quas dixi de-
dissent auguriis sedes, ostendit, Livy 5, 34. The Hirpini were
led by the wolf, hirpus, the Picentini by the pecker, picus, the
Opici by the bull, opus? Wackern. in Hpt 2, 559. Mommsen’s
Röm. gesch. 1, 76. Bull and sow as guides, Klansen’s Aen.
1107; cows indicate where a church is to be built, Wieselgr. 408;
milch-cows show the site of the future church, a black bull that
of the castle, Müllenh. p. 112-3; a heifer leads Cadmus to the
spot where he is to settle [two milch-kine bring the ark, 1 Sam.
6, 7].—The Franks are shown their way by the Rune, Guitecl.
2, 35; a white hart walks before them as God’s messenger, Ogier
1, 12; and a Westphal. family-name Réasford (Deeds in Möser)
points to a similar event. A Delaware climbed through the
mouth of an underground lake into daylight, killed a stag and
took it home, then the whole tribe moved to the sunny land,
Klemm 2, 159. A horse points out the place for a church, Müllenh.
p. 111-2. Males show where the convent of Maulbronn in the
Black Forest is to be founded. A hare guides, Paus. iii. 22, 9.
—Ravenus are indicators, Müllenh. p. 113; the three in the
Icelandic narrative, flying off one after another, strongly remind
A vision reveals that a bird sitting on the top of the hill will fly
up, and must be followed: it flies on before, then alights, and
pecks the ground on the spot where stones may be quarried to
build the church with, Pertz 6, 310; doves guide Aeneas to the
golden bough, Aen. 6, 191—211. The lark, Paus. iv. 34, 5; the
clucking hen at Bremen, Brem. sag. no. 1; the heathcock rising,
Schüren’s Chron. p. 3; fribolum de ansere quasi dominam suam
deduce, Pertz 8, 215 yr 1096, conf. Raumer’s First Crus. 1, 69.
p. 1144.] In a dike threatened by the sea a child is buried
alive, Müllenh. no. 331. Thiele in Danmarks folkes. 2, 63.
Honsdam in Flanders, V. d. Bergh 261 (Kl. schr. 2, 73). Fair
weather was obtained by walling up a peck of barley and a bowl
of water, Rocken-philos. 6, 88. A Königsberg story tells how
they took a fallen woman’s child, a year and a half old, set it
down in a hollow stone, with a slice of bread-and-butter in each
hand, and then walled it in, leaving only an opening at the top;
in the morning the child was gone, but after that the building
of the wall went on unhindered, N. Preuss. prov. bl. 465. At a
place called the Nine-ways, as many boys and girls were buried alive by the Persians, Herod. 7, 114. Vortigern's tower keeps falling down: ye shall wet the foundation-stone with the blood of a boy born of woman without man, Merlin 1, 67. 72-5; under it lie two dragons, 1, 91; conf. Thib. de Navarre 2, 160. Like the girl inclosed in Copenhagen wall is the child who is set before a table with apples, and kept shut up in the cave for a year, Müllenh. p. 354.—It is an oft-recurring feature, that what is built in the day is pulled down in the night, as in the Bamberg legend of the cathedral toads, Balt. stud. 10, 32-4. Hanusch 186. Müllenh. pp. 112-3. 128. 177. 542; troll ned-refvo om nätterne hvad som byggdes om dagen, Wieselgr. p. 408; a wall is torn down 15 times, Somm. p. 9; much the same is told of the tower at Enger, Redeker's Sagen p. 41. 'Tradition says, that as fast as the workmen built it up by day, it would at night be carried off by invisible hands, and placed on the spot where it now stands' (a Devonshire leg.), Chambers's Pop. rhymes 14°. Conversely, a wall broken down by day grows again overnight, Müllenh. p. 349; conf. the tree that is cut down, and sprouts again (p. 960).

p. 1145.] O. Sl. s"n", Serv. san, Russ. son, Pol. Boh. sen, Lith. sapnas, dream. Lith. mēgas, lett. meegs, Pruss. maigges, somnus, Russ. migāti, wink. ON. dār levis somnus, nūbes somni; höfuðr blundr, soror, Sām. 93a; er þer svefn höftur? Iaxd. 120. 'Troume sint trūge' says the proverb in the Hätzlerin 126-7; traum trug, Frankl. 21. 46.—OHG. troum-seido, -seividari, -interpreter, lit. divider, Graff 6, 439; conf. ἑποκρίνειν. Od. 19, 535. 555; iæfnan dreymir fyrir veðrum, Völ's saga c. 25, and dreams are still made to refer to rain. AS. svefjon-raec, -interpretation, svefjon-raccere, -expounder. Slav. guddi, guess, somnia conjicere; Swed. gissa drömmen; 'elvens aldste datter' is to guess the dream, DV. 3, 4; nu hefi ek hyddan draum þinn, Gunnl. s. ornst. c. 2; den troum biþtun=deuten, MS. 2, 115a. Griesh. 1, 98; ontbinden, untie, Rose 6134; conjectura, Plant. Rud. iii. 1, 20. Curc. ii. 1, 31.

p. 1146.] A dream comes out, appears; rann up en sömn, Sv. vis. 1, 299; wie der troum wolte ûzgēn, Griesh. 2, 133; der traum ist aus, Ayrer 177d. Fichard's Frankf. arch. 1, 130. There is a gate of dreams, Hpt 2, 535; ev òνευρείησε πύλησι,
Superstition.

Od. 4, 809; ἐν πΤλαίς ὄνειρείαις, Babr. 30, 8; conf. the myth in Od. 19, 562—9. A dream-vision, ὅψις, comes repeatedly and flies away, Herod. 7, 12. 14-5. 17-8-9. A dream appears, Griesh. 1, 98. Flore 1102; erscheine mir’z ze guote, Reinh. 73; hence ‘einen troun er gesach,’ Ksrchr. 5473, troun 2921. A. v. hine gemêtte, there met him, he dreamt, Cædm. 223, 20; gemêted wearâ 225, 21; assistit capiti, Claud. De b. Gildon. 329n. — ‘Der troun ergienc,’ came about, Ksrchr. 611; ‘dín troun irgé dir ze heile! ’ turn out well, 1373; we say ‘comes true.’ Ọνκ ὄναρ, ἀλλ’ ὄναρ, not dream, but truth, Od. 19, 547. 20, 90; ὄναρ ἔστι ὄνειρος, Pindar; iwer troun wil sich ende, Flore 1117. A dream is a messenger of God: sagde im an svenne, slâ pandium an naht, bodo Drohtines, Helian 21, 12. Dreams are heavy and light: stärke drömme, DV. 3, 3; ‘ob in nu ringer getroumet,’ milder, better, Ben. 438. A beautiful dream is weidenliche, feasting the eye, Ls. 1, 131; nuowent uns troume? Ksrchr. 2948. — Dreams of birds are esp. frequent: mir (Uote) ist getroumet hînte (last night), wie allez daz gefügele in disme lande waere tôt, Nib. 1449, 3. Vilkt. c. 336; mir troumete hînte in dirre naht, zwen falken vlugen mir úf die hant, Morolt 2876; a dream of a raven and an eagle, Orendel Ettm. p. 92, and the like in Gunnl. s. ormtst. c. 2. Fornald. sög. 1, 420. Penelope dreams of an eagle killing her pet geese, Od. 19, 536; conf. Aesch. Persé 205. Darzuo müze im von eiern (of eggs) sín getroumet, i.e. bad dreams, MS. 2, 152b; swer sich zuo lange wolde súmen, denne muoste von eiern troumen, Tûrl. Wh. 87a. — Dreams of bear and boar hunting, Tit. 2877-8; of a boar, Krone 12157, a dragon, Rab. 123-4. Dreaming of beasts may be traced to Guardian-spirits and Transmigitation, says F. Magn., Edda-I. 4, 146. Dreams of a tree growing up, Ruodl. 16, 90, of a shipwreck, Krone 12225, a burning house, Lachm. Ndrrein. ged. 18-9, a bridge, Kl. schr. 3, 414, a tooth falling out, Keisersb. Bros. 48a; mir’st getroumet ab der guoten, MS. 2, 115a.

p. 1147.] ‘Der lór-boum habet tia natura, ube sín ast (if a branch of it) úf’en slâfenten man geleget wirt, taz imo wár troumet,’ he dreameth truel, N. Cap. 13. The dream ‘under a tree’ in Mar. 155, 21 may be for rhyme’s sake alone: ‘als einem man der da gelit, begrifen mit swárem troume, slâ fend unter einem boume,’ conf. troum, boum, Wigal. 5808. A dream in a
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pignystye comes true, Forum. s. 10, 169. The first dream in a new house is important, Güther 640.—Night is deser. as svefn-gaman, draum-niorn, Sæm. 51. Dreams before the dawn are true: Lenore starts up at dawn fr. heavy dreams; 'ir getroumd' at 'tage-rät,' after 'han-krát,' En. 5234; 'troumen gein den tage,' towards day, Bit. 9630; 'in the morning hour, that is called the time of golden sleep,' Fastn. sp. 1302; mir troumde nach mitternacht, wie mir der dâme swaere (that my thumb fester), und der nagel abe waere, Eracl. 3712; conf. évagèis óneirou νυκτὸς ἀμολγῆ, Od. 4, 841. Lilia dreams on her wedding-night, Gesta reg. Francor. in Mone's Anz. 4, 15; der erste traum treugt nit, er pflegt wol wahr zu werden, C. Brehmen's Gedichte J 1.

p. 1147.] On dreaming of a treasure on the bridge, see Kl. schr. 3, 414 seq. One is waked out of a dream by cry of dismal crow, Walth. 95, 1, by the crowing cock, the calling servant, Ls. 1, 149. Dó taget ez, und muos ich wachen, Walth. 75, 24: ende ic outspranc, ende doe wart dach, Rose 14224; and with that I woke, Agricola 624, and after that it dawned 625; dó krâte der han, ez was tac, Altsw. 67, 3. To speak out of a dream: ich en-sprich ez niht áz eime troume, Parz. 782, 13; ir redet ál eime troume, Reinh. p. 202. He fought (in a dream), Lachm. Ndrhr. ged. p. 18-9.

CHAPTER XXXVI.

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p. 1150.] Apollo is called ἰατρό-ματις, Aesch. Eumen. 62; Apollo Grannus was invoked by the sick, Stålín 1, 67, 112. Wise leeches were Kusiapa, Holtzm. 3, 164-5; Iapis Isides, Aen. 12, 391; Meyes, Méyngs, Forcell. sub v.; Dianoecht, Keller on Irish MSS. p. 93. The Greeks venerated the Scythian Toxaris after his death as ξένοις ἰατρός, Lucian's Scytha 2; Ζαμόλξιδος ἰατροί, Plato's Charmides p. 156. The grey smith appears to the sick man in his sleep, and with his pincers pulls the nails and spear out of his hand, foot and side, Hpt's Ztschr. 1, 103. An angel reveals the remedy in a dream, Engelh. 5979. 5436; an angel visits the sleeper, and gives a willow-bough to stop the murrain, Müllenh. 238. Saints heal (p. 1163 end; Pref. xxxviii.)
GDS. 149.—Women are often skilled in leechcraft: Angitia instructs in herbs and healing, Klausen 1039. As Wate became a leech through a wildes vip, a herbalist traces his art up to 'madame Trote de Salerne, qui fait cuevre-chief de ses oreilles, et li sorciz li pendent a chaaines dargent par desus les epaules'; she sends her men to all countries in search of herbs, 'en la forest d'Ardanne por oicrir les bestes sauvages, et por traire les oignemenz,' Rutebeuf 1, 256 (Another herbman calls himself hunter of Arden-wood 1, 470). 'Unde communiter Trotula vocata est, quasi magistra operis; cum enim quaedam puella debens incidi propter hujusmodi ventositatem, quasi ex ruptura laborasset, cum eam vidisset Trotula, admirata fuit, etc.' Medici antiqui (Venet. 1547) 75ª; she is named in Chaucer's C.T. 6250. Acc. to Jöcher she was a physician of Salerno, but the book De morbis mulierum was written by a doctor who used her name. —Othinus puts on female disguise, calls himself Vecha, and passes for a she-doctor, Saxo Gram. ed. M. 128; conf. A.S. wiccce, saga (p. 1033). Three nymphs prepare a healing strengthening food for Balder, Saxo Gr. ed. M. 123 (vigoris epulum 194). Queen Erka is a leech, Vilk. saga c. 277; and Crescentia is endowed with healing power (p. 1152). The meer-frau in the Abor, like the Scotch mermaid, gathers the healing herb on a mountain, Hpt. 5, 8. Fámurgán knows herbs, makes plasters and salves, Er. 5212. 7226. 1w. 3424. There was a leech named Morgan tud, says L. Guest 3, 163; but that is the name of a healing plant 8, 164; conf. Ben. note to 1w. 3424. Isól, din künegin von Irlande, din erkennet maneger hande wurze u. aller kriute kraft u. arzátliche meisterchaft, Trist. 175, 32. The wasser-jungfer knows healing herbs, Firmench 1, 23; a meer-weib gives help in childbirth, Müllenh. p. 340. En gumma sade, hon kände vål de gamles skräck, men trodde dem ej; hon viste huru man kunde få hjelp af dem, men att det var syndigt, Fries's Udf. 1, 108. The wilde fraulein knows the root that will heal a wound, Ecke 173—5. At Staffelbach the wood-maidens came out of the wood, and cried to the people: 'esst bimellen und baldrian, so geht euch die pest nicht an'; therefore at harvest a bunch is left standing for the wood-mannikin. The vila of the woods is a liékaritzza, and demands a heavy fee, she is angry if you refuse, and poisons you, Vuk no. 321; conf. 2, 50 and the pere-jungfer with her
healing fountain, Alsatia '55, p. 216 (a place in Thuringia was called 'in süezer heilinge,' Graff' 4, 867). The name of the Norse Eir reminds one of 'Ipos, Ipns, Hipos [so called because he carried messages], Od. 18, 6. 7. 73, and of 'Ipus the divine messenger. To Hjifja-berg corresponds the Finn. Kipu-mäki, Kipu-vuori, Kipu-haria, mount of pain.—Women heal, they bind up wounds, Roquesort on Marie 2, 198—202; frowen die die tiefen wunden ir lieben vrienden bunden, Servat. 1779; do sënten (segenten, blessed) im die wunden die frowen al ze hant, Rosen-g. 1997; dede si sine wonden wel besien ere jong-frowen, diere vroet ane was, Lanc. 22651; a virgin knows 'der crude cracht,' power of herbs 11999; a woman gives a magic salve, Ecke 155-6. Herdsmen, shepherds can heal men, for they are expert in treating cattle, Varro RR. 2, 1.

When a patient dies, his doctors are killed, Greg. Tur. 5, 35.

p. 1152.] A physician was in Fris. called lëtze; ON. likna ok laekna= lenire et mederi, Sam. 236a; Gael. liagh, whence Leo in Malb. Gl. 1, viii. derives all the others; Scot. lighiche, physician; OHG. lächium, medecine. AS. from, medicus, Matth. 9, 12; conf. OHG. frumi thaz wib, heal the woman, O. iii. 10, 19, thia fruma neman 14, 50, fruma firstelan 14, 39. OHG. grâvo, chirurgus, Graff 4, 313; Fris. grêva, Richth. 786. MHG. wise man, V. d. Hagen’s Ges. Abent. 2, 121. On our arzt, arznet, see Graff 1, 477; arzenare, N. Boeth. 217; arsatere, medicos, Lanc. 42631, ersalte von wonden 1988; arzutinne, Trist. 33, 38 (what is diet-arzt, Garg. 72a?); arza-die, Kschrh. 7483-93; erzenie, Wh. 60, 23.—Leo in Malb. Gl. 2, 38 derives OHG. luppi from Gael. lüibh, herba; si machent ûz krût ein gestüppe (pulverem), daz ist gnut ze der lüppe, Hätzl. 217a: Swed. lôfsja, lâka; lôfsor, medicamenta; lôfserska, vis quimna, Almqv. 390; lâblerin, venefica, Mone 7, 424. Din zouuerliicha hant, herbpotens manus, N. Boeth. 197; diu chrüter unde diu gift-hant der Circe 198; hant-gift, Mone 7, 423-4. Tit. 4518; so gloubent eteliche an boese hantgift, Berth. 58; der Sælden h., Silv. 534; edel h. geben, Troj. 11188; sûre h. 25043; dats goede hantgifte, Rein. 6906; elsewhere hantgift is strena, étrenne; leidiu h., Troj. 12334. The Lex Salica 19 says: si quis alteri herbas deederit libere, ut moriatur. The sense of 'poison' is evolved out of each of these three words, from herba (lubi?), from dare (gift),
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from *bibere* (potio); for *potio*, liter. a drink, has become the Fr. *poisson*; conf. ‘à enherber (to poison) m’aprist jadis une Juise,’ Berte p. 103. Ducange sub v. *inherbare*.—A herbman or quack was called in Bavaria *wald-hansl, wald-mann*, Schm. 4, 63-4; *wärdler umb Bingen*, Garg. 172, *krautmurer* 188, teufels-gerittene *wurzel-telberin*, abgeribene *kraut-graserln* 189, *alraun-delberin* 104. ‘Swiss women get their 100 herbs on Donnersberg in the Palatinate, said they were stronger there than in Switzerland,’ Eliz. of Orleans p. 283; ich waiz ain mairiii, diu vil mit dem kraut würkt, Megenb. 386, 32. Old wives pick herbs on John’s day betw. 12 and 1, for then only have they power; with the stroke of 1 it is gone; they grow on Pilgerberg alone, Müllenh. p. 222. Knit *ternpern*, Hartm. biichl. 1, 1307. Troj. 10635; ein *temperie als wir gemischet nemen*, Wh. 420, 2; luft *tempern u. mischen*, MS. 1, 87. Another verb is OHG. *lochoh*, prop. *mulcere*, fovere: ir eigut siuchi *gllohot*, O. v. 20, 76; conf. *taupat, tauvw*, fovere, orig. said of wounds.

p. 1152.] Our kropf (goitre?) is called *king’s evil*, because it was cured by the king’s touch; ‘those who have it, on drinking from the Count of Habsburg’s hand, are made whole,’ Reber’s Hemmerlin p. 240. Schimpf n. E. 1, 27. It seems a godfather could cure his godchild of some diseases: ‘godfather and foul’s tooth in urgent cases are too weak’ (p. 658 n.). Among American Indians the knowledge of healing herbs descends from father to son, Klemm 2, 169; the family of Diokles can cure disease and disablement, Paus. iv. 30, 2. Health is regained by touching the hem, also by magic song: Serv. *bayati, incantare morbum, dolorem*. To feel the pulse is in MHG. *die ädern begrif- gen*, MS. 2, 23; conf. *ein ädern grifen*, Reinh. 2018; si markte mit dem vinger sin *äder-slân* (throbbing), Eracl. 3033; der *kraft-ädern slac*, Barl. 188, 22.

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5, 2, unmaht, infirmi 9, 5; OHG. *ni mac ni tone, non valet; MHG. *niht en-mac, aegrotel, Hagen's Ges. Ab. 3, 63; daz ich nie ne mac, Kschr. 821; ungevallt, invaletudo, En. 10230-551; Slav. ne-dúg, morbus; Boh. *ne-mósh, Rns. ne-móth, infirmitas. Unwarned, aeger, Türl. Wh. 60b. — The contrary: volceanede n. gesunt, Iw. 3430. OHG. *kisúnt, MHG. gesúnt, M. Neth. gesúnt (sound, well), hence ungesúnt, Poor Heirn. 375. Unganzí, infirmitas, O. iii. 4, 34, ganz, integer, 2, 22. 32; M. Neth. gans, whole, gansen, to heal, Maerl. 1, 313. 2, 359. Jesus p. 136; genesen, and gansen side by side, Maerl. 1, 313. The grand word for sanus is Goth. háils, OHG. heill, ON. heill, OS. hél, AS. húl, Engl. whole; sauari is Goth. háils visan, galúhilun, while salvari is Goth. OHG. ganisan, AS. genesan with Acc. (p. 1244 n.).—

‘Ghensene ende become,’ Maerl. 3, 97; OHG. chúnig, infirmus, châmida, morbus. M. Neth. evél, our übel [so, king's evil]. AS. aèl ne yldo, Beow. 3469, from àd, fire, heat? (Suppl. to 1166 end); àdl oðís ïren 3693; àdl oðís eeg 3523; àdlig, aeger. Dan. uminden, umânen, an indefinite disease, Molb. Dial. lex. p. 630, conf. ON. ómynu, monstrum, forma laesa. What means ‘lågi dawalõñi,’ O. iii. 2, 7, moriens? (Graff 5, 346). Dole ich diz gebündë, Kschr. 12704; conf. ON. afbendi, tenesmus, Dan. bindsel, constipation.—More general are OHG. suerido = suero; ouc-suero, maga-suero, Graff 6, 888. OHG. wéwo, woc, pain; manegen wén vertreip, Servat. 1077. AS. ece, ache, tóð-ece. AS. coð, coðe, morbus, pestis; bán-coða, m., Cod. Exon. 163, 23. MHG. 'er lent,' he is laid up, Parz. 251, 16; die gelirigén, infirni, Mohr's Reg. Frauenb. nos. 328, 235; die suht ligen, Hpt 4, 296. Gramm. 4, 620; mi legar bífeng, Hel. 135, 12; legar-fast 121, 16; bete-rise, ligcrline, Griesh. 116. 124; bet-rise, Urstede 123, 69. Servat. 3180 (is pet-ritto in the Strasb. spell the same thing?); an rese-bette ligen, St. Louis 90, 13; le gisant, jaceus, Lafont. 5, 12; conf. 'sò stüende ich uf von dirre nòt, u. waere icemer mé gesunt, Walth. 54, 9. Peculiar is OHG. winnen, furere, laborare morbo, gewinnen (the fever), conf. ON. vinna. In Cassel they say aufstützig for ill: ein pferd aufstützig worden, Cav. im ingarten 53.

p. 1154.] Sickness appears as a divine dispensation in νοῦσος Δίος, Od. 9, 411; ir wäre diu suht geschehen, Fundgr. 2, 46. Sick-

ness seizes: ἀπροστος is infirmus; our an-gegriffen; mich hât
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ein siech-tage begriffen, Dioel. 6016; in ergreif diu misel-suht, Poor Heinr. 119; angriijen von einem boesen wind, von einem teufels kind, Mone 6, 470; gesuhte bestêt uns (tackles us), Hpt 1, 272; dò begunde ein suche râmen der vrowen, Pass. K. 425, 20; wære ingewôd, morbus invasit, Cod. Exon. 163, 29; hûn færinga âdl ingewôd 158, 21. Our anfall (attack), morbus; anwellig, infectious, Mone 8, 499. Goth. 'vas ana-habâida brinnôn mikilai,' Luke 4, 38; da wolt' mich hân ergrumen, ich weiz niht waz, Hugdietr. Fromm. 146; in stiez an einiu kelte, Fragm. 19; in Mecklenbg, if a man is taken ill at harvest time, they say 'the harvest-goat has gestoszen (butted at) him'; den hete der siechtuom sô begint (rhy. kint), Uolr. 1523.—The contrary: den siechtuom überwinden (win over), Wigal. 5991; unz der siechtuom vom im flôch, Hpt 5, 278; diu suht entweich (ran away) 8, 188. Iw. 3446; sô muozzen dir intwichen dine suhte, Kschr. 388; daz gesuht begund in fliehen, Ecke 176; diu suht von ime flôz, Diemer 325, 7.—The νοûsou approach men αυτό-ματου, and σαγγ, ἐτεὶ φονὴν εξειλετο μητίητα Ζεὺς, Hes. Opp. 102. Muliereculae plures . . . . a daemoniiis vexantur (yr 1075), Pertz 5, 128. The witch cooks, brews diseases; so does the Finn. Kinutar (Suppl. to 1046); she is called 'kipiä neito,' Schröter 34, 'kipu tyltö, kipulan náto,' Peterson 75, 'kipumen eukko,' Kalev. 25, 96. 179; worrying grey dogs howl around her, Pet. 74; she wears gloves and shoes of pain, Kal. 25, 183-4. In Lith. they say 'ligga ne sessâ,' the sickness is no sister, does not spare.

p. 1155.] Fibris for fervebris, ferbris; Gael. fiabhur; MHG. biever, Freid. 74, 9. Dea Fibris, Ang. Civ. D. 2, 14. 3, 12. 25. AS. âdl pearl, hât and heogrim, Cod. Exon. 160, 30; bâncofa âdle on-æled 159, 15; âdll me innan æle 166, 5; conf. Gael. teasach, febris, fr. teas, calor, fervor. Dei heizen fieber lascht er dò (he leashes them?), Diem. 325, 5; sôttar brîmi, morbi aestus, Egilss. 637. Hippocrates often has πûp for πυρετώς: παρέθενον πûp ἑλαβε 3, 6 (γυναικα ρίγος ἑλαβε 1, 5).—The OHG. rito is Norw. rid, Aasen 379; are we to conn. it with ON. hrîð, procella? Lye too, by the side of ríderodî, febris, gives hrîð-âdl, hrîding, febris, hrîðian, febricitare; conf. 'in bestmuont der minne schûn,' Parz. 587, 13, and Herbert 12836 calls the minne an elbisch vieve: Riten winnanti, febre laborans, Graff 1, 876; rite
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jouh fieber, Dint. 3, 45; der vittige, febricitans, Griesh. 115; sô hat ir êre den riden, Hpt 1, 437. M. Neth. rede and redine, Mone's Ndrl. lit. 335. Belg. mus. 10, 52; bevaen met enen rede, Maerl. 3, 188. 168. 237-8; viel in den r. 3, 269; quam mi an de r. 3, 78; hadde enen groten r. 2, 79; genasen van den r., Hpt. 1, 104: den vierden r. (febr. quartan.), Franc. 2882. Nu unze der leide ride Fakarde vellen! Karlm. Lachm. 110; schütte in der rite! Pass. 45, 32; habe den riden u. die suht umb dinen hals! Morolf 715; das sie der jar-rit schüt! Garg. 242a; die cortes ridene! Walew. 6164; conf. Gl. to Lekensp. p. 573; das dich gê der schütter an! H. Sachs iii. 3, 84; kam sie an der froter, Altd. bl. 1, 56; 'break the neck of the fever,' Etn. Unw. d. 792. Fever rides a man, as poverty does, H. Sachs i. 3, 245c.

—In Boner's fable the rite is made a butterfly (=alp, nightmare), no doubt, that he may the better converse with the flea; conf. Fastn. 36, 55. Keller's Erz. 330. Like Petrarch, H. Sachs i. 483 has a dialogue betw. the zipperlein (gout) and the spider (Kl. schr. 5, 400 seq.). The spell in Bodm. Rheing. alt. p. 710 speaks of '72 riten'; that in Mone 7, 421 of '77 ritten'; Kulda 132 of '99 fevers.'—Other names for fever: M. Neth. koorts, febris, sayhe, Reim. 391. AS. gedrif; drif. MHG. der begir? Flore 1005; to die of a schlirige fever, Garg. 241a, conf. schlir, ulcer 259a, schlir-geschwür 236b. At Louvain fever is called quaide mèster. OHG. it-slaec, febr. recidiva, Graff 6, 773, it-slaht 777; avar-sturz, relapse; conf. 'modica pulsatus febre,' Greg. Tur. 2, 5. 'Winter und sumer' are a disease (cold and hot fits of ague alternating?), St. Louis (Rückert) 59, 28. 80, 21. Lat. querqua, shivering fit. MHG. quartanie, febr. quart., MSH. 3, 178b; kurtanie, Wartb. kr. str. 51. Gr. ἢπιαλος, Luc. Philops. 19. In O. Fr. they said 'trembler la fièvre,' Méon 3, 88. Ruubeuf 1, 290. Rénart 10150. Lith. paszta-kielé, fever-bird (kielé, siskin). Lett. drudsis vinnu yahi, fever rides him, Bergm. 68. Der rôfe suche, Myst. 1, 104. Flores beatue Marine, erysipelas, Ducange sub v. flores; Ital. rosalia.

p. 1156] Gout, OHG. giht, jargiht, Graff 4, 142; vor zorne si daz giht brach, Mai 69, 2; daz mich din giht zubrochin håt, Ksrechr. 2776. 4293, conf. 'die alten dô der huoste (cough) brach, V. d. Hag. Ges. Ab. 2, 290; swen negt (whom gnaws) daz giht, Renn. 9897; swie daz giht in stunge, Helb. 1, 70; då ist si
SICKNESSES.

Typhus bee.

icht, unz is Of die vergicht, I (the the one Mone)

A. the Pliny man’s devil’s Maerl.

the patients han-cod’e, skin-inflammation sacer, 207.

Astr. ‘kalt vergicht,’ arthritis vaga; icht, Hpt 1, 104.

Nethl. jicht; die jöchte, Maerl. 2, 79; juchtech, paralyticus 2, 112.

317. 338; do vil em dat jodute in de been, Detm. 2, 482; is this gout or terror? (the huk, angina uvularis, is allayed by the spell: ‘Hode-joduth! I cannot gulp the pot-hook down,’ Lisch’s Meckl. jrb. 6, 191; the hesch, or the keller-gschoss bumps against me, H. Sachs iv. 3, 76e; den heschen gewinnen, Suchenw. 18, 238; hesche schlucken); unz in dō suoc daz podagra, Ksrchr. 5854.

ON. ökla-elder, Form. s. 3, 200; AS. ecelma, acehma, podagra, deaggede, deag-wyrmede, podagrics, deaw-wyrn, podagra. Kö-synetics, petits cousins, Belg. mus. 8, 183. Boh. dna, gout; Pol. dma, prop. blast, breathing upon.

p. 1157, line 6, a short paragr. was omitted from the text, viz.: "A burning tumour at the finger-nail (παρωνυχίς) is called the worm, the runabout worm, the unnamed (bec. one was shy of uttering the creature’s name), the evil thing; Engl. ringworm [mistake for whitlow ?], Scot. ringwood, for which R. Chambers quotes two spells (see Suppl.)."

The flying gout travels: fon jarendum and fon fretma, Richth. 246, 14. Daz wilde viuere, ignis sacer, is called Antonien feuer, Antoni feuer, Ettu. Unw. d. 136-7, Tōnges-feuer (Tony’s f.), Fischart, Antonien rach, play, erysipelas, skin-inflammation; bec. the Saint and his monks received such patients into their hospital? conf. Keisersb. Omeiss 52. AS. bán-cođe, ossium morbus, ignis sacer. Gothl. flaug-ild, erysip. on the face, Almqv. 423a, conf. ON. flog. M. Neth. de rode gucht, Maerl. 2, 290, gutta rosea; now roze drup, our roth-lauf, St. A.’s fire.—Typhus carbuncularis acutissimus is called landslip, devil’s shot. ‘Of sacred fire are several kinds: one about a man’s waist is called zoster (girdle), and kills if it begirdle him,’ Pliny 25, 11 (26, 74). For this gout we find the names mane-wurm, hår-wurm, Fundgr. 2, 238. The name of gichter (gouts) is also given to cramps and spasms, Stald. 1, 443. A tumour at the finger-nail is in Plattd. fit [whit-low, white fire?], der ungenannte wurm, Mone 6, 462; AS. wyrm, see Gramm. 1, 416 ang-nägle, ongNeil; die ungenannten, Stald. 2, 423; böś thier 1, 207. Elves suck at children’s fingers and toes by night, Dyb. Runa ’48, p. 33.
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p. 1157.] Apoplexy is in Grk πληγή θεοῦ. Lith. staβas. Got gebe den heiden sinen slae! Livl. chr. 5220; het sloghene Gods plaghe, Maerl. 2, 348; plag di de röring! Müllenh. p. 191; daz berlin (fr. bern, to strike?); der tropf, Karaj. Kl. denkm. 46, 14. 51, 4; das dich die drüs (glanders) rür! H. Sachs v. 364c; hab dir drüs u. das herzeleid! v. 367; hab dir die drüs in's herz hinein! v. 344k: conf. dros (p. 1003 mid.).


Our ohn-macht, fainting fit, is called un-maht, Er. 8825. Roth. 3015; si kam in unmaht, Flore 1055, vor unm. si uider-seic (sank) 1223; in unm. vallen, Reinh. 593; OHG. mir unmahtet, N. Boeth. 131; si vielen in unkraft, Kl. 1562; haer begaven al die lede, so dat si in onmacht sêch, Karel 1, 128; therte begaf haer alte male, so dat si sêch in onmacht 1, 241; viel in onmaht, Lane. 17215; viel in ommacht, Maerl. 2, 222; von âmaht si niderseic, Flore 1224; si kam in âm. 1230; diu âm. vaste mit im rane (wrestled hard), Hpt 5, 277; âm., Engclh. 6303; zwô âmehte si eupfiene, Gute frau 1650; abkraft, H. Sachs v. 349b.—Viell in marmels, Troj. 10742; marmels hingeleit, Oberl. de Conr. herbip.
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52. Si lågen in unsinne, Kl. 1978. 1566-71; vergaz der sinne 1563; dò verlòs ich alle mine sinne, MSH. 3, 207b; unversunnen lac, Kl. 2092. Wh. 46, 27. 61, 19; si viel hin unversunn, Parz. 105, 8. Se pâuer, pasmer, Ferabr. 2801, se plasmet 3640, plasmage 2962. We say, my senses forsook me; animus hanc reliquerat, Plant. Mil. gl. iv. 8, 37. Si lac in einem twalme, Er. 6593; daz im vor den ougen sinen veryie (passed away) sunne unde tac, Laurin Ettm. 829; er viel vor leide in unmaht, er-n' weste ob ez waere tac oder nacht, Reinh. 595. Sendschreiben p. 53; er was úz siner gewalt, Herb. 10500, conf. 10604.—Mir geswindet, Gramm. 4, 231; daz ir geswand, Schreiber 2, 64; ir was geswunden, Fragm. 42b; im geswant, Flore 2178. 2241; swinden, Jängl. 656. Beschweimen: AS. swima, deliquium, Engl. swoon; heafod-swima, my head swims. Wan in daz houbet diuzet von gesühte, Warn. 2192; ime entsweich, Reinh. 564; beswalt, Partonop. 18, 13. 34, 14; ontaeact, Lanc. 12042.—The contrary: er kam zuo sih, Flore 1066, zuo ir selber kam 1232. Schreiber 2, 64; zuo im selben quam, Gr. Rud. Hb 13; zuo ime selvin bequam, Roth. 3035, conf. Lanz. 1747; biz er bequam, Wigal. 5796; doe hi bequam, Maerl. 2, 222. Lanc. 17216; was vercomen weder, Karel I, 158; sin herze im widertrat, Pass. 192, 65; herze gewinnen, Servat. 3431; sich versinnen, Parz. 109, 18. Wh. 61, 29; sich widere versan, Er. 8836; er wart verriht, Flore 2230, kam ze gerechen 2231; do si wart ze witzen, Kschr. 11925. Our ‘bei sich sein’; sunne ego apud me? Plaut. M.G. iv. 8, 36.

p. 1159.] ON. qveisa, colica, conf. Goth. qaisv, ódís (Suppl. to 1212 end; grimme muoter, Mone 8, 495; bürmuter, Garg. 182b, bürvatter 69b; wärwund, Stald. 2, 435. Dysentery, der rôte suche, Myst. 1, 105; er gewan den durchgang, Diocl. 4645; Nethl. roode-loop, dysent. (not our roth-lauf). On úzsuht, see Gramm. 2, 794; der rothe schaden, Stald. 2, 306. Gotthelf’s Sag. 5, 160-1; M. Neth. menisoene, melisoene, Maerl. 3, 177; O. Fr. menoison. Lung disease: daz swinde? Myst. 1, 104. Schm. 3, 539; OHG. servwën, tabescere, Graff 6, 271. 281; Swiss serbet, Stald. 2, 371; schwienig, Voubun in Wolf’s Zts. 2, 54; swin-seyen, Mone 6, 461; schwin, schwien; verzehrendes wesen, consumption, Leipz. avant. 1, 142.

Stitch in the side, pleurisy: ON. tac, OS. stechetho, Hpt. 5,
200. Our *durm-winde* (twisting of bowels), conf. Lith. klynas, iliaca passio; *miserere*.


p. 1159.] Abortus: ON. *kunnun leystiz höfn*, foetus solve-batur, abortum fecit; Bavar. *hinschlingen* is said of a cow, Schmn. 3, 452; die frau hat mit dem fünften kinde *umgeworfen*, Claudius in Herder's Remains 1, 423. Goth. *filan*, our kriessen, to have throes: *zimbern*, parturire, Hag. Ges. Ab. 1, 12. Throes are called *ðððve, or βολαλ, throws of Artemis, Procop. 2, 576 (Suppl. to 1177 mid.). 'To give birth to' we express by 'come down with, bring into the world,' or simply *bring*, Schweinichen 1, 38; Swiss *trohle, trollen, zerfallen*, fall in pieces (come in two), Stald. 1, 307; MIHG. *ze kemenäten gän*, Hugd. 107. Mar. 163, 22; ON. at *heila*, Vilk. sag. c. 31; die frau soll zu stuhl [Exod. 1, 16]. Es fieng an zu *krachen*, Garg. 102b; die *balken knackten* schon, da *fiel* das ganze *haus*, C. Brehmen's Ged. (Lpz. 1637) H 39. J 3b; conf. O. Fris. *bëvëne burch*, bone castle (womb), Richth. 623b; *fallen und in zwei stück brechen*, Dict. sub v. franeubauch; se is *dalbraken*, broken down, Schütze's Holst. id. 1, 196; glückliche *niederbrechung*, safe delivery, Claudius in Herd. Rem. 1, 383; si ist *entbunden von ir nöt*, Mai 129, 2.

*Schütten, werfen*, used of animals.

p. 1160.] If the newborn infant cries, it has the *heart-disease*, and is passed three times between the rungs of a ladder, Temme's Altmark p. 82; *blatt und gesper, blatt u. herzen-gesper*, Mone 6, 468-9; ir tuo daz *herze vil wë*, Hag. Ges. Ab. 2, 178; der *klam*, Kolocz. 185, angina? fr. klemmen, to pinch. 'Der *herz-wurm* hat sich bescicht' of cardialgy and nausea; stories of the *heart-worm* in Frisch 447b. Ettu. Hebamme 890. O'Kearney 180. A Stockholm MS. informs us: 'Wannen ein vrowe entfangen hevet, so pleget gemeinlikon bi der vrucht to wassene (grow) ein *worm, dei hevet vlogele alse ein vledermues (bat) unde einen sznabel as ein vogel, unde dei worme wesset op mit (der) vrucht; unde wan dei vrowe geberet hevet, al-to-hant over kleine dagen stiget (climbs) *hei op to dene herten* de vrowen, unde dan to lesten so hellet (holds) hei der vrowen herte, also wan men menit dat dei vrowe genesen si, so stervet dei vrowe rokelose, dat men nicht en-weit wat er schellet (ails her).' If expelled with the foetus:
'die oppe dene asche wesset, die vrucht heit gemeinliken katten-slotel.'—Si viennent li ver ès cors, qui montent jusquau euer, et font morir d’une maladie c’ou apele mort-sobitaine, Ruteb. 1, 257. ‘Grew in his heart the zage-wurm,’ shrink-worm, Burc. Waldis 174a; die wurme ezzent uns daz herze, Diemer 290, 10; the miser’s heart-worm, Festiv. of Conan 180.—Bulimus, vermis lacertae in stomacho hominis habitans, Oehler’s A. S. gl. p. 276; bulimus, werna, Diut. 168. Wurme wuohsen in ime hoebet (in their heads), Kschr. 715. 852; ‘the worm in man or beast, that we call foztun (?),’ Mone 8, 406.

Toothache, MHG. zau-swer, Freid. 74, 10 (Kl. schr. 2, 115). Headache caused by cross black elves, Hpt 4, 389. Spasms in head and breast with cough are called tane-weczél, J. Lindenbl. p. 167 (yr 1404), conf. bauer-wetzél, Gr. βῆξ. Tana-weschel is personified in Fastn. sp. 468. ON. qvef, cough, cold in head. In the Wetterau: krammel im hals, rasping in throat; woul, violent catarrh, conf. OHG. wuol (1181-2).

p. 1160.] Gelesulit u. fich, Diut. 3, 45. Marcellus no. 100; fik in the chest, Mone 8, 493; bleeding, running vig 8, 409. ON. gula, morbus regius, jaundice; morbo regio croceus effectus, Greg. Tur. 5, 4.—MHG. misel-suht, Servat. 728. 1570; musilsuht, Kschr. 4293; hiez (bade) die misels. abo-gán 726. 4067; misel-siech, Urt. 123, 69. ON. lik-prá, lepra, Fornald. s. 3, 642. Biörgyn p. 107; likbrár, leprosus. M. Neth. packers, leprosus, Maerl. 2, 227; lasers, lazers, Kausler’s Altn. denkm. 1, 482-3; OHG. horngibruoder, leprosi, Graff 3, 301; MHG. made villic, made-wellic, aissel-villic, Myst. 1, 418; O. Slav. prokaza, lepra, Miklos. 34; Gael. lobharach, nuireach, leprosus. The Lex Roth. 180 has ‘leprosus aut daemoniacus,’ and 233 ‘mancipium lepr. aut daem.’—The Sl. trud is in Jungm. tetter, ringworm, in Miklos. 94 dysenteria, hydropisis. OHG. hrub, scabies, conf. Graff 4, 1155; A.S. hruf, ON. hrufa. Citir-lis vel rüdigé, Gl. Sletst. 25, 169; citaroh, Graff 4, 1155; tetra-ic, Hattemer 1, 262b; zetern, flechte, Hpt 4, 390; A.S. teter, Engl. tetter, impetigo; Austr. zitterich. Gr. λεξίμ’ impetigo, Sl. lishái, Serv. litaí. A kind of itch is in Austr. bam-hakl, woodpecker.—ON. skyrbingr, Dan. skjörbuk; schorbock, Garg. 149a; scharbock, scorbut, scorbutus. A.S. þeor on fét, in eágum. The hurzel is a contagious disease, Augsb. chr., yr 1387. Mone 6, 257;
burzel, gunbürzel, Frisch 1, 157. 383. Sl. kratel, an ailment that makes one leg shorter, Vuk sub v.; MHG. ir bein (legs) diu habent die müchen, Frauenl. p. 192, our manke, malanders, Frisch. A bleeding boil is called hund schüttler, Panzer 2, 305; daz yu daz knallen-velb angee! Fries’s Pfeiferger. p. 118 (yr 1388).

p. 1160.] Entré sui en malun, Aspr. 15a.

p. 1163.] Smallpox: Serv. krasce. Die blatter (pocks) fahren auf, Lpz. avant. 1, 271. Uorschlechten, urschlichten blatter, conf. urslahbt, Gramm. 2, 790.—The story of a daemonium meridianum is told by Cæs. Heisterb. 5, 2. The ‘destruction that wasteth at noonday’ is trans. in AS. psalms ed. Thorpe p. 253 on midne dæge mêre deosul; in Wiggert’s Fragm. p. 3 von theme diuwele mittentaglichen; in Windberg ps. p. 431 vone aneloufe unde diuwele dene mittertaglichen; in Trier ps. von aneloufe unde dene diuwele mitdendegeliche; conf. the midday mannikin, evening mannikin, Börner 249. Pshipolnitz, Wend. volksl. 2, 268; conf. metil and kuga (p. 1188). At noon the gods take their siesta, the ghosts can range freely then, and hurt mankind: a shepherd in Theocritus will not blow his reed while Pan takes his noonday nap. With the spell of ‘the hünsche and the dragon,’ conf. ‘rotlauf und drach,’ Hpt 7, 534. ‘God send thee the fever, or the boils, or the hünsch!’ so prays the peasant against his fellow man, Keisersb. Sins of the lips 38a.

p. 1163.] There are healing drinks, magic drinks: drinc of main, potus corroborans, Erceldun’s Tristram 2, 40-2; drinc of might, philtrum 2, 48. 51; conf. ōminnis dryckr (p. 1101); li lovendris, Trist. ed. Michel 2106 (for 3 years); Engl. love-drink, Fr. boivre damour 2185. A sick man is fiddled back to health, supra (p. 331); into his trifling wound she blew, Gellert 3, 426. A blind king is cured by washing in the water of a chaste wife, Herod. 2, 111. H. Estienne’s Apol. pour Herodote. Keisersb. Omeiss 524. (Pref. xxxviii).


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chain about one is a remedy, Bit. 7050—55 (Suppl. to 1218 mid.).

p. 1166.] Whether a man is troubled with the white folk, is determined thus: Take 3 cherry twigs, and cut them into small pieces, saying, 'one not one, two not two, etc.' up to nine, till you have 81 pieces; throw these into a bowl of water, and if they float, the patient is free of the white folk; but if some sink, he is still afflicted with them in the proportion of the sunken sticks to the swimming ones. In Masuria, N. Preuss. prov. bl. 4, 473-4.

p. 1166.] We pour water on one who has fainted: daz man mit brunnem si vergöz, unde natzte-se under'n ougen, Kl. 1566; si lac in unsinne unz (senseless till) man mit wazzer si vergöz 1978. Wet grass is laid on those that swoon, Ls. 2, 283. To strike a fire, or to puff it, is good for a burn in the foot, erysipelas and sore eyes, Müillenh. p. 210.

p. 1168.] Poenit. Ecgb. (Thorpe p. 380): (pa cild) at wega gelætum þurh pa eordan tihō. Creeping through hollow stones, Antiqv. ann. 3, 27; conf. Kuhn on Vrihaddévataḥ in Weber's Ind. stud. 1, 118-9. Hollow round stones are fairy cups and dishes, Scott's Minstr. 2, 163. These are often ment. in old records: ad durechelen stein (yr 1059) MB. 29a, 143; petra pertusa, Procop. 2, 609; pierre percée, Schreib. Taschenb. 4, 262-3 (Kl. schr. 2, 42). —At Lauenstein a ruptured child is pulled through a split oak by its godfathers bef. sunrise; the more carefully the tree is then tied up, the better will the rupture heal; but no one will have that oak, for fear of getting the rupture. The same thing is done with a young maiden ash, Barnes p. 326. Sometimes the hair merely is cut off and passed through, Meier's Schwäb. sag. 528. A horse is cured by putting a silver penny inside the split of an aspen or hazel, Mone 6, 476.——In England they often pull a sick child through an ash, Athnm '46, Sept. 5, no. 984. They tie the tree up with thick string, or drive nails into it. Trees so nailed together are often met with in the woods: one was found full of nails, Hone's Tablebk 2, 466; conf. the Vienna 'stock am eisen,' Ziska's März. p. 105. If you have the toothache, walk silently into a wood on a Thursday morning, take a nail with you, pick your teeth with it, then drive it into a tree, Nilss. 4, 45. There is a tree near Mansfeld studded all over with nails, DS.
In England a child that has the hooping cough is drawn three times through an opening in a hawthorn hedge. Apâlâ, afflicted with a skin-disease, offers a Soma-sacrifice to Indra, who in token of gratitude heals her by drawing her through three openings in his car, Weber’s Ind. stud. 1, 118. 4, 8.

p. 1172.] When a headache will not go, they wind a string three times round the man’s head, and hang it up in a tree as a noose; if a bird flies through it, he takes the headache along with him, Temme’s Altmk p. 83. If you lay a child’s chemise, in which it has suffered the schwere noth (fit of epilepsy), on the cross-ways, the disease will pass over to him who walks, rides or drives that way, Medic. manlaffe 167. A hatchet-wound is healed by tying up the tool that dealt the dint.

Herre, mit Gotes helfe
wil ich, daz reine welfe
iuwer kint wol generen (keep alive). Diocl. 4504.

Jaundice can be transferred to the lizard, Mone 7, 609. Sick men are wrapt in the hide of a newly killed stag, Landulph. in Muratori 4, 81. Wilman’s Otto 3, 244. A sickly child is swathed in the skin of a newly slaughtered sheep (in Shamyl’s camp), Allgem. Ztg ’56, p. 3323. The superimposition of warm flesh occurs in a witch-trial, Schreib. Taschenb. 5, 213.

p. 1172.] The deer-strap must be cut off the live animal, Agric. Vom hirsche p.m. 238-9; conf. ‘man sol den erhel-riemen (lorum nauseae) sniden dem der smacke (sapor) wil verderben, Tit. 2621. The tooth of a weasel killed in a particular way is picked up from the ground with the left hand, wrapt in the hide of a newly killed lion (or maiden hind), and laid on the gouty feet, Luc. Philops. 7. On the healing virtue of a chamois-bullet, dorouicon, see Ettn. Unw. d. 180. A skin-inflammation is called wolf:

Der siechtuom ist des ersten klein,
und kumt den herren in diu bein,
und ist geheizen der wolf. Ottok. 91.

p. 1173.] Kl. schr. 2, 146. Certain worms or beetles are recomm. for dog-madness. ‘Maz-leide buoz’ in the note = cure for queasiness (meat-loathing). There is a health-giving dish,
into which the *slaver of black and white snakes* has trickled, Saxo
Gr. ed. M. p. 193-4. Ein iglich tier (every beast) daz wurde
gesunt, der im gaebe (if one gave it) *hundes-blut*, Renn. 19406;
*blood* heals wounds, Lanc. 25397-428. In the Engelhart and
Poor Henry, leprosy is cured by the *blood* of innocent babes;
‘man swendet drusen mit niiechterner *speicheln,*’ fasting men’s
spittle, Renn. 5884.

p. 1173.] A *yellow bird* by his look removes jaundice; it is
also cured by drinking out of a waxen goblet with a raven-ducat
lying at the bottom, Unw. doct. 147. Biting is good for a bite: *beiti* (mordax aliquid) *viś bitsöttum*, Sæm. 27b. The huk is
healed by *pot-hooks*, Lisch’s Meckl. jrb. 6, 191, hip-gout (?) by

p. 1175.] To the M. Latin *ligamentum* answers the Gr. *παράπτωμα,* appendage, Luc. Philops. 8; *breviis ac ligaturis,*
MB. 16, 241 (yr 1491); *obligatores,* Ducange sub v. Pertz 3,
100. Were *wolf’s teeth* hung on people like the foal’s tooth
p. 658 n.?

Ob ieman wolle tumben spot
und einen *boesen wolves zau*
mit ergerunge henken dran. Pass. 3, 70.
Ir truogt (wore) den *eiter-wolves zau.* Parz. 255, 14.

Daz ich minne, ist mir niht *an-gebunden,* ez ist mir an-geborn,
MSH. 3, 233b. Parentes vero ejus, intelligentes eum diaboli
immissione turbari, ut *mos rusticorum* habet, a sortilegis et ariolis
*ligamenta* ei et *potiones* deferebant, Greg. Tur. Mirac. S. Mart. 1,
26. Accidentibus ariolis et dicentibus, eam *meridiani daemonii*
incursum pati, *ligamina* herbarum atque incantationum verba
proferebant 4, 36. *Illa de sinu licium protulit varii colors filis*
intortum, cervicemque vinxit meum, Petron. c. 131. Finn. *tyrä,*
prop. testiculus, then ‘*globulus magicus nocivus,* instar testiculorum,
*hominibus et pecudibus immitti solitus.*’ Fromm. on Herb.
p. 230 quotes: *imago argentea,* per incantationum modos multique
artificiali virtute constructa, quae adversus incantationes jam factas
est valde potissima.

p. 1177.] In Arabic a conjurer is called *breather on the knots,*
who ties the nestel, and breathes or spits on it, to complete
the charm, Rückert’s Hariri 1, 451. Sura 113 of Koran. *Flnoch*
(a curse), der mine wambe besperret (bars up), Mar. 153, 38. The witch throws the padlock over a loving pair at their wedding, to breed hatred betw. them, Bechst. Thür. sag. 3, 219. People choose the same day for being bled, Trist. 380, 3 [this appar. belongs to 1139?]. A lighted wick dipt in one’s drink, and so quenched, lessens the drinker’s enjoyment of love, Marcell. no. 94. KI. schr. 2, 142.—Labour is obstructed by nine witch-knots in the hair, ‘the kaims (combs) of care,’ Minstrelsy 2, 400. A shaggy cap is good for women in child-bands (-birth), Herold in Oechsle’s Bauernkr. p. 35. A difficult labour is lightened by making two babies of wax; or are they merely to deceive the sorceress? DV. 1, 274-9. A man clasps his hands over his knees, and the ‘labour is stopt; they make believe it is over, he lets go, and it goes on again, Asb. Huldr. 1, 20. Belts relieve the labour, Ossian, Aihw. 3, 436.450; þa tôk Hrani belt-it, ok lagōi um hana, ok litlu síðar (soon after) varð hun léttari, Forum. s. 4, 32.

The Lettish Laima spreads the sheet under those in labour; the zlotá bába watches over births, Hanusch 337.356. Ἀρτεμίς βολοσίη, Procap. 2, 576; αἱ κνίσκουσαι ἐπικαλείσθε τὴν Ἀρτεμίω, ἀξιοσθαί συγγνώμης ὅτι διεκορήθητε, Sch. on Theoecr. 2, 60. Juno Lucina, fer opem, serva me obsecro, Ter. Adelphi iii. 4, 41.

Swelh wib din driu liet (3 canticles) hât, só sie ze keminátten gát (takes to her chamber), in ir zeswen bevangen (clasped in her right), sie lidet (will suffer) unlangen kumber von dem sère, wand in unser Fröwen ère g’nist sie (she’ll recover) des kindes gnaedelîchen . . . Swâ din buochel driu sint behalten, din Maget wil der walten (Virgin will manage), daz da nehein kint werde krumb noch blint. Wernher’s Maria 128-9.

p. 1177.] The cure for poisoning is descr. in Megenberg 275, 27. To the foot of one bitten by an adder is tied a stone from a virgin’s grave, Luc. Philops. 11.

p. 1179.] ‘Man sol gnaedige heilige verre in vremden landen suochen,’ MSH. 3, 45b [Chaucer’s ‘seeken straungē strondēs, to fernē halwēs’]. The sick are healed on the grave of the pious
priest, Pertz 2, 82. The myth of the herb that grows up to the skirt of the statue’s garment is also in Walth. v. Rh. 138, 21-58 (p. 1191 mid.). Relics bring luck, Al. Kaufmann’s Cesarius p. 28, and the M. Neth. poem of Charles, Hpt. 1, 104. Miracles are also wrought on Pinte’s grave, Renart 29481.

p. 1180.] Coins were laid at the feet of a statue which had cured, or was to cure, fever; silver coins were stuck on its loins with wax, Luc. Philops. 20.

Stabat in his ingens annoso robere quercus,
una nemus; vittae medium memoresque tabellae
sertaque cingebant, voti argumenta potentis. Ov. Met. 8, 743.

A woman cured of toothache thankfully hangs waxen gums on the grave, Pertz 10, 522; a man whom the saint has delivered from chains hangs up a chain, ibid.; so in Cæs. Heisterb. 7, 29. Liberated prisoners hang their chains on the trees in the goddess’s grove, Pausan. ii. 13, 3; those in Ma. on the saint’s tomb, St. Louis 96, 2; conf. Scheible 6, 988-9. 997 and RA. 674.

‘My mother made a vow that she would hang a votive tablet in the chapel if I recovered my hearing,’ Bronner’s Life 1, 40. Hooks to which diseased cattle had been tied, also crutches after a cure were left lying in the chapel, Müllenh. p. 105, and at healing springs, Ir. märch. 2, 78. In some places the inscription may still be read: ‘hat geholfen,’ hath holpen, M. Koch’s Reise 203. A waxen house is vowed, that the dwelling house may not be burnt down, St. Louis 84, 19.

p. 1182.] To OHG. sterpo, pestis, lues, corresp. the AS. steorfa. The schelm I explain fr. schwert, GDS. p. 235-6: der schelme gesluoc, Hpt 5, 552; der schalm slüeg überal, LS. 2, 314; eh dich der schelm schlecht, Garg. 102b; der sch. schlägt, Mone’s Bad. gesch. 1, 219; schelmen-grube, -gasse, -acker 1, 215 seq. Leopr. 75-6; keib und schelm, Mone’s Anz. 6, 467-8, schelmg u. kebig 8, 407.—OHG. suhtluomi, pestilens, corruptus, Graff 2, 212; staramilo, stramilo 6, 712. Diut. 1, 279; der brechen, plague; Panz. Beitr. 1, 23; dying of the brechen, H. Sachs 3, 64c (cholera?); pisleht, pestis, Graff 6, 778 (=sleht, clades, Diut. 1, 183); der gêhe töt in Pass. 316, 90 is apoplexy; der schwarze tod Müllenh. no. 329; ‘how a pestilence could thus fall fr. the stars, and overrun the world,’ Ph. v. Sittew. Zanber-becher p. 238;
die pestelenz stöszt an, Platter’s Life 66. 71-2. — The Serv. kratel is a fabulous disease that kills in one night, worse than the plague; the dead man has one foot shorter than the other, hence the name (krátak, curt, Suppl. to 1160 end). Πωγή is a personif. plague that robs mothers of their children, Paus. i. 44, 7. With Apollo conf. O'Sinn in Sæw. 5a: pleggōi O'Sinn, ok i fólk um skaut (shot). The Lettions think it an omen of pestilence, if the auskuts shears the backs of the sheep in the night, Bergm. 142.

p. 1183.] The angel that smites all in Ezek. 9 is called der slahende engel, Diemer 327-8. 2 Sam. 21, 16-7. Deliverance from the plague is effected by a snow-white angel, Greg. Tur. 4, 5. Angels and devils go about during the plague, Sommer p. 55; der sterbe erbizet (bites to death, an angel with drawn sword), Griesh. 2, 28; raging death rides through the city on a pale horse, Judas 1, 327; in times of pestilence, Hel (m.) rides about on a three-legged horse, butchering men, Müllenh. p. 244; ich hör auch das menlin kum, pestilenz, es fahet an (begins), Keizersb. Om. 24.1

p. 1184.] The black death rises as a black jug, Müllenh. no. 329; the plague comes in sight as a blue mist, Somm. p. 73, as a cloud, a viper, Villemarq. Bard. bret. 120. The plague, in the shape of a jug, winds into a wasps’ hole, and gets plugged in, Kulpa in D’Elv. 110; she comes in at the window, a black shape, passes into a bored hole, and is pegged in, Kehrlein’s Nassau 54. Φοίβος ἀκηρσεκόμης λοιμὸν νεφέλην ἀπερύκει, Luc. Alex. 36. N. Marc. Cap. 30. — The plague proceeds from the throats of pursued wolves, Forcell. sub v. Hirpi. Et nata fertur pestilentia in Babylonia, ubi de templo Apollinis, ex arcula avea, quam miles forte inciderat, spiritus pestilens evasit, atque inde Parthos orbemque implesse, Capitolinus in Vero 8. With the plague that is conjured into a lime-tree, agrees the spider that is bugged in and let out again, which also runs about the country as a sterbet, Gotthelf’s Erzählh. 1, 84.


1 Domus Thiederici, Thistm. Merseh. 4, 21; Ἀδραύνα τὸργος, ῥάφος, Procop. D. Goth. 2, 22; turris Crescentii or Dietrichs-haus in the leg. of Crescentia and the Two Dietrichs. In Wackern. Lib. 990, Ditterich builds the Engel-borg; it is called Sorsen-burg in Myst. 1, 103.
the Lith. Giltine, see N. Prenss. prov. bl. 8, 471-2. German plague-stories may be seen in Woeste’s Volks-überl. 44, Panz. Beitr. 1, 29 and Wolf’s Ztschr. 2, 83. The pest-frau is dressed in white, Bader no. 431. The plague creeps, crawls in the dark, Schmidt’s Westerw. id. 89. The Swed. Plague-boy reminds of the girl who in Denmark indicates deaths to the kindred with a twig, Molb. Hist. tidskr. 4, 121; three plague-women walk through the town with scythes. The plague-maiden appears in wet garments and with a little red dog, Bunge’s Arch. 6, 88.— When pestilence rises out of Mit-othin’s grave, the body is dug up and hedged in with stakes, Saxo Gr. ed. Müll. 43 (Suppl. to 609). The abating of plagues by burying in a hill occurs in Sagebibl. 3, 288. The cow’s-death, an enormous bull, approaches like the plague, Müllenh. no. 328. In time of plague, the first head of cattle that falls is buried with a young shoot or a willow planted in its mouth, Superst. I, 838. Müllenh. no. 327; or a bull is buried alive, Panzer 2, 180, a calf or cow sacrificed (pp. 608. 1142). At Beutelsbach near Stuttgart, an old woman during a cattle plague advised that the hummel (parish-bull) should be buried alive: wreathed in flowers they led him in state to a deep pit; three times the mighty beast broke his way out, but the third time he choked. Hence the Beutelsbacher are named Hummelbacher.—The plague flies at people’s necks as a butterfly, jillerte, Woeste’s Volks-überl. 44-5. The Kuga, like Berhta, can’t bear to see the dishes not washed up. A strange bird sings from the tree: ‘Eat pimpernel, and you’ll all be well!’ Herrlein’s Spessart 217. Rochholz 2, 390-1; somewhat differently in Schöppner no. 962. Leoprechting 101. Bader no. 270. Panzer 2, 161. Schönwerth 2, 380. 3, 21.

CHAPTER XXXVII.

HERBS AND STONES.

p. 1190.] Acc. to Galen (De fac. simpl. 6, 792-3) a Greek, Pamphilus, about the time of Claudius, wrote of herbs in alphabetic order, collecting their names and the superstitions about their virtues in sacrifices and incantations. Were the book extant, it would be valuable for mythology and language.
Possibly the names of plants interpolated in MSS. of Dioscorides are out of Pamphilus.

1. Herbs.

p. 1191.] Kein dinc hât ūf der erden an kreften alsō rīchen hort (of powers so rich a store) só steine, krüter unde wort, Troj. 10860; steine, krūt sint an tugenden riche, wort wil ich darobe (above them) an kreften prisen, MS. 1, 12b; quae carmine sanet et herbis, Ov. Met. 10, 397. Wurzen kraft u. aller steine meisterschaft, MS. 1, 195b; wūrze des waldes u. erze (ores) des goldes u. elliu abgrunde, diu sint dir Herre künde, MS. 2, 230; der steine kraft, der wūrze wāz, Wh. 2, 14. What is the distinction betw. krūt and wurz? Ein krūt, des wūrze (whose aroma) er wunden helfen jach (asserted), Parz. 516, 24, conf. 516, 27: er grūobse, i.e. the wurz (= wūzel, root). Kraut is picked, wurzel dug out; flowers too are picked (Walth. 39, 16. Hpt 7, 320) or gathered (Walth. 39, 1). Also: crūt lesen, Lanc. 29801. — Ein edel krūt, Hpt 4, 521; unedel bluot (ignoble blood) 7, 321 (p. 1195); durch sine edel ez (daz krūt) tragen, Warn. 1944; tugent-fruhaft kriintel, MS. 1, 88a; ich brich euch edle kreuter, Mone 6, 460; φάρμακον ἐσθλόν, Od. 10, 287, 292; ein edles kraft patientia samt dem kreetlein benevolentia, die gaben also süszen ruch, das es mein herz u. sel durchkruch. Healing herbs are ‘herbes demanières,’ Ren. 10257-69; surdae, hoc est ignobiles herbae, Pliny 22, 2, not showy, e.g. grass. — Heil-wurz is fetched from an inaccessible mountain by the wild merwoman, Hpt 5, 8 (Suppl. to 1192 mid.), as dictamnus is by Venus from Ida, Aen. 12, 412. The Idavan bed of flowers is also in Petron. 127; the Homeric νεοθηλέας ποιής is in Hesiod too, Theog. 576; a woodland bed [of flowers?] is Erek’s and Euid’s bette-wūt (-curtain), Er. p. 216. Vuk 1, no. 224; mit rōzen was ich umbestact, Tragemund. Where the maiden stood in the garden, bloom the fairest flowers, Rhesa daimos 296; die boume begunden krachen, die rōzen sēre lachen, Ges. Abent. 1, 464. Another planta e capite statuae nascens is in Athenaeus 5, 497. Liebrecht’s Gervas. 124. Gesta Róm. K. 138. Moss growing in a death’s head is supposed to have magic power. There is a superstition about peas sown inside a skull.

p. 1192.] Plants are dear to God; He called them forth.
Whether to pick beautiful flowers, or dur Got stán láns (for God's love let them stand)? Hpt 4, 500. The marribium indeed is *gotes-vergeten, gotis-r., gotz-vergesen*, Mone 4, 240-8. 8, 493. 407; *gotis-vergesene*, Summerl. 57, 51. Θεόν ἀγρωτις, ἐν Κρόνος κατέσπεερε: Glauceus, having found and eaten it, becomes immortal, Athen. 3, 83-4. — Αἷμα Ἀρέως (blood of Ares), nardus montana, Dioscor. 1, 8, lilium 3, 106; άιμα Ἐρμοῦ, verbena 4, 60; άιμα Ἀθηνᾶς chamaepitys 3, 165; *αίμα Ηρακλέως*, crocus 1, 25, centaurium minus 3, 7; άιμα τιτάνου, rubus 4, 37. So: γόνος Ἡρακλέους, myrtus silv. 4, 144, elleborum alb. 4, 148; γόνος Ἐρμοῦ, anethum 3, 60, bupthalmus 3, 146; γόνος ἰχρός, polygonum 4, 4 (is γόνος here semen, or as the Lat. version has it, genitura?). The flower *Ala* first springs up after the hero's death, Pans. i. 35, 3. Plants often originate from drops of blood (p. 827), as the flower on Sempach field shoots up where Leopold has fallen, Reber’s Hemmerlin p. 240. The poison-plant *ukónitôn* grows out of Cerberus’s drivel (Ov. Met. 7, 415. Serv. ad Virg. Geo. 2, 152), as the herb *trachônte* does from dragon’s blood, Parz. 483, 6. — *Ἀριστολοχία* (corrup. into osterluzei) has reference to *Ἀρτεμις λοχεία*, and is given to women in childbirth. Herba Chironis alsing; Mone’s Quellen 289a; herba S. Petri, ibid. The Pol. Dzwewanna is both Diana and verbascum thapsus; Boh. divinia (wonder-flower) is our himmelbrand (Suppl. to 1196). Baldrs hrá stands on a par with *supericum Veneris*, Diosc. 4, 113 and jungfrauen aug-braune (virgin’s eyebrow), achillea millefolium, Nemnich; conf. *wild-fräulein-kraut*, achillea moschata, Stald. 2, 451. A.S. Sátor-láde (p. 247). Woens-bruid, angelica? Coremans 53. *Visuvaus*, son of summer, of the sun? (Suppl. to 1212 end). — The centaury was first pointed out by the centaur Chiron; a herb is named achillea, bec. discovered by Chiron’s pupil Achilles. Venus culls dictamnus on Ida for her wounded Aeneas, Aen. 12, 412. The μῶλυ plucked out by Hermes is, acc. to Dioscor. 3, 46-7, ruta silvestris and leucoïum silvestre. An angel in a dream reveals the sowthistle (p. 1208); the wounded Albert is shown the remedial herb in a dream, Felsenb. 1, 232-4; an angel tells of a remedy in a dream, Engelh. 5437 seq. One herb the Mother of God has covered with her cloak, Klose’s Breslau p. 102; the empereriz having fallen asleep on a rock in the sea, Mary appears and bids her pull up the herb

p. 1194.] In the leg. of Glaucens and Polyidus a snake brings the herb that reanimates the dead, Apollod. Bibl. 3, 3; conf. KM. 3, 3, 26. A weasel in the wood calls the red flower that quickens, Marie 1, 474. Birds pick herbs, and teach their uses to man, e.g. the spring-wurzel (p. 973). A raven comes flying with the wound-healing leaf, Völs. saga c. 8. If a swallow's chick grows blind, she fetches a herb, lays it on, and restores the sight; hence the herb's name of chelidonium, celandine, Dioscor. 2, 211. GDS. 204; and Megenberg tells the same tale of schell-wurz (celandine). 1 Harts show the hart-wort (hirsch-wurz, -heil), Megenb. 398, 22—25. With Norweg. Tyri-hialm (Tiwes-helm) coincides Ἀρεως κωνί, Babr. 68, 4. Does OHG. wat-wurz, Graff 1, 768 stand for Watin-wurz?

p. 1195.] Mary has the most herbs named after her, see Fries's Udfl. 1, 87. Similar to the wine Liebfrauen-milch is Ἀφροδίτης γαλα, Aristoph. in a lost play p. m. 154 a; ήδος γε πίνειν οἶνος Ἀφροδ. γαλα, Athen. 10, 444 b. Marien-milch however is polypodium vulg., said to have grown out of the drops of milk that Mary scattered over the land, F. Magnus. 361 note; conf. the Span. leche de los viejos, leche de Maria = wine. Marien bett-stroh is Engl. lady's bedstraw, lady in the straw, Hone's Yrbk 814.—Prua-minteli, malva rotundifolia, Wolf's Zts. 2, 54. Vrouw-en-här, Minnen-här, capillus Veneris, Mone 4, 241; conf. Venus's eyebrow (Suppl. to 1192 mid.). Nemnich sub vv. cypriptedium, adiantum. Marien-thræne, -tear, resembles Ἡρας δεκρων, verbena, Diosc. 4, 60. Labrum, laverca, coucha Veneris = dipsacus sitibundus, bec. it gathers dewdrops. Margaretthen-schöckla, -shoe, put in a box, becomes a black worm.

1 A field-flower, euphrasia or myosotis, is called augen-trost (eye's comfort), Nethl. ohyen-troyst; also augen-dienst (Blumentrost, a family name at Mülhausen); conf. 'den ich in meinen augen gerne burge,' Wolfr. 8, 4; ze sumere die augen trosten schoene wise (fair meads enchant the eye); lovely ladies were ὀφθαλμῶν ᾀλγρόνες, eye-smarts. Dages sage, primula veris [2]. M. Engl. daies eyghe, daisy, Alex. 7511. Clover too is called augen brehende, but Engl. eye-bright is euphrasia. Ich tuon dir in den augen wol, Winsbekin 4, 4; er ist mir in den augen nicht ein dorn, MS. 1, 16b. 2, 98a; ob ez ir eteliehen taete in den augen we, MS. 1, 68b. GDS. 209; conf. friedelees ouya, Mone 8, 405. Hpt. 6, 332.
Flowers are picked and presented to ladies, Hpt 7, 320. Some herbs engender strife, esp. among women: ononis spinosa, weiber-krieg, women’s war, Lat. altercum; Serv. bilye od omraze, herbs of hate, that makes friends fall out, Vuk 1, 305 (ed. ’24). Boh. bily is one particular plant, tussilago. Herbs were broken off with the pommel of a sword, Lanc. 12013, picked with the left hand, bare-footed (see selago). They are gathered acc. to days of the week: on Sunday solsequium, Monday lunaria, Tuesd. barba Jovis, Frid. capillus Veneris, Saturd. crowfoot (? p. 247). Superst. H, cap. 31-2.

Pliny 26. 5, 14 calls condurdum herba solstitialis, flore rubro, quae e collo suspensa strumas comprimit; conf. Plaut. Pseudol. i. 1, 4: quasi solstitialis herba paulisper fui, repente exortus sum, repentino occidi. — Herba Britannica is called in Diosc. 1, 120 ἄλμος, oi δὲ βρεταννική, in 4, 2 βρεταννική ἡ βέττονική, conf. Diefenb. Celt. 3, 112. Cannegieter de Britenburgo, Hag. Com. 1734. Abr. Munting de vera herba Brit. Arnst. 1698. C. Sprengel’s Diosc. 2, 571. GDS. 679. An OHG. gl. of the 12th cent. has ‘herba Brit., himel-brant,’ Mone 8, 95; perh. ‘hilmibranda=maurella’ in Graff 3, 309 stands for himilbranda. Himmel-brand, -kerze=verbascum thapsus, white mullein, Schm. 2, 196; and hilde-brand, verb. nigrum, 2, 178. Himmelbrand, brenn-krant, feld-kerze, unholden-kerze=verb. thapsus, says Höfer 2, 52; unholden-krant, Boh. divizna, Jungrm. 1, 371a (Suppl. to 1192 mid.). Instead of ‘hæwen-hýdlele, britannica,’ Mone’s Quellen 320a has the forms hæwen-hyldele, hæwen-ydele; may hylde, hilde be akin to heilde, heolode (hiding, hidden)? — Tonnoire, fleur du tonnerre, coquelicot, poppy, Grandgagnage’s Voc. 26; donner-hart (-beard) is sedum telephium. A fungus ἵτον in Thrace grew during thunder, Athen. 1, 238; subdued thunder generates mushrooms, Meghadûta, p. 4. On lotus see Klemm 1, 112-3; lotus caerulea, Bopp’s Gl. 39b. 46. Sprengel’s Diosc. 2, 622; white and blue lotus, Fries’s Udfl. 1, 107.

Mir wart ein krût in mǐn hant, Ls. 1, 211; does that mean ‘stole in unperceived’? conf. ἕν ἐν χειρί, Passow 2, 1042. Si sluoc daz krût mir ǽz der hant, Ls. 1, 218. Of the aster atticus, Dioscorides 5, 118 says: ξηρόν δὲ ἀνατεθὲν τῆ
áriștepâ χεπί τοῦ ἀλγοῦντος, in the patient's left hand. Of the bark of the wild figtree, Pliny 23. 7, 64: caprifico quoque medicinae unius miraculum additur, corticem ejus impubescentem puer impubes si defracto ramo detrahat dentibus, medullam ipsam adalligatam ante solis ortum prohibibis strunas. Three roses are picked off in five picks, Amgb. 43b (conf. wishing for 3 roses on one stalk, two roses on one branch, Uhl. Volksl. pp. 23. 116. Reusch no. 12. Meinert's Kuhl. 95; offering 3 roses, Uhl. p. 257-8). —— A Swed. account of digging up the rönn (rowan) in Dyb. '45, 63. Am abend soltu sic (the vervain) umkreissen mit silber u. mit golde u. mit siden (silk), Mone 6, 474. When the root is pulled out, the hole is filled up with corn, to propitiate the earth (Suppl. to 1241). The plant is plucked suddenly, and covered with the hand (Suppl. to 1214): du solt ez (the shoot) úz der erden geziehen vil lihte, En. 2806 and 2820—5, where Virgil has no shoot to be pulled up, but a branch to be torn off. La sainte herbe qu'a son chief trueve ... tot en orant l'erbe a colllie, Méon N. rec. 2, 73.

p. 1202.] The grasses growing through a sieve remind one of the words 'burh æren in-vern' (p. 1244). It is curious too, that an elder should be considered curative when it grows in a hollow willow-tree out of seeds that thrushes had swallowed, Ettn. Unw. d. 161-2. There are herbs, the sight of which allays hunger: esuriesque sitis visis reparabitur herbis, Ecba. 502.

p. 1204.] The mightiest of magic roots is mandrake: abollena alrun, Sumerl. 54, 37. How to pull it out is also deser. in Oeuvres de Rutebeuf 1, 474: Ceste dame herbe (conf. la mère des herbes, artemisia, Suppl. to 1212 beg.), il ne la trest ne giex (Jew) ne paiens ne sarrazins ne crestiens, ains la trest une beste mue, et tantost come ele est traite, si covient morir cele beste. In like manner the root Baaras is pulled up by means of a dog, Joseph. 7, 25. Armenian 'manrakor or loshtak, a man-like root, is pulled out by a [dog?] to which it is tied; in coming out it moans in a human voice,' Artemius of Vagharapat, transl. by Busse (Halle '21) p. 106. —— Mandragora grows in Paradise, where the elæfant goes to look for it, Karajan. Μανδραγόρας. Ποθαγόρας ἀνθρωπόμορφον, 'Ρωμαῖοι μάλα κανίνα, Diosc. 4, 76. The alrun is carved out of a root (p. 513n.). Panz. Beitr. 1, 250. Un vergier a li peres Floire, u plantés est li mandegloire, Flore
244. Mandragora *tvælin*, Mone 8, 95; von senfte der alrûnen wart mich *slîfen*, Frauenl. 6, 20; ὑπὸ μανδραγόρα καθεύδειν, Luc. Timon 2 (ed. Bip. 1, 331—3); ἐκ μανδραγόρου καθεύδειν, Luc. Demosth. enc. 36. ——*On the alrûne in Frauenlob’s Minneleich* 15, 2, Ettmüller says p. 286: ‘they seem to have believed that mandrakes facilitated birth.’ This is confirmed by Adam Lonicerus in his Kreuterbuch (1582) bl. 106 a. ‘Alraun rinden dienet zu augen-arzneyen. Dieser rinden drey heller gewicht schwer, für der frawen gemacht (women’s chamber) gehalten, bringet ihnen ihre zeit, treibet auss die todte geburt.’ Alrunen heizit er virbern (he is said to have about him): swenne er wil, so ist er ein kindelin, swenne er wil, so mac er alt sin, Cod. Pal. 361, 12. ‘He must keep an aaraunl by him, that tells him all he wants to know,’ H. Jörgel 20, 3. The mandragora is put into a white dress, and served twice a day with food and drink, Spinnr. evangel. Tuesday 2; conf. the tale of the gallows mannakin, Simpl. 3, 811.

p. 1204.] Odînn sticks the thorn into Brynhild’s garment only, and throws her into a sleep (Kl. schr. 2, 276). In Tirol the schlaf-kunz is called schlaf-putze, Zingerle 552. ‘Hermannus dictus *Slepe-rose,*’ Hamb. lib. actor. 127, 6 (circ. 1270). The hawthorn is sentis canina, lignea canis, Athen. 1, 271. Breton *gars spern,* thorn-bush, in the story of a fair maiden. Nilsson 6, 4.5 maintains that on *barrows of the bronze age a hawthorn was planted and held sacred;* and the same among Celts (Kl. schr. 2, 254. 279).

staine, Grandgagnage 1, 270 and henistai, hinistrai= kinster, canister, Grandg. Voc. 23-4. Engl. misseltoe, mistletoe, Hone's Daybk 1, 1637-8. And maren-tacke is mistletoe, bristly plant (p. 1247, l. 11).—Nilsson would trace all the Scand. mistletoe cultus to the Druidic, Dybeck '45, 79. 80. Ein mistlein paternoster, MB. 18, 547 (yr. 1469); mischlin paternoster, mispel and aich-mischlin paternoster, Ruland's Handlungs-b. yrs 1445-6-7. (Pref. viii.) Mistletoe must be cut on a Midsummer-night's eve, when sun and moon are in the sign of their power (conjunction?), Dyb. '44, p. 22. For the oak mistletoe to have any power, it must be shot off the tree, or knocked down with stones, Dyb. '45, p. 80. In Virgil's descr. of the sacred bough, Aen. vi.,

137. aureus et foliis et lento vimine ramus,
141. auricomos quam quis decerpserit arbore fetus,
144. aureus, et simili frondescit virga metallo,
187. et nunc se nobis ille aureus arbore ramus,

this aureus fetus is merely compared to (not ident. with) the croceus fetus of the mistletoe; conf. Athen. 3, 455-7. An oak with a golden bough occurs in a Lett. song, Böttner no. 2723. Armor huelcar, aft. heller; Wel. uchelawg, uchelfa, uchelfur, uchelfel, holliach, Jones p. 391b. Lett. ohsa wehja xlohta, oak-mistletoe, from ohsols, oak, and xlohta, broom, plume; wehja xlohta is a plant of which brooms are made. Does wehja mean holy? conf. wehja wannags (Suppl. to 675). Serv. lepak, viscum album, also melâ, of which Vuk p. 394 says: If a mistletoe be found on a hazel, there lies under that hazel a snake with a gem on his head, or another treasure by the side of it.

p. 1208.] Welsh gwylydd usu. means mild, tender, gwioydd is violet. Valerian is in Finn. ruttogwuri, plague-wort; another Boh. name is kozljk. A rare word for valerian is tennemarch, Nemnich. Mone 8, 140a. Hpt 6, 331. Worthy of note is the Swed. tale about the mooring of Tivehark and Vendelsrot, Dyb. '45, p. 50. The Serv. name odolián resembles a Polish name of a plant, dolęga, for dolęka means upper hand; conf. Vuk's Gloss. sub. v. odumiljen. Odilienus is a man's name, Thietmar 4, 37; so is Boh. Odolén (Kl. schr. 2, 393). Nardus is fragrant, esp. the Indica; nardus Celtica is saliunco. Nárđos πιστικὴ πολύτιμος, John 12, 3 is in Goth. nardus pistikeins filu-galaubs.
HERBS AND STONES.

p. 1208.] Acc. to Martin’s Relig. d. Gaules, Belinunitia comes fr. Belenus (Diefenb. Celt. 1, 203. Zeuss p. 34), and is a herba Apollinaris; Apollo is said to have found it, Forcell. sub v. Russ. bélema, Pol. bielun, Boh. blén, blín, Hung. belendfu. Engl. henbane, gallinace mors.

p. 1208.] On eberwurz, see Reuss’s Walafr. Strab. Hortulus p. 66. Great power is attrib. to the carlina, Dyb. ’45, p. 72. Another thistle is in Sweden called jull-borste, ibid., reminding us of the boar Gullin-bursti and of eberwurz. As Charles’s arrow falls on the sow-thistle, so does Cupid’s on a flower to which it imparts miraculous power, love-in-idleness, Mids. N. Dr. 2, 2; and other healing herbs are revealed in dreams. In another dream a grey smith appears to the same king Karel, and with his pincers pulls nails out of his hands and feet, Hpt 1, 103.

p. 1209.] An AS. Herbal says of Betonica: þeos wyrt, þe man betonicam nemneð, heo bið cenned on maedum and on claenum dûnlandum and on gefriðedum slowum. seo deah gehwæðer ge þaes mannes sawle ge his lichoman (benefits soul and body). hio hyne scyldeð wið (shields him against) unhyrum niht-gengum and wið egeslicum gesildum and swefnum. seo wyrt byð swyðe háligu, and þus þû hi scealt niman on Agustes mônðe bûtan ísorne (without iron), etc. MHG. batónie (rhy. Saxônie), Tit. 1947: betoene (rhy. schoene), Hätzl. 163, 86. Késtrov ’Rómaioi ouéttônikén kálóusi, Diosc. 4, 1.

Verbena is akin to veru and Virbius, says Schwenck pp. 489. 491; it stands for herbenia, says Bergk. It is sacred, and therefore called íerôbótáññ and herba pura, qua coronabantur bella indicturi, Pliny 22. 2, 3. 25. 9, 59. Wolfg. Goethe’s Dissert. p. 30-1. It is called περιστερείον, bec. pigeons like to sit by it; also ferraria, Diosc. 4, 60: ἡ σιδηρητίς 4, 33-4-5. OHG. ísarnu, ísenina, Graff 3, 364. 1, 491; ísincletta 4, 555. Sumerl. 24. 9; ísuarre, Sumerl. 40. 54; ísarenbart 66, 40. MHG. ísenhart, Mone’s Anz. 4, 250 and Quellen 309b. Eisen-kraut, as we still call it, is thrown into St. John’s fire (p. 618); conf. ‘Lay aside the Johnswort and the vervain,’ Whitelaw p. 112. Nethl. ízer-krið, Swed. jern-ört, Dan. jern-urt. There was a spell for digging up vervain, Mone 6, 474. AS. æsc-wyr, Hpt. 5, 204; æsc-ðrote, Lye sub v. GDS. 124.
Madelger ist ain gut crut wurtz. swer si grabn wil, der grab si an Sant Johans tag ze sun-benden (solstice) an dem abent, und beswer si also dri-stand (adjure it 3 times thus): 'Ich beswer dich, Madelger, Aim wurtz so her, Ich manen dich des gelauiz den dir Sant Petruus gehiez, Do er seinen stab dri-stand durch dich stiez, Der dich usgrub Und dich haim trög: Wen er mit dir umb-fauht (whom he with thee begirds), ez sy fraw oder man, Der mug ez in lieb oder in minn nimer gelaun. In Gotz namen, Amen.' wihe si mit andern erutern. Kräuter-heilkunde (yr 1400) in the Giessen Papierhs. no. 992, bl. 143.

Fern, bracken. Gr. πτέρυς; fr. its feathery foliage.* Lat. filix, It. felce, Sp. helecho, Fr. fougère. Filix herba, palmes Mercurii (Suppl. to 159); filicina, filix minuta, AS. vofor-fearn. Celt. ratis, Wel. rhedyn, Bret. raden, Ir. raith, raitheach, Gael. raineach (conf. reinefano), Pott 2, 102. Adelung's Mithr. 2, 68 from Marcell. c. 25 (Kl. schr. 2, 123). Finn. sana-yalka (word-foot), Esth. sana-yaly, Böcler's Abergl. gebr. d. Esten 144. Lith. bit-krēsle (bee's chair) = tanacetum vulg., Nesselm. 226, 331. Serv. pouratish, tausy, tanacetum crispum (fr. po-vratiū, to turn back? ON. burkni, filix, polypodium, Swed. bräken, Vesterb. fräken, Dan. breque. Again, ON. einstapi, Jonsson's Oldn. ordboc, Norw. einstabbe, einstape, Aasen 79b. Nemnich sub v. pteris. Swed. ormunken.—Den wilden varm treten, Parz. 444, 7, 458, 17; latentis odii filix excrevit, Dietmar in Pertz 5, 736; filix iniquitatis exaurit 5, 742. Feruseed makes invisible, Wolf's Ztschr. 2, 30: we have the receipt of fermseed, we walk invisible, 1 Henry IV. 2, 1; Swed. osynlighets gräs. As fernseed in Conrad is thrown to the shad (schaid-visch, Beheim 281, 28), so bugloss, which is said to blind all animals born blind, is scattered to fishes, Rudl. 12, 13. 1b, 23. 32—48. After walking naked to the cross-roads and spreading out a pockethandkerchief, one expects fernseed, Zehn ehen 235.—On Christmas night, high and low used to walk in the fernseed; there you might wish for anything in the world, the devil had to bring it. The Wend. volksl. 2, 271a makes it blossom at Midsummer noon: get hold of the blossom, and all the treasures of

* So, from the Slav. par-iti, to fly, perō, wing, feather, Hehn derives not only the redupl. Slav. and Lith. pa-part, pa-prat, but the Teut. farn and even the Celt. ratis which stands (more Celtico) for pratis. Hehn's Plants and Anim. p. 184.—Transl.

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earth lie open before you. Conf. the Slovën, riddle: 'kay 

In Tirol, if you step on an \textit{irr-wurz}, you immed. find yourself plunged in a bog or a carrion-pit. A story of the \textit{irr-kraut} in Stöber's Neujahrstollen 32-3; conf. Lett. songs in Büttnner nos.

1593. 1912.

p. 1212.] \textit{Artemisia}, Fr. armoise, O. Fr. \textit{ermoize}, is called in Champagne \textit{marreboire} or \textit{marreboire} (marrubium?), which is supp.
to mean la mere des herbes (Rutebeuf 1, 257), as in fact arte-

misia is called herbarum mater in Macer. Rutebeuf's \textit{Dit}
de l'erberie 1, 257 makes \textit{ermoize} the first of healing herbs: Les
fames sen ceignent le soir de la S. Jehan, et en font chapiaux
seur lor chiez, et dient que goute ne avertinz ne les puet paure
n'en chiez, n'en braz, n'en pie, n'en main; mais je me merveil
quant les testes ne lor brisent, et que li cors ne rompent parmi,
tant a l'erbe de vertu en soi.—The Germ. word for it occurs as
a man's name \textit{Peybos} (yr 1330), Bamberger verein 10, 107, and
348 has the name \textit{Beboz} (see Kl. schr. 2, 399). Dronke's Trad.
Fuld. 420); and \textit{beyposs=artemesia} in Vocab. Thunton.
(Nuremb. 1482) d. 7a. At last, in Vocab. ex quo Eltuil 1469,
\textit{attamesia=byfayss}, and also \textit{incus=eyn anfusse}, the \textit{j} in both
being appar. Mid. Rhenish.* \textit{Bismolten}, artemisia, est nomen
herbe, volgariter \textit{byfus} in ander sprach bock; Voc. incip. Teuton.
\textit{Bibes} is ain crut: wer fer welle gaun, der soll es tragen, so wirt
er nit mëd sere uf dem weg, der tüfel mag im och nit geschaden ;
und wo es in dem hüs lit, es vertribt den zober,' Heilmittelbuch
of 1400 in the Giess. hs. no. 992, bl. 128b. \textit{Artemisia, beyfuss,
sonnenwendel} J. Serranus's Dict. Latino-Germ. (Nürnberg 1539)
63b; \textit{in dem bifüs}, Mone's Anz. 34, 237. Superstitions about
it, Panz. Beitr. 1, 249. \textit{St John's coals} (touchstones) are found
fr. noon to vespers of John's day under the \textit{byfuss}; alias non
inveniuntur per annum,' Mone 7, 425.—Artemisia is \textit{zimber,}
\textit{zimbira} in Hattener 3, 597a; \textit{hergott-hölzel} in Nemnich p. 466.
AS. \textit{tagantes helde=artemesia} (tragantes, for \textit{t̄p̄agákavtha}?),
Mone's Quell. 320a (conf. p. 1216 n.). OHG. \textit{stapa-wurz, stabe-w.,}
abrotonum, Graff 1, 1052. Sumerl. 60, 2; our \textit{stabwurz}, southern-

* The corruption of \textit{biboz} into 'our meaningless \textit{beifuss}' is a fair example of
Folk-etymology: the herb is good for the pedestrian's \textit{feet}.—\textsc{Transl.}
wood. OS. stav-wurt, dictamnum, dittany, Diut. 2, 192. Artemisia is **buggilu** in Hattemer 1, 314\(^a\) and Mone 8, 400; **bugel** 0, 220; **bugge** 8, 405; **buggul**, Voc. opt. p. 51\(^a\); fasse dë en taïs ódouporiai mëi paratroisëtai toûs bouðónas, ágyou múðou n tûs ártemias ñapouménês (grøin not galled if one carry a switch of agnus castus or artemisia), Diosc. 2, 212. Gallic **povëm**, Dacian **zovéstt** (conf. **zovéstt** giule), GDS. 208. Diefenb. Celt. 1, 172. Ir. **mugard**, AS. **mug-wyr**t, GDS. 708. Boh. **černo-byl**, Pol. **czarno-był**, Slovèn. **zherñôb** (black herb); Serv. bozhye drutze, Godë's little tree.

To Gothic names of plants, add **vigadeind**, τριβολος (Suppl. to 1215). On equisetum, see Pott's Comm. 2, 27. OHG. **grensinc**, nymphæa, potentilla, clavus Veneris, Graff 4, 333; MHG. **grensinc**, Mone's Anz. 4, 244-6. In a Stockholm MS. we find the spell: Unse leve vrouwe gïnk sik to damme, se sochte **grensink** den langen. do se en vaut, do **stunt he un bevede**. se sprak: 'summe den sotens Jesum Crist, wat crudes du bist?' 'Junkfrowe, ik hete **grensink**, ik bin das weldigste kïnt. ik kan den kettel kolen, ik kan alle dink vorsonen, ik kan den unschuldigen man van den galgen laten gan; de mi bespreke un ineges dages up breke, dem were God holt un alle mannen kunne un golt sulven.' in den namen des Vaders un des Sons, etc. Is **grensinc** fr. **grans**, prora, bec. it grows in front of your boat?

p. 1213.] Our gunder-männlein, gundel-rebe, is a tiny blue flower, whereas OHG. gunde-reba = acer, maple; gunderebe, acer, balsamita, Mone 7, 600. In a charm: 'quatreben gër (maple shoot?), I toss thee up to the clouds,' Mone 6, 468.

p. 1213.] Morsus diaboli, devilsbit, see Dybeck '45, 52. AS. ragu (ragwort) is glossed by 'mosicum, mossiclum,' perh. mosylicum; otherw. ragu is robigo. Lye has also 'Cristes maeces ragu, Christi crucis mosicum, herba contra ephialten valens.' Schubert p. 197: ragnwurz, orchis.

Serv. stidalc (shamefaced), caucalis grandiflora: it has a white blossom, with a little red in the middle. This red, they say, was greater once, but grew less every day, as modesty died out among men, Vuk sub v.

Holder (wolf's-claw?), when eaten, causes vomiting or purging, acc. as it was shelled over or under one, Judas 1, 169. Lycopodium complanatum, ON. jafni, Dan. jâvine, Swed. jemna, Vesterb. jamm.

p. 1214.] A plant of universal healing power is heil-allerr-welt, agrimonia, Mone 8, 103; allcr frowen heil, MS. 2, 48a; quotes mannes heil, Hpt. 2, 179. Lisch's Meckl. jrb. 7, 230; conf. the ointment mannes heil, Iw. 3452. Er. 7230.

p. 1214.] Dorant seems a corrupt. of andor, andorn (horehound): trail your shirt in blue tharand, N.Pr. prov. bl. 8, 229. Gothl. tarald, äggling, ett gräs för hvilket trollen tros sky, Almqv. 464a. Hold up thy skirt, that thou graze not the white orand! M. Neth. orant, Mone 6, 448. Holst. gäler orant, Müllenh. no. 425.—'A herb that says, Be wol-gemut, (of good cheer)!' Hoffm. Gesellschaftsl. 136; die braune volgemut, Ambras. lied. p. 212. Pol. dobry mysli, good thoughts. The plant must be plucked hastily, and hidden: ἐμματέως τὸν ὅργανον ἐν χερὶ κεύθει, Athen. 1, 262; ὅργανον βλέπειν, look sour, as though you had bitten marjoram.

Porst, porse is strewn under the table, to sharpen a guest's appetite, Fries's Udl. pp. 109. 110; conf. borsa, myrtus, Graff 3, 215.

p. 1214.] OHG. hart-houwi (-hay) must, I think, be the harten-awe which the girl 'mirkles' to find out if her lover loves her, Firmen. 2, 234. Fiedler's Dessauer volksr. 98. In Sweden this hypericum perforatum has to be one of the nine sorts of
flowers that make the Midsum. nosegay; the picking of it is
descr. in Runa '44, p. 22-3: you lay it under your pillow, and
notice what you dream. Again, that plant with St-John's-

blood sap (Müllenh. p. 222) is the hart-heu, Schub. p.m. 184.
Schütze's Holst. id. 1, 117-8.

OHG. reinfähzo, Graff 3, 521, Swed. renfana, tansy, seems to
be sacred to elves, Fries's Udfll. 1, 109; it helps in difficult
childbirth. Does the name denote a plant that grows on bound-
daries [rain = strip of grass left betw. hedgeless cornfields]?
conf. rein-farn, Kl. schr. 2, 44.

p. 1214.] Was wüdertan orig. widar-dono, formed like ølf-
pona? yet it is wëderlam in Sumerl. 55, 49. The country-mouse
in Rollenhagen, when visited by the town-mouse, lays down a
bundle of wüdertham, that gleams like a red poppy. Wüderthon-
moos (-moss) is polytrichum commune, Schub. p.m. 210, other-
wise called golden frauen-haar (conf. the holy wood-moss of the
Samogitians, and the special gods for it, Lasicz 47). Frisch
calls wüderthon a lunaria; the osmunda lunaria is named ankehr-
krant (sweep to-), and is supp. to give cows good milk:

Grüsz dich Gott, ankehr-krant!
ich brock dich ab, u. trag dich nach haus;
wirf bei meinem kuhel (lay flesh on my cow) finger-
dick auf.
Höfer 1, 36.

p. 1215.] Weg-wise = solsequium in Albr. v. Halb. 129b;
wege-weis = cichorium intybus, Nemnich; conf. AS. for-tredde,
our wege-tritt. Dà wënie wege-riches stuont, Parz. 180, 7;
other names are wege-luge (Stald. 2, 439) from 'luogen,' and
'Hünslein bei'm weg' (or is it 'häsleyn bei dem weg,' as in
Fischart's Onomast. 221?). Serv. bokvita, plantago, fr. bok =
side; Boh. čekanka, fr. čekati = wait [Russ. popútnik, podorózhnik,
fr. púři, doróga = way].——Dicitur quod tres rami corrigiolae
(wegetritt) collectae in nomine Trinitatis et cum oratione domi-
nica, suspensi in panno lineo, maculam oculi sine dubio tollunt,
Mone 7, 424. Das edle krant weg-warte macht guten augen-
schein, Ambras. lied. p. 18; item es spricht alwärtus, die wegwart-
wurtzeln soltu niecht essen, so magstu nit wund werden von
hauen noch von stechen, Giess. papier-hs. no. 1029 (conf. p. 1244).
'Advocati consneverunt se munire sambuco et plantagine ut
vincant in causis' is Bohemian, like that about the child's caul (p. 874n.). The above names remind us of Goth. *vigadeinō =* tribulus (Suppl. to 1212 mid.), as the Gr. βάρος is perhaps from *βάivo, and the Lat. *sentis akin to Goth. *sinfs, via; yet conf. Kl. schr. 5, 451 seq. GDS. 211.


p. 1216.] *Hab-mich-lieb* and *wol-gemut* (Suppl. to 1214) are herbs of which wreaths were twined, Hätzl. 15b; 'ein krenzlín von *wolgemuot* ist für sendez trüren guot,' good for love-sickness 162-3.

p. 1216.] A wort, that the mermaid dug on the mount that might not be touched, makes whoever eats it understand the wild beast, fowl and fish, Hpt. 5, 8. 9. A herb accidentally picked opens to him that carries it the *thought and speech of others*, Ls. 1, 211-8. Herb chervil *blinds* or gives *double sight*, Garg. 148a. Ges. Abent. 2, 267. Whoever carries herb *assidiose* in his hand, commands spirits, Tit. 6047. When the dew falls in May on the herb *parbodibisele*, one may harden gold in it, Tit. 3698-9. Cattle are made to eat *three blooming flowers*, the blue among them, so as not to be led astray into the mountains. Hpt 4, 505.

p. 1216 n.] AS. *ælf-jóna* is expl. by *jóna* or *jone*, palms, pampinus, conf. OHG. *upar-dono*, sudarium; is *alb-dono* then a cloth spread by the elves? If *ælf-jóna* be fem. and =OHG.
alb-dona, dona must be pampinus (our dohne, springe or noose), coil, tendril, and so alfranke (p. 448), Hpt 5, 182. AS. helde is sometimes ambrosia. Is hwitend (iris Illyrica) equivalent to soothsaying flower? for Iris is at once messenger of the gods, and rainbow, and a plant which the Slavs call Perunica, thunderflower. Finn. wuohen miekko, caprae ensis, is also iris, swordily.—Other notable herb-names in AS. are: Oxen-slippa, primula veris, E. oxlip, cowslip, Dan. oxe-driv, ko-driv, Swed. oxe-lägg. Hundesfrevä, centauria. Eofor-prote, apri guttur, seilla. Lust-möce, ros solis, Nemnich drosen, Stald. 1, 336 egelkrant. —Mädere, venerea, Mone’s Quell. 320 b; Lyo has mädere, rubia, E. madder; Barnes sub v. madders, mathers, anthemis, cotula. Metere, febrifuga, Sumerl. 56, 58; and melissa, metere 57, 59 (Suppl. to 1244). Muttere, mutterne, caltha, Stald. 2, 226; Finn. malaro, mattaru; ‘lun gun mhathair gun athair,’ flower without mother or father: ‘a plant resembling flax, which grows in springs,’ Armstr. 368b.—Weodo-bend, cyclamen convolvulus, E. woodbind, withe-bind, M. Neth. wede-winde, Maerl. 3, 203; conf. weendungel: ‘ik keene dat krund, sede de düvel, do hadde he weendungel freten,’ Brem. wtb. 5, 218 (AS. hung, pl. bunyas,aconitum, helloborns).—Mageðe, magoðe, buphthalraus; conf. ‘hay-maiden, a wild flower of the mint tribe,’ Barnes. Biacon-weed, chenopodium, goose-foot, Barnes. Gloden, caltha; also gladene, gladene. Bodön, lolium; conf. beres-boto, zizania, meres-poto, Graff 3, 81. Leloðe, lapathum. Gearewe, millefolium, yarrow, OHG. garewa. Æthel-ferding, -fyrding, a wound-healing plant, from ferd, fyrd = army, war? Bröðer-wyrt, herba quadam strictum pectus et tussim sanans, Lyd. Huls-wyrt, narcissus, from hälsian to make whole? Peculiar OHG. names: olsenich, Mone’s Quell. 285b; olsnic, baldimonia, herba thuris, Sumerl. 55, 11. 57, 26. Ducange sub v. ramesdra. Graff 2, 512. Striph, stripha, Graff 6, 751. Ertgallä, AS. corð-gralle, centaurea major, cornflower. Hrosse-hüf, Graff 4, 1180. Add the plant-names in the Wiesbaden glosses, Hpt 6, 323. Names still in use: brändli, satyrium nigrum, Stald. 1, 216, small, but scented; it is the Romance waldser, valser, Mone’s Anz. ’39, 391 (gerbrändli?), conf. wald-meisterlein, asperula odorata, M. Neth. wal-mester, Mone 6, 448. Herba matris silvae,

2. Stones.

p. 1218.] Rare stones are called 'steine, die kein gebirge nie getruoc, noch diu erde brâlhte fûr,' Troj. kr. 2954. They are known to Jews: it is a Jew that can tell Alexander what stone it is, Alex. 7075; that master of stone-lore, Evax of Arabia, Lanz. 8531. *Boundary-stones, drei-herrn-steine* are pounded to powder, and drunk as medicine, Ph. Dieffenb. Wander. 2, 73. Other healing stones are ment. in Lohengr. str. 652, defensive helmet-stones in Aspremont 20. 40-1. A stone that tells you everything, Norske folke-ev. 1, 188; a stone taken in the mouth gives a knowledge of foreign tongues, Otnit Ettm. 3, 32—25. Rhôn 126; another, put in the mouth, enables you to travel over water, H. Sachs i. 3, 291c. Simplic. 5, 12 p. 548-9; and there was a stone that made you fly, Ges. Abent. 3, 212-7. The stone of fear keeps you from being frightened: 'he hung a schreck-stein on him, Pol. maulfaff 298.

*Quattuor in cunctis sunt insita mythica gemmis, durities, virtus, splendorque, colorque perennis* Gotfr. Viterb. p.m. 367b.

*Rings, finger-rings* derive all their virtue from the stones set in them. A vingerlin that repels magic, and makes you aware of
it, Lanc. 21451 seq.; one that makes invisible (p. 871). So a girdle with a precious stone in it makes whole, Bit. 7050—55.

The orphans, wanting in Megenberg, is ment. by Lessing 8, 175-6. Similar to the orphan is the stone clangestein on the helmet, Roth. 4947 seq. Paer se beorhta beaq brogden wundrum corunastinnum cædigra gehwam hliuað ofer heàfsfe; heàfselan lixað þrymmê bipealhe, Cod. Exon. 238; his cágan ontynde, hálge heàfsfe gimmas 180, 7; is seo, cágggebyrd (oculus Phoenixis) stánæ gelicæst, gladum gimme 219, 3. Hyaena bestia cujus pu-pillae lapideæ sunt, Gl. ker. 146. Diut. 1, 239; and Reinhart's eyes are supp. to be carbuncles, Reinh. 916 seq. One stone is oculus felis, oculus mundi, hellocchio, Nemnich 2, 747-8. Precious stones take the place of eyes, Martene's Thes. anec. 4, 6 (Wachsmuth's Sitten-gesch. 2, 258): in the sculptured skull of St Servatius, stones blaze instead of eyes. Swed. öguna-sten, ögon sten, eye-stone, means the pupil; Dan. øie-steen, ON. auga-steinn; and Alexander’s stone, which outweights pure gold, but rises in the scale when covered with a feather and a little earth, is an eye-stone, Lampr. Alex. p. 110—3; see Schlegel’s Mns. 4, 131-2-3. Gervinus 1, 549 (ed. 3). Pupus, κόρη όφθαλμοδ, Ducange sub v. It is Oriental too to say ‘girl of the eye’; yet also ‘mannikin of the eye,’ Gesenius, Pref. xliv. (ed. 2). GDS. 127.


p. 1219.] The pearl: ON. gimr, m., gemma, Saen. 134, also gim-steinn; AS. gim, gim-stán. With MHG. mer-griez, conf. ‘daz griezende mer,’ Fragm. 45c. The diamond was taken to be crystallized water: ‘a little frozen wässerli,’ Anshelm 2, 21; fon diu wirt daz ðá zi (thereby turns the ice into) christallan só herta, só man daz fiur dar-uber machót, unzi diu christalla irglnot, Merigarto 5, 25; conf. ñiñe steina, ice-stones, O. i. 1, 70 and
Herbs and Stones.

'Crystal made of ice,' Diez's Leb. d. troub. 159. 165. On the Ssk. marakata, see Bopp's Gl. 255-9. 266; chandra-kārtā, gemma fabulosa, quae radiis lunae congelatīs nasci creditur 118a.

p. 1221.] The λυγγαυριον is also named by Dioscor. 2. 100. Of a stag's tears or eyes comes a stone. The dragon's head contains a diamond, Bosquet 205-6. The toad-stone, which occurs e.g. in Wolf's Deut. sag. p. 496, is likewise in Neth. padder-stēn, Boh. zhabye kamen, O. Fr. crapaudine, Roquef. sub v.; the French still say of diamonds, 'il y a un crapaud.'—There is a serpent's egg, which 'ad victorias litium et regum aditus mire landatur,' Pliny 29. 3. 12. One Segerus has a 'gemma diversi coloris, victoriosos efficiens qui ea utuntur,' Cæs. Heisterb. 4. 10. Sige-stein, Eracl. p. 214. Hahn's Stricker p. 49; seghe-stēn, Rein. 5420; sige-ring, Hpt 3. 42; hüet dich vor (beware of) alter wibe gemein, die könne bläsen den sagel-stein, Hätzl. 93b, 34; sigelstein snūden, Wolkenst. 40, conf. 'ein bickel giezen,' Fragm. 38c. Renn. 13424, bickel-stein, Fragm. 21c. Can sigelstein, sëgelstein have been the magnet? ON. sëgel-stein, sailing stone.

—The swallow-stone, which grows in the crop of a firstborn swallow, is known to Dioscor. 2. 60; conf. Schm. 3. 399; schürf (rip) schwalben auf, so vindestu darinne ein roten (red) stain.

p. 1222.] Georg Agricol (1546) De re metallica libri XII (Basil. 1657) calls belenmites alp-schos, p. 703b; brontia donnerstein, wetterstein, gros krottenstein, cerannia der glatte donn., der glat wett., der glatte gros krott. 704a; ombria donderst., wett., grosz krott. 706c. The thunder-bolt has healing power, Ph. Dieffenb. Wander. p. 33; the ON. for it is shruggu-stein; and we often find ðórstëinn as a man's name, e.g. Egilss. 476. Another Finnic name for the bolt is Ukkoisen nalkki, U.'s wedge; Lith. Laiumūs papas, L.'s pap, Nesselm. 277b. 353b, and LG. mare-tett, the (night-)mare's teat, N. Pr. prov. bl. 2. 380. Silex is in ON. hiegetill, quasi rorem generans.


The carbuncle is taken from the unicorn's forehead, Parz. 482, 29; hebt den moed van een Etpetin, want hi draegt karbonkelen in sin hoorn, Ndrl. Heemskind p. m. 12. The carbuncle shines in the darkest night, and puts out other stones, Hartm. büchil. 1500.
SPells and charms.

Reinh. 920. Morolfe 45. Gr. Rnd. 8, 10 (Vätte-lys are in Dau. superstition small stones, which the spirits had for lamps, Molb. Dial. 663). The carbuncle pales its lustre when the hero dies, Rol. 196, 19; it lies ‘ze Loche in dem Rine,’ Ms. 1, 15a. Sommer on Flore p. xxvii. 1667.

The magnet: ON. leiðar-stemn, Landn. 1, 2; E. loadstone [i.e. leading, as in loadstar]. Prov. aziman, ariman, ayman, Fr. aimant, Sp. iman. MHG. age-stein, Diut. 1, 60-1. Trist. 204, 14. 36. M. Neth. töch-sten diese up-tóch, Maerl. 3, 124. It has been used in navigation since the 13th cent., Bible Guiot 633—653; legend of the loadstone, Altd. w. 2, 89.

Stone-coal is called Türken-blut-stein, stein-öl Türken-blut, Stald. 1, 329.

Chapter XXXVIII.

Spells and charms.

p. 1224.] On the power of the three words, Kalev. 9, 34. 161; conf. Arnim’s March. 1, 47. [Tibetian and Mongolian writers dilate on the force of each syllable in the Buddhist formula ‘om mani padmi hom.’]. Singing and saying turn to magic: τρβ τρβ τρβ, Plato’s Charmides p. 156-8; ἑλκτήριον, charm, incantation; verba puerpera dixit (Lucina), Ov. Met. 10, 511. OHG. pi-galan (be-sing) in the Mersebg spell; galdr gala, Sæm. 97-8-9; rikr gól Oddr, ramt gól Oddrún, bitra galdra 240a. Fr. charme is fr. carmen: un bon charme vos apprendre, Ren. 7650; carminare plagam, to charm a wound (away), Altd. bl. 2, 323; conf. ‘er sprach zer wunden wunden-segen,’ Parz. 507, 23. The sorceress is ansprecherin, Mone’s Anz. 7, 424; conf. berufen, beschreien, becall, beery, Ettm. Maulasse 546-7. ON. orð-heill, Sæm. 120b. Finn. sanoa, to say = conjure; sanat, conjuration, Castrén.

Blessings are pronounced more esp. at morning and evening: swer би liebe hät gelegen (had a good night), der sol dar senden sinen morgen-segen, MS. 2, 169a; gesegenen unde tiefe beswern, Mar. 188, 30 (conf. ‘tiefe flochen,’ p. 1227); besworn süs du vil tiure! Ges. Abent. 3, 53; einem die krankheit absegren (bless
one's illness away), Thurneyser 2, 92.—Cursing is MHG. *verwâzen*; var hin *verwâzen*, MS. 2, 172\(^b\); nu var von mir v. Ls. 3, 77; nein pfui sie heut v. ! Tit. 600, 2; *verfluochet* u. *verwâzen* wart vil ofte der tac, då sin geburt ane lac (the day that his birth was on), Arn. Heinr. 160; and the contrary: gehoehet (extolled) si der sîeze tac, då din geburt von êrste an lac, Winsbekin I. To verwâzen answers the O. Fr. *dahê, dahez, dehâit, dahê, dehez, dehê, daz ait*, often preceded by *mal or cent*, Garin 1, 10. 209. 2, 46. Ren. 404. 1512. 9730. 11022. Méon's N. réc. 1. 202. 232. 4, 12. Orange 1, 202. 2, 151, etc. Trist. 3072. Aspr. 1\(^a\). 46\(^b\). 23\(^b\). Ferabr. 1\(^a\). As Walloon *haiti =sain*, and *mâhaiti=imalsain* (Grandgagn. 1, 265), we may suppose a Celtic origin (Suppl. to 952).—Einen mit *fluochrome bern* (snite), Mart. 163\(^e\), mit dem *fluochrome seilen* 226\(^a\) (*fluoch vûden*, Walth. 73, 5; *fluoch bejagen*, MS. 2, 137; in sîh selbon *nuadan* (they loaded) mihilan fluih, O. iv. 24, 30); *bist unde vlôk*, Upstand. 1837 (the Goth. beist?); *digen* einen, precari, imprecari, Gramm. 4, 655. AS. *wyrijean*, maledicere, Homil. 2, 30. ON. *bölva*, diris deovere, Sæm. 186; *röggva*, a diis mala imprecari (lit. to fold? akin to rögr, röggvar, pallium plicatum?). O. Slav. *kliâti*, pres. kl'nu, Serv. *klêti*, pres. kunem [Russ. kliâstî, klinâtî], to curse.

p. 1224.] The AS., beside *hvistlian*, has *hwisprian*, to whisper. MHG. slangen (snake's) *wispel*, Diut. 1, 58; *wispler*, who sweetly *wispet* to the fishes, Gesta Rom. ed. Keller p. 65. OHG. *winisôn*, to mutter. Apuleius p. m. 79 speaks of *magicum susurramen*. Piping too has a magical effect: il dit un charme que il avoit aprins, trois fois *sîfla*, Garin 2, 104. A shirt laid lengthwise on the table is *bemurumr* till it stands upright, jumps about, and lies down again; you judge by this of the owner's illness, Ettu. Medic. maualaffe 269, 270. Neth. *luisteren* is both to listen and to speak low; the witch is a *luister-vink, luister-zuster*.

p. 1226.] MHG. *rûnen* is to whisper: 'daz ir mit ir rûnet, you whisper to her'; 'daz si mit iu niht rûnen kan,' MS. 2, 83\(^b\).

Runes were also cut on the roots of trees: risti á *rötina rûnir, riôdrâdi î blôdi, quað sîðan yfir galdra, gêck õfug ok andselis (against the sun) um trêt, með mörg röum um-mæli;* he then throws the wood into the sea, and lets it drift to one's de-
struction, Grettissaga c. 85; see á róðum rás viður, Sæm. 29h. Rune-sticks had things wrapt and worn round them, Sæm. 195h, like the Fris. tênar; lagði á stafti 94g; hete-rúnc bond, Cod. Exon. 416, 6; invit-rúnc 279, 7; helli-rúnar, like M. Neth. hel-scouwinghe? Parton. 20, 13; hell-rúmne, Mathesius 1562, 154h; liosta hel-stófum, Sæm. 145h, conf. facsta feiku-stafu 41h. For- mald. s. 1, 436. AS. jácen-steaf; bregða blaud-stófum, Sæm. 193h, at gaman-rúnom 25-6, í val-rúnom 160h, múl-rúnar 214h, rúnar villar 252h, vilt rístu 252h.

p. 1227.] The might of the Word is extolled by Freidank 67, 1:

_Durch wort ein wilder slange gât_ (snake goes)
_zem manne, da ’r sich toeren lât_ (lets be fooled);
_durch wort ein swert vermiödet_ (forbears)
_daz ez nieman versnödet_ (cuts no one);
_durch wort ein ësen nieman mac_ verbrennen, gluot ez allen tae.

Er sprach _eín wort mit grim_, _daz sich der berc áf-slóz_ (opened),
Altsw. 80; já möht ich sít einen boum _mit mïner bete_ (prayer),
sunder wâpen, nider geneigen, MS. 1, 51g. A _runar-belli_ opens any lock, drives all disease away, Färôiske qvåder pp. 228. 286;
two dwarfs _eût vaflogi with runes_ 138. 140. Song can burst fetters, Somadeva 1, 134. ON. _poku-visur_ call up mist and darkness, Formm. s. 3, 97-8. A _letter_ was tied round the sword,
Wigal. 4427. 7335, as runes had formerly been carved on it. Men used to bind certain things by oath, _e.g. swords_, Altd. bl. 1, 43. _Ligamenta aut etiam scripta_ in contrarietatem alterius excogitare, Lex. Visig. vi. 2, 4.

p. 1228.] Let one or two _good wishes_ precede the curses:

_Got müeze im ére mëren_ (add honour)!
_zuo fleće im aller sälden fluz,
_niht wildes müde sinen schuz_ (shun his shot);
_sins hundes louf, sins hornes duz_ (tooting)
_erhelle im u. erschelle im wol nách éren!_ Walth. 18, 25.

conf. the curse, Ls. 2, 425. Here is a _beautiful blessing_:

_Der sumer sî só guot_ (be so kind),
daz er die schoene in siner wanne (bliss)
lâze wünnecliehe leben (let blissful live)!
Swaz wol den ougen tuot (whate'er delights the eye), und sich den liuten lieben kunne (can please), daz müeze ir din Sælde geben, swaz grüenez ûf von erden gê, oder touwes obenan nider risen muoz (may trickle down), loup (foliage), gras, blumen und klê (clover)!

Der vogel doenen (melody) geb der schoenen wünneclischen gruoz (blissful greeting)! MS. 2, 183a.

Again: ze heile erschine im tages sunne, nahtes mane, und ieugslieh stern! MS. 2, 174a; din zunge grüene iemer, din herze ersterbe niemer! Trist. 7797; Got lâze im wol geschehen! MS. 1, 74b; Got des geve en jummer hêl, dat kraket (so that it roars), Wizlau 9, 28.

Curses are far more frequent and varied: müe vlüeche sint niht smal, Beneke 377. They operate quickly: ein swinder flouch, MS. 2, 71b; mit snellem fluochte, Tit. 2588; ein wilder flouch, Wolkenst. 42. They hold men like a vice: uns twinget noch des fluoches zange, MS. 2, 166a. They alight, settle, cling: solten alle vlüeche klieben, ez müeze lützel liutes leben, Freid. 130, 12; der flouch bekleip, Hpt 5, 516; dem muoz der fl. bekliven 5, 550; der fl. klebet 8, 187. They burn you up, Nalus p. 177. They take flight, they turn home as birds to their nest, Berth. 63; die flüeche flohen um die wette, Günther 163.—Strong above all is the curse of the dying: jet var truâ peirra i forneskju, at ord feigs manns mäetti mikit, ef han bölvaði ð-vin sinum med nuafu (cursed his unfriend by name), hence names were suppressed, Sæm. 186a. Sigfrit, wounded to death, scolds, Nib. 929, 3. 933, 4 (see schelten below). A father's blessin' bigs the toun, A mither's curse can ding it doun. A mother's curse is not to be turned aside, Holtzm. 3, 144. Effectual too is the pilgrim's curse, Gudr. 933, and the priest's, Holtzm. Nib. 117. The curse of aged men that fear God works fearful woe, Insel Felsbg 1, 22. Carters have curses on the tip of their tongue, Philander 2, 345; so have officers, Gellert 4, 145.

The savage heartiness of the cursing is set forth in a number of strong phrases: 'his cursing was cruel to hear,' Ettm. Unw. d. 743; 'he set up a cursing and scolding, no wonder if the castle had sunk into the ground, Schweinichen 2, 70 (daz se dà hluchten niemen, nude daz Hagenen kint bleip unbescholten, Gudr. 933, 4); er fahet an (begins) ze fluchen u. ze schweren, dass das erdtrejch mûcht undergo (?); 'cursing, enough to send stones flying into the sky,' Käserei 126; 'he swore fit to make the sky bow down,' Wickram's Rollw. 9; 'cursing, so that it might have thundered,' Garg. 149b; 'cursing, till the rafters crack,' Diet. sub v. balke; 'he curses all signs (omens), till the floor cracks,' Hebel 44; to curse all signs, Stald. 2, 468 (p. 1105 end); 'swearing till the toads jump,' Firmenich 2, 262 (conf. the krotten-segen, Garg. 230b); 'he curses one leg off the devil's haunch, and the left horn off his head,' Garg. 232a; 'he cursed the nose off his face,' Schuldan 27 (?).—Ejaculations that call upon God to curse and crush, are the most solemn: daz ez Got verwûze! Er. 7900; sô si ich verwâzen vor Gotes ongen! Herb. 1068; daz in Got von himele immer gehoene! Gudr. 1221, 4; 'God's power confound thee!' Melander 2, no. 198; Hercules dice istam perdant, Plaut. Cas. ii. 3, 57; qui illum di omnem deaeque perdant 61: Got du sende an minen leiden man den tôt, dass ich von den ülven werde enbunden, Ms. 1, 81a (p. 1161); swer des schuldig si, den velle Got u. nem im al sinâ ère 81b; Serv. ubio gha Bogh, Vuk (ed. nov.) no. 254.—M. Neth. curses use the word 'over' in consigning to the devil: nu over in duvels ere, Lümb. 4, 62; over in's duvels name 4, 1088; nu over in der duvelé hant 7, 683; nu over in's duvels geleide, Karel 2, 4447. MHG. der tievel var ime in den munt (get in his mouth), Reinh. 1642; dass dir der henker in den rachen fûhre (in your throat), Felsenb. 3, 443; dass dich! (devil take, underest.); dass dich das wetter verborne, Meland. 2, no. 362; ir letz' die slach der schauer u. krutz der wilde ber, Wolkenst. 30.—ON. eigi hann iötinar, yágli görvallan, Sæm. 255a; tröll hafi þik allan, ok svá gull þit, Kormakss. p. 183; far þu nu þar er smyl hafi þik (to one's ship on landing), conf. the formula of benediction in Kg Horse, 143.*

* With the curse 'daz die vor kichen laegen!' conf. also 'Joh. vor Chîkun,' Oestr. arch. 6, 173; ein jâr vor kichen stân, Ms. 2, 121b; unoter diu ir kint lât vor spital oder kichen ligen, Remn. 18576; an ein velt legen (in unconsecr. ground), Berth. 250. 330; begrebnisse åf dem veld, Gefk. Beil. 10.
Du scholt varen in dat *wilde brök*, Mone's Schausp. 2, 100-1; an
den *wilden wolt* 2, 101; conf. 'ze *holze varn,* Kolocz 262; Klinsör
und waerest über sç, MS. 2, 6a; versigelen müeze er *üf* daz mer
von wibe u. von kinde 1, 6a. Lett. *eig vilkam*, go to the wolves;
vilkeen *apendams*, wolves eat thee, Stender 360; so ezzen si die
*wilden krán*, Keller's Erz. 196; þitt skyli hiarta *hrafnsar* slita,
Sæm. 232a; dat uch de ravne schinnen, Karln. 140, 23; des
müezen si die *wolve* nagen, Altd. w. 2, 56; ir herzen müezen
kránvnoz nagen, MS. 2, 119b; den vermißen (shun him) rósen,
u. alle *ztelôsen* (daisies), u. aller *vogelline sanc* 2, 63a; ich schaffe
daz ir aller *fróiden strúzen* ie widerspenic müezen wesen 1, 4a;
Marke du versink 2, 79b; ut te *paries inclinans* obruat, ut te
*aflictia senio arbor caeduvare* obruat, Meland. 2, no. 198.—Death,
disease and sorrow are often imprecated: nu *iz* dir (eat to thyself)
den grimmren tôt, Ges. Abent. 2, 667; wolde Got, waere din *houpnt
fäl* (rotting in the ground), Renn. 12192; daz dich *aezen* die
maden (maggots), Helbl. 1, 1212; daz diu *ougen* im *erglase* 2,
512 (a Gaelic curse: *marblphaisg*, the shroud over thee!); só er
müeze *erkuáren* (?) 8, 227; hin ze allen sühten 2, 745 (conf.
*alles, aller*, Dict. 1, 213); só dich diu *suht* *benasche* 1, 1202; Got
gib dir die *drüs* u. *den ritten*, Pasq. 1, 157; diu *suht* an inwern
lôsen *kragen* (neck), Reinh. p. 302. *Dahaz* aie parmi le *col*, Méon
N. réc. 1, 202. 232; *man- dahet* ait et el *col* et el *nes*, Orange 5,
2650; cent *dehez* ait parmi la *cane*, Trist. 3072; tu ut *oeulos emnum-
gare* ex *capite per nasum tuos*, Plaut. Cas. ii. 6, 39; dass du die
*nase in's gesicht* beháltst, Reuter olle kam. 3, 25-6. 48. 301; da
var diu *suht* in inuer *ören*, MSH. 3, 438a; *wó* dir in die *zende*
(teeth), Ben. 234; la *male* *gote* niex as *dens*, Ren. 14322; daz in
der munt werde *wan* (without) *der zungen*, Parz. 316, 4; daz si
*the tongue* *verswellen* müeze, u. ouch diu *kel* (gullet), MS. 2,
5a; diu *zunge* müeze dir werden *lem*, Morolf 1150; in müezen *erlame*
die *knübel* (their nibblers, teeth?), Hpt 6, 492. *Mod. 'may you
turn sour.'* Lith. kad tu *suruktum* (shrilvel up). *Wôjen über*
diu *ougen*, etc., woe to the eyes wherewith I saw thee, woe to the
arms wherein I held thee, Ettm. Ortn. 7, 2; daz er immir *ubit jôr*
muozze haben, Ksrchr. 6958, conf. malannus (p. 1160 end).—
There is a curse beginning 'Als leit si dir (so woe be to thee),
Karajan, Teichn. 41; conf. *'Als unglück dich (=auf dich ?) fliege,
Kell. Erz. 244, 31: min sèle sî *ungeheilet*, Rab. 79; daz si sî
q’unêtre (they be dishonoured), MS. 1, 194a. ON. vön sê su vætr vers ok barna, Sæm. 214b; wan, waere er swerzer dan ein kol, MS. 2, 100b; der werde z’einem steine 1, 6a; on the contrary ‘Be born a man,’ Somadeva 1, 7. 1, 81. Vervluochet si der tac, diu wile (day, hour), Mai 137, 38. 138, 1; conf. vloecte die wile, Lanc. 12224-755. 16250; sô hazz mich allez daz sê, Helbl. 15, 677.

p. 1228.] (Rutam serentes) prosequuntur etiam cum maledictis, Pallad. Rutil. 4, 9. Women boiling yarn must keep telling lies, or it will not turn white.—A solemn adjuration is in Swed. mana neder (to charm down?), Runa '44, 60; M. Neth. manen, bemanen, Belg. mus. 2, 116-7. Finn. manaan, monere, adjurare; manans exsecratio.

p. 1229.] With hellirâna take the prop. name Walurâna, Karajan 67, 16, and the sepulcorum violatrix mentioned after ‘adultera’ and ‘malefica’ in Lex Burgund. 34, 3. Grôa sings nine galdrâ to her son, and the galdr is called fôlnyr, Sæm. 97b. Conversely the child talks with the mother at her grave, Rhesa dainos 22, and Svegder wakes his dead mother in the hill, DV. 1, 264. Eulogies sung at the grave-mound are also ment. in Hallbiörn p. 859. Raising the dead comes easy to christian saints, but it was more than Zeus could do: θοτων ἐπῳδᾶς οὐκ ἐποίησε, Aesch. Eum. 649. ‘Linguae defuncti dira carmina ligno insculpta suppontore’ forces him to speak, Saxo Gr. ed. M. 38. The tongue sings alond after the head is cut off, Ecke 239.

p. 1230.] Wolvesdrûzzel’s and other magic is ascr. to Simon:

Bindet man ime die vuoze unde die hende, schiere lôsit er die gebende;
diu slôz heizit er õfgân (bids the locks open),
iuhein isen mac vor im bestân.
in hulzînen siulen (wooden posts)
machet er die sèle,
daz die liute waenent daz sie leben.
alde ronen heizit er bern, etc. Kaiserchr. 2118.

Much the same is told of O’Sinn, Yngl. saga c. 7.

p. 1230.] Es regnet u. schweiet alles von sacramenten u. flûchen, Albrecht’s Fluch. ABC. 45. Men spoke contemptuously
of aniles veteranarum fabulae, Pertz 6, 452b, and altes vibes fluochen, Ges. Abent. 3, 78.

p. 1231.] Kl. schr. 2, 1 seq. Hera duoder = AS. hider and þider, Hpt 9, 503a. Wright 289b. Suma clúðodun umbi cuvio-widi; so three white maidens pick and pull at flowers and wreaths, Müllenh. p. 350. Freyr also sets free fr. bonds (Suppl. to 215). Gröa sings:

\[\text{þann gel ek inn fimta} \\
\text{ef þer fiöturr verðr} \\
\text{borinn at bōg-limum;} \\
\text{Leifnis elda læt ek þer} \\
\text{fyr legg af kveðna,} \\
\text{ok stókkur þá láss af limum} \\
\text{en af fótum fiötur.} \]

Sæm. 98a.

Minne sō bint die minneclíche, oder aber mich en-bint (love bind her too, or unbind me), Keller’s Rom-vart 651; conf. beador-rinaan onbindan, Beow. 996; ‘to burst bolts and fetters,’ St Louis 86, 7. 96, 2. Dietm. of Mersebg says: legitimus, quod unius captivi vincula, quem uxor sua putans mortuum assiduis pro egressum, toties soJerentur, quoties pro eo acceptabiles Deo Patri hostiae ab ea offerrentur, ut ipse ei post retulit, cum domum suas liber revisit, Pertz 5, 740.—Side by side with bond-spells stand the wound-blessings: den wunt-segen man im sprach, St Louis 1581; conf. the houpt-segen, ougen-s., pferit-s. and wunden-segen in Hpt. 4, 577. By magic spell a wound is quickly healed, Holtzm. Ind. sag. 2, 176. The sword also receives blessing: sivertes segen, Frauenlob p. 77; segent er im daz swert, Mai 83, 39; segen dîn swert, Altsw. 64.

p. 1234.] Kl. schr. 2, 1 seq.; to the passages there quoted p. 12, add: ze holz varn, Hpt 2, 539; ze holze, ze walde varn, Hahn’s Stricker 9, 13. 10, 33. 11, 78; vuor zî walde, Diem. 110, 1; dîn setzen ist noch nîht ze holz (thy stake is not yet lost), Fragm. 23b. With the first line of the Spell, conf. Petrus u. Paulus gingent to holt un to brok, Lisch 9, 226. Balder’s foal must be the horse that was burnt with him, Sn. 18.—One more spell for a lamed horse runs thus:

\[\text{Jeg red mig (I rode) engang igjennem et led,} \\
\text{saa fik min sorte fole vred (my black foal got hurt);} \]
If set 'trollet hand, Nesia Arise, mun, 'fricre, dixit: 

p. 1235.] Cod. Monac. lat. 536 sec. xii. has the spell altogether in narrative form: Nesia nociva perrexit vagando per diversas plateas, quaerens quem laedere posset; cui occurrit Dominus et dixit: 'Nesia, quo vadis?' 'Vado ad famulum Dei N., ossa fricare, nervos medullare, carnes exsiccare.' Cui dixit Dominus: 'praecipio tibi in nomine Patris, etc., ut deseras famulum Dei, et pergas in desertum locum.' So in colic of the head or belly, the spell-speaking old woman grasps the painful part, presses it tightly together, and says 9 times: 'in the name of God, etc., lady mother, I seize thee, I squeeze thee, do go to rest in thy chamber where the Lord created thee,' N. Pr. prov. bl. 3, 472.

In Masuria they say: 'Depart, ye white folk (biale ludzie, p. 1157) fr. this christened Gottlieb, out of his skin, his body, his blood, his veins, his joints and all his limbs. Far in the sea is a great stone, thither go, thither sail, there drink and there devour, by the might of God, etc.,' ibid. 3, 474. And for the evil eye:
'Dropped the dew from the sky, from the stone, on the earth. As that dew vanishes, has vanished, is blown away in air, so may thrice nine enchantments vanish, perish in air and be blown away,' ibid. 3, 475.

p. 1241.] Wahts, wax, is fr. wahsan, to grow, as cera fr. crescere; conf. 'Des gennuhtsman nam zuo, als ein teic wol erhaben,' grew as a dough well risen, Ges. Abent. 2, 446. To 'bere þa turf to cyrcean' in the AS. böt (p. 1237 beg.) corresp. the 'cespi-tem terrae super altare ponere,' Kemble no. 177. The spells in it, and the laying of a broad loaf in the first furrow, are illustr. by Pliny 25. 4, 10: 'hac (radice panaces) evulsæ, scrobem repleri vario genere frugum religio est ad terrae piamentum.' Bebelii Facetiae p. 72: supplicationes circum agros frugiferos fieri solitae. As cakes were baked for Bealtine, so were 'Siblett cakes after wheat-sowing,' Hone's Yrbk 1596.—Old spells spoken at flax-sowing in Schaumburg, Lynker nos. 319, 320, in Bavaria, Panzer 2, 549—551, in Thuringia, Meland. Jocoser. tom. 2 no. 503. The Wallachians dance to the hemp (pentru cimhib), the dancer lifting her arms as high as she can, that the hemp may grow high, Schott p. 302. At Newyear's midnight the Estonian farmer throws a handful of each sort of grain on to the shelf, crying 'God grant the grain this year may grow that high,' Possart's Estl. 171.

p. 1242.] In Stricker's farce of the Thieves, Sant Martin professes to guard the oxen in the stall, Hahn pp. 22—27; and a blessing for swine says 'Johannes videat illos, Martinus expascat,' Hattemer 1, 410°. The 'Abraham's garden' in the herdsman's spell occurs elsewh. too: durch den Abrahemschen garten, Orendel 1240; ez leit uns in Abrahames garten, MSH. 3, 223°. A Finn. song in Kantel. 1, no. 176 says, Jesus guards the flock. Suvetar and Etelä (mother nature) watch the cattle, Kalevala (Castren 2, 50).

p. 1242.] Haltrich found a Germ. bee-spell in the pasteboard cover of a book (no. 245 of Schässburg school library) entitled Disput. de Deo, etc. Claudiopoli 1570: Maria stund auf ein sehr hohen berg, sie sach einen suarm bieren kommen phliegen. sie hub auf ihre gebenedeyte hand, sie verbot in da zu hant, versprach im alle hilen u. die beim versloszen, sie sazt im dar ein fas, das Zent Joseph hat gemacht: 'in das solt ehr phlügen (into
this shall ye fly), u. sich seines lebens da genügen.' In nomine, etc. Amen.

p. 1243.] 'They made willow-flutes and elder-pipes,' Garg. 193; han spelade Barker of all slags träd (could play the bark off any kind of tree), Arvidss. 2, 311; han sp. b. af härdestination träd 2, 314; han lekte barken af björke, af boke-träd (birch, beech) 2, 317; gerath wol (turn out well), pfeifen-holz, ich pfeif dir ja wol darzu, oder du wirst zum holz, Garg. 213; will das holz uit zu'n pfeifen geraten, ich pfeif im dan wol, so will ich singen, so gerat's zum holz, ibid. Other rhymes for loosening bark in Woeste p. 20. Firmenich 1, 294. 426. 442. 2, 102. Panzer 1, 269. Fiedler 97.

p. 1244.] What herb is febrifuga? for which Sumerl. 56, 58 gives metere (Suppl. to 1216 n., mid.); Gl. Sletst. 39, 405 febre-fugia matirna; Dioscor. 3, 7 centaurium minus, multitradix, 3, 126 conyza, intybus; 'featherfowl, the plant feverfew,' Barnes. —A spell like the AS. one, in which the disease is hidden withdraw, is in Serv. called ustuk, fr. ustuknuti, to retire; and the herb employed is likewise ustuk. Not only witches, but rats and mice are sung away, as by the famed rat-catcher of Hameln. In Ireland it is a gift of hereditary poets, Proc. of Ir. Acad. 5, 355—366.

p. 1245.] With the AS. idiom agrees the MLG. : ic en-can den honger niet genesen, Ver Ave in Belg. mus. 6, 414; conf. M. Neth. ghenesen, ghenas = sanare, Lanc. 1996. 8158. Maerl. 3, 190. 2, 111; but also = sanari, Maerl. 2, 156, was genesen = sanatus erat 2, 135.

p. 1247.] Maren, nightmares, Gefk. Beil. 151. Bocks-mährte, spectre, Kuhn in Hpt 5, 490; kletter-m., drück-m., Sommer p. 46. Slovèn. mora, both mare and nightm., fr. morin (I throttle)? kiki-mora, nightm., Hanusch 333. In the eastern parts of Mittelmark, murrave means oppressive as nightmare, but also a being like the Harke or Holle of other places, that has tangled eyebrows, that mats the hair and knits up branches of fir trees, Hpt 4, 386. 5, 488. A drom of the mère = maar-zopf? Dint. 1, 439. Mare-zitz, -teat (Suppl. to 1222). Ir. tromluidhe, nightm., fr. trom = heavy. —Of 7 boys or 7 girls born in succession, one becomes a nightmare. Nightmares slip through a buckle-hole in your belt, and press you, Müllenh. p. 242-3-4;
dich hât *geriten* der mar, Ges. Abent. 3, 60. Where the maar has alighted on the corn, it turns black or full of cockles; the hop on which she has sat spoils, Wolf p. 689. On maar-spells, see Hpt 7, 537-8. Altogether like the Hennebg spell is one fr. Kühland:

Olle wasser wote (wade),
olle baemer blote (un-blade, disleaf),
olle bæge staige (mountains climb),
olle kieche-speitze maide (spires avoid)!

Meinert p. 44.

And they are found in other parts too, Leopr. 26. Panzer 1, 269. Kuhn p. 461.

p. 1248.] With the spell ‘Sprach jungfrau Hille: *blut stand stille!*’ conf. the adjuring of blood in Hpt 4, 391, and the frequent formula: *stant pluot fasto*! Kl. schr. 2, 29; *stand still*, du wildes blut! Mone 6, 469; daz du verstandest, u. nit mè gangest 7, 420; dò *verstuont* daz bluot vil gar, Walth. v. Rh. 138, 11; *verstellen*, to stanch, Mone 6, 460. 7, 420. In a spell for stanching blood, the history of iron is related, Kalev. rune 3 (nov. ed. 9). There is a plant named *bluot-stant*, Sumnerl. 56, 66; a Thracian herb *iσχ-αμος*, Welcker’s Kl. schr. 3, 29. Fris. ‘blòd *sketta*,’ protect, Richth. 236, 13.—In the names Blut-stülpe, Blut-gülpe, *stülpen* is to stanch, M. Neth. *stelpen*, Lanc. 3593. Part. 90, 15; *stelpte* mans bloet, Lanc. 42658, wounden *gestelpt* 44470; thaz *bluot* iru *firstultī* =se sisteret, O. iii. 14, 22; and *gülpe* resembles the Norse Gylfi. MHG. daz bluot *verstroaten*, Pantal. 228.

Sine wunday si besach (she examined),
in segen si darüber sprach. Wigam. 5267.

‘Holy Tumbo *bless* this *wound* away’ (p. 528-9. Suppl. to 1231 end).—Fingerworm-spells, see Happel in Mannhdt’s Ztschr. 3, 2. E. Meier’s Sag. no. 464-5. A red, a white, and a black worm in Mone’s Ndrl. lit. 337; white, black, grey and green in a Cod. Dresd. M. 21.4. ‘Christus in petra sedebat’ sounds like ‘Tumbo saz in berke,’ Kl. schr. 2, 29; Rother ūf eime steine saz, Roth. 442. [Pillicock sat on Pillicock’s hill, K. Lear].

‘God the Lord went over the land, there met him 70 sorts of *gouts* and *goutesses*. Then spake the Lord: Ye 70 gouts and
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goutesses, whither would ye? Then spake the 70 g. and g.: We go over land, and take from men their health and limbs. Then spake the Lord: Ye shall go to an elder-bush, and break off all his boughs, and leave unto (namning the patient) his straight limbs. In the name, etc.—Conf. 'flaukg blatter u. nicht zubrist, das gebeut dir herr Jesu Christ,' fly, pustule, and burst not, so bids thee, etc. (1597), Wolf's Ztschr. 1, 280.

p. 1248.] Zeter und weide liegen in streite, Hpt 4, 390; conf. 'die hiinsche und der drache' (p. 1163).

p. 1249.] Animals are appealed to: 'I pray thee, swallow,' Schm. 3, 362; adjuro te, mater aviorum (p. 1242). One's own powers are summoned up: Finn. nose luontoni, surge vis mea! Renvall 1, 294b. Again, there are particular words of great magic power: berlicke, berlocke! policke, polucke, podrei! Fr. Arnim's Märch. no. 8; Fr. brelique breloquie! berlik berloc, Biondelli's Dial. 133; conf. Boh. perljktudes.

PREFACE.

p. xxiv.] The difference between the Norse and the German system of gods appears the more considerable, when we reflect that our Eru, Phol, Saxnot, Beowulf, Isis, Zisa and Sindgund were unknown to the North; that in Germany thus far not a vestige is discoverable of Heimdall, Loki or Hoenir (Fārō. Höner, not Hœner); and that of Meili, the son of Oðinn and Fiörgyn, hardly anything is known but the bare name.—Thôrr was preëminently worshipped in Norway, Freyr in Sweden, Oðinn in Denmark (p. 160-1). Hálogi, Thôrgerðr and Irpa seem to be local deities of Háloga-land (F. Magnusen p. 981).

p. xxiv.] The result of a new religion coming in is mixture with the old, which never dies out entirely. The old faith then becomes a superstition, as Nilsson 6, 3 very clearly shews.

p. xxvi.] When the rage for the outlandish and satiety with the home-grown had passed away (tanta mortalibus suarum rerum satietas, alienarumque aviditas, Pliny 12. 17, 35), there set-in the equally unwarranted historical and geographical explanation of Myths, the study of whose inner sense is yet to seek.
Deified heroes and saints, genealogies beginning with a god for ancestor, mark the point where myth and history touch.

p. xxix.] *Wolflietrich* has this other point of likeness to *Odysseus*, that he wears St George's shirt, as O. does the scarf of Leucothea. A further resemblance betw. the German mythology and the *Greek* comes to light in Artemis and Hecate, who remind us of Bertha; see the Copenhagen Edda, pref. xxvii. seq. The ideas of Meleager and Norna-gestr (p. 853 end), of Ϝµαλώς and the dille-stein (p. 806), of Cerberus and the hell-hound (p. 997), of κηρύκειον and the wishing-rod (976-7), and of sieve-turning (p. 1108) are closely allied; and ἵλιος, ON. sól, Goth. sáül, coincide even verbally (p. 701 end). With *Roman* usage agree our dislocation-spells (p. 224-5) and lustration of highways, RA. p. 73. On the other hand, the Zeus-Jupiter is in other nations split up into Wuotan, Donar and Zio, or Radegast, Perun and Svetovit, or Brahma and Vishnu, or Gwydion and Taranis.

p. xxx.] *Celtic* influence on Germ. mythology is pointed out by Leo in Malb. Gl. 1, 39; from it Nilsson 6, 13-4 derives the mistil-teinn and Baldrs-brand, believing as he does that many parts of Scandinavia were once peopled by Celts. Their gods Taranis, Hesus and Teutates answer to Jupiter, Mars and Mercury, see Stålin 1, 111-2. 109. GDS. p. 120.

p. xxx.] To the old words common to the Slavic and Teutonic, add Goth. gulp, OHG. kold, Sl. zóloto, zlátö; Goth. þáurňus, OHG. dornu, Sl. trn, teórń. The Sl. Siva = Ceres corresp. to ON. Sif, Sitivrat to Saturn, Priya to Frowa (p. 303), and Prove to Frö.

p. xxxiv.] The harmonies of Indian mythol. with ours may be largely added to. Thus the Liliputian floating on a leaf is similar to Brahma and Vishnu (p. 451), bald-headed Ośinn and his day of the week to Buddha (p. 129 n. Iduna 10, 231), Vishnu's wheel to Krodo's (p. 249), Prithivi to Fria (p. 303), Yama the death-god and his rope, the cow of creation, etc., to the corresp. German notions, Garuda's wings to our wind (p. 633), madyamalôka to middilgard. Bopp in Gl. 71b says Kâli is akin (not indeed to Halja, but) to hveila, a while.

p. xxxviii.] Points of contact betw. Paganism and Christianism. On what is christian in the Edda, see Copenh. Edda,
pref. xxvi. seq., and consider the Last Judgment, the angel's trumpet like Heimdall's horn (p. 234), Surtr like 'death the last enemy,' 1 Cor. 15, 26. While the heathen often admitted foreign gods into the ranks of their own, and assimilated them, as the Greeks did sometimes to conciliate other nations; Christianity was exclusive, and hostile to all heathen gods. Yet even the Christian church, involuntarily or designedly, has adopted some heathen gods and practices. That saints of the Catholic church often receive divine homage, is acknow. by Seb. Frank, Zeitb. 2, 243a; conf. A. W. Schlegel's Oeuvres 1, 219. Kingston's Lusit. sketches, Lond. '45. The saints heal (p. 1163 end): the Servians call Kosman and Damian vratchi, soothsayers, physicians, Vuk's Wtb. 82; John the Baptist foretells to Aeda the splendour of the race that shall spring from her daughter Oda, Pertz 6, 307. The saints make rain (p. 174-5) ; as water-saints they bring succour in a storm (Suppl. to 637) : nay, nuns in German legends often take the place of white ladies, and munkar in Sweden turn up as jättar, Runa '44, 13. The saints pacify God's anger:

Des mugen si in stillen,
swà er zornic ùf uns wirt. Pass. 312, 56.
Müeze sin unser vorspreche (advocate),
daz Got mit zorne iht reche (not wreck in wrath),
swà wir haben gesündet. Servat. 1705.

God's anger and that of the saints are estimated about equally in curses: 'habbe he Godes unmiltse and Sancti Martines!' Kemble 2, 4;

Des haben in Sant Geörgen haz
und Gotes vluoch umbe daz! Helbling 8, 915.

'Hilf Sanct Anna selb-dritt!' A. and the other two, Anshelm 3, 252.

Mary above all other saints received a heartfelt adoration, which, if not in the first centuries, yet very early, was promoted esp. by women, Zappert 16. Epiphan. adv. hæres. p. 1058 (ed. Paris, 1622). Like Hulda, she is called 'gudmoder,' Asbjörns. no. 8, and is a 'spinster,' Zapp. 13. If in the legend of Crescentia Peter, like a second Woden, appears as an old man, con-
ducts the heroine back from the rock in the sea, and endows her with the gift of healing, or himself heals (KM. no. 81); in other legends Mary takes the place of Peter, and shows the empress a medicinal herb. Both Christ and Mary leave the print of their fingers and toes on the rock, like the giants (p. 546), or devils (p. 1022); conf. 'ons Heren spronc,' our Lord's leap, Maerl. 2, 116. The O.Norw. Gulapings-laug p. 6 speaks of 'signa til Krist þæcca (thanks) oc Sancta Maru til års oc til fríðar,' exactly as was done to Freyr (p. 212). Mary helps in childbirth, bestows rain, appears among harvesters, kisses and dries them, Maerl. 2, 248, 285-6. She instead of the Dioscuri makes light shine on the masts (p. 1137 beg.); she or her mother St Anne carries people from distant lands through the air (Hist. de la Bastille 4, 315), as Oðinn did (p. 146, Hading), or the devil (p. 1028). They make two Virgin Marys visit each other, carrying the inferior one to the grander. Childless couples cry to St Verena, and she gives them heirs, Pertz 6, 458—460, like Oðinn and Frigg, Völs. saga c. 2; conf. the beginnings of many KM.

p. xliii.] The christian God merely sends his messengers upon earth, as in Gregor 2678 : swenn dich unser Herre diner salden ermante, u. dir sßen boten sante, den soldest du enphåhen baz. But the heathen gods came down themselves: föru at kanna heim allan, Sn. 135. (KM. 3, 146). Zeus, Hermes and Plutus appear in Lucian’s Timon; conf. Aristoph. Lysistrata 808, Birds 1549; whenever 3 gods seek a lodging, Hermes is sure to be one, GDS. 123. Zeus coming as an unknown guest, a child is served up for him to eat, Fragm. hist. Gr. 1, 31. The Dioscuri also travel unrecognised among men, Preller 2, 72.—What the Lithuanians tell of Perkunos’s (or the Saviour’s) encounter with the horse and ox, the Estonian legend relates of Jesus, Neus 435. Perkunos and Pikullos travel, and give gifts to men, Tettau and Temme’s Ostpr. u. Litth. sagen p. 28. Also the horse, ðx and dog put up at men’s houses, and reward hospitality by giving their years, Babr. 74.

In such wanderings there keeps recurring the antique incident of the divine visitor granting three wishes. ‘Theseus Hippolytum, cum ter optandi a Neptuno patre habuisset potestatem,’ Cie. de Nat. D. 3, 31; het ich drier wünsche gewalt, MS. 2, 145; conf. KM. no. 87. Of this kind is the Breton fairytale of the
artful moustache, to whom Christ and Peter allow 3 wishes: he asks for a pretty wife, the winning card, and a sack in which to shut the devil up. When Peter denies him entrance into heaven, he flings his cap in, and so takes possession. Echoes of the player who wants to get into heaven, and is refused (p. 818 n.), are found in the Warnung 2710—2806; so brother Lustig and Jack the gamester wish to get into heaven, KM. no. 81-2. Lat. poem of Ma. p. 343, conf. the farce of the miller who sits on his sack behind the gate of heaven, Altd. bl. 1, 381. Gamester Jack's request for the tree from which no one can get down resembles a story in Hone's Daybk 1, 447. Panzer 1, 94; the casting of dice for the soul is also in Cæs. Heisterb. 5, 34. Somm. sag. 175-6. The incident of the thieving cook meets us in Aviani Fab. 30: sed cum consumt dominus cor quacreret apri, impatienst fertur cor rapuisset coquus.

Christ, being on a journey with Peter, pulls one ear out of a sheaf, and burns it at the candle; the grains keep spirtit out till they form quite a heap. This happens in a barn, where lazy Peter has been cudgelled by a peasant; and he gets another backful of blows in the inn, because he will not play. Then the Lord made for these peasants boughs on their trees, whose hardness blunted their axes, as the request of a rude set of people for vines is also granted, but the wine is as good as their manners. In a farrier's shop Christ cuts a horse's foot off, shoes it, and puts it on the beast again. Peter will not stop to pick up half a horseshoe, but Christ does, and buys cherries with it, which Peter is glad to pick up one by one to quench his thirst. In the merry gest of the blind man whose wife sits up in the apple tree, or the LG. poem in Dasent xxvi., Peter and the Lord act the part of Pluto and Proserpine in Chaucer's Marchantes tale, and of Oberon and Titania in Wieland's Ges. 6, 87. Again, Christ walks with two apostles and three disciples, and comes upon the girl carrying water, Wend. volksl. 2, 314. Peter catches the haddock, as the Ases do Loki, and he Andvari; conf. Wolf's Ndrl. sag. p. 706, and his Pref. to Zingerle 2, xx. Peter comes from heaven to earth on leave, H. Sachs iii. 1, 240, also i. 94b. St Peter sits on the roof, throwing pears down, and St Claus throws rotten apples up, Garg. 75b. Of a like stamp are the folktales of St Jost and the Bavarian, Renner 24583, of St Nicolas and the
Bavarian, Bebelii Facet. p. m. 1136. The return of saints to heaven is thus descr. in the Warnung 1767:

Die heilegen habent sich üfgezogen (hoisted up), von der kuppel (dome) sint si geflogen üf zuo ir Schepfaere.


p. xlvi.] The sky darkens when a villain is begotten or born, Pertz 2, 154; but nature rejoiced when Georis was begot, 261; conf. the Alexander-legend in Maerl. 1, 264. With Frödi’s blissful age conf. O’Kearney’s Gabhra p. 104: ‘They say the times were so prosperous and the produce of the earth so abundant, that when the kine lay down the grass reached above the top of the horns. Hence it is said that cows, whenever they lie, give utterance to three moans in remembrance of the good old times that once had been, and lamenting the hard days in which they live.’ So we hear of a Truce of God under Numa, Klaus. Aen. 953, and under Solomon, Diem. p. 113-4. The lines fr. Godfrey of Viterbo are based on Isai. 2, 4: et conflagrant gladios suos in vomeres, et lances suas in falces, conf. Passional p. 17. Jorn. de regn. succ. p. 45. Ksrchr. 650.

p. xlviii.] The Germ. reverence for woman is also expr. in: ére wol die muoter din, Pass. 224, 25. In a Serv. song a daughter calls her mother ‘bêla tzrkvitze,’ white little church, Vuk 1, 17. no. 27.

p. xlix.] The good and evil of the New are hinted by Paus. i. 24, 4 in the words: ὅστις δὲ τὰ σὺν τέχνη πεποιημένα ἐπιπροσ-
Even God, Christ and the Holy Ghost came to be imagined as sitting in the wood, as the old gods had been, Pröhle’s März. f. d. jugend p. 17.

The descent of all gods from a God of gods is assumed even by Helraold 1, 83. In India Brahma, Vishnu, Siva are the three supreme gods; all the rest are under these; their trinity is designated by the sacred word ṯṁ = aum, Brahma being a, Vishnu v, Siva m, Bopp's Gl. 61a. GDS. 122. Beside this trinitarian view, we find a dual conception of deity according to sex, as father and mother, or as brother and sister: thus arose Njörd and Nerthus, Freyr (Frö) and Freyja (Frouwa), Berhtolt and Berhta, Fāīrguneis and Fiorgyn, Geban and Gefjon, Hrudó and Hreda. With the Germ. sunne, masc. and fem., conf. Lunus and Luna, Liber and Libera, GDS. 122. — Twelve gods are reckoned by Athen. 5, 330 (conf. Plato’s Phaedr. 246-7), and by Apuleius p.m. 59; τῶν δωδεκα ὄνομαζομένων θεῶν ἁγάλματα, Paus. i. 40, 2; si undecim deos practer seco secum adducat Jupiter, Plant. Epid. v. 1, 4; duodecim deis, v. 2, 3; twelve adityas, Bopp 30a; tridecim dii exceptis Brahma, Vishnu et Siva, Bopp’s Gl. 160; váro ellido aesir taldir, Sæm. 117b; 12 ases, 8 asins, Sn. 79. In like manner, Hrölf’s 12 heroes, Su. 152. Fornald. s. 1, 100, Kaleva’s 12 sons, the devil’s 12 disciples (Suppl. to 986 end).

The arguments with which the Fathers and authors like Arnobius combat the folly of heathenism in respect of gods, temples, images and sacrifices, would equally condemn a good deal in the Catholic doctrine. Even a worldly delight in spring, flowers and the song of birds is attacked almost as fiercely as polytheism; thus in the Warnung 224b:

Einer anbetet daz vogel-sance unt die liechten tage lance, darzuo bluomen unde gras, daz ie des vihes spise was: diu rinder vrezzent den got.

Conf. 2077 seq. 2382 seq. From the Dualism that pits Evil
against Good as a power, our paganism is free; for our ancestors, like the Greeks, throw Evil on the shoulders of a few inferior deities, or let it come out in mere attributes of the gods.
APPENDIX.

I.—ANGLO-SAXON GENEALOGIES.
II.—SUPERSTITIONS.
III.—SPELLS.
ANGLO-SAXON GENEALOGIES.¹


The Anglo-Saxons, who left Germany for Britain in the 5-6th centuries, carried with them data of the descent of their noblest families. These all go back to Woden, and some of them a great deal higher, naming a whole series of gods or

¹ Conf. J. Grimm ‘On Kemble’s Geneal. of Wessex,’ Munich ’36 (Kl. schr. 5, 240 seq.)—EHM., i.e. Prof. E. H. Meyer, Editor of Grimm’s D.M. ed. 4.
² Conf. the Geneal. tables coll. in Pertz 10, 314.—EHM.
deified heroes as Wōden's ancestors. After the conversion to Christianity, they tried to connect this line of kings and gods with the O.T. tradition of the earliest race of man. Such an attempt to bring their still cherished heathen forefathers into harmony with the Noah and Adam of Holy Writ can only have been made very early, immediately after their adhesion to the new doctrine, at a time when the mind, convinced of the truth of the Bible story, was yet loth to part with its native tradition. As a church was often reared on the site of the heathen temple, as christian and heathen ceremonies were fused together somehow, and to fortify the new faith the débris of the old soil was thrown in; so a simple-minded people might be allowed to retain genealogies interwoven with its past glory, and give them as it were a new groundwork. Later on, such a combination of irreconcilable facts would neither have been attempted nor thought necessary.

Beyond all doubt these pedigrees were pre-christian, were known to Angles and Saxons in their old home, and therefore must have been equally diffused among other German nations on the Continent: every part of them shows connexion with national names and old heathen poetry. I am inclined to credit the Frisians, Westphals, and also Franks with possessing similar genealogies, though the emigrant Anglo-Saxons alone have preserved them for us.

Our earliest authority for these pedigrees is Beda [d. 735], and he only mentions that of Kent, yet in such a way that we may safely suppose he knew them all. Succeeding centuries furnish fuller accounts.

These lists of names can have no chronological value as regards the oldest times; it is only in giving the lines of A.S. kings that they become historical. But that detracts nothing from the importance of the legend.

We know that the Anglo-Saxons formed 7 or 8 distinct kingdoms, founded on a pre-existing diversity in the immigrant tribes, and thus answering exactly to the difference of their genealogies. The Saxon Chronicle says the Jutes occupied Kent and Wight, the Saxons Essex, Sussex and Wessex, the Angles Eastangle, Mercia and Northumberland. Of Wessex, the state that soon overtopped and finally swallowed up the rest,
the genealogy is the most fully preserved. Those of Kent, Mercia, Deira (Brit. Deifyr) and Bernicia (Brit. Bryneich, Northumbria) are also handed down in old documents. Less genuine, or not so well accredited in certain names, appear the lines of Eastangle, Essex and Lindesfarn-ey.

It is convenient to divide these genealogies in two halves, a Descending series and an Ascending. At Wôden's sons they begin to split, in him they all unite. I will take first the several lines that descend from Wôden, and then deal with the older stock, which is the same for all. Here I bring under one view—

Wôden's Posterity.

Kent.

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<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Wôden</td>
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<tr>
<td>Weecta</td>
</tr>
<tr>
<td>Witta</td>
</tr>
<tr>
<td>Wihtgils</td>
</tr>
<tr>
<td>Hengest (d. 489)</td>
</tr>
<tr>
<td>Eoric (Oese)</td>
</tr>
<tr>
<td>Octa</td>
</tr>
<tr>
<td>Eormanric</td>
</tr>
<tr>
<td>Æthelbearht (567)</td>
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</tbody>
</table>

Eastanglia.

<table>
<thead>
<tr>
<th>Name</th>
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</thead>
<tbody>
<tr>
<td>Wôden</td>
</tr>
<tr>
<td>Cásere</td>
</tr>
<tr>
<td>Titnun</td>
</tr>
<tr>
<td>Trigel</td>
</tr>
<tr>
<td>Hróðmund</td>
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<tr>
<td>Hrippa</td>
</tr>
<tr>
<td>Quichelm</td>
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<tr>
<td>Æfia</td>
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<tr>
<td>Tidel</td>
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Essex.

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<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Wôden</td>
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<tr>
<td>Saxneát</td>
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<tr>
<td>Gesecg</td>
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<tr>
<td>Andsecg</td>
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<tr>
<td>Sweppa</td>
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<tr>
<td>Sigefugel</td>
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<tr>
<td>Bedeca</td>
</tr>
<tr>
<td>Æfia</td>
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<tr>
<td>Æsawine (527)</td>
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</table>

Mercia.

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<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Wôden</td>
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<tr>
<td>Wishteg</td>
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<tr>
<td>Wærmund</td>
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<tr>
<td>Offa</td>
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<td>Angeltheow</td>
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<td>Eomega</td>
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<tr>
<td>Icel</td>
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<td>Cnebbæ</td>
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Wôden's Posterity.

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<tbody>
<tr>
<td>Wôden</td>
</tr>
<tr>
<td>Raedwald (d. 617)</td>
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<tr>
<td>Eorpwald (632)</td>
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Deira.

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<tbody>
<tr>
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<tr>
<td>Æsflæg</td>
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<tr>
<td>Æsegâr</td>
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<tr>
<td>Æswæflæg</td>
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<tr>
<td>Æseald</td>
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<tr>
<td>Æsægugel</td>
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<td>Æwesterfalcna</td>
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<tr>
<td>Æwilgisl</td>
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<tr>
<td>Æwsefreaé</td>
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<tr>
<td>Æelle (d. 588)</td>
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Wessex.

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<tbody>
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<tr>
<td>Bældæg</td>
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<tr>
<td>Brand</td>
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<td>Beconoc</td>
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<td>Aloc</td>
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<td>Angenwit</td>
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<td>Ingwi</td>
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<tr>
<td>Esa</td>
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<td>Eoppa</td>
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<td>Ida (d. 560)</td>
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Bernicia.

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<tbody>
<tr>
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<tr>
<td>Æsflæg</td>
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<tr>
<td>Æsegâr</td>
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<tr>
<td>Æswæflæg</td>
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<tr>
<td>Æsgegât</td>
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<tr>
<td>Æseald</td>
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<tr>
<td>Æsægugel</td>
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<tr>
<td>Æwesterfalcna</td>
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<tr>
<td>Æwilgisl</td>
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<tr>
<td>Æwsefreaé</td>
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Lindesfaran.

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<tbody>
<tr>
<td>Wôden</td>
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<tr>
<td>Winta</td>
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<tr>
<td>Cretta</td>
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<tr>
<td>Queldgils</td>
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<tr>
<td>Ceadbed</td>
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<tr>
<td>Bubba</td>
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<tr>
<td>Bedeca</td>
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<tr>
<td>Biscop</td>
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<td>Eanferth</td>
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[1 Succeeded by the brothers Ceolric, Ceolwulf, Cynegils, Cwichelm, Lappenb. 1. 154-6.—EHM.]
I begin with the general remark, that seven sons are here ascribed to Wôden (for Bernicia and Wessex keep together till the third generation). But some chroniclers give him only three; thus William of Malmesbury, speaking of the Mercian line, says p. 17: possem hoc loco istius (Idae) et aliorum alibi lineam seriatim intexere, nisi quod ipsa vocabula, barbarum quiddam stridentia, minus quam vellem delectationis lecturis infunderent. Illud tamen non immerito notandum, quod, cum Wodenio fuerint tres fiUi, Weldegius, Withlegms et Beldegius, de primo reges Cantuaritarum, de secundo reges Merciorum, et de tertio reges Westsaxonum et Northanimbrorum originem traxerunt.  

Let us now examine the eight lines one by one.

KENT, the oldest kingdom, founded by the first invaders.—Beda 1, 15: 'duces fuisse perhibentur eorum primi duo fratres Hengistus et Horsus, erant autem filii Vetgisli, cujus pater Vecta, cujus pater Voden, de cujus stirpe multarum provinciarum regium genus originem duxit.'¹ Acc. to that, Hengest and Horsa would be only great-grandsons of Wôden, but one MS. supplies a missing link: 'filii Victgisli, cujus pater Victa, c. p. Vecta, c. p. Voden,' who is thus great-great-grandfather to those brothers. Herewith agree both Nennius: 'interea tres ceolae a Germania in exilium expulsae Britanniam advenerunt, in quibus domina\-bantur Hors et Hene gest, qui et ipsi fratres erant filii Guictglis, Guictlis filius Guicta, Guicta filius Guechta, Guechta filius Vuoden; and the Saxon Chron. p. 15: 'Hengest and Horsa that waren Wihtgilses suna, Wihtgils wæs Witting, Witta Wecting, Vecta Wødning, fram tham Wôðne ðwoc eall ūre cyene cynn, and Sûðhanhymbra eác.' In Ethelwerd the 3 links betw. Wothen and Hengest are Withar, Wicta, Wyrtels; in Florence of Worc. 566, 'Vecta sive Wehta, Witta, Wihtgisilus; in Henry of Hunt. Vecta, Wicta, Widgils.

Hengest had a son Eoric, surnamed Oisc (Oesc), after whom all succeeding kings of Kent were called Oiscingas; after Oisc came Octa, Irminric, Ethelbert, Beda 2, 5. Oisc is called Æesc in Sax. Chron. and Ethelwerd. Florence has: 'Hengistus, Oricus

¹ So in AS.: 'wæron thô arest heora látteowas and heretogan twegen gebróðhra Hengist and Horsa, hi wæron Wihtgilses suna, thæs fæder wæs Wihta hiten, and thæs Wihtan fæder wæs Woden nemned, of thæs strynde monigra meáðha eyning-cynn fruman lædde.'
cognomine Aesca, Octa, Irmonricus, Aethelbertus. — The names Hengest and Horsa are taken from the horse; one might also suspect in Wietgisl, Wicta, Wecta the presence of wieg, OS. wigg, ON. vigg (equus), conf. Lat. vehere. The ON. Veg-tamr (way-tame, much travelled), as O'Sinn once called himself, stands apart, though an old king Wechtam occurs in Hunibald. The Wegdam in Otterbourne p. 32 is accus. of Wegda. Will. Malmesb. p. 17 calls the head of the Kentish line Weldegius, prob. a corruption of Wecdeg. The Traveller's Song, line 43, brings up a Witta, king of the Swæfæs (Swabians); could this name serve to explain the obscure wittu in our Hildebrand-lied?


1 Otterbourne has only: 'Woden genuit Caserc, a quo regnum Estanglorum progrediens derivatur.'
2 Beda 2, 15 (Stevenson 140, 21) does name four: Eorpwald, Redwald, Tytilus, Vufa. — EHM.
The older names seem good Saxon. *Hrippa*, *Hrippus* answers to Hripo in Falke's Trad. Corb. 7. 104-7. 312 and OHG. Hriffo in Meichelb. 430. *Rothmund* for Hrôthmund? a name that occurs in Beow. 2378. Titmon resembles Tidman in Falke 114. *Trigil* may be the OHG. Drëgil, Wolfdëgil, Wolfdrëgil? though in that case we should expect Thrigel.¹ Tidil is appar. the Tudil of Falke 37 [and Tital in* Schannat no. 426.—EHM.]. *Uffa* is the OS. Uffo, and prob. the same as the Offas of Essex and Mercia, for the Trav. Song. 69 says 'Offa weold Ongle,' governed Anglia. *Eorp* in Eorpwald is the OS. Erp, OHG. Erpf, conf. ON. iarpr = fuscus. Cwidhelm is a good AS. name (Sax. Chr. 27. 30), of which Wihelm, Guillem are corruptions.

The *Casera*, *Caseras* or *Casser* named as Wôden's son is the same whom the Trav. Song celebrates as ruler of the Greeks, l. 39: 'Cásere weold 'Creacum'; and l. 151: 'mid Creacum ic was and mid *Finnum,* and mid Cásere, se the winburga geweald âhte, wiolane (=welena) and wilna, and Wala rîces,' who wielded winsome burghs, wealth, what heart can wish, and Welsh dominion. Here Saxon legend has turned the Latin Caesar into Cásere, and linked him to native kings, perh. in deference to that early opinion of Wôden's having come from Greekland (p. 163 n.). Among Saxons and Angles of the 5-6th centuries there was prob. many a legend afloat about an old king Kësor.


Of these, Aescwine (Ercenwine) is named as the first king of Essex, Sæbert (Sigebert) as the first to adopt Christianity in 604

¹ Cursor, minister? conf. Gothic thragjan, currere, and in OHG. glosses trikil, drikil (verna), prob. the ON. thræl, thrall.
² Otterbourne says little, and that beside the mark: 'Woden genuit Watelgeat, a quo regum Essexiae prosapia sumpsit originem '; conf. Mercia.
ANGLO-SAXON GENEALOGIES.

(Sax. Chr. 29). Then the name of Woden's son is very remarkable: Scænecūt, evid. the Saxnōt named with Thunar and Wnodan in the Abrenuntiatio; in OHG. it would be Sahs-nōz, Sahs-kinōz. Gesæcg and Andæcæ seem to be related in meaning; Bedeaca answers to the OHG. Patubba; Sweppa is Saxon.


Langhorn, Florence, Matthew and Gale’s App. insert betw. Woden and Whiltæg two names that are wanting in Ralph and the Chron., Wihtelgeat (Frethegeat) and Waga (Gueagoun). As Florence puts Angen-geat for Angel-theow, his Viþelgeat might elsew. have been Viþel-theow, but Gale too has Guedol-geat.\(^1\) Angen (Gale’s ‘Origon’ is a misreading of Ongon) is unexceptionable, and Angentheow answers to the OHG. name Angandio, perh. to ON. Angantýr, which may be a corrup. of Anganthýr; the pure AS. form is Ongentheow, Beow. 3931. 4770. 4945-67, conf. Incygentheow, Trav. Song 232. Offa (miscopied Ossa), which occurs twice in the Mercian line, is likewise found in Beow. 3895. 3910. Wihtæg seems faultless, Will. Malmesb. p. 17 has Withlægius, and even Guðthlig in Gale confirms the short æ or e. Yet Ralph’s Willat agrees better with the ON. Vigletus in Saxo Gram. 59; and it is a point of importance to our whole inquiry, that the series Vigletus, Vermundus, Uffo of the Dan. genealogy (Saxo Gr. 59—65)\(^2\) is so evid. the same as the Mercian. For Gale’s ‘Pubba’ (AS. þ for p) read Wubba, Wibba=OHG. Wippo.\(^3\)


\(^1\) May we connect Wedelgeat, Wihtelgeat with the national name Wedergætas, Beow. 2984. 3224. 4753?

\(^2\) The Genealogia runica in Langebek i. 32 has Viþleki, Vermund, Uffî; that at i. 27 gives Viþleki, Vermund, Ufî.

\(^3\) On the line of Mercia, to which Offa II (757) belongs, see Lappenh. 1, 222; conf. the two Offas above (p. 388)—EHL.

\(^4\) Some other writers also call the Deira genealogy the Sussex; yet Sussex lies some distance from Yorkshire.
ANGLO-SAXON GENEALOGIES.


As the Kentish borrowed some names from horses, so does this from birds, Sae-fugel and Wester-falena, whom the Chronicle makes father and son, but between whom the other lists insert two more links, Seomel and Swearta (or Swearta and Seomel). There is also a Sige-fugel (al. Sigewulf) in the Essex lineage. I doubt whether Sca-fola in the Trav. Song 230 can have anything to do with this. —The mythic Westerfalena has perhaps a right to be regarded as ancestor of the Westphals, for the old form of that national name was Westfalab, and we know of a hero in the Wessex line who did give name to a branch of the nation. Sae-fugel and Sae-bald have their first syllable in common. Swed dag resembles the ON. Seiplagr, Sæm. 111 [Hrólfrkr. sag. c. 18—23], Seibulgerus, Saxo Gr. 9, though the f and p are at variance; and it is worth noting that his grandfather too is Weg-dag, and the head of the Wessex line Bæl-dag. The relation of Weg-dag to the Kentish Wecta I shall discuss by and by in elucidating the Norse genealogy.

Inebrandus], g. Aluson, g. Ingnet, g. [Ingvect, g.] Edibrith, g. Ossa, g. Eoba, g. Ida.—Of these names, Esa seems to me akin to òs, pl. ès (deus divus), and Ingvi is the ON. Ingvi, conf. Ingvar freyr and Beow. 2638 freâ Ingwina, 2081 eodor Ingwina.


In this series of Westsaxon names, the chief stress is to be laid on Wôden’s son Bealdæg (Beldeg, Beldig, Belde in Asser and those who follow him, Balder in Ethelw.); evid. the Norse Baldur son of Odin; Freâ-wine too resembles the ON. Freys
vinr, still more Frowinus in Saxo Gr. pp. 59, 60; Esla, like the Northumbrian Esa, may come from ðs, ðs. Gevis must have been a distinguished hero and sovereign, for a whole race to be named after him; even Beda mentions the fact, where he says of Cynegil, a successor of Cerdel, 3, 7: eo tempore gens Occidentalis Saxonum, quae antiquitus Gevisse vocabantur, reguante Cynegilso fidem Christi suscepit (yr 635); and again of Bp. Byrinnus: sed Britanniam perveniens, ac primum Gevisorum gentem ingrediens, cum omnes ibidem paganissimos inveniret, etc.

LINDESFARAN.—These were a separate race, who had settled in a small island off the Northumbrian coast, and named it after them Lindesfarena-cá (Beda, 3, 17. 4, 12. Sax. Chr. ann. 780. 793), otherw. Hålíg eáland, now Holy Island. I find their genealogy in Flor. 566: Woden, Winta, Cretta, Quelpgifus, Cealbed, Bubba, Beda, Eanferthus; another edition more correctly makes the fourth name Queldgils, the fifth Caedbaed, and adds Biscop after Beda, Eatta and Ealdfrith after Eanferth. Bubba's successor was prob. called Bedeca or Baduca (like one of the Essex line), for Eddii vita S. Wilfridi cap. 3 (Gale p. 45) relates of the Kentish king Erconbert (d. 664): Rex secundum petitionem reginæ, ducem nobilem et admirabilis ingenii quemdam Biscop Baducing inveniens ad sedem apostolicam properantem, ut in suo comitatu esset adquasesivit. Biscop's grandson Eata became (Beda 4, 13) one of the first bishops of Lindesfarn; but the grandfather himself, to judge by his name, must have held the same sacred office, perhaps elsewhere.

WÔDEN'S ANCESTRY.

So far we have dealt with Wôden's descendants. In treating of his ancestors, we shall again have to separate the purely heathen ones from those that were added after the Bible genealogy became known.

Some accounts reach back only 4 generations, others 8 or 16, stopping either at Fridhuwulf, Geát or Sceáf. Generally speaking, Sceáf is the oldest heathen name in any of the pedigrees.

<table>
<thead>
<tr>
<th>Wôden</th>
<th>Finn.</th>
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<tr>
<td>Fridhuwald.</td>
<td>Godwulf (Folcwald).</td>
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<tr>
<td>Freáwine (Freálaf).</td>
<td>Geát.</td>
</tr>
<tr>
<td>Fridhuwulf.</td>
<td>Tætwa.</td>
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Hadrae, Hadra Gualae, Gualæ Bedwegii, Bedwegius Stresæi.


The three generations immed. before Woden exhibit a number of variations, which I will bring under one view:

Chron. (Wess.): Fridhuwald
Asser:
Ethelwerd:
Flor. (Wess.):
Simeon:
John:
Echelred:
Ralph:
Matthew:

Fridhuweuf
Frealaf
Frealaf
Frealaf
Frealaf
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Frealaf
Freáwine rests then on the single auth. of the Chron., and even there some MSS. have Frealafing, Frealaf. In the following, there is one link wanting:

<table>
<thead>
<tr>
<th>Author</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chron. (Northumb.)</td>
<td>Freodholaf Fridhowulf</td>
</tr>
<tr>
<td>Nennius:</td>
<td>Frealof Fredulf</td>
</tr>
<tr>
<td>William:</td>
<td>Fridewald Frealaf</td>
</tr>
<tr>
<td>Henry:</td>
<td>Frealof Fredulf</td>
</tr>
<tr>
<td>Alberic:</td>
<td>Frithewaldus Frelasius</td>
</tr>
</tbody>
</table>

And some have only one name to shew:

<table>
<thead>
<tr>
<th>Author</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chron. (Deira)</td>
<td>Fridhowulf</td>
</tr>
<tr>
<td>Flor. (Northumb.)</td>
<td>Frithalaf</td>
</tr>
</tbody>
</table>

But as some retain one name and some another, it is plain that the Wessex genealogy of the Chronicle is the complete and correct thing. Freáwine and Freálaf may be regarded as identical, no matter that Freáwine occurs again in the descending series of the Wessex line, for certain names often repeat themselves. If we accept the Frithalaf of Florence [and Freodholaf in the Chron. under Northumb.], we have then Fridho-wald, Fridho-láf, Fridhowulf in immed. succession.¹

Finn and Godwulf are thrown into one as Fingodwulf in Asser, Fingondulf in Ethelred, Fingoldulf in John, Fringoldulf in Ralph [Fyngoldweth in Otterb.]. Both are wanting in Simeon, Finn in Matthew, Godwulf in Nennius and Henry. Instead of Godwulf, Nennius gives a Folequald (Folcwald), Henry Flocwald and William Godwine.

Geá (Geata, Geta, Jeta, Gesius) is present in all.

Tetwa, Tetwa, Tectius appears also as Cætwa, Cetwa, Cethwa, Cedwa, Cetirwa, and Getwa, Geatwa, Gearwa, Rethlius.

Beaw, Beaw, Beau, Beawa, Beu, Beo, Beowinus, Bedvius, Beir.

Sceldwa, Sceldwa, Seyld, Sceldwius, Sceldins, Seldwa, Seldua, Celdwa, Celdewa.

Heremód remains unaltered wherever it occurs, except that Otterb. has Herecude; but it is wanting in Ethelwerd.

Itermon, Itermod, Idermod, Etermode, Stermon; wanting in Ethelw.

¹ [Friðleif suggests the 'jomfrue Fridlefsborg' in the Dan. song of Tord af Hafsgaard, where the Swed. has 'jungfru Froijenborg.'—EHM.]
Hathra, Hadra, Hatra, Athra, Hathrus, Bathka; wanting in Ethelw.

Heula, Huala, Wala, Guala; wanting in Ethelw.

Bedwig, Bedwig, Bedwi, Beadwig, Bedwigus, Bedwing, Bedwid; wanting in Ethelw.

Seef, Seaf, Seal is not found in Asser or Florence or any writers that follow these two, but only in the Sax. Chr. and four other authorities (Ethelwerd, Alberic, Will. Malmesb. and Matth. Westm.); and even here with the important distinction, that whereas the Chron. puts him at the very end, as father of Bedwig, the other four bring him in near the middle, as father of Sceldwa and son of Heremód.

Among the names are a few of more than common interest.

Fin is spoken of in the Trav. Song 53 as ruler of the Frisians: 'Fin Folcwalding weold Fresna cynne,' which confirms the statement of Nennius that his father’s name was Folcwald (or Folcwalda). Again, Fin appears in Beow. 2129-55-86. 2286, and still as Folcwaldan suunu 2172; so that the Kentish genealogy had preserved his name more truly than the others. Observe too, that it is side by side with Fin that Beow. 2159-86. 2248 introduces Hengest, a great name with the Kentishmen; must not they have been a Frisian rather than a Jutish race? Fin’s grandfather, Folcwald’s father, Geát, was worshipped as a god; this is expressly affirmed by many chroniclers, while Wöden’s divinity is passed over in silence. We come across Geát in Beow. 3567-82, and if not in the Trav. Song, yet in another AS. lay (Conybeare 241): ‘Gétes frige wurdon grund-leése.’ The Sax. Chr. and Ethelwerd make no mention of his godhood. Nennius and his transcriber Henry Huntgdn designate him the son of a god, ‘filius dei, ¹ non veri, etc.’; with him they close the Kentish pedigree, and do not name his father. But Asser and those who follow him, notably Florence, Ralph and John, say of Géta himself ‘ quem dudum pagani pro deo venerabantur,’ and then add the names of his father (Cetwa) and ancestors. At the same time they refer, absurdly enough, to a passage in Sedulius (Carmen paschale 1, 19. ed. Arevali. Romae 1794, p. 155), which speaks of the ‘boatus ridiculus Gétac,’ or as

¹ In myths the son of a god seems often ident. with the god himself, conf. Tacitus about Tuisco and Mannus.
Sedulius says in prose 'ridiculi Getae comica foeditate,' evid. a character in a play of the Old Comedy. That the A.S. Geát or Gét was from the earliest times, long before the migration to Britain, regarded as a god, will be proved presently by a Gothic genealogy, which quite correctly names him Gaut, as in OHG, he would be Góz or Köz. In the Grimmismál (Sæm. 47b, conf. Sn. 24. 195) Gaustr is the name that Odhinn bears among the gods themselves.

Tætwa is prob. to be expl. by an adj. tæt, lost in A.S. but extant in ON. teitr, OHG. zeiz, meaning lactus, hilaris, placidus. Both Teitr and Zeiz, Zeizo were in use as men's names, but the great thing is that Odhinn himself is called Herteitr in the Edda, Sæm. 46v. Tætwa might bear the sense of numen placidum, benignum, the 'gehiure.'

The next three names, in the order Beaw, Sceldwa, Scæáf, give us a clear insight into the intimate connexion betw. these genealogies and the ancient poetry of the people. Beaw, Beo, Beu is no other than the elder Beowulf who appears at the very beginn. of the epic of Beowulf, and is called at l. 37 Scyldes eafera (offspring), at l. 16 Scylding (S.'s son), and who must be distinguished from the younger Beowulf, the subject of the poem. Beo stands in the same relation to Beowulf as the simple form of a name does to the compound in so many cases. Scyld (Beow. 51) resembles the mythic Skíold king of Danes (Saxo Gr. 5), and Skíoldr the Skánunga godh (p. 161); Skíoldr in the Edda is OŚín's son (Sn. 146. 193), from whom descend the Skíoldångar (Sæm. 114-5), A.S. Scyldingas. The termin. -wa, which makes Sceldwa a weak noun, is also seen in Tætwa as compared with Teitr and Zeiz, and arises out of the third decl., to which skíoldr = shield (gen. skialdar, dat. skildi) belongs, implying a Goth. skildus with gen. pl. skildivé.—In Beow. 7 Scyld is expressly called a Scéfing, son of Scæáf. About this Scæáf the A.S. chroniclers have preserved a remarkable tradition with which his very name is interwoven (scæáf, sheaf, OHG. scoup, scoubis), and which is still current in the districts whence the Saxons migrated. As far as I know, Ethelwerc is the first who alludes

1 Lætus is perh. for daetus (Goth. tatis), as lingua, levir, lantia for dingua, devir dantia.
2 So Wolf means the same as Wolfgang, Regin or Regino as Reginhart, Dieto as Districh, Liuba as Liebgart. Hence Beowulf and Beowine mean one thing.
to it, and that precisely in tracing up the Westsaxon lineage, p. 842: ‘ipse Secf cum uno dromone advectus est in insula oceani, quae dicitur Scani, armis circumdatus, eratque valde recens puer, et ab incolis illius terrae ignotus, attamen ab eis suscipitur, et ut familiarern diligenti animo eum custodierunt, et post in regem eligunt.’ Then, with some variations, Will. Malmsb. p. 41: ‘iste (Sceaf), ut quidam ferunt, in quandam insulam Germaniae Scamptam (al. Scandeam), de qua Jordanes historiographus Gothorum loquitur, appulsus navi sine remige puerulus, posito ad caput frumenti manipulo, dormiens, ideoque Sceaf est nuncupatus, et ab hominibus regionis illius pro miraculo exceptus et sedulo nutritus, adulta aetate regnavit in oppido quod tum Slaswich, nunc vero Ethelisei (al. Hurtheby) ¹ appellatur; est autem regio illa Anglia Vetus dicta, unde Angli venerunt in Britanniam, inter Saxones et Giotos constituuta.’ And, in almost the same words, Alberic and Matth. Westm.; the former says: ‘in Scania insula quae est in Dania,’ and again ‘Sleswyk, quod Hartebi dicitur.’ Matthew: ‘in quandam insulam Germaniae, Scandalin nomine’; adding after manipulo: ‘quem patria lingua seaf (l. sceaf) dicimus, Gallice vero garbam.’—An unknown boy, in a ship without oars (RA. 701), sleeping with his head on a corn-shelf, lands in Angeln, is received as a miracle by the inhabitants, is brought up, and made their king: his and his race must therefore have appeared of sacred and divine origin. This legend, no doubt, is touched upon in the obscure opening of the Beowulf, though the incident is there transferred to Scyld the son of Sceáf; his sleeping on a sheaf of corn is not mentioned, any more than it is by Ethelward, whose ‘armis circumdatus’ is more in accord with Beow. 72—81. 93-4-5. The difficult word umbor-wesende can hardly mean anything but ‘recens natus.’ ² The Trav. Song 64 speaks of a Sceafa as lord of the Lombards. Tales of strange heroes arriving asleep in their ships must have been early diffused in Germany. ³

¹ Read Haithaby, ON. Heidhabær, Heidhabe, a b.p’s see in S. Jutland [Schleswig]. Ethelward p. 833: Anglia Vetus sita est inter Saxones et Giotos, habens oppidum capitale quod sermonæ Saxonicæ Slesvic nuncupatur, secundum vero Danos Haithaby.
² The acc. masc. like a nom. may perhaps be justified, else we must emend it to wesendenæ. A new passage in Kemble p. 253: ‘umbor yeæð þær æd nineæ’ may mean ‘nova proles addit (restituit) quos morbus auffert.’
³ The swan-knight, alone and asleep, his head reclined on his shield, arrives in

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But the divine repute in which Sceaf and Scyld were held is further enhanced by one or the other being likewise a son of Heremôð, a simple hero in Beow. 1795. 3417, but a distinctly divine being in the Norse mythology. Hermôdr in the Edda is a son of Ośniun, the AS. Heremôð of Itermon. Itermon (with long i) can be expl. by a lost adj. ëtor, ëtur, signifying like ON. îtr praeclarus, eximius; therefore, vir eximius. Ittermann is still a family name in Westphalia.

To Hathra I shall return further on; of Hvala and Bedwig I have nothing particular to say.

It remains to be told in what way the chroniclers tried to bring these native gods and heroes into line with the earliest generations handed down by Holy Writ.

The Sax. Chr. p. 96, after ‘Bedwig Sceafing,’ inserts in brackets, as not found in all the MSS.: ‘id est filius Noe, se was geboren on pære earce Noe,’¹ Lamech, Matusalem, Enoh, Jared, Malalahel, Cainion, Enos, Seth, Adam primus homo et pater noster, id est Christus, Amen.’ Asser, who knows nothing of Sceaf, gives his place to Shem, and brings the two lines to touch as follows: ‘Bedwig, qui fuit Sem, q. f. Noe, q. f. Lamech, q. f. Mathusalem, q. f. Enoch [q. f. Jared], q. f. Malaleel, q. f. Cainan, q. f. Enos, q. f. Seth, q. f. Adam.’ The same in Florence p. 294, except that Seth is put for Sem, and another Seth comes after Enos. Simeon, Ethelred and Matthew, like Asser; but Will. Malmesb. p. 41 has a way of his own: ‘Guala Bedwegii, Bedwegius Steresaei, hic, ut dicitur, fuit filius Noae,’ and the line goes no further. Is Steresaeus [Alberic’s Steresius] a corrup. of Scefius? A totally different harmony [of heathen with Hebrew], one that does not touch the AS. lines, is propounded by Nennius p. 54.

Now to sum up the gains accruing from these genealogies to our German Antiquity. Names of gods they offer, in addition to Wôden: Geát, Bêldêg, Seaxneát, Heremôð, perhaps Tatva. National names are treasured up in Gewis, Westerfalena, and no

¹ Is there an intended allusion to the boy sailing in the earless ship?
doubt in *Saenct* himself. Part and parcel of our Hero-legend are, so far as we can still descry, *Seyld, Secaf, Beow,* many links are doubtless lost, but the solidarity with the Beowulf Lay and the Traveller's Song is in its full significance not to be overlooked. No less important seems the agreement of a string of names in the Mercian line with statements of Saxo Grammaticus. And in some names that stand side by side, we may detect traces of Alliteration, revealing the wrecks of heathen poems of a long past age, e.g. Hengest and Horsa, Seyld and Secaf, Fin and Folcwald, Freodhowald and Freáwine.

Part of the Saxon pedigrees we have been examining had found their way, not later than the 13th cent., to Scandinavia, viz. the series from Wōden back to Bedwieg and perhaps one generation more, and also forwards to three sons of Wōden and their descendants. That the names were borrowed is plain from the way Snorri (in the Formáli to his Edda p. 15) preserves their Saxon forms, and adds to many of them 'whom we call so-and-so.' Bedwieg's father is here given as *Cepheuth* (al. Sefsmeg, Sesep, Sescef), which may be the Saxon Seef in disguise; then: 'hans son *Bedwieg,* hans son *Atra* er ver köllum *Annan,* h. s. *Irmann,* h. s. *Biaf* er ver köllum *Biar.* h. s. *Jat,* h. s. *Gudólfr,* [h. s. *Finnr,*] h. s. *Fiarleif* (al. *Frialafr*) er ver köllum *Fridlehif,* hann åtti thann son, er nefndr er (is named) *Vódhiinn,* thann köllum ver *Odhiinn;* kona (wife) hans lêt *Frigidha* er ver köllum *Frigg.*

It goes on to say, that Odhiinn had three sons, *Vegdegg, Beldegg, Sigi.* 1) *Vegdegg* (al. Veggdegg, Vegdreg) rules over *East Saxons*; his son was called *Vitrqils,* and had two sons, *Ritta* (al. Pieta, evid. Witta, Wicta) the father of *Heingest,* and *Sigr* the father of *Svebdegg* er ver köllum *Scyldag.* 2) *Beldegg* er v. k. *Baldr,* rules over *Vestfal,* his son is *Brandr,* his son *Friedhígar* er v. k. *Fróðha,* his son *Freocit* (al. Freovin), his son *Vígg,* his son *Gevis* er v. k. *Gave.* 3) *Sigi* (al. Siggi) has a son *Verir* (al. *Rerir,* from them are descended the Völsungar that rule *Franken.*

But at the back of all this Saxon genealogy Snorri places another, which interweaves Greek names, and has nothing in common with the AS. accounts. *Munnon* or *Mennon,* a king in *Troia,* marries a daughter of *Priam,* and has a son *Tror,* thann köllum ver *Thór.* 1) He marries a wise woman named *Sibil*

[1] Egilsüm sub v. *frór* = Odin and Thor.—EHM.]
(Sibylla) er ver köllum Sif, their son is called Loride, his son Henrede, his Vingethór, his Vingener, his Móda, his Magí, his Gesphet, the link that joins this line to the Saxon.1

Similar and more lengthened pedigrees, which add Hebrew to Greek and Latin names, are found in the piece called Frá Forntjóti ok hans ættnómnum, in the so-called Langfjeda-tal (Langebek 1, 2), and at the beginning of one MS. of the Sverris saga (Heimskr. th. 4).

In Formaldar-sögur 2, 13 we find the following list: Adam, Seth, Enos, Kaynan, Malaleel, Phareth, Enoch, Mathusalem, Lemeh, Noi, Japhet, Japhan, Zechim, Ciprus, Cretus edha Telius (Coelius), Saturnus, Jupiter, Darius, Erithonius, Tros, Ilus, Lamidon, Priamus, Munnon edha Memnon, Trór er ver köllum Thór, Lóðritha er v. k. Hlóridha, Eredéi er v. k. Eindridha, Vingithór, Vinginerr, Móðhi, Mági er v. k. Magna, Seseph, Bedhuis, Atra, Tríman, Skíldin er v. k. Skíold, Beaf er v. k. Biar, Godhölfir, Burri er v. k. Finn, Frialfr er v. k. Bors, Vóðhen er v. k. Ódhinn, hann var Tyrkja konungr, hans son Skíoldr, h. s. Frídhlífr, h. s. Fríðfróðhi, h. s. Herleifr, h. s. Hávævdr, and so on down to Haraldr hinu hárfagri (fair-haired).

In Langfjeda-tal: Noa, Japhet, Japhans, Zechim, Ciprus, Célius, Saturnus, Jupiter, Darius, Erithonius, Tros, Ilus, Lame-don, Priamus. Priam’s daughter Troana marries Memnon, whose son is Trór er v. k. Thor; then follow Hlóridhi, Einridi, Vingethor, Vingener, Moda, Magí, Seseph, Bedhif, Æðra, Ærman, Heremot, Scældna, Beaf, Eaddr, Godulf, Finn, Frialfr, Voden, thann köllum ver Óðin, fra honum ero konnar flestar konunga ættir (most kings’ races) i nordalfuna heimsins.2


In looking over this Norse genealogy, we see that its resemblance to the AS. ascending series ends with Bedvig, or at most

1 Conf. F. Magnussen’s Lex. Myth. 553-4.—EHM.
2 This sentence sounds exactly like that in Beda and the Sax. Chr. (under Kent).
with Sesep, Seskef, Cespheth, which may conceal Scæaf, Scaef; the older names have nothing Saxon about them. First come a few that have a well-defined position in the ON. theogony: Magnus, Moddi, Vingnir, Vingiðór, Einridi, Hlóridi, Thor, all the immediate kindred of Thor, who never once appears in the AS. pedigrees. The way they are introduced here is rather remarkable. First Thor himself, whom all the authorities on Norse mythology invariably treat as ÓSíu’s son, is here given out for his forefather, and one removed from him by 16 or 17 generations. Then these intermediate links are brought together curiously enough. In the Edda, Hlóridiði is a mere surname of Thor, not a separate person. Einridiði (Eyndridhi) is another Eddie name for Thor (Thorl. Observ. 6, 26), and the same holds good of Vingiðór, sour Sidhgrana (Sæm. 48, 80). Vingnir does occur sometimes as the name of a giant (Thorl. Obs. 6, 25), but Moddi and Magnus are Thor’s two sons, and therefore brothers (Sn. 76). I do not mean to assert that the author of the pedigree wilfully perverted these by-names and brothers into descendants; a confusion in the popular tradition itself may account for it. And the tacking on to Greek gods and heroes was natural enough at a time when we Germans too were tracing our Franks and Saxons to Ascanius and Alexander. From the Greek to the Biblical genealogy was, to be sure, as great a leap as that from the Anglo-Saxon straight to Noah.

More important to our inquiry is that part of the ON. pedigree which mainly agrees with the AS., but differs in details. Atra is rendered by the ON. Anuar, for which the AS. would strictly be Odher, and that stands some distance from the Hathra of the AS. record. Biaf, Biaw (Beaw) is not far from Biafr, Biar, and can hardly be the Norse Björr. Tál, Eál is not glossed by any Norse name; would it be Gaunt? Iotr?

But what deserves the most attention is the different account given of Woden’s Posterity. Here, as in Will. Malmesb. (see just before Kent), only three sons are given him, Vegdey, Beldey, Sigi; the first two agree with those in Will. M., but Sigi has nothing to do with his Wihtley. The account of the countries they ruled would of course be totally different from his. His Weldey, Wihtley and Beldey were forefathers of the families that afterwards governed Kent, Mercia and Wessex; but the Formåli
of the Edda is appar. indicating their ancient seats before the migration: to Vegdegr's line is attrib. East Saxony, to Beldeg's Westphalia, to Sigi's Francocia. Wöden's immediate descendants were Wecta, Witta, Wihtgils; those of Odhin are likewise Vegdegr, Vitröls, Victa (the last two merely changing places); but from that point the two lists differ. Without once naming Horsa, the Norse genealogist gives Victa two sons, Heingest whose line is carried no further, and Sigiifrid whose son is Svebeleif, ON. Steipdayr. But this lands us in the line of Deira, which, after Wöden and Vægdegr, has Sigegegr, Swæfidegr. And we now become aware that Wecta of Kent is no other than Wægdegr of Deira, that the two lines were at first one, like those of Bernicia and Wessex, and that we can no longer count seven, but only six sons of Wöden. So much for Vegdegr and his line.—In the second line, Beldeg is expressly identified with Baldr; his descendants are named to the fifth generation, and agree with the Wessex line, except that Freódogar is said to be the Norse Fröðri, that Wig is called Vigg, and Gevis Gaue.—The third line is altogether new and unknown to the Anglo-Saxons, starting with a son of Odhin named Sigi, from whom come Berir and the Völsungar, rulers of the Franks. This agrees with the beginning of the Völsunga-saga, which calls Sigi a son of Odhin: from him descend Berir (al. Berir, Beirir), Völzingr, Sigmundr, Sigurdhr. The word sig (victory) is a favourite in this line, Sigmund's sister being also called Siguý. Völzingr has the form of a patronymic and national name, pointing to a Valsi or Velsi, which actually meets us in the Wæelse of Beow. 1787, where Sigemund too is found 1743-62.

The same continuation down to Sigurdhr is in the Sverris-saga, but not in the Langfedga-tal. The 'Fornjot and his kin' gives quite a different one: Skjöldr, already mentioned as an ancestor of Odhin, reappears as his son, and from him descends a line of Norse kings to Harald the Fair-haired.  

[1] In Gröö. and Fiölsv. Steipdayr is Mengloö's lover. His father is Sölbiört (Sam. 112a), his mother Gröö.—EFM.]  

[2] In Sigurdhr = Sigurfríð, Lachmann (Critik der sage v. d. Nibel. p. 22) conjectures a god's by-name; the line of Deira too has compounds with Sig. Conf. what I have said of síhora (p. 27) and of Wöden as god of victory (p. 134).  

[3] The ordinary Danish genealogy begins: Odin, Skjöldr, Fríðleif, Fride, Torf. Series 279. Suhms Crit. hist. 1, 355. [Sögubrot (Formm. s. 11, 412-3); Thörri, Oðinn, Skjöldr, Leifr=Fríðleifr, Fröðhi. Prologue to Grótas.: Skjöldr, Fríðleifr, Frói. In the AS. genealogies Scyllva is made an ancestor of Wöden:
This last account also contains some not inconsiderable variations in Odhin's Ancestry. The outlandish Eredel is transl. into good Norse as Eindridi, and Ma& as Magni; Trinun the corrup. of Itrman is here (as in Sverris-s.), Hermödr is passed over, so is Eat (as in Sverris-s.); on the other hand, at Finn and Friolat two names are introduced, Burri and Bors, which occur nowhere else in these lists.

With such important deviations in form and matter, we can scarcely say that these Norse genealogies were borrowed straight from the AS.; more likely they travelled into Scandinavia from some Saxon or Frisian district, where they were still cherished, say in the 10-11th century. The forms Beldeg, Vegde&. Svebdeg differ, though slightly, from the pure AS. Bædæg, Wægde&. Sweædæg; Atra from Hathra, Skialdin (Skialdin) from Seelwa, Biaf from Beaw. The interpolation of Thôr's kindred comes, of course, from the Norse writer.

But even if a loan took place from the Anglo-Saxons, and at the later date of the 12-13th century, it matters little to the intrinsic value of these genealogies. The AS. version is of itself sufficient to vouch for their high antiquity and their solidarity with the German system of gods.

It is much to be lamented that in Continental Germany, where they must have existed, such pedigrees were never jotted down. Witkend of Corvei, or his predecessor Bovo, could have given us priceless information about them. A table in Sam. Reyher's Monum. landgravior. Thuringiae (Menken 2, 829. 830), which brings the fictitious line of a Saxon king Artharicus down to 'Bodo vel Vođen,' and then foists in 'Vecta vel Vichtus, Wittu vel Wittich, Witgistus vel Witgislus, Hengistus,' is taken from Petrus Albinus's (d. 1598) Novae Sax. historiae progymnasmata (Viteberg. 1585). Albinus had copied an AS. chronicler.

For all that, we catch undoubted echoes of ancient genealogies in our poems of the 13th century. The Nibel. 88, 3 and 92, 1 preserves the names of Schilbunc and Nibelune, and Biterolf 7821 calls them brothers. Now Seyjing, Seyjing (gomela S.) and the Seylingas occur in Beow. 125. 4406. 4758. 4970. 5850. 5931. The Edda (Sæm. 47b) makes Seygingr a by-name of Oðinn, and

'Seoldwa, Friðuwulf, Freálaf, Friðuwald, Wóden': so he is in some Norse ones (supra p. 1729), but usually a son of Oðinn.—EHM.
the Hyndlu-lia® in its genealogies (Sæm. 114-5) joins Skiöldän-gar and Skilfíngar in alliteration. The above-mentioned 'Fornjot and his kin' (Fornald. s. 2, 9) counts among the mythic sons of Hálfdán the Old a Skelfir, and derives from him and his son Skiöldr those two kindred races: 'that heitir Skilfínga ætt edha Skiöldunge ætt.'¹ Here Skelf seems a corrup. of Skef, for both Beowulf and the AS. pedigrees make Scyld or Sceldwa the son of Scéaf; and from such corruption arose the different forms in both countries independently.² So we must reckon Schibunc [conf. Schiltunc, Hpt. 1, 7], Scilfíng as closely interwoven with the old genealogy. In Form. sög. 5, 239 Skiöldr is described as the national god of Schonen, 'Skånånga godh.' (p. 161).

A still more striking instance of agreement is furnished by the Gothic genealogy which Jornandes, after saying that the ancestors of the Goths were Ansnes, imparts as follows: 'Quorum genealogiam paucis percurram, ut quo quis parente genus est, aut unde origo accepta, ubi finem efficit [perciptatur?]; absque invidia qui legis vera dicentem ausculta: horum ergo, ut ipsi suis fabulis ferunt, primus fuit Capt, qui gennit Halmal (al. humal, ulmal, hulmul), Halmal vero gennit Angis, Angis g. eun qui dictus est Amala, a quo et origo Amalorum decurrit. Et Amala g. Isarnam, Isarna autem g. Ostrogotham, Ostrogotha g. Unilt (al. Huniul), Unilt g. Athal, Athal g. Achiulf, Achiulf g. Ansilam et Ediufl et Vuldul et Hermenrich; Vuldul vero g. Valeravans, Valeravans autem g. Vinitharium, Vinitharius quoque g. Theodemir et Valemir et Videmir; Theodemir g. Theodericum, Theodericus g. Amalasentham, Amalasentha g. Athalaricum et Mathasentham de Viderico (I. Eutharico) viro suo, qui affinitate generis sic ad eam conjunctus est: nam supradictus Hermenricus filius Achiulfl genuit Hunnimundum, Hunnimundus autem g. Thorismundum, Thorismundus vero g. Berimundum, Berimundus g. Videricum, Videricus g. Eutharicium, qui conjunctus Amalasenthae g. Athalaricum et Mathasentham, mortuoque in puerilibus annis Athalarico, Mathasenthae Vitichis est sociatus.'—Here again we see historic kings melting into heroes of the mythic time and into gods; but the first father of them all,

¹ In Sn. 215 a Skilvingr is the name of a sword. Skelfir, Skilfingar a austrevgum, Sn. 193-4. Schilpunc, Ried no. 68 (yr. 888).—EHM.

² The change of Skf into Skelf may have been encouraged by the better alliteration of Skilfing with Skiöldung, Seylingd with Seifying.—Trans.
no doubt an *Ans*, is he that arrests our attention. *Gaþt* seems to me a corrup. of *Gaut*, *Gaut*.\(^1\) This granted, *Gaut* is no other than our AS. *Geþt*, on whose brow the chroniclers are so eager to press the crown of godhood. Now the Edda (Sæm. 47\(^b\)) makes *Gautr* a mere by-name of OÐinn, who may therefore be reckoned a later re-incarnation of the same divine being. Thus *Gáuts*, *Geþt*, *Gautr*, OHG. Góz stands at the head of the *Amalung* family so famed in song and story.

The Langobardic genealogy of the Gunings or Gugings, preserved in the Prologue to the Laws and in Paul Diaconus, I leave on one side, as contributing little towards clearing up the story of the gods. It is one more witness, among so many, to the propensity of German nations to draw up and hand down lists of their forefathers' lineage.

On that point, who would not remember, first and foremost, the oldest word on the origin of the Germani, as preserved, though but in faint outlines, by Tacitus, and expressly grounded on their 'ancient songs, which are all the history they have'? (p. 344). 'Celebrant carminibus antiquis, quod unum apud illos memoriae et annalium genus est, *Tuiscœm*, deum terra editum, et filium *Mannum*, originem gentis conditoreisque. *Manno* tres filios assignant, e quorum nominibus proximi oceano *Ingaevones*, medi *Herminones*, ceteri *Istaevones* vocentur. Quidam, ut in licentia vetustatis, plures deo ortos pluresque gentis appellationes, *Marsos*, *Gambrivios*, *Suevos*, *Vandalos* affirmant.'—As the Anglo-Saxons allowed their Wōden, now *three*\(^2\) sons, now *seven*, the same thing happens here to the offspring of Mannus. There is no further connexion between the two genealogies; but it is curious to find that in the first century A.D., various versions of the people's pedigree are already in vogue, and have reached the Roman's ear. He does not tell us the names of the sons, and in guessing them from those of the tribes they founded, we cannot feel sure of their exact form. Pliny 4, 4 supposes five principal tribes: *Vindelii, Ingaevones, Istaevones, Hermiones, Peucini*; the first are

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\(^1\) The Gothic *u* might easily be miscopied as a *v* (\(V\)), and thus mistaken for a *p*, just as the AS. *p* is made *p* in 'Pubba, Godpulf.'

Tacitus's Vandali. The head of the Herminones was no doubt Hermin, i.e. Irmin, whom legends know of as a godlike hero; that of the Vandals Vandal, and of the Suevs Strēf, Suāp, which reminds one of AS. Swefileg and ON. Svōfnir (another by-name of Oðinn, Sæm. 47b); the head of the Gambrivii perh. Gambar: OHG. kambar = strennus, and the Langobard lineage has an ancestress Gambara. Such a name as Mars, if that was the source of the people's name, I have nowhere come across; Tacitus must have found it very acceptable.

The Ingaevones and Istaevones remain to be considered. Ingo, an OHG. name, which also forms the compounds Ingumár (Frank. Hinemar), Ingurat, Inguram, Ingulint, Inguwin, must previously have been Ingawo, Ingūio, for Inguio-mērs occurs several times in Tacitus, and it also agrees with ON. Ingvi. A corresp. Isto, Istiuio is wanting. As for the ending -aevo, we find Frisaevo, also a national name, in an inscript. in Hagenbuch 173-5, side by side with Frisius 171-2-4. Ingvi or Yngvi in the Norse mythology is a byname of Freyr, and Ingvi-freyr, Ingunar-freyr seems to mean the same thing. With this conf. cedor Ingwina, freā Ingwina, Beow. 2081. 2638, and above all Ingvi in the Bernician line; can there remain a doubt that this name belongs to the oldest period of the Germanic race, nay, that there hangs about it an air of deity? ——Istiuio is the great difficulty. I would not willingly throw suspicion on the reading Istaevones, though the fluctuation between Tuisto and Tuisco would almost tempt one to do so. If we read Iscaevones, and inferred an Iscvio, Isco, we might connect this with ON. Askr, the first-created man, or with Oesc of the Kentish line, if that be not a little too unmythical. Well, I found a passage in an unknown compiler (Cod. Vat. 5001 fol. 140),¹ which actually has sc, not st: 'Tres fuercnt fratres, ex quibus gentes xiii. Primus Ermenius genuit Butes, Gulan-gutos, Guandalos, Gepidos, Saxones. Ingo genuit Burgundiones, Turingos, Longobardos, Baioeros. Escio Romanos, Brictones, Francos, Alamannos.' And, strange to say, Nennius (ed. Gunn p. 53-4) has something very similar: 'Primus homo venit ad Europam Alanus cum tribus filiis sui, quorum

¹ Graff 1, 497 has the passage not only from the Cod. Vat., but from the older Cod. S. Gall. 497: Erminus, Ingo, Isto; conf. Graff 1, 501 and Pertz's Iter Ital. and Mon. 10, 314. Mone's Ztschr. 2, 256.]
nomina Hisicion, Armenon, Neugio. Hisicion autem habuit filios quatuor: Francum, Romanum, Alamannum et Brutonem. Armenon autem habuit filios quinque: Gothum, Vala-gothum, Cibidum, Burgundum, Longobardum. Neugio vero habuit tres: Vandalum, Saxonem, Boganum. Ab Hisicione autem ortae sunt quatuor gentes: Franci, Latini, Alamanni et Bryttones. Ab Armenione autem Gothi, Vala-gothi, Cibidi, Burgundi et Longobardi. A Neugione autem Bogari, Wandali, Saxones, Turungi. And then, through many names that have nothing German about them, Alanus's line runs up to Adam. Gale's ed. of Nennius p. 102 reads Hisicion, Armenon, Negno, and the last has 4 sons, Wandalus, Saxo, Bogarus, Targus. Evidently Neugio, Negno is a corrup. of Engio, Enquis, Armenon of Erminio, while Hisicio makes for our supp. Hisco, Isco. And that Nennius and the Vatican MS. had not drawn from the same source is plain by the difference in details, despite the similarity of the whole. — The great question remains, whether all these accounts were taken first from Tacitus, and then extended and distorted. Unless we are prepared to maintain that, they are, to my mind, of extraordinary value. MSS. of Nennius are supp. to be of the tenth century; of the Vatican MS., in extracting from it many years ago, I left the age unmarked: it can hardly be older than the 12th century. If we think it likely that any link between them and the passage in Tacitus can be established, it must be of a time before Nennius, and therefore pretty early [conf. GDS. 824-5-9].

Alanus has unquestionably arisen by sheer mistaking of the first few strokes, out of Manus, i.e. the Mannus of Tacitus. This Mannus stands at the head of the Teutonic race, exactly as Woden does at that of the Anglo-Saxon. It means man in all Teut. tongues: Goth. man, mann, manna, AS. man, ON. madhr, gen. manns; so does its derivative mannisk, mannisco, mensch. Perhaps 'the thinking being' from the verb man, munum: an apt designation for God as well as God-created man, and certainly of high antiquity. I do not find it as a by-name of Odinn or Woden, but one of his ancestors is Hermon, of which the first part iter, itr may be considered an intensive epithet: homo praestans, hominum praestantissimus. Ace. to that, Mannus and Woden stand for the same thing. I throw out the guess, that in heathen songs the god might be called by either name.
Lastly, we turn to Mannus’s own father, the earthborn Tuisco. What if the word be formed like mannisco, and abbrev. from tiudisco? The O.Fr. Tydios was shortened to Thyois, Tyois, Tiois, Thiodonis-villa [Dicten-hofen] to Thion-ville. In Gothic dialect the god would be Thiudiska, in OHG. Diutisco, the offspring of the people (thiuda, diot) itself. And the national name Teuto, Tiuto (OHG. Dieto) might be near of kin to Tiudisco.—But an entirely different derivation, suggested by Lachmann, seems preferable: Tuisco = Tvisco, the twin, δίδυμος, OHG. Zuisco, meaning perhaps one of the Dios-curi, the ‘Castor Polluxque’ of Tacitus (p. 66)? The form Tuisto least of all lends itself to explanation, though there are some derivatives in -st, -ist; and to connect AS. Tætwa with Teuto or Tuisto would seem hazardous. Anyhow we shall not explain everything; it is enough to have proved that in Tacitus’s German theogony we see an unmistakable connexion with later traditions.
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Lib. 2, cap. 16. Ante omnia autem illud denuntio atque contestor, ut nullas Paganorum sacrilegas consuetudines observetis, non caraios (caragios),¹ non divinos, non sortilegos, non praecantatores, nec pro ulla causa aut infirmitate eos consulere vel interrogare praesumatis, quia quia facit hoc malum statim perdit baptismi sacramentum. Similiter et auguria vel sternutationes nolite observare, nec in itinere positi aliquas aviculas cantantes attendatis, sed, sive iter seu quocumque operis arripitis, signate vos in nomine Christi, et symbolum et orationem dominicam cum fide et devotione dicite, et nihil vobis nocere poterit inimicus. Nullus Christianus observet, qua die domum exeat, vel qua die revertatur, quia omnes dies Deus fecit; nullus ad inchoandum opus diem vel lunam attendat; nullus in Kal. Jan. nesinda aut ridiculosa, vetulas autervulos² aut jotticos (al. uleriotcos) faciat, neque mensas super noctem composat, neque strenas aut bibitiones superfluos exerceat. Nullus Christianus in puras (al. pyras) credat, neque in cantu sedeat, quia opera diabolica sunt; nullus in festivitate S. Joannis vel quibuslibet sanctorum solemnmitatibus solstitia aut vallationes (balationes?) vel saltationes aut caravulas (i.e. choraulas) aut cantica diabolica exerceat. Nullus nomina daemonum, aut Neptunum aut Orcum aut Dianam aut Minervam aut Geniscum, aut ceteras ejusmodi ineptias credere aut invocare praeconut. Nullus diem Jovis, absque festivitatis sanctis, nec in Maio nec ullo tempore in otio observet, neque dies tinares vel marorum, aut vel unum omnino diem, nisi tantum dominicum.

¹ Ducange sub vv. caragus, cararius.—EHM.
² Ducange sub v. cervula. Gl. Sletst. 23, 3 in cervulo, in liodersâza; 23, 4 in vetula, in dero varentum tragidi; 23, 8 caragios, loidirsâzo.—EHM.

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Nullus Christianus ad funa vel ad petras vel ad fontes vel ad arbores, aut ad cellos vel per trivias luminaria faciat, aut vota reddere praesumat. Nullus ad colla vel hominis vel causulibet animalis ligamina dependere praesumat, etiamsi a clericis fictum, et si dicatur quod res sancta sit et lectiones divinas contineat, quia non est in eis remedia Christi, sed venenum diaboli. Nullus praesumat lustrationes facere, nec herbas incantare, neque pecora per cavam arboret vel per terram foratum transire, quia per haec videtur diabolo ea consecrare. Nulla mulier praesumat succinos de collum dependere, nec in tela vel in tintutura sive quolibet opere Minervam vel infamius ceteras personas nominare; sed in omni opere Christi gratiam adesse optare, et in virtute nominis ejus toto corde confidere. Nullus, si quando luna obscuratur, vociferare praesumat, quia Deo jubente certis temporibus obscuratur; nec luna nova quisquam timeat aliquid operis arripere, quia Deus ad hoc lunam fecit, ut tempora designet et noctium tenebras temperet, non ut alicujus opus impediat, aut dementum faciat hominem, sicut stulti putant, qui a daemonibus invasos a luna pati arbitrantur. Nullus dominos solem aut lunam vocet, neque per eos juret, quia creaturae Dei sunt et necessitatiibus hominum jussu Dei inserviunt. Nullus sibi proponat fulum vel fortunam, aut genesin, quod vulgo nascentia dicitur, ut dicat 'qualem nascentia attulit, taliter erit;' quia Deus omnes homines vult salvos fieri, et ad agnationem veritatis venire. Praeterea, quoties aliqua infirmitas supervenerit, non quaerantur praecentatores, non divini, non sortilegi, non caragi, nec per fontes aut arbores vel bivios diabolica phylacteria exerceantur. . . .

Ante omnii, ubicunque estis, sive in domo, sive in itinere, sive in convivio, verba turpia et luxuriosae nolite ex ore vestro profere . . . . Ludos etiam diabolicos et vallationes (ballat. ? i.e. saltationes) vel cantica gentilium fieri vetate, nullus haec Christianus exercet, qui per haec paganus efficitur, nec enim justum est ut ex ore christiano . . . . cantica diabolica procedant. . . . Nulli creaturarae praeter Deo et sanctis ejus venerationem exhibeatis, fontes vel arbores quos sacros vocant succidite; pedum similitudines quos per bivia ponunt, fieri vetate, et ubi inveneritis igni cremate, per nullam aliam artem salvari vos credatis nisi per invocationem et crucem Christi. Nam illud quale est, quod si arbores illae ubi miser homines vota reddunt
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cecerint, nec ex eis ligna ad focum sibi deferunt? Et videte quanta stultitia est hominum, si arbori insensibili et mortuæ honorem impendunt, et Dei omnipot. præcepta contemnunt. . . .

Nullus se inebriet, nullus in convivio suo cogat alium plus bibere quam oportet; . . . nullus vel in qualibet minima causa diaboli sequatur adinventiones, nullus, sicut dictum est, observet egrediens aut ingrediens domum, quid sibi occurrat, vel si aliqua vox reclamantis fiat, aut qualis avis cantus garriet, vel quid etiam portantem videat; quia qui haec observat, ex parte paganus dignoscitur. . . . Si quos cognoscitis vel occulte aliqua phylacteriæ exercere, expedite ut nec cibum cum eis sumatis, neque ullam consortium apud eos habeatis. . . .

Omni die dominico ad ecclesiam convenite, et ibi non causas, non rixas, vel otiosas fabulas agatis, et lectiones divinas cum silentio auscultate.

B. Indiculus superstitionum et paganiarum (at the end of the Capitulare Karlomanni of 743 apud Liptinas. ¹ Pertz 3, 20).

I. de sacrilegio ad sepulchra mortuorum.
II. de sacrilegio super defunctos, id est dudisias.
III. de spurcalibus in Februario.
IV. de casulis, id est fanis.
V. de sacrilegiis per ecclesias.
VI. de sacrisc silvarum quas nimidas vocant.
VII. de his quae faciunt super petras.
VIII. de sacrisc Mercurii vel Jovis.
IX. de sacrificio quod fit alieni sanctorum.
X. de phylactoriis et ligaturis.
XI. de fontibus sacrificiorum.
XII. de incationibus.
XIII. de auguriis, vel avium vel equorum vel bovum stercore, vel sternutatione.
XIV. de divinis vel sortilegis.
XV. de igne fricato de ligno, id est nodfyr.
XVI. de cerebro animalium.

¹ [Conf. Hagen in Jrb. 2, 62] Liptinæ, an old villa regia, afterw. Listines, in the Kemmerich (Cambresis) country, near the small town of Biuche.
XVII. de observatione pagana in foco, vel in inchoatione rei alicujus.
XVIII. de incertis locis quae colunt pro sacris.
XIX. de petendo quod boni vocant sanctae Mariae.
XX. de feriis quae faciunt Jovi vel Mercurio.
XXI. de lunae defectione, quod dicunt Vinceluna.
XXII. de tempestatibus et cornibus et cocleis.
XXIII. de sulcis circa villas.
XXV. de eo, quod sibi sanctos fingunt quoslibet mortuos.
XXVI. de simulacro de consparsa farina.
XXVII. de simulacris de pannis factis.
XXVIII. de simulacro quod per campos portant.
XXX. de eo, quod credunt, quia feminae lunam commen-
dent, quod possint corda hominum tollere juxta paganos.

Evidently the mere headings of the chapters that formed the Indiculus itself, whose loss is much to be lamented. It was composed towards the middle of the 8th cent. among German-speaking Franks, who had adopted Christianity, but still mixed Heathen rites with Christian. Now that the famous Abrenuntiatio has been traced to the same Synod of Liptinae, we get a fair idea of the dialect that forms the basis here. We cannot look for Saxons so far in the Netherlands, beyond the Maas and Sambre, but only for Franks, whose language at that time partook far more of Low than of High German. I do not venture to decide whether these were Salian Franks or later immigrants from Ripuaria.

C. From the Collect, of Decrees by Burchard of Worms (d. 1024), 2 Colon. 1548.

1, 94. Interrogatio, 42 3: interrogandum, si aliquis sit magus, ariolus aut incantator, divinus aut sortilegus, vel si aliquis vota ad arbores vel ad fontes vel ad lapides faciat, aut ibi candalam

[1 GDS. 537.—EHM.] [2 D. 1025, Kl. sehr. 5, 417.—EHM.]

3 This and the foll. Interrogations are drawn 'e decreto Eutychiani papae (d. 283), cap. 9.'
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seu quodlibet munus deferat, veluti ibi quoddam *numen* sit, quod bonum aut malum possit inferre. (Repeated 10, 32.)

Int. 43: perscrutandum, si aliquis subulcus vel bubulcus sive venator vel ceteri hujusmodi *diabolica carmina* dicat super panem, aut super herbas, aut super quaedam nefaria ligamenta, et haec aut in arbore abscondat, aut in bivio aut in trivio projiciat, ut sua animalia liberet a peste et clade, et alterius perdat. (Reptd. 10, 18.)

Int. 44: perquireandum, si aliqua femina sit, quae per quaedam maleficia et incantaciones mentes hominum se immutare posse dicat, id est, ut de odio in amorem, aut de amore in odium convertat, aut bona hominum aut damnat aut surripiat. Et si aliqua est, quae se dicat, cum *daemonum turba* in similitudinem *mulierum* transmutata, certis noctibus equitare super quasdam bestias, et in corum consortio annumeratam esse. (Reptd. 10, 29.)

Int. 50: est aliquis, qui in Cal. Jan. aliquid fecerat quod a pagenis inventum est, et dies observavit et lunam et menses; et horum effectiva potentia aliquid speraverit in melius aut in deterius posse converti.

Int. 51: est aliquis, quodcumque *opus inchoavit*, qui aliquid dixerat, aut quacunque magica arte aliu decit, nisi ut apostolus docet omnium in nomine Domini facienda.

Int. 52: quaerendum etiam, si mulieres in *lanificiis* suis vel in *ordidendis telis* aliquid dicant aut observent.

Int. 54: est aliquis, qui supra *mortuum nocturnis* horis *carmina diabolica* cantaret, et biberet et manducaret ibi, quasi de ejus morte gratularetur; et si alibi mortui in vigiliis nocturnis nisi in ecclesia custodian tur.

10, 1. Ut episcopi eorumque ministri omnibus viribus elaborare studeant, ut perniciosam et a diabolo inventam sortilegum et maleficam artem penitus ex parochii suis eradicent, et si aliquem virum aut feminam hujuscemodi secleris sectatorem invenerint, turpiter dehonestatum de parochii suis ejiciant . . . . Illud etiam non omittendum, quod quaedam secleratae mulieres, retro post Satanam conversae, *daemonum* illusionibus et phantasmatisibus seductae, credunt se et profiten tur nocturnis horis cum *Diana Paganorum dea*, vel cum *Herodiade*, et *innumera multitudine mulierum* equitare super quasdam bestias, et multa terrarum

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spatia intempestae noctis silentio pertransire, ejusque jussionibus velut dominae obedire, et certis noctibus ad ejus servitium evocari. Sed utinam hae solae in perfidia sua perissent, et non multos secum in infidelitatis interitum pertraxissent! Nam innumera multitudo, hac falsa opinione decepta, haec vera esse credit, et credendo a recta fide deviat, et in errore Paganorum revolvitur.1

10, 2. Pervenit ad nos, quosdam, quod dici nefas est, arbores colere et multa alia contra christianam fidem illicita perpetrare.2

10, 5. Qui divinationes expetunt et more Gentilium subsequantur, aut in domos suas hujusce modi homines introducunt, exquirendi aliquid arte malefica aut expiandi causa, sub regula quinquennii jaceant.3

10, 6. Si quis, Paganorum consuetudinem sequens, divines et sortilegeos in domum suam introduxerit, quasi ut malum foras mittat aut maleficia inveniat, quinque annos poeniteat.4

10, 8. Qui auguriis vel divinationibus inserviunt, vel qui credit ut aliqui hominem sint immissores tempestatum, vel si qua mulier divinationes vel incantationes diabolicas fecerit, septem annos poeniteat.5

10, 9. Auguria, vel sortes, quae dicuntur false sanctorum, vel divinationes, qui eas observaverint, vel quorumcunque scripturarum vel votum voverint vel persolverint ad arbreom vel ad lapidem vel ad quamlibet rem, excepto ad ecclesiam, omnes excommunicentur. Si ad poenitentiam venerint, clerici annos tres, laici annum num et dimidium poeniteant.6

10, 10. Summo studio decertare debent episcopi et eorum ministri, ut arbores daemonibus consecratae, quas vulgaris colit et in tanta veneratione habet, ut nec ramum vel surculum audeat amputare, radicitus excidantur atque comburantur. Lapides quoque quos in ruinosis locis et silvestribus, daemonum ludificationibus decepti, venerantur, ubi et vota vovent et deferunt, funditus

1 Extra. above (p. 283). The whole passage was taken from the Council of Ancyra (yr 314), and is also in Reginus's De disc. eccl. 2. 364, but without the words 'vel cum Heriodiad'. The Decree of Gratian II. 26. quaest. 5, 12 § 1 has it complete.

2 Ex registro Gregorii Magni.

3 E concil. Ancyrr. cap. 23.

4 Ex concilio Martini papae (in Spain, abt 572), id est, ex Capit. Martini Dracarensis cap. 71; whence also Deer. Grat. II. 26. quaest. 5, 3 § 2.

5 Ex poenitentiali Romano.

6 From the same.
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effodiantur, atque in tali loco projiciantur, ubi nunquam a cultori-
bus suis venerari possint. 1

10, 14. Mulier si qua filium suum ponit supra tectum aut in
foracem pro sanitate febrirum, unum annum poeniteat. 2

10, 15. Non liceat nisiquas observationes agere calendarum, et
otios vacare, neque lauro aut viriditate arborum cingere domos.
Omnia hactenus observationes Paganorum est. 3

10, 16. Si quis calendas Januarias ritu Paganorum colere,
vel aliquid plus novi facere propter novum annum, aut mensas
cum lapidibus vel epulis in domibus suis praeparare, et per vicos
et plateas cantatores et choros ducere praesumpserit, anathema
sit. 4

10, 31. Quicunque nocturna sacrificia daemonum celebraverint,
vel incantationibus daemones quacunque arte ad suae
vota invocaverint, tres aunos poeniteant. 5

10, 34. Laici, qui excubias funeris observant, cum timore et
tremore et reverentia hoc faciant; nullus ibi praesumat diabolica
carmina cantare, non joca et saltationes facere, quae Pagani
diablo docente ad invenerunt. 6

19, 5 supplies the remaining extracts, the references being to
pages: 7

Pag. 193b: si observasti traditiones Paganorum, quas quasi
hereditario jure, diabolo subministrante, usque in hos dies semper
patres filiiis reliquerunt, id est, ut elementa coleres, id est, lunam
aut solen aut stellaram carsum, novam lunam aut defectum lunaej,
ut tuis clamoribus aut auxilio splendorum ejus restituirere valeres,
aut elementa tibi succurrere aut tu illis posses; aut novam lunam
observasti pro domo facienda aut conjugii sociandis.

Pag. 193c: observasti calendas Januarias ritu Paganorum, ut
vel aliquid plus faceres propter novum annum, quam ante vel

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2 E poenitentiales Deiæ. The poenitentiale Eegberti Eboracensis 1, 33 (yr
748) in Mansi 12, 439. 475 has: ‘Si mulier filiain suam super domum vel fornam
collocet, ideo ut febrirum ejus curare velit.’
3 E decreto Martiani papae.
4 E decreto Zachariae papae, cap. ii.
5 E poenitentiales Romanœ.
6 E concil. Arelatensi (Arles, of which year?) cau. 3.
7 Whence did Burchard draw this large chapter 19, 5 extending from p. 1884
to 201? (His 19, 4 is avowedly from Poenitentiale Romanœm, his 19, 6 fr. Poen.
Theoderi.) The German words in it, ‘holda, werwolf, belisa’ (pp. 194-8, 201)
lead me to think that, here more than anywhere, he puts together what he himself
knew of German superstitions, with additions from other collections.
post soleres facere, ita dico, ut aut mensam tuam cum lapidibus vel epulis in domo tua praeparare eo tempore, aut per vicos et plateas cantores et choros duceres, aut supra tectum domus tuae sederes ense tuo circumsignatus, ut ibi videres et intelligeres, quid tibi in sequenti anno futurum esset; vel in bivio sedisti supra tuarinam cadem, ut et ibi futura tibi intelligeres, vel si panes praedicta nocte coquere fecisti tuo nomine, ut si bene elevarentur et spissi et alii fierent, inde prosperitatem tuae vitae eo anno praevideres.

Pag. 193d: interfuisti aut consensisti vanitatibus quas mulieres exercent in suis lanificiis, in suis tells; quae, cum ordiuntur telas suas, sperent se utrumque posse facere cum incantationibus illarum, ut et fila staminis et subtégminis in invicem ita commisceantur ut, nisi his iterum alii diaboli incantationibus e contra subveniant, totum pereat.

venisti ad aliquem locum ad orandum nisi ecclesiam, . . . id est, vel ad fontes vel ad lapides vel ad arbores vel ad bivia, et ibi ant candelam aut faculam pro veneratione loci incendisti, aut panem aut aliquam oblationem illuc detulisti aut ibi comedisti, aut aliquam salutem corporis aut animae ibi requisisti.

Pag. 194a: credidisti unquam vel particeps fuisti illius perfidiae, ut incantatores, et qui se dicunt tempestatum immissores esse, possent per incantationem daemonum aut tempestates commovere aut mentes hominum mutare.

credidisti ut aliqua femina sit quae hoc facere possit, quod quaedam a diabolo deceptae se affirmant necessario et ex praeccepto facere debere, id est, cum daemonum turba in similitudinem mulierum transformata, quam vulgaris stultitiae Holdam (al. unholdam) vocat, certis noctibus equitare debere super quasdam bestias, et in eorum se consortio annumeratam esse.

Pag. 195b: fecisti phylacteria diabolica vel characteres diabolicos, quos quidam diabolo suadente facere solent, vel herbas vel succinos vel quintam feriam in honorem Iovis honorasti.

comedisti aliquid de idolothito, i.e. de oblationibus quae in quibusdam locis ad sepulchra mortuorum sint, vel ad fontes aut ad arbores aut ad lapides aut ad bivia, aut comportasti in aggerem lapides, aut capitis ligaturas ad cruces quae in biviis ponuntur.

Pag. 195c: misisti filium tuum vel filiam super tectum aut super

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1 'Friga holdam' in Cod. Madrid., see Kl. schr. 5, 416-7.—EHM.

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fornacem pro aliqua sanitate, vel incendisti grana ubi mortuus homo erat, vel cingulum mortui pro damno alienjus in nodos colligasti, vel pectines, quibus mulieriueae lanam discernere solent, supra funus complosisti, vel quando efferebatur funus a domo planstrum in duo dividisti et funus per median divisionem planstri asportare fecisti.

fecisti illas vanitates aut consensisti, quas stultae mulieres facere solent, dum cadaver mortuus hominis adhuc in domo jacet, currant ad aquam, et adducunt tacite vas cum aqua, et quum sublevatur corpus mortui, eandem aquam iuvant in medium feretrum ; et hoc observant dum extra domum asportatur funus, (ut) non altius quam ad genua eceetur, et hoc faciant pro quodam sanitate.

fecisti aut consensisti, quod quidam faciant homini occasio cum sepelitur; dant ei in manum unguentum quoddam, quasi illo unguento post mortem vulnus sanari possit, et sic cum unguento sepellunt.


fecisti quod omni faciunt: dum visitant aliquem infirmum, cum approinquaverint domui ubi infirmus decumbit, si invenerint aliquem lapidem juxta jacentem, revolvent lapidem, et requirunt in loco ubi jacebat lapsis, si ibi sit aliquid subitus quod vivat, et si invenerint ibi lumbricum aut muscam aut formicam aut aliquid quod se moveat, tunc affirmant aegrotum convalescere ; si autem nihil ibi invenerint quod se moveat, dicunt esse moriturum.

fecisti pueriles arcus parvulos et puerorum sutralia, et projecisti sive in cellarium sive in horreum tuum, ut satyri vel pilosi cum cis ibi jocarentur, ut tibi aliorum bona comportarent, et inde ditor fieres.

fecisti quod quidam faciunt in calendis Januari, i.e. in octava natalis Domini; qui ea sancta nocte filant, nunt, consuant, et omne opus quodemunque incipere possunt, diabolo instigante propter novum annum incipiant.

Pag. 198: credidisti quod quidam credere solent: dum iter aliquid faciunt, si cornicula ce sinistra corum in dextera illis cantaverit, inde se sperant habere prosperum iter; et dum auxii fuerint hospitii, si tune avis illa quae muriceps vocatur, eo quod
mures capiat et inde pascatur nominata, viam per quam vadunt ante se transvolaverit, se illi augurio et omni magis committunt quam Deo.

credidisti quod quidam crederé solent: dum necesse habent ante lucem aliorum exire, non audent, dicentes quod posterum sit, et ante galli cantum egredi non liceat et periculosum sit, eo quod immundi spiritus ante gallicinium plus ad nocendum potestatis habeant quam post, et gallus suo cantu plus valeat eos repellere et sedare, quam illa divina mens quae est in homine sua fide et crucis signaculo.

credidisti quod quidam crederé solent, quod sint agrestes feminae, quas silvaticas vocant, quas dicunt esse corporeas, et quando voluerint ostendant se suis amatoribus, et cum eis dicunt se oblectasse, et item quando voluerint abscondant se et evanescant.

fecisti ut quaedam mulieres in quibusdam temporibus annui facere solent, ut in domo tua mensam praeparares, et tuos cibos et potum cum tribus cultellis supra mensam poneres, ut si venissent tres illae sorores quas antiqua posteritas et antiqua stultitia Parcas nominavit, ibi reficenterur; et tulisti divinae pietati potestatem suam et nomen suum, et diabolo tradidisti, ita dico, ut crederes illas quas tu dicis esse sorores tibi posse aut hic aut in futuro prodesse.

Pag. 199\(^a\): fecisti quod quaedam mulieres facere solent et firmiter credunt, ita dico, ut si vicinus ejus lacte vel apibus abundaret, omnem abundantiam lactis et mellis, quam suus vicinus ante se habere visus est, ad se et sua animalia vel ad quos voluerint, a diabolo adjutae, suis fascinationibus et incantationibus se possè convertere credunt.

credidisti quod quaedam credere solent, ut quamcunque domum intraverint, pullos ancarum, pavonum, gallinarum, etiam porcellos et aliorum animalium foetus verbo vel visu vel auditu obfascinare et perdere posse affirmant.

credidisti quod multae mulieres retro Satanam conversae credunt et affirmant verum esse, ut credás in quietae noctis silentio cum te collocaveris in lecto tuo, et marito tuo in sinu tuo jacente, te, dum corporea sis, januis clausis exire posse, et terrarum spatia cum alius simili errore deceptis pertransire valere, et homines baptizatos et Christi sanguine redemtos, sine armis visibilius, et
interficere et de coctis carnibus eorum vos comedere, et in loco cordis eorum stramen aut lignum aut aliquod hujusmodi ponere, et comestis, iterum vivos facere et inducias vivendi dare.

Pag. 200a: credidisti quod quaedam mulieres credere solent, ut tu cum aliiis diaboli membriis in quietae noctis silentio clausis jussis in aerem usque ad nubes subleveris, et ibi cum aliiis pugnes, et tu vulneres alia et tu vulnera ab eis accipias.

fecisti quod quaedam mulieres facere solent: prosternunt se in faciem, et discopertis natibus, jubent ut supra nudas nates conficiatur panis, et eo decocto tradunt maritis suis ad comedendum; hoc ideo faciunt, ut plus exardescant in amorem illorum.

posuisti infantem trium justa ignem, et alius caldariam supra ignem cum aqua misit, et ebullita aqua superfusus est infans et mortuus. (Repeated 19, 149.)

fecisti quod quaedam mulieres facere solent, diabolicis adimpletae disciplinis; quae observant vestigia et indagines Christianorum, et tollunt de eorum vestigio cespitem et illum observant, et inde sperant sanitatem aut vitam eorum auferre.

Pag. 200b: fecisti quod quaedam mulieres facere solent: tollunt testam hominis et igni comburunt, et cinerem dant viris suis ad bibendum pro sanitate.

fecisti quod quaedam mulieres facere solent, illae dico quae habent vagientes infantes, ejusdum terram et ex parte pertusam eam, et per illud foramen pertrahunt infantem et sic dicunt vagientis infantis cessare vagitum.

fecisti quod quaedam mulieres instinctu diaboli facere solent: cum aliquis infans sine baptismo mortuus fuerit, tollunt cadaver parvuli, et ponunt in aliquo secreto loco, et palo corpusculum ejus transfigunt, dicentes, si sic non fecissent, quod infansutus surgeret et multos laedere potest.

Pag. 200c: cum aliqua femina parere debet et non potest, in ipso dolore si morte obierit, in ipso sepulchro matrem cum infante palo in terram transfigunt.

Pag. 200d: cum infans noviter natus est, et statim baptizatus et sic mortuus fuerit, dum sepeliunt eum, in dexteram manum ponunt ei pateram ceream cum oblata, et in sinistram manum calicem cum vino similiter cereum ponunt ei, et sic eum sepeliunt.

Pag. 201a: fecisti quod quaedam mulieres facere solent: deponunt vestimenta sua, et totum corpus nudum melle inungunt,
et sic mellito suo corpore supra triticum in quodam linteo in terra deposito sese hac atque illac saepius revolvunt, et cuncta tritici grana, quae humido corpori adhaerent, cautissime colligunt et in molam mittunt, et retrorsum contra solem molam circumire faciunt, et sic in farinam redigunt, et de illa farina panem conficiunt, et sic maritis suis ad comedendum tradunt, ut comesto pane marcescant et deficiant.

Pag. 20\textsuperscript{b}: fecisti quod quaedam mulieres facere solent: dum pluviam non habent et ea indigent, tunc plures puellas congregant, et unam parvulam puellan quasi ducem sibi praeponunt, et eandem denuant, et extra villam, ubi herbam iusquiamum (hyos-cyamum) inveniunt, quae Teutonice belisa\textsuperscript{1} vocatur, sic nudatam deducunt, et eandem herbam eandem virginem sic nudam minimo digito dextrae manus eruere faciunt, et radicibus erutam cum ligamine aliquo ad minimum digitum dextrae pedis ligare faciunt. Et singulæ puellæ singulas virgis in manibus habentes supradictam virginem herbam post se trahentem in flumen proximum introducunt, et cum eisdem virgis virginem flumine aspergunt, et sic suis incantationibus pluviam se habere sperant. Et post eandem virginem sic nudam, transpositis et mutatis in modum caneri vestigiis, a flumine ad villam inter manus reducunt.

D. From the Zurich Pap. MSS. (Wasserkirch-bibl.) B\textsuperscript{223/730}. 4to. written 1393, perh. at Zurich, cert. in Switzld. (Comm. by Wackernagel.)

38. r. . . . du solt nüt glöben an zöber noch an luppe noch an hesse noch an lachen noch an für-schen\textsuperscript{2} noch an messen noch an die naht-frówen, noch an der agelster schrien, noch an die brawen vn der wangen incken, noch an die balenien, noch an deheiner hant dinges das vnglőb si.

140. r. . . . Dis stuk seit (tells) von den losserr vn von den walschen propheten.

Die losserr vn die walschen gotförmigen wissagen das sint die lüt die inen selben zu-eigenent vn zu-legent (arrogate) etlichū

\textsuperscript{1} Herbam quantamvis inveniunt, quae Teutonice bilisa vocatur,' Cod. Madrid., see Kl.ahr. 5, 417. Bilisa sounds like Pol. blica, bielica, but that is artemisia. Our bilše, henbane, is Pol. bielum, Russ. belená.—EHM.\textsuperscript{1}

\textsuperscript{2} Evid. fürr-schen (fire-gazing), not für-schen (fore-seeing).—EHM.\textsuperscript{2}
ding, da allein des waren Gottes eigenen sint, an alles wrlöb, von ir eignen boesheit vn ir grossen walscheit. Das ist, das si künftig ding vor-wissagent, vnd zühend da-mit vnzallich vil selen mit inen zä der helle. wan si begnüget nüt (for, not content) an ir selbs boesheit, si wellen och ander lüt mit inen ziehen in den ewigen tot, die si betrügent von des túvels rat mit ir bösen listen. 

Ny sient dirre valschen wissen vil, das ist, der losungen vnd solicher wissagung. Etlich geschihet dur den bösen geist phytonem appollinem, der ein vbhab ist der selben boesheit. Etlich geschihet in dem für (fire), dü wirt genemmet pyromancia. Ein andrú heisset aeromancia, dü geschihet in dem luft. Ein andrú geomancia, dü geschihet in dem ertrich. Ein andrú pyromancia, dü geschihet in dem wasser. Ein andrú heisset (Here begins 140. v.) nigromancia, das da ze Latine ist ein toter. Wan dar trügnússe werdent etwenn geachtet die toten erstan- den sin von dem tot, vnd dunket die lüt wie si warsagen, vnd entwürten der dingen, der si gefraget werdin (for the dead are imagined to have risen, and to prophesy and answer things that they are asked). Vnd dis geschihet dur die anrűffung vnd bescherwen der túvelen.

Hier-vmb súlent ellú Mc (therefore should all men) bekennen vnd für war wissen, das ein eiklicher mensche, wib oder man, der da haltet oder vebet (practises) solich wissagung vnd losen von zöber, oder bescherten, oder luppé. oder hezze. oder lachnen. oder fúr-schen 1 oder messen. oder der agelster schrien. oder vogel-sang. oder brauen oder wangen iuken. oder von den bathinien oder deheiner hant das ungelöb ist. oder der es gern hört vnd vernimet. oder der gehillet, die es vebet vnd haltent. oder es wol glöbt, Ald der in ir huz zä in tag (l. gat, goes), Ald der sú in sin hus füret, vmb das er sú rates frag (or who brings them to his own house, to ask their advice), Der sol wissen, das er sinen kristanen glöben vnd sinen tuf hat vber-angen vnd gebrochen. Vnd das er si ein heiden. Ein abtrúniger vnd ein viert Gottes. Vnd wisse sich swarlich in-löffen (incurred) oder in-valled in den zorn Gottes. Vnd das er ab súle vrn in die ewigen verdampnússe. Es si denne das er vor (unless he first) mit kristenlicher penitencie oder úw werde gebessert vnd gesúnt Got.

[1 Evid. fúr-schen (fire-gazing), not für-schen (fore-seeing).—EHM.]
[Here follows within commas transl. of Burchard 10, 1 above: Illud etiam—revolvitur.] “Ouch ist das nút under wegen ze lassenne oder ze übersehenne, das etlich meintetigú wiber, die da nach dem tůvel Sathan bekert sint, vnd mit der tůvel ver¬
spottung vnd mit fantasien oder trúgnüse sint verwiset, Das die
glöben vnd veriehent das si selber vnd ein gróssú mengi wiben vritten vnd varen mit der heiden güttinnen dú da heisset Dyana,
or mit Herodiade, uf etlichen walt-tieren in der nacht-still dur
vul ertriches oder landes. Vnd das si irem gebot gehorsam sien als
einer gewaltigen frōwen. Vnd das sú dú selb güttinne ze benemten
nechten ruffe zu irem dienst. Vnd hie-von haltent sú. Vnd
wolti Got das dis wiber allein in solicher wis verdorben wer¬
gen gegen Got, vnd nút vil mit inen gezogen vnd verwiset hettu
in das verderben des bösen (141. r.) vnglöben. Wan ein vnzal-
líchü mengi ist mit diser valschen wis betrogen, die da glöbent
das es war si, vnd da-mit das si es glöbent ab dem weg gant
des rechten glöben, vnd in-wollen werdent der scheilichen
irrange der heidenen,” das si glöben vnd wenen wellen, das
ichtes iht götlisches oder götlicher kraft vssert-halb einem waren
Got si.
Hier-vmb súlent die priester dur die kilchen, die inen en-
pholhen sint, dem volk Gottes mit grossem flisse steteklich
ob-ligen, vnd inen predien vnd sicherlichen bewisen, das si
bekennent werden, das disú ding ellú valsch sint vnd nút sint
von dem göttlichen geist, me das si halten das dis trúgnust
ingegebe si, entrúwen (verily) von dem bösen geist dem gemút
der glóbigen werden (arise) solichen wibs gemút (sic omnia),
vnd dur vnglöben er si im selber hat undertenig gemachet.
Alzechant wandlet er denne aber sich in gesteltmús vnd in glich-
heit menger hant personen. Vnd das gemút das er gevangen
haltet, das betrúget er in dem slaf. Vnd offenbart im ietzent
fröhlichi ding, denne trurigú, ietz bekant personen, den vnbekant,
vnd fúrt die dur die wildinen vnd dur die lender. Vnd so der
unglöbig geist dis trúgnug allein lidet, so haltet er nút das dis
in dem gemút geseh, sunder in dem liebe (body); wan wer ist
der mensche der nút in trömen vnd in offenburgungen oder
gesichten der nechten nút vs-geleitet werde von im selben, da er
slaßend meniges siht (sees) das er wachend nie gesach (saw)
odern villich niemer gesicht (will see)? Vnd hier-vmb wer ist
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also torcht ald so vnvernünftig, der disú ellú, dú da allein in dem geist geschehent, über ein wenet vnd haltet das es geschehe in dem librè, etc.

(Fol. 143. r.) . . . Nv mugent dis valsch vnd vppig erznien (fulsome remedies) geteilet werden nach den menig-valtigen dürften, von der wegen sie geübt werdent (classed acc. to their uses). ·Etlich geschehent von der lüt siechheit wegen oder des vihes. Etlich für unberhaftikeit. Etlich für die erbeit der föwen, die mit gebaren mungen. Etlich wider den hagel vnd das ungewitter. Ander wider allerlei pin. Hier-vmb ist den ze ratenne, die suslichv ding lident (we advise them that suffer such things), das sú ellú tünellich gespenst lassent, vnd den allein rates vmb ir notturf fragen (ask Him alone for counsel in their need) vnd von im es sűchen, von des gewalt ellú ding geschaffen sint, vnd von des willen ellú ding berichtet werdent. Vnd súllent sprechen demütklich. ‘Herre Got, kam vns ze helf.’ Wan (for) dur vns vermugen wir nihtes mit, vnnder vns gebristet (we fail) ob wir getruwen haben dur vns. Vnd dar-vmb wer da lidet siechheit, der hab allein in die barmherzikeit Gottes ein gütes getruwen, vnd euphahi (receive) den heiligen fron-lichamen (Lord’s body) vnd das heilige blút vnsers lieben Herren Ihesv Christi mit festem glöben vnd mit güter andaht. Vnd begere öch das gesegnet öli von der heiligen Kilchen getrüwlich. Vnd also nachdem vns der apostel sprichet, so behaltet das gebette des glöben (prayer of faith) den siechen.

Nu gat aller-meist mit diser üppikeit der zöbrie vmb (what has the chief hand in sorcery is) die (143 v.) böß kündikeit der valschen vnd schellichen wiben, als öch glich da-vor geseit (said) ist. Wan dik (for often) vnd vil als vil es an inen ist, so enteren vnd verschmutzet solich die sacrament der heiligen kilchen. Vnd etwenne würkent sú mit inen, das erschrokenlich öch ze sagenne vnd ze hören ist allen wil glöbenden Mø (men). Vnd hier-vmb werdent si gesehen böser vnd wirser den die tünel. Wan die tünel glöbent Got vnd súhtent in mit zittrunge. Zú dem disé an vorht vnd an zitter gänt (go without fear or trembling). Vnd würkent mit Gottes fron-lichamen vnegemü vnd unerlichü ding. Des man ein gliches zeichen oder wunder liset in der geschrift von eim wib, die in der selben wis unsers Herren fron-licham euphieng, vnd behób den in iremmund, vnd gieng also
hin, vnd kuste iren man, vmb das sin minne grösser wurde zu ir denne vor. Und zehant wart dū hostie gewandlet in fleisch. Vnd do si des gewar ward, do wolt si unsern Herren wider vs han geworfen. Do würkt vnser Herre da sin wunder, das si in weder mocht vsgewerfen no geslinden (wafer in mouth, she went and kissed her husband, to increase his love for her; the wafer turned into flesh, and she could neither spit it out nor swallow it), etc.

(Fol. 144. r.). . . . Wie das nv da-vor geseit si, das man miden sûle solich erzenie die in solicher tüuel-licher wis geschehent. Doch wer der weri der das heilsami krut mit den xij stüken des glöben vnd mit dem pater noster schribe (144. v.) an einen brief, vnd den denne leiti (then laid it) vī den siechen, vmb das Got aller ding scheppen also geeret werde, das en-wirt nüt verworfren noch versmachet, so man keiner der vorgenanten verworffenen vnd falschen dingen mit dar-zü mischelt. Vnd zit halten erznie ze gebenne, vnd zu den lessinen ist och nüt ze verworfenne. vnd och bedütt die der zit war-nement ze seîenne (sow) vnd bōm ze behöwenne (hew). Vnd zü solichen dingen die zü gebürschen (farming) werken behörent, die sint dar-vmb nüt ze straffene. Wan die natürlichen bescheidenheit mag man halten oder veben in den dingen. Vnd si heint och ein sicher bescheidenheit Alsdenne So man kein ander vppig haltunge meinet, noch dar-zü lat gan. Ze verstemmenne suslicher vertûmlicher vnd schedlicher bosheit sol in allen wis gesflissen sin, vnd hier zü munder sin die kündikeit der priester, der selen besorger. Das nüt die kristenlich geistlichheit mit disen valsehen vorgeseiten dingen werde entreinet vnd verwiset. Vnd wider infalle in die sitten der heidechen vnd tünelschen vnglöben, das ein glöb der menschen gemüt werde vnd si, vnd ein miltikeit der werken An ze betten einen waren Got den Vater vnd den Son vnd den heiligen Geist, der da ist gebenediet in die welt der welten.¹

E. From a paper MS. of the Basle Univ. Libr., fol., 15th cent., marked A. v. 19. (Communic. by Wackernagel.)

1. r. a. Incipit registrum super libro. de supersticionibus ab eximio magistro Nicolao magni de gawe. sacre theologie pro-

¹ Conf. the eecles. and non-eecles. benedictions in Hpt's Ztschr. 4, 576.—EHM.]
fessore anno a nativitate saluatoris Mcccxxv. edito secundum ordinem alphabieti.  

10. v. b. Per hoc statim patet falsitas et error quorumdam fatuorum astronomorum dicencium se posse facere ymagines sub certa constellacione, per virtutes suas cogentes demones ut veniant ad istas ymagines, ad operandum quaedam mira et ad dandum responsa. Sed veniunt non coacti propter duo, ut Thomas dicit ibidem (ante: sanctus thomas parte prima, q xiii) in solucione 2 articuli et hoc incertis constellacionibus. Primo quidem, ut homines in hunc errorem inducant ut credant aliquod numen esse in celis. Sicut vnum vetulam noui, que creditit Solt'iii esse deam, vocans earn sanctam dominam. 

11. r. a. et alloquendo eum solen. benedixit per eum sub certis verbis, sub osservancia quadem supersticiososa, que dixit se plus quam quadragnita annos credidisse, et multas infirmitates curasse. Insuper hodie inveniuntur homines tam layoi quam clerici, literati quam illiterati, et quod plus dolendum est, valide magni, qui cum novilunium primo viderint, flexes genibus adorant. vel deposito capucio vel pileo, inclinato capite honorant alloquendo et suscipiendo. 

ymmo eciam plures ieunant ipso die novilunij, sive sit dies dominica in qua secundum ordinacionem ecclesie non est ieunaudum propter resurrectionis leticiam, sive quacunque alia die. eciamsi esset dies dominice nativitatis. que omnia habent speciem ydolatrie. ab idolatris relicte. de quibus Jeremie vij scribitur. quod fecerunt placentas regine celi s. lune offerendo eas ei. Et quidam volentes hoc palliare dicunt quod non honorant lunam ieunando, sed omnes sanctos. quorum festa et ieiunia incidunt in mese lunacionis vise. Ecce qualis est ista excusacio, etc. 

11. r. b. Sic eciam de mandato quo preceptum fuit, quod nidum cum ovis vel pullis et matre desuper incubante non debarent simul seruare, sed matrem permettere anolare. Deutq. xxij. hoc enim quando innenerunt, trahebant ad fecunditatem et ad fortunam, si conservarentur simul. Et per oppositum ad infortunium et sterilitatem quod gentile erat. Sic modo vetule dicunt invensionem acus vel obuli reservati esse prestigium magne fortune. Et per oppositum de invencionem magni thesauri. 

11. v. b. Similiter prohibitionem fuit eis ne viri vterentur vesti- 

[1 Several MSS. at Munich. — Gawe is Jauer in Schlesien.—EHM.]

12. r. a. Sed quia obseruaciones somniarum, auguriorum, constellacionum, sternutationum, obuicacionum, dierum et horarum, stigmatum, caracterum, ymaginum, et impressionum astrorum non solum vicine sunt ydolatrie, sed eciam vere ydolatrie cum radicipibus et intime sunt perscrutanda (l. exstirpandae?) quibus omnibus se frons antiqui serpentis immiscet, quemadmodum prius dictum est.

12. v. b. Sed forte adhuc diceres. videtur vtique quod demones proprie generent, quia compertum est et apud vulgares communiter dicitur, quod filij demonum incuborum mulieribus, eorum filijs subtractis, ab ipsis demonibus supponuntur. et ab eis tanquam propri filij nutriantur. propter quod eciam cambiones dicuntur, eciam cambili vel mutuati, et mulieribus parentibus, proprii filijs subtractis, suppositi, hos dicunt macilentos, semper eilantes, lactis eisque bibulos, ut quod nulla vbertate lactis vnum lactare sufficiunt. 13. r. a. Hij tamen, postquam in terris commorati sunt, dicuntur euansisse. . . . Ex quo patet quod tales pueri non generantur a demonibus, sed sunt ipsimet demones. sicut eciam possent apparere in specie veturarum rapiencium pueros de cunis, que wlgo fatue vocantur, de nocte apparentes et paruulos ut apparets lavare et igne assare, que demones sunt in specie veturarum.
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F. From a paper codex of the 14th (15th?) cent., in the library at St. Florian. (Communic. by Chmel.)

1. So ain fraw pracht wirt zu dem chind, so czeucht sy dem chind ainen zwelf-potén, so stirbt das chind an tauß nicht (conf. 39 and H, 50).

2. item an dem Vaschang-tag, so wersyf sy prein an die dillen, velt er herab, so stirbt er des iars.

3. item milich essent sy des nachts, so waschent sy weis des iars.

4. item ayr (eggs) essent sy, so wernt sy nicht hertz an dem pauch des iars.

5. item so man an dem Oster-tag legt man würst (sausages) vnder das chräwt vnd ain gens (goose), welcher die würst siecht, der siecht des iars chain slangen, vnd wer der gens ist (cats), der gewint des iar des chalen siechten nit.

6. item an dem Weihnachtnacbt, so get ainew zu einem scheiterhauffen vnd zuht ain scheunit (pulls a log) aus dem hauffen [in] des teufels nam. pegreift sy ain langs, so wirt ir ain langer man (conf. 49).

7. item an dem Weihnacht abent, so get ainew zu einem scheiterhauffen vnd zuht ain scheunit (pulls a log) aus dem hauffen [in] des teufels nam. pegreift sy ain langs, so wirt ir ain langer man (conf. 49).

8. item an dem Vaschang-tag, steigt ains avf einen pawn (tree) vnd schrait ‘alheit!’ mit schelt-warten ‘trag die phaim her haim,’1 so wirt des iars nicht natig.

9. ee man zu der metten an dem Weihnachhtag get, so greifet ains vnder die pankch vnd nynt ain hant-oule molten (mould) heraus. vint es etwas labentijigs in den molten, so stirbt es des iars nicht.

10. so man die palm haim-trait von kirchen, so legent sy sew ee in die chue chrip (lay it first in the cows’ crib), ee das sy sew under das tach (roof) tragent. so gent die chue des iars gern haim.

11. item die pürsten die man zu den palm stekcht, do pürsten sy das viech (they brush the cattle) mit, so wernt sie nicht lausig.

12. item palm legent sy vnder das chräwt hefen, so valdent nicht fleugen (flies) in das chräwt.

[1 ‘ja izz hie haim nicht olheit,’ Helbl. 8, 594.—EHM.]
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13. item si tragent vom das haws, ee si sew hin-in tragent, so essent die fuchs der huner (fowls) nicht.

14. item an dem Weinacht-tag zu metten-zeit get man mit liecht zu ainem prunn (well), vnd lägt in den prunn; siecht es sten in dem prunn ain man, so nymbt es des iars ainn man.

15. 'ich pewt dir plater u. fel pey der heiligen sel die parn (born) ist zu Iherusalem vnd tauft im Jordan, das du nicht en-peitest der mess vnd des ampts, pey dem Vater vnd Sun vnd dem heyligen Geist.' vnd sprich z průr, vnd tue das drey mal.

16. item so ainen von taten vischen trawmt (dreams of dead fish), sol ains sterben aus dem selben haus.

17. item so ain viech nicht gen mag (if a beast cannot walk), so pintt man im ain pant (bindeth a band) an einem Suntag vnb, vnd macht den chnoph oben zu, so wirt im sein puzz.

18. item so ain chuee ain erst-chalb trait, so nympt die peyrinn ain aichen-laub (farmer's wife takes an oak-leaf), vnd stekcht en mitten ain nadel darin, vnd legt es en mitten in den sechter, vnd nympt dan das vberruckh mit dem hor vnd spindl ab dem rokchen, vnd stekcht es auch en mitten in den sechter, so mag man der chuee nicht nemen die milich, vnd des ersten milcht sy in den sechter, do das ding inn stekcht die selb chuee (am ersten], die weil das dinkch dar-inn stekcht.

19. so man die chuee an die waid (pasture) treibt, so grebt (buries) man ain ektl unter den gatern, vnd treibt das viech dar-vber, so mag man sew nicht zaubern.

20. item Sand Blasen wasser gibt man ze trinkchen den iungen huenrn vnd gensen (fowls and geese), ee man sew ab dem nest nymbt, so trait sew der fuchs nicht hin, vnd sind sicher von dem orn.

21. item so aine ain chalb verchauft (sells), so sneyt sy dem chalb das weal ab ab seinem swenci (cuts the tuft off its tail), vnd des hars ab dem rechten arm, vnd gibts der chuee ze essen. so rert sy nicht nach dem chalb.

22. item so aine der andern ir milich wil nemen, vnd macht das sy pseichent, so nymbt sy drey chroten (toads) auf ein mel-müllter ain abichen, vnd traitz der chuee fur, dy lefft dy chroten in sich.

[1 The word means steel.—E.H.M.]
so ist ir nachpawrin irer milich prawbt (bereft), vnd sy hat dy milich.

23. item so ains stirbt, so hant etleigh den glauben (some think), di sel hab nicht rueb (ruh, rest?), unez man ir aus leitt.

24. item etleigh sprechent, die weil man lewtt (toll), so wert die sel peichtich. etleigh sprechent, so sich die sel schaid von dem leichnam, so sey sy die erst nacht hincz Sand Gerdrwuten, dy ander macht pey Sand Michel, die dritt wo si hin verdint hab (has deserved).

25. item etleigh glaubent, die sel genn aus den weiczen an der Sambstag-nacht, vnd sein heraussen vncz an den Mantag, so miissen sy wider in die pen.

26. item etleigh essent nicht fleichgs des Phinz-tags in der chottener, so sterbent sy nicht in dem sterb.

27. item so ainem die oren seusent (one’s ears ring), so habent sy den glauben, man red vbl von inn.

28. item so ainem die chnie geswellent, so get es zu ainer frawn die zwendling getragen hat, vnd heist sey (bids her) im ain jaden spinnen, den pintz (this he binds) yber die chnie, so wirt hin pas.

29. item das die hüner haubat werden (chicks be tufted), so sy die henn anseczt, so hult sy ain zuezl an, vnd macht ainen chnoph auf dem haupp, vnd halt in also auf dem haupp, so geschiecht es.

30. item an dem Sunnbent-tag (solstice), so geht aine ersling auf allen viern mit plassem lieb zu ir nachtpahirn tar (backwards on all fours, naked, to her neighbour’s gate), vnd mit den fussen steigt sy ersling an dem tar auf, vnd mit ainer hant halte sy sich, vnd mit der andern sneit sy drey span (cuts 3 chips) aus dem tar, vnd spricht, zu dem ersten span spricht sy 'Ich sneit den ersten span, Noch aller milich wan.' zu dem andern auch also. zu dem dritten spricht sy 'Ich sneit den dritten span, Noch aller meiner nappaurinnen milich wan.' vnd get ersling auf allen viern her wider dan haim.

31. item die swanger (pregnant) frawn messent ain dacht noch Sand Sixt pild (measure a wick by St Sixtus’s image), als lank

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1 Souls come out of Purgatory (OHG. wizi, AS. wite) every Saturday.
2 Thursday in the Whitsun Ember-days (quatremer).
3 'Wan milich' in orig.
es ist, vnd guertns (gird it) vber den pauch, so misslingt in nicht an der purd (birth). oder des man's gurtl gurtu se vmb.

32. item so man in den Rauch-nachten auf ain tisch siezt, so habent des iars dy lew t vil aiss.

33. item in der lesten Rauch-nacht tragent sy ain ganczen laib vnd ches (loaf and cheese) vmb das haus, vnd peissent (bite) darab. als manig pissen man tan hat. so vil schober (stacks, cocks) wernt im auf dem veld.

34. das man das viech des iars nicht schindt (not have to skin as carrion). item in den Rauch-nachten so schint man nicht sponholz (not rend laths, shingles), noch reibscht (rummage) an den ofen nicht, noch lakchen (shreds, litter) macht in der stuben. aber vmb das raissen dy spen vber den ofen, das titt man darvmb, das der habern nicht prantig wert (oats be not blighted).

35. item in den Vnder-nachten trait man nicht reitter (sieve) vber den hof, das das viech rich da-durich luey, das es nicht werde, noch hin scherff.

36. item durich ain reitter saicht ainew (if a girl sift), so tanczt man mit ir vor fur (in preference to) die andern (conf. 60).

37. item an dem Weihnacht-morgen haist man die ros rennen gen wasser (horses run against water), vnd wirft der (if he throw) ainn aphi in das wasser die weil es trinch, das der aphi ge gn dem ross riun, so wirt das ross resch zu arbeite des iars.

38. item so ainem trawmt wie der ofen nider sey genallen, so stirbt aintweder wirt oder die wirtin (master or mistress).

39. die schwangern frawn, so sew zu Gotz tisch gent, an demselben tag ziehent si dem chind ainen XII poten, so stirbt das chind nicht (conf. 1).

40. so zway chon-lewt die erst nacht pey ligent, welchs ee entslefft, das stirbt ee (whichever sleeps first will the first).

41. item man windt nicht wid (not twist osiers) in den Under-nachten, das sich dy lew t in kranchait nicht winten (writhe).

42. item man haspht nicht, so wirt das viech nicht haspen.

43. item an dem Weihnacht-abend, noch an dem rauchen, so messent die lewt 9 leffl wasser in ain hefen (measure 9 spoonfuls into a pail), vnd lassent es sten vncz an den tag, vnd messent her-wider auf. ist sein mynner (less of it), das dy mass nicht gancz ist, so chumpt es des iars in armüt (poverty). ist sy gancz, so
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pestet es (stay as before). ist sein aber mer, so wirt es vberfluss-sikleich reich.

44. item man wirft gruemat (throw after-hay) vnd quietn habern (oats) in denselben nachten auf ain doch, vnd lassentz darauf ligen unez sy ent nement (till those nights end). so gebent’s es dem viech’s ze essen, so schullen es die chran (crows) des iars nicht essen, vnd wernt darzue fruchtper.

45. item spanholz schint man nicht, das man des iars des viech nicht schint (conf. 34).

46. item man lokcht dy saw für das tar (entice the pigs outside the gate) an dem Weinacht-margen, vnd gibt in habern in ainem raif, vnd sprechent : ‘die meins nachtpawrn ain sämpl. die mein ain grump’. so sind sew des iars frisch, vnd seins natpawr kranckh. vnd des iars gantz (they go) gern an das veld.

47. item die paum chust man (kiss the trees), so worden se fruchtper des iars.

48. item zu dem Weinacht-tag, so man gen metten gedt, so slecht ainer ain holz ab (chops a stick down) vnd traid’s mit im haim, vnd an dem Sunbent-abent legit er’s an das fewr. so choments all znaubln [knüppel, cudgels?] zu dem fewr, dew in der ganzen pharr (parish) sind.

49. item in den Unter-nachten lauffent dy junkfrwn an den sumerlangen zuwen (hedge) des nachts. pegreifft sy ainen langen stekchen, so wirt ir ain langer man (conf. 7).

50. item allew milich-hofen stürzen sy (turn all the milkpails upside down) auf den tisch, vnd rauchentz (smoke them). so stilt (steals) man in dy milich nicht.

51. auch so man gen metten get. so der mensch ain runezt vnd get vber sich, so stirbt er des iars nicht.

52. item in denselben nachten ist chain mensch auf der welt nicht, so hungert es des iars nicht vast, vnd gwint leicht genüg.

53. item zu derselben zeit, so ains chrophat ist (has the goitre), so wirt er sein also an (rid of it?), so ains chlocht, vnd spricht ‘se hin mein chroph an deinen chroph,’ vnd greift an den chroph, und tül das venster die weil auf, vnd wirft in hinaus, so verget er im glucklaw.

54. item man nist (sneezes) nicht in den nachten. so stirbt das viech nicht.

1 Thrashed, beaten, pounded?
APPENDIX.

55. item den rauch-scherben (censer?) gebnt sy drey stand (3 times vber sich. so peissent es (bite them) dy ... nicht des iars.

56. item abdroin phenning, twecht man im (a worn-out penny, if one twigs it), an den Weihnacht-tag, so lassent sich dy phening gern gwinen.

57. item wer wolf oder fuchs nent, dem stet des iars das gewant (clothes) nicht recht.

58. item hent v. oren (hands on ears) habent sy vber das fewer, so chumpt chain or-hol in das or nicht, noch dy negel swerut (fester) in nicht.

59. item so man ain tuaez gen kirchen trait fur (past) ain haws, so lauft aine in dem haus hin vnd seczt (a girl in the house runs and sits down) auf ainn drifßz, so wirt ir der selbe man (conf. 65).

60. das man mit ainer var tancz (sooner dance with her). ee das sy zu dem tancz get, so sicz auf ainu drifues, oder sy saicht durich ain reitter. so tancz man mit ir var für die andern (conf. 36).

61. ain schuester, so er schuech zu-sneyt (cuts out shoes), so legt er das leder auf ain stül, so let es sich pald verkauffen (soon sold).

62. item an ainem Freytag sneid chaine ab ainen pachen (pock, pimple). so wert dy saw nicht phinnig (measly).

63. item so ain chind geporn wirt, vnd hat ainen raten rinkch vber den hals (red ring round the neck). es wirt erhangen.

64. item wer VII paternoster spricht, vnd den ... iar ganzz aus, der lebt das iar aus. spricht er dew pr. ür. nicht aus, so stirbt er des iars.

65. item so man ain tacz gen kirchen trait (59), siecht es ain mensch im haus fur-tragen (carry it past), so spricht es ‘mert es das fewer mit dem elkli (19), so stirbt chains aus dem haus nicht.

1 Taz, tax, due, offering? Höfer 3, 220.
2 Merren, to stir, Schm. 2, 611.—EHM.]
Die zaubry die ist Got fast vnwerdt, 
auch sprechend sy ' mich hautz gerert (has taught it) 
ain münchen, wie möchtz pösz gesin (be bad) ? 
daz sprich ich py den trewen mein, 
das man ain sollichen munch oder pfallen 
also soltt straffien (should so chastise), 
das sich zechen stiessend daran ; 
wann sey (for they) sind alle samt jm pan (ban), 
die den glauben also fast krenken (sorely wound religion). . . 
wann es ist wider dich, ḥu höchstes Güt, 
alles das man mit zaubry tüt ; 
vnd wie fast es wider dich ist (how much it is against), 
dannocht findt man (they shall yet find) zā disser frist, 
die zaubry dannocht pflegen (who yet practise). 
Ettlich wellent pfeylausseggen (pretend to bless arrows), 
do wellent si dem tweffel bannen, 
das sy ja bringent güt (bring them wealth) zā-samen ; 
so wellent ettlich war-sagen (soothsay), 
vnd vil wellent den tweffel fragon (ask) 
wa güt lig (where riches lie) vnd edel gestain. 
Do habent denn ettlich gemain (are in league) 
mit der pössen Erodiana (wicked Herodias), 
do wellent gelauben (believe) ettlich an Diana,2 
die da ain falsehe göttin ist ; 
vnd auch ettlich mainent (think) haben den list (skill) 
als sey die lewtt kundent schiessen (can shoot people) 
durch alles gemüre (walls), vnd ḥ 3 giessen (cast) 
wechssinew pildd (waxen images) mangerlay ; 
so wissen dissew das vogel-geschray (-cry) 
vnd auch darzā die trem auslegen (dreams interpret) ; 
etttlich kunnent den schwert-segen (sword-charm), 
das sy nicht auf diser erden 
van kaimen dorf erstachen werden (can be stabbed) ;

1 The text is often corrupt, and I was not able to use the Augsburg ed. of 1486 (Panzer 1, 104, 2, 58); conf. Adelung's Püterich p. 34—38.
2 Orig.: an die dyadema.
3 Orig. has this 'vnd' at beginn. of line.
ettlich kunnent an fewr erkennen
wie sich die sach hie sol enden;
so kunnent ettlich jn der hand
schouwen (see) eyttel laster vnd schand.
Vil allte weib kunnend den handel (trade)
zu lieb oder findtschaft (enmity);
ettlich gebent losz-bücher kraftt,
vnd ettlich kundent patonicken graben (dig betonica),
vnd vil wellent den eys-vogel haben,
so nutzen ettlich den allrawn (madrake);
vnd ettlich glaubent an dierawn
die haisset Precht mit der lüngn nas.
so send ir vil die yehen, das (many who affirm, that)
die hand-gift\(^1\) sy alz wol getan (is so wondrously made),
das sie sy von ainen man
pesser (better) denn von den andern;
vnd vil die wellend nit wandern (will not travel)
an den verworffen tagen (accursed days);
so send denn vil, die hie haben
glauben, es primg grossen frum (benefit),
ob jn (if to them) des morgens ain wolf kum,
vnd ain has (hare) pring ungelücke;
vnd ettlich lütt hand die dücke,
das sy den tewffel petten an (adore),
stern, sunnen, vnd auch den maun.
Vil wellent auf oblaut schriben,
vnd das fiepper da-mit vertryben;
etttlich segnent für daz zene-we (toothache),
so hand ettlich den fierde kle
das sy daunon gauglen sechen (thereby juggling see);
ist auch vil, die da yechen,
sy kunnend vngewitter (storms) machen;
vnd ettlich zaubrer die wachen
dem stern Venus vmb die mynne (love);
so send auch ettlich, die schlinden (swallow)
der palmen an dem palmtag,
vnd ettlich segnen den schlag
mit ainer hacken auf ainen trischublen (179),

\(^1\) Hantgift, Troj. 12334; Oberl. sub v. (=strena).—EHM.
vnd ettlich stellen auss den kublen (tubs)
das schmalz (grease), die weil man’s rúrt (stirs);
ettlich der lewt fúrt
das sey send juvisibilis,
vnd ettlich habent den pifýys (beifuss, ungwort).
So spríchet menger tu ner lib (silly body),
die teutte [trute ?] sey aínt altes weib
vnd kunne die lütt sugen (suck people),
vnd ettlich lütt die gelauben
der albe mynne die lutte; ¹
so sagt manger die teutte,¹
er hab den orken gar eben gesehen (just seen);
vnd ettlich die yeehen,
das schráttlin sy aínt klaines kind,
vnd sy alz ring (as small) alz der wind,
vnd sy aínt verzwiflóttter gaist (lost spirit).
So glaubent ettlich aller-maist,
das der sigel-stein hab die kraft
das er macht sygelhafft (victorious),
vnd vil wissen der erkennen sitt (?).
So nutzend (avail) auch vil die erd-schnítt (slices of earth)
zu mangerlay zaubry (for many kinds of magic);
vnd ettlich schribent auf daz ply (blei, lead)
vnder der Crist-messz für den wurm;
so nemen ettlich für den sturm
den elson-paum, hör ich sagen;
vnd ettlich wellent kol graben
wann sy den ersten schwalm sechen.
vill kunden ju jr gwand spechen (spy in their clothes)
ob es glücklich sull gauñ (go luckily);
so habent vil lütt den waun (fâncy)
das verbene daz selb krutt (herb)
mach die lewt ain ander trut (fond of),
wann man sy grab (dig it up) ze abend;
vnd auch vil pósz lütt die gend (bad people go)
des nachtes durçh verschlossen tür (closed door);
vnd ettlich lütt tragen herfür (bring out)
silber vnd gold, alz ich hör yeechen (as I hear tell),

¹ Should it not be ‘mynne die teutte’ and ‘manger der leutte’?—Trans.
wenn sy newen mon sechen;  
so tragent ettlich lutt auss  
das wasser alles auss dem lusz,  
 wenn man totten truitt (carry the dead)  
fur (past) das lus, als man satt;  
so send ettlich alz besint,  
 wenn man jn junge honer (fowls) bringt,  
so sprechend sy 'blib (stay) her-haim  
als die fud pey meinem pain (bone leg)!'  
Und vil die yechen die weg-wart (plaintain)  
sey gewesen (was once) ein fraw zart,  
vnd wart jrs pullen (waits her lover) noch mit schmertzen.  
ettlich legent des widhoffen hertze (lay a hoopoo’s heart)  
des nachtes auf die schlauffende lütt (on sleeping folk),  
das es in haimlich ding betütt (suggest)  
vnd vil zaubry vnrain (unclean);  
die sechend an dem schultz-pain (by a shoulder blade)  
das (what) menschen sol beschehen (happen);  
vnd ettlich die yechen (affirm)  
das sy (that it is) nicht güt daz man  
den tenggen schuch leg an (left shoe put on)  
vor dem gerechten des morgeus frû;  
vnd vil die yechen, man stel der hû  
die milch aus der wammen.  
do send ettlich der ammen (nurses),  
die selben nement die junge zind  
do sy erst geporen synd,  
vnd stossend’s (push them) durch ain hole  
do ist denn nichts wole,  
oder es werd ain horen-plüssel darusz [horn-blase, p. 1061].  
auch treibt man mit der fleder-muss (bat)  
menig tewschlich spil (juggling tricks);  
vnd ist des vnglaubes so vil,  
das ich es nit gar sagen kan.  
Do habent ettlich lütt den waun (fancy)  
das sy mainent, vnser leben (they think our life)  
das unsz daz die . . . geben,¹  
vnd das sy vns hic regieren (govern us).  

¹ The Innsbrk. MS. fills the gap: ‘die gach schepfen.’—EHM.]
so sprechend ettlich [von?] diernen (Maids),
sey ertailen (apportion) dem menschen hie auf erden.
vnd ettlich sendent die pferde
fur elenping (elbow) vnd auch fur rencken (dislocat.);
Vnd auch vil lütt die gedencken
vnd habent sein anch gantzen syn (feel quite sure),
sy mugent nicht haben gwin (make gains)
des tages, und sy fechten ¹
ain pfeyfilin, als sy yechen.
es spricht manger: 'ich bin gogel,
ich haun gesechen Sant Martis vogel
hewt (to-day) an dem morgen fru,
mir stosset (befalls) kain vngelück uit zü.'
do wellent ettlich da-pey,
wenn es vngewitter sey (is a storm),
das sey alles von der münch wegen (because of monks)
die da gand aftrer der wege (going their ways);
vnd auch ettlich mainent sicherlich,
wenner der rapp kopp,² daz tütt ain lich (means a corpse).
Ettlich habent denn ainen newen fund,
sy behatten den pisz jn dem mund (wafer in mouth)
wenn man Ave Maria lätt (rings).
do send denn ettlich prrett (brides),
die legent jr hemmet (chemise) an jrs mans ort (place).
so kan auch manger drew wort (3 words)
das er nymmer tewrer wirt;
so ist ettlicher hirt (herdsman)
der sein vich segnen kan (his cattle bless),
das jm kain hase (hare) tret dar-von (dar-an?);
vnd ettlich nement jrew kind,
wenn sy ain wenig kranck sind,
vnd legent's ouf ain dryschuifel;
ui können salben den kubel (grease the tub),
das sy obn-an ausz faren (fly out above).
ettlich spynnem am Samps-tag garen (yarn),
vnd machend dar-usz Sant Iorgen hemd (shirt);
vnd send ettlich so behend (nimble)
das sy varent hundert mey!

¹ For 'unz sy sechen,' until (unless) they see? ² Si corvus ructet.
dar in ainer kurtzen weil.

Ettlich *prechend* den lutten *ab* (break off people’s)
die *pain* (bones, legs), als ich gehört hab,
vnd legent dar-ein *porst* (bristles) vnd *kol.*
mangew maint, sy kund auch wol.

segen (charms) hyn vnd her wenden;

ettlich die lütt *pleident* (strike blind)
mit ainer hand von dem galgen;
vill wend den *taig* talgen
an der *hailigen* Samps-tag nacht.

Manger auch *karakteres* macht
ansz *pirmit virgineum* (ber-mutter?),
ettlich die puctieren den *linium*
jn der kunst (art of) *geometria,*
so nymp der denn oben *praw* (eyebrow)
von den *gerechten* augen
vnd daz *plüt* von den *krawen* (blood of crows),
vnd macht dar-usz *zaubery;*

manger *nymp* ain *jähriges* *zwy* (year-old twig)
von ainen wilden *hassel-pawm.*

So send denn ettlich frawen
die *erschlingen* vmb die *kirchen* gen
vnd hiassent die *totten* *auf-sten* (bid the dead arise),
vnd niement den *ring* (knocker) *von der kirchen tür* 
jn die *hand,* vnd ruffend ‘her für’ (cry ‘come forth’),
vnd sprechend ‘ich rür disen rink,
stett auf, ir alten pärtting!’
do send auch ettlich man,
sie nement *von dem* galgen *ain* *span* (lath),
vnd legent den vnder die *kirch-tür,*

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1 For *talken,* knead the dough.

2 The MS. has *kuechen,* kitchen; which seems out of place, yet occurs again in the *Strolling Scholar,* from which I will extract a corresp. passage (Aw. 2, 55-6):

*Mit wunderlichen sachen*
lör ich sie (I teach her) denne machen
von *wahs* einen *kobolt,*
wil sie daz er ir werde holt;
und *tüfen* in dem brunnen,
und *legen* an die *sunnen,*
und widesins vmb die *küchen* *gán.*

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So beginn ich sie dan lêren
den *ars* des nahetes *köeren*
so solt kain pfennig gaun hin für;
vnd ettlich nützend den strangen (rope)
da ain dieb (thief) an ist erhangen;
vnd an der Rach-nacht wirffet man (they throw)
die schüch (their shoes), als ich gehört han,
über daz haubt (head) erschlingen (from behind),
vnd wa sich der spitz kert hyn (where the tips point to),
da sol der mensch beliben (stay).
Vnd vil lutt die tribent (perform)
wunder mit dem hüff-nagel (horseshoe nail),
vnd ettlich steckend nadel (needles)
den lütten jn die magen (stomachs);
vnd sämlich laund nicht jagen (let not hunt)
die hand auf der rechten fert (track).
ettlich send so wol gelert (well taught),
das sy an sich mit gewalt (perforce)
nemen ainer katzen gestalt (shape).
so findet man den zaubrinin vnraun (unclean),
die den lütten den wein
trinkend auss den kehren verstolen,
die selben haisset man vnnerholen.
So send denn ettliche,
wen sy sechend ain liche (see a corpse),
so raument (whisper) sy dem rotten zê
vnd sprechend ‘kum morgen frê (tomorrow morn)
vnd sag mir, wie es dir dort gee.’
So faret man vber see
die lewt mit güttem winde;
vnd ettlich nement jre kinde
wenn es nit geschlaufen mag (cannot sleep),
vnd treitz herfür an die hayttren tag,
vnd legzt für sich (before her) ain aichin prandt,
vnd nympt ain scheitt (log) jn sein hand
vnd schlecht (beats) den prand mer denn zwir (twice).
so gett ain andrew (other woman) denn py jr
vnd spricht ‘waz newestu?’
‘da nae ich hie nu
meins kindes mass-laid vnd nacht-geschrey (-crying)
vnd alle main zunge en-zway.’
So send denn ettlich also getan,
when sy den or-mützel han,
so nemend sy ain küszy (pillow) in die hand
vnd schlachend’s an den schlauf (temple) zehand
vnd spricht ‘flewch, flewch, or-mützel!
dich jagt ain küss-zypfel.’
manig zaubererin die sein,
die nement ain hacken (hatchet) vnd schlachen wein
auss ainer dur aichin saul (oaken post);
vnd ettlich machen mit dem knul (ball)
vaden (of thread) mangerlay traufferey (trickling);
so nempt manger gersten-pry (barley-pap)
vur dryaffel, hör ich sagen.
Mangew wil den dieb laben (thief revive)
der an dem galgen erhangen ist;
auch habent vil liüt den list (art)
das sy nützen daz rotten-tüch (shroud);
vnd ettlich stelen aus der prüch
dem man sein geschirr gar;
so farent ettlich mit der far (=naht-fare)
auff’kelbern (calves) vnd auch pecken (böcken, goats)
durch stain vnd stecke.

H. From Doctor Hartlieb’s (physician in ordinary to duke
Albrecht of Bavaria) Book of all forbidden arts, unbelief
and sorcery; written in 1455 for Johans, markgraf of Bran-
denburg. (Cod. Pal. 478. Another MS. at Wolfenbüttel is
mentioned in Uffenbach’s Reisen 1, 310).1

Chap. 31-2. Of journeying through the air. In the vile art
of Nigramancia is another folly that men commit with their
magic steeds, which come into an old house, and if a man will, he
sits thereon, and rides in a short time a great many mile. When
he gets off, he keeps the bridle only, and when he would mount
again, he jingles the bridle, and the horse comes back. The steed
is in truth the very Devil. Such sorcery requires bat’s blood,
wherein the man shall sign himself away to the Devil with

[1 Additions in Mone’s Anz. 7, 315.—EHM.]
unknown words, as 'debra ebra.' This kind is common with certain princes: Your Grace shall guard you thereagainst.

To such journeys men and women, the unhelden by name, use also an ointment that they call vugentum pharelis. This they make out of seven herbs, plucking every herb on a day proper to the same, as on Suntag they pluck and dig solsequium, on Mentag lunaria, on Erctag verbena, on Mittwoche mercurialis, on Phinztag barba Jovis, on Freitag capilli Veneris; thereof make they ointment, mixing some blood of birds and fat of beasts, which I write not all, that none be offended thereat. Then, when they will, they besmear bench or post, rake or fire-fork, and speed away.

Ch. 34. To make hail and sudden shower is one of these arts, for he that will meddle therewith must not only give himself to the devil, but deny God, holy baptism and all christian grace. This art none practise now save old wives that are forsaken of God. Hear and mark, angust Prince, a great matter that befell me myself in the year of Christ's birth 1446. There were some women burnt at Haidelberg for sorcery, but their true instructress had escaped. The next year came I as envoy from München to His S.H. the Palatine duke Ludwig, whom God save, for if any prince shall be upheld by his faithfulness, then is he evermore with God. In the same days came tidings, that the instructress was now taken. I prayed the Prince to let me have speech of her, and he was willing. He had the woman and the chief inquisitor brought to a little town named Götscham, into the house of his high steward, Petter von Talhaym. I obtained of the Prince the favour, if the woman taught me to make shower and hail, that he would let her live, but she should forswear his land. I went alone into a chamber to the woman and the inquisitor, and craved to know of her lore. She said she could not learn me this thing but—if I would do all that she learned me. I asked what that was, and so it did not anger God nor go against christian faith, I would do it. She lay with one leg ironed, and spake these words: 'My son, thou must deny God, baptism and all the sacraments wherewith thou art anointed and sealed. After that thou must deny all the saints of God, and first Mary his mother, then must thou give thee up body and soul to the three devils that I name to thee, and they will grant thee a time to live, and
promise to perform thy will until the time be ended.' I said to the woman: 'What shall I do more?' She said: 'Nothing more; when thou desirest the thing, go to a private chamber, call to the spirits, and offer them that. They will come, and in an hour make hail for thee where thou wilt.' I told her, I would do none of these things, for that I had said before, if she could impart to me this art, so that I neither offended God nor harmed religion, I would set her free. She answered that she knew no other way. And she was delivered up again to Hans von Tailhaim, who had her burnt, for he had taken her.

Ch. 50. There is another 'unbelief' (un-gelanbe = heresy ?), if one have lost anything, there be those that beswear a loaf, and stick therein three knives to make three crosses and a spindle and an enspin ¹ thereon, and two persons hold it on the unnamed finger, and he beswears by the holy zwolf-boten [12 messengers, apostles? see F, 1. 39.]

Ch. 51. Others bless a cheese, and think he that is guilty of the theft cannot eat of the cheese. Although some soap be given for cheese, yet it is a sin.

Ch. 55-6-7. When a master of this art (Ydromancia) will search out a theft, dig up treasure, or know of any secret thing, he goes on a Sunday before sunrise to three flowing springs, and draws a little out of each in a clean polished glass, brings it home into a fair chamber, and there burns tapers before it, doing honour to the water as unto God himself. Then he taketh a pure child, sets the same in a fair seat before the water; and standing behind him, speaketh certain strange words in his ear. After that he readeth strange words, and bids the pure child repeat them after him. What the words mean, can no master expound more than that a person thereby puts away God and gives himself to the foul fiend. So the master having the lad before him, bids him say what he sees, asking after the theft or treasure or what else he will. The child's simplicity makes him say he sees this or that, wherein the foul fiend takes part, making the false appear in the place of the true.

Ch. 58. There be divers ways of drawing the water; for some fetch it from running waters, putting the same in a glass; others from standing pools, and boil it in honour of the spirits whom

[¹ Schmeller 3, 570.—EHM.]
they suppose to have power over the waters, the lord and prince of them all being Salathiel, as the masters declare.

Ch. 60. Some women sprinkle their herbs and plants with hallowed water, supposing that the worms shall not come thereat; that is all an 'unbelief.' There be some courtiers, when they get new spurs, do plunge them with the rowels in a holy-well, saying that what they strike therewith shall in no wise swell; that is all an 'unbelief.' Some sorceresses go to a mill wheel, and catch the water that flies off the wheel in the air; with this water they ply all manner of sorceries for loving and for enmity. And who so may not be good man (husband), they help him therewith that he can be good man; that is all an 'unbelief.'

Ch. 61. There be bad christians that carry on sorcery with divers waters, as that of the blest and hallowed font, wherein lies every christian's health and wealth, therewith they juggle and do much that is not meet to be written; yea, an old wife that hath gotten font-water, she thinks to have borne off the prize.

Ch. 63. Another trick with water. Two persons take two things, as little sticks or straws, rings or small coins, and name one after one person and the other after the other, and if the two things run together on the water in a basin, then shall those two come together; but if one flee from the other, they come not together, and whose thing fleeth first, his shall the blame be. And the masters of this 'unbelief' also prove thereby, whether of two wedded folk shall soonest die for they think that whichever sinketh soonest shall die first.

Ch. 67-8. Now will I write of the fourth art that is forbidden: it is called Aremancia, and has to do with air and whatsoever flies or lives therein. The art is very strong among the heathen, whose 'unbelief' therein is so great, that they honour the first thing that appeareth to them in a day, and worship it that day for their god. And evil christians do much 'unbelief' therewith, for they say, if a hare do meet them, it is a misfortune, and if a wolf meet them, it is a great luck. Of 'unbeliefs' there be many in divers beasts. Some say that if birds fly to one's right hand, it signifies great gain and luck, and if they fly to the left (ginggen) side, it signifies uuluck and loss. All that is an 'unbelief.' There be those that have great faith in an eagle (aren), and think whenssoever he fly pocket-side, it promiseth great luck or gain.
And so great is the faith of some, that they shift their pocket to the other side; if then the eagle also turn him round, as may often hap, then have they the fullest faith, and think it cannot fail . . . . Without doubt the Devil is the right inventor and inspirer of the art; he it is that changeth himself into the said birds that he may deceive men.

Ch. 69. There be also princes, poor and rich, that hold their hunting on certain days, and when this or that wind doth blow; that is all 'unbelief.' . . . Some men do wear high feathers in their hats, that they may know whence cometh the wind, supposing that in sundry matters they have luck against the wind, and in others with the wind: that is all an 'unbelief' and sorcery.

Ch. 73. There is one more 'unbelief' in this art, that is, when a man sneezeth, whereby the brain doth naturally clear itself, they hold it to be a great sign of luck or unluck, and draw forecasts therefrom, such as, if the sneezes be three, there are four thieves around the house. If they be two, the man shall rise, and lie down another way to sleep; but if thirteen, then is it exceeding good, and what appeareth to him that night shall in very deed come to pass. Also in the morning, when a man goeth from his bed, the sneezes shall mean other things again; the things are many, and it is all a downright 'unbelief.'

Ch. 74. Again, some natural philosophers do say that this sneezing cometh very nigh the stroke (apoplexy). For should the crude humours remain obstructed in the brain, and not come out, the stroke would strike the man right soon; therefore do some masters call it the minor applexia, i.e. the lesser stroke. For, when a man sneezeth, he is of many of his limbs in nowise master, but of God's grace it lasteth not long, the better for him.

Ch. 77. There are also people, and verily great princes, that do utterly believe and suppose, when great uproars come, that then great treasons are afoot: that is a great delusion.

Ch. 79. We find some sorceresses that make an image or atzman of wax and other things. This they make at certain hours, and utter certain known and unknown names, and hang it up in the air, and as the wind stirs it, they think the man in whose name it is made shall have no rest. All this is a great 'unbelief' and sorcery. Some do the same with an aspen-leaf, writing their sorcery thereon, and think thereby to breed love
between people. Of such *atzmanner* I have read much in the Art Magica, where the constellations are brought in, and also some strange words, and very many foreign things besides. All this is downright sorcery and a wicked 'unbelief.' And I have heard say much, how that *women* make such *atzmans*, and *roast* them by a fire, thereby to chastise (kestigen) their husbands.

Ch. 80. There be women and men, which dare to make *fires*, and in the fire to see things past and to come. The masters and mistresses of this devilish art have particular days, whereon they have wood prepared for them, and when about to practise their art, they go to a *private place*, bringing with them the poor silly folk unto whom they shall prophesy. They command them to *kneel down*, and after worshipping the *angel of the fire*, to offer sacrifice unto him. With the sacrifice they kindle the wood, and the master looks narrowly into the fire, marking well what shall appear to him therein.

Ch. 83. The art of *Pyromancia*¹ is practised in many divers ways and forms. Some masters of the art take a *pure child* and set him in their lap, then lift his hand up and let him look into his nail, and beswear the child and the nail with a great adjuration, and then speak in the child's ear three unknown words, whereof one is *Oriel*, the others I withhold for fear of offending. After that they ask the child whatsoever they will, thinking he shall see it in the nail. All this is a right 'unbelief,' and thou christ-en-man shalt beware thereof.

Ch. 84. Another deceitful trick in the art is, that the masters take oil and soot from a *pan*, and anoint also a *pure child*, be it *girl* or *boy*, namely his hand, doing much the same, and *raise the hand against the sun* if the sun be shining, else they have *tapers* which they raise against the hand, and letting the child look therein, ask him of what they will; their belief is, that what the child tells them must be true; they know not, alas, how the devil mixeth himself therein, making far more of wrong to appear than that of right.

Ch. 88. The masters and their like do also practise the art in a common *looking-glass*, letting children look thereinto, whom in like manner they strongly beswear and whisper hidden words unto, and think to search out many things therein. That is all

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¹ Fiur-seheu, Altd. bl. 1, 365.—EHM.
an 'unbelief' and the devil's jugglery and trickery. Beware, O Christian, I warn thee right faithfully. The same thing they do in a beautiful bright polished sword, the masters thinking that some one may haply ask about wars and such deadly matters; then, if the sword be one that hath killed many men, the spirits shall come all the sooner and quicker. If one will ask of pleasure and peace, find out arts or dig up treasure, then shall the sword be clean and maiden (unvermailigt, unwedded, i.e. unfleshed). I know a great prince: whoso bringeth him an old worn-out sword (baier swert), hath done him much honour.

Ch. 90-1. In Pyromancia are many more 'unbeliefs,' esp. one that is thought to be infallible, and is the vilest and worst, for the more firmly men believe in such sorcery, the more is it sin. The thing to be done is, that boys shall see in a crystal things to come and all things. It is done by false castaway Christians, to whom dearer is the devil's delusion than the truth of God. Some have an exceeding clear and fair-polished crystal or parille [beryl? pearl?], they have it consecrated and keep it very clean, and gather for it frankincense, myrrh and the like; and when they will exercise their art, they wait for a very fine day, or have a clean chamber and many consecrated candles therein. The masters then go to bathe, taking the pure child with them, and clothe themselves in pure white raiment, and sit down, and say their magic prayers, and burn their magic offerings, and then let the boy look into the stone, and whisper in his ear hidden words, which they say are mighty holy, in truth the words are devilish. After that they ask the boy whether he sees aught of an angel. If the boy answer yea, they ask what colour he is of? and if he say red, the masters declare that the angel is angry, and again they pray, and sacrifice to the devil again, and thereat is he well pleased. Then if the boy say the angel is black, the master saith the angel is exceeding wroth, we must pray yet again, and burn more lights; and they pray once more, and sacrifice with incense and other things . . . . And when the devil thinks he hath had service enough, he makes appear the angel in white. Then is the master glad, and asks the boy, what hath the angel in his hand? and ceaseth not to ask till he says 'I see a writing in the angel's hand.' Then he asketh on, until he see letters: these letters the master collects, and
thereof maketh words, until he has that which he desired to know.

Ch. 94. It hath chanced doubtless, that certain priests were so captivated by these visiones, that they took the sacred patenas, whereon at Mass the elements are changed into God, and have made the children look into them, believing that holy angels alone could appear therein, and no devils. These have mightily mistook, etc.

Ch. 96. Another trick of sorcery that is set down to Pyromancia. . . . The masters take and melt lead or tin, then pour it into a water, and soon take it out again, and beswear the colour and little pits of the lead or tin, and declare things past or future thereby, which is all an 'unbelief.'

Ch. 102. Know besides, that men do also look at fingers, whether the little finger reach beyond the last joint of the ring-finger. They say that is a sign of great luck, and the farther it reaches, the greater the luck; but if the little finger be even with the said joint, the man shall be unfortunate. Heed it not, good christian, it is a trifle.

Ch. 103. There is a folk strolleth about much in the world, named Zygainer (gipsies): this people, both man and wife, young and old, do greatly practise the art, and mislead many of the simple, etc.

Ch. 106-7-8. Of a fortune-teller whom Dr Hartlieb knew, and who gave out that the art had been in her family for ages, and at her death the grace would descend to her eldest (daughter). The woman is well looked upon, and bidden to people's houses. I asked her to impart her cunning unto me. She was willing, bade me wash my hands, and dried them with her own, and bent her face very close to my hands, and told me things that cannot possibly happen to me.

Ch. 115-6. Spatulamancia is of the seven forbidden arts one, and is done by a cunning outlandish artifice. When I consider all the arts, I find no other 'unbelief' that hath so little ground, indeed I think it to be a mockery. . . . The masters of this art take a shoulder of a dead ox or horse, cow or ass; they have said when I asked them, that next to a man's shoulder, which is best, any great animal's shoulder is good. They wash well the shoulder with wine, and thereafter with holy water; they tie it
up in a clean cloth, and when they will practise the art, they untie it, and carry it to a place outside of roof, then gaze into the shoulder, and think it changes after every question. They have neither lights nor sacrifice, yet it is a great 'unbelief' to wash the shoulder with holy water, and to think the shoulder changes for their questions. Their faith is so great that they ask for no reasons of the art: they speak out of their own head whatsoever comes into it, to solve and settle the questions. . . . They think they can search out all things.

Ch. 120. The masters of this art have also lavg [MHG. louc, flame? or lange, lye?] and observe what colours the shoulder has at the ends, in the middle and in all the parts; and according to these the devil suggests to them what to believe and say.

Ch. 121. First I will write of the goose-bone (genus-pain). On St Martin's day or night, when they have eaten the goose, the eldest and the wise do keep the breast-bone, and let it dry till the morning, and then examine it in every particular, before and behind and in the middle. Thereby they judge of the winter, if it shall be cold, warm, wet or dry, and are so firm in their faith, that they wager their goods and chattels thereon. And thereon have they an especial 'loss' (lot-drawing) that shall not and cannot fail, to tell whether the snow shall be much or little; all this knoweth the goose-bone. Aforetime the old peasants in desert places dealt in this matter, now is the 'unbelief' grown in kings, princes, and all the nobility, who believe in such things.

Pag. 76b. 77a. Moreover I will write thee a thing that lately a great victorious captain told me, in whom prince and peasant put great confidence, one for his deeds, another for his wisdom, a third for his faith that he had kept alway in every need to his own prince. This good man on St Nicolas day in this year 1455 said to me, 'Dear master, how shall the winter be this year, as ye star-gazers opine?' I was quick and quick (hasty?) as I still am, and spake, 'Lord Saturn goes this month into a fiery sign, likewise other stars are so disposed, that in 3 years no harder winter shall have been.' This dauntless man, this christian captain drew forth of his doublet that heretical 'unbelief,' the goose-bone, and showed me that after Candlemas an exceeding great frost should be, and could not fail. What I had said he said yet more, and told me that the Teutonic Knights in
Prussia had waged all their wars by the goose-bone, and as the goose-bone showed so did they order their two campaigns, one in summer and one in winter. And furthermore he spake these words, 'While the Teutonic Order obeyed the bone, so long had they great worship and honour, but since they have left it off, Lord knows how it stands with them.' I said, 'Had the T. O. no other art, help or stay than the goose-bone, then should their confidence be small.' With that I parted from my rich host.

Pag. 76. This know the physicians well, and say that the disease named bolismus (βούλιμος) or apetitus caninus can by no eating or drinking be stilled, but by medicine alone; for all food passeth undigested through the body, whereby the flesh falls away, but the bones remain great as ever; and this makes the child so unshapely, that men call it a changeling (wächsel-kind).

I. EXTRACTS FROM MODERN COLLECTIONS.

a. From the Chemnitzer Rocken-philosophie.

1. Whoever goes into a childbed chamber, carrying a basket, must break a chip off the basket, and put it in the cradle; otherwise he will take the child's or mother's rest (sleep) away.

2. When a mother wants to know if her child is becried (bewitched), let her lick its forehead: if becried, it will taste salt; then fumigate with sweepings from the four corners of the room— with shavings off the four corners of the table—with nine sorts of wood.

3. Who pulls out an article from the wash upside down or leftwards, will not be becried.

4. Boil frauen-fluchs, szysche or ruf-kraut, bathe the sick man in the water, and leave the bath under his bed: if he is becried, it will shrink; if not, not.

5. If you are taking much money, put some chalk to it, then bad folk cannot get any of it back.

6. Wash your money in clean water, and put salt and bread to it, then the dragon and bad folk cannot get it.

7. Women boiling yarn should tell lies over it, or it won't turn white.

8. To walk over sweepings is unlucky.

9. If you call a young child little crab, it will be stunted, for crabs crawl backwards.

10. If you set out on a journey, and a hare runs across your path, it bodes no good.

At the end of pag. 78 stands the name of the copyist: 'Clara Hützlerin.' In the same handwriting is Cod. Pal. 677.
11. In drinking out of a jug, do not span the lid with your hand, or the next drinker will have tension of the heart.
12. Do not buy your children rattles, nor allow any to be given, else they are slow in learning to talk.
13. For tongue-tied children it is good to eat beggar’s bread.
14. If in leaving home you have forgotten something, don’t go back for it, but have it fetched by another; else everything is thrown back (goes wrong).
15. If a stranger comes into the room, he shall sit down, so as not to take the children’s rest away with him (see 1).
16. When you cover a table, put some bread on at once, or a corner of the cloth will trip some one up.
17. Men shall not stay in the house while the women are stuffing feathers into the beds, else the feathers will prick through the bed-tick.
18. Set the hen on to hatch while people are coming out of church, and you’ll have plenty of chicks crawl out.
19. If you want large-headed chickens, wear a fine large straw-hat while you set the brood-hen on.
20. The straw for a nest should be taken out of a marriage-bed, from the man’s side if you want cocks, from the woman’s if hens.
21. After washing in the morning, don’t flirt the water from your hands, or you’ll waste your victuals that day.
22. Never rock an empty cradle: it rocks the baby’s rest away.
23. The first time a baby’s nails want paring, let the mother bite them off, else they learn to pilfer.
24. When about to stand godfather or godmother, borrow something to wear, and your godchild will always have credit.
25. If you call children alt-männichen, alt-weibichen, they’ll be stunted, and have wrinkles on the forehead.
26. If you want children to live long, call the boys Adam, and the girls Eve.
27. If a child is to live 100 years, the god-parents must be fetched from three parishes.
28. If you take a child into the cellar under a year old, it will grow up timid.
29. If you let it look into the looking-glass under a year old, it will grow up vain.
30. Children that cry at the christening don’t grow old.
31. If the first children take their parents’ names, they die before the parents.
32. If a dog looks into the oven when you are baking, the loaves will be loose (loeselset), or the crust leave the crumb.
33. If there is dough in the trough, don’t sweep the room till it is carried out, or you’ll sweep a loaf away.
34. The vinegar spoils if you set the cruet on the table.
35. If a woman within six weeks after confinement walks a field or bed, nothing grows on it for some years, or everything spoils.
36. If a woman dies in the six weeks, lay a mangle-roller or a book in
the bed, and shake up and make the bed every day till the six weeks are up, or she cannot rest in the ground.

37. Do not blow the baby's first pop, and it will not afterwards scald its mouth with hot things.

38. Would you wealthy be, cut the loaf quite evenly.

39. Eat not while the death-bell tolls, or your teeth will ache.

40. If red shoes are put on a child under a year old, it can never see blood.

41. If a woman with child stands and eats before the bread cupboard, the child will have the wasting-worm (mith-esser, fellow-eater); see 817.

42. To mend clothes on the body is not good.

43. If you sew or mend anything on Ascension-day, the lightning will come after him that wears it.

44. Eating cracknels on Monday Thursday keeps fever away.

45. If you stride over a child, it will stop growing.

46. Who works in wood will not be wealthy.

47. Never shew a light under the table where people sit, lest they begin to quarrel.

48. God-parents shall buy the child a spoon, lest it learn to dribble.

49. If a woman who is confined put a black stomacher on, the child will grow up timid.

50. In the six weeks don't take a child inside your cloak, or it will be gloomy, and always meet with sorrow.

51. He that lends money at play will lose.

52. He that borrows for play will win.

53. Let a mother who is nursing go silently out of church three Sundays, and every time blow into her child's mouth, and its teeth will come easily.

54. Between 11 and 12 the night before Christmas, the water is wine. Some say, water drawn at 12 on Easter night will turn into wine.

55. When lights are brought in on Christmas-eve, if any one's shadow has no head, he will die within a year; if half a head, in the second half-year.

56. In the Twelve nights eat no lentils, peas or beans; if you do, you get the itch.

57. One who is about to stand sponsor shall not make water after he is drest for church; else the godchild will do the same in bed.

58. If you go out in the morning, and an old woman meets you, it is a bad sign (see 380).

59. Don't answer a witch's question, or she may take something from you.

60. Stone-crop planted on the roof keeps the thunderbolt aloof.

61. Get out of bed backwards, and everything goes contrary that day.

62. If the Jüdel won't let the children sleep, give him something to play with. When children laugh in their sleep, or open and turn their

1 My brother too stept with one leg over me, saying 'Oho Thömîlin, now wiltow grow no more!' Life of Thomas Plater, p. 19.
eyes, we say 'the Jüdel plays with them.' Buy, without beating down the price asked, a new little pot, pour into it out of the child's bath, and set it on the oven: in a few days the Jüdel will have sucked every drop out. Sometimes eggshells, out of which the yolk has been blown into the child's pap and the mother's candle, are hung on the cradle by a thread, for the Jüdel to play with, instead of with the child.

63. If a loaf is sent away from table uncut, the people are sure to go away hungry.
64. If you spill salt, don't scrape it up, or you'll have bad luck.
65. If you tread your shoes inwards, you'll be rich; if outwards, poor.
66. If you have the jaundice, get the grease-pot stolen from a carrier's cart; look into that, and it will soon pass away.
67. If a dog howls the night before Christmas, it will go mad within a year.
68. Great evil is in store for him who harms a cat, or kills it.
69. If the cats bite each other in a house where a sick man lies, he will die soon.
70. A woman churning butter shall stick a three-crossed knife on the churn, and the butter will come.
71. Splinters peeling off the boards in the sitting-room are a sign of stranger guests.
72. When the cat trims herself, it shews a guest is coming.
73. If magpies chatter in the yard or on the house, guests are coming.
74. If a flea jumps on your hand, you'll hear some news.
75. If a child does not thrive, it has the Eisterlein: shove it a few times into the oven, and the E. is sure to go.
76. To kill spiders is unlucky.
77. Let a newborn child be dressed up fine the first three Sundays, and its clothes will sit well on it some day.
78. If women dance in the sun at Candlemas, their flax will thrive that year.
79. If a stranger looks in at the room-door on a Monday, without walking in, it makes the husband beat his wife.
80. If a man buys or gives his betrothed a book, their love will be over-tuned (ver-blättert, when the leaf turns over, and you lose your place).
81. In making vinegar, you must look sour and be savage, else it won't turn out good.
82. If your ears ring, you are being slandered.
83. A hen crowing like a cock is a sign of misfortune.
84. He that fasts on Maundy Thursday will catch no fever that year, and if he does he'll get over it.
85. He that lends the first money he makes at market, gives away his luck.
86. When at market selling goods, don't let the first customer go, even if you sell under value.
87. A man shall not give his betrothed either knife or scissors, lest their love be cut in two.
88. Bathing the children on a Friday robs them of their rest.
80. If you are fetching water in silence, draw it down stream.
81. Draw crosses on your doors before Walpurgis-night (Mayday eve), and the witches will not harm.
82. In going to bed, leave nothing lying on the table, else the oldest or youngest in the house can get no sleep.
83. If a woman going to be churched meet a man, she'll have a son next time; if a woman, a girl; if nobody, no more children; if two people, twins.
84. If you sneeze before breakfast, you'll get some present that day.
85. Don't let fire and light be carried out of your house by a stranger, it is taking the victuals away from the house.
86. If you are having flax spun, give the sower a fee, or the flax will spoil.
87. If a single woman on Christmas-eve pours melted lead into cold water, it will shape itself like the tools of her future husband's trade.
88. If you have a wooden pipe or top turned for you out of a birchtree growing in the middle of an anthill, and draw wine or beer through it, you'll soon have sold your liquor.
89. He that cuts bread unevenly, has told lies that day.
90. Single women that want husbands shall, the night before St. Andrew's day, call upon that saint naked, and they'll see their sweetheart in their sleep.
91. When a maid wants to know if she shall keep her place, let her on Christmas-eve turn her back to the door, and fling the shoe off her foot over her head: if the tip of the shoe is towards the door, she'll have to go; if the heel, she will stay.
92. If a maid wishes to know what sort of hair her lover will have, let her grope backwards through the open door on Christmas-eve, and she'll grasp the hair in her hand.
93. Whoever finds by chance a hare-laurel (a hasen-lorber) in the wood, and eats it, will have his share of the hare wherever he goes.
94. He that looks in the mirror at night, sees the devil there.
95. To find out if she'll get a husband during the year, let the damsel knock at the hen-house on Christmas-eve or at midnight: if the cock cackles, she'll get one; if the hen, she won't.
96. If children in the street ride with spears and banners, there will be a war; if they carry each other on crosses (Banbury chairs) a pestilence.
97. If you are out of money, mind the new moon does not peep into your empty purse, or you'll be short of money the whole month.
98. If the stork builds on your roof or chimney, you will live long and be rich.
99. To know if her lover will be straight or crooked, a girl must go to a stack of wood on Christmas-eve, and with her back to it, pull out a log; as the log is, so will the lover be (see F, 7).
100. To know what he is called, let her stretch the first piece of yarn she spins that day outside the house-door, and the first man that passes will be a namesake of her future husband.
111. Never set a gridiron or trivet over the fire without putting something on it; she that does so will have an apron (puckers) on her face.

112. Let a woman, when going to bed, salute the stars in the sky, and neither hawk nor vulture will take her chickens.

113. In putting straw into a bed, don't leave the knots in the straw bands, there's no sleeping on them.

144. A woman going to market will get better prices for her wares if on getting up she put her right shoe on first.

115. He that wears a shirt woven of yarn, that a girl under seven has spun, will find luck in it (see 931).

116. If it rain on John's-day, nuts will spoil and harlots thrive.

117. Onions, turned in their bed on John's-day, turn out fine.

118. The maids shall not weed the cabbage-beds on Bartlemy's day; Bartlemy is putting [orig. throwing] heads to the cabbages, and would be scared away.

119. If you find a four-leaved clover [shamrock], hold it dear; as long as you have it, you'll be happy (see G, 62).

120. A raven or crow, that sits cawing on a sick house, betokens the patient's death.

121. Shepherds must not name the wolf during the Twelves, or he will worry their sheep.

122. If a child has a date-stone about him, he does not fall, or is not much hurt.

123. When you go into a new house or room, what you dream the first night comes true.

124. If a woman or maid loses her garter in the street, her husband or lover is unfaithful to her.

125. When a woman is going to bed, she shall move her chair from the place where she has sat, or the alp will weigh upon her.

126. While a fire burns on the hearth, lightning will not strike the house.

127. A calf born on St. Veltens' (Valentine's) day is of no use for breeding.

128. If a wolf, stag, boar or bear meets you on a journey, it is a good sign.

129. He that finds a horse-shoe, or a piece of one, has luck (see 220).

130. The flax or tow that a maid leaves unspun on the distaff of a Saturday, does not make good yarn, and will not bleach.

131. Let the father put a sword in the baby's hand directly it is christened, and it will be bold and brave.

132. When a boy is born, let his feet push against his father's breast, and he will not come to a bad end.

133. As soon as a girl is born, seat her on her mother's breast, and say 'God make thee a good woman'; and she will never slip or come to shame.

134. If a spider crawl on your coat in the morning, you'll be happy that day.

135. If a man on a journey meets a woman who is spinning, it is a bad sign; let him turn back, and take another road.
136. If the clock strikes while bells are ringing, it betokens fire.
137. Don't lay a new-born child on its left side first, or it will always be awkward.
138. On Walpurgis-eve let him that has cornfields fire his gun over them, and the witches cannot hurt the corn.
139. A blue cornflower pulled up by the roots on Corpus Christi day stops nose-bleeding, if held in the hand till it gets warm.
140. Root out the reeds in a pond or the thorns in a field on Abdon-day (July 30), and they will not grow again.
141. If a woman's neck or throat itches, she will soon go to a christening or wedding; if her head itches, it means blows.
142. Bright Christmas, dark barns; dark Christmas, light barns.
143. Whoever hurts or even sees an earth-hühnen or a house-adder, is sure to die that year.
144. Smear the point of your sword with ear-wax, it will melt your enemy's courage.
145. When two nursing mothers drink at the same time, one drinks the other's milk away. And when two people begin drinking at the same moment, one drinks the other's colour away.
146. If you eat bread that another has bitten, you'll become his enemy.
147. If a woman lets another person wipe hands on her apron, that person will hate her.
148. Swallows building on a house bring poverty, sparrows riches.
149. A hoop coming off a cask on Christmas-eve shews that some one in the house will die that year.
150. If the light on the altar goes out of itself, it shews the priest is going to die.
151. A woman gets rid of earache by wrapping a man's breeches round her head.
152. When the maids are making tinder, they must tear pieces out of men's shirts; tinder made of women's shifts does not catch.
153. Tying wet strawbands round the orchard-trees on Christmas-eve makes them fruitful.
154. Fruit-trees clipt at Shrovetide are proof against worm and caterpillar.
155. To keep a cat or dog from running away, chase it three times round the hearth, and rub it against the chimney-shaft.
156. If a man sees a wolf before the wolf sees him, he need fear no harm; but if the wolf saw him first, he is in danger: some say he will be dumb, or hoarse.
157. John's blood (plantain), culled at noon on John's day, is good for many things.
158. If a magpie sits chattering on the infirmary, before noon, and looking our way, the meaning is good: if after noon, and seen from behind, it is bad.
159. The howling of dogs bodes misfortune.
160. A swarm of bees hanging on to a house signifies fire.
161. The lark sings as long before Candlemas as she is silent after.
162. If a bachelor and spinster stand sponsors to a child, the priest shall plant himself between the two, or they will always be falling out.

163. A man shall not marry his gossip (fellow-sponsor), for, every time they come together as man and wife, it thunder.

164. Let him who gets the first can of beer out of a cask run away fast, and the rest of that beer will soon go off.

165. Don't let a baby tread barefoot on a table: it will get sore feet.

166. After putting the candle out, don't leave it upside down in the candlestick; else nobody can wake if thieves should come.

167. A boy born in the Venus-morningstar gets a wife much younger than himself; in the Venus-eveningstar one much older. And the contrary with girls.

168. On rising from a meal, don't leave any of your bread behind; if any one takes it and throws it over the gallows, you won't escape hanging.

169. An elder planted before the stable door guards the cattle from sorcery.

170. He that has about him a string with which a rupture was bound up, can lift the heaviest load without danger.

171. A piece of wood off a coffin that has been dug up, if concealed among your cabbages, keeps away the caterpillars.

172. Eat no soup at Shrovetide, or you'll have a dripping nose.

173. On Nicasius-eve write the saint's name on the door in chalk, and you rid the house of rat and mouse.

174. If the carter plaits a snake's or adder's tongue into his whip, his horses can pull the biggest loads out of the ditch, and will not over-drink themselves.

175. Make nests for the hens on Peter's-day, and many's the egg they will lay.

176. A woman with child, who stands godmother, shall not lift the babe out of the font herself; else one child dies, the christened one or hers.

177. If the first person you meet in the morning be a virgin or a priest, 'tis a sign of bad luck; if a harlot, of good.

178. If a weaned child is put to the breast again, it grows up a blasphemer.

179. If a woman with child pass under a waggon-pole, she'll go over her time.

180. The seventh son is a lucky man, for healing, planting, or doing anything.

181. Malefactors on the rack pin a paper to their back with Psalms 10th and 15th written on it: they can stand the torture then without confessing.

182. If you have bread and salt about you, you are safe from sorcery.

183. For a fever: Take three bits of stolen bread, spit in two nutshell, and write this note: 'Cow, will you go to your stall, Fever (frorer,ague), go you to the wall.'

184. If a mouse has gnawed at your dress, it means mischief.

185. If the women or maids are washing sacks, it will soon rain.
186. To sneeze while putting your shoes on, is a sign of bad luck.
187. To put a clean skirt on of a Friday is good for the gripes.
188. Eating stolen cheese or bread gives you the hiccough.
189. If you dig devil's bit the midnight before St John's, the roots are still unblitten, and good for driving the devil away.
190. John's ort drives witches away and the devil; that's why he out of spite pricks holes in all the leaves with his needle.
191. When a person dies, set the windows open, and the soul can get out.
192. For a child to grow up good, its godmother or the woman that carries it home from church must immediately lay it under the table, and the father take it up and give it to the mother.
193. A year without skating is bad for the barley.
194. If they are building a weir across the river, it will not rain in that country till they have done.
195. Put a goose through your legs three times, give her three mouthfuls of chewed bread with the words 'Go in God's name,' and she'll always come home.
196. He that has fits of cold fever shall crawl to a running stream, strew a handful of salt down-stream, and say: 'In God his name I sow for seed this grain, When the seed comes up may I see my cold friend again.'
197. The first time you hear the cuckoo in spring, ask him: 'Cuckoo, baker’s-man, true answer give, How many years have I to live?' And as many times as he sings, so many years more will you live.
198. If an unmarried maiden eat the brown that sticks inside the porridge-pot, it will rain at her wedding; and if it rains, the new couple get rich (see 498).
199. To sell your cattle well at market, smoke them with the black ball dug out of the middle of an ant-hill.
200. Never hand things over a cradle with the child in it; nor leave it open.
201. A thief's thumb on your person, or among your wares, makes them go fast.
202. If you throw a bunch of inherited keys at a door when some one is listening outside, the eavesdropper is deaf for the rest of his life.
203. Eat milk on Shrove Tuesday, and you'll not be sunburnt in the summer.
204. If a bride wishes to rule her husband, let her on the wedding-day dress in a baking trough, and knock at the church door.
205. To wean a child, let the mother set it down on the floor, and knock it over with her foot; it will forget her the sooner.
206. If a dog runs between a woman's legs, her husband is going to beat her.
207. Put money in the mouth of the dead, and they will not come back if they have hidden a treasure.
208. Toothpicks made of wood that lightning has struck, send the toothache away.
209. A knife shall not lie on its back, for fear of its hurting the angels.
210. If two clocks in the town happen to strike together, a married couple will die.
211. A boil will safely heal if squeezed with a three-crossed knife.
212. Let the bride arrive at the bridegroom's house in the dark, then they'll have every corner full.
213. If a dog runs through between two friends, they will break off their friendship.
214. He that would dig up a treasure, must not speak a word.
215. To draw storks to your house, make them a nest on the chimney with your left hand.
216. If you have a swollen neck, go in silence to the mill, steal the tie from one of the sacks, and tie it about your neck.
217. When you see the first swallow in spring, halt immediately, and dig the ground under your left foot with a knife; you will there find a coal that is good for a year against the ague (see G, 98).
218. In digging for treasure, have bread about you, and the spectres can't disturb you.
219. Godfather's money (gift) makes rich and lucky.
220. When you have been robbed, drive an accidentally-found horseshoe nail (see 129) into the place where the fire always is, and you'll have your own again.
221. Bastard children are luckier than lawful ones.
222. At a christening get a mite of bread consecrated, and the child's parents will never want for bread.
223. He that counts his money at new moon is never short of it.
224. Drop a cross-penny on a treasure, and it can't move away.
225. Eat lentils at Shrovetide, and money will pour (quellen, swell?).
226. He of whom a boy (or girl) makes his (or her) first purchase at market, will have good luck in selling that day.
227. Let a merchant throw the first money he takes on the ground, and plant his feet upon it; his business will go the better.
228. For the cuckoo to sing after St John's is not good, it betokens death.
229. When the bride is fetched home, she shall make no circuit, but go the common road; otherwise she has ill luck.
230. If a man passing under a henroost is bedropped by the hen, it bodes misfortune, if by the cock, good luck (see 105).
231. A new garment should not be put on empty, something should be dropt into the pocket first for luck.
232. In choosing sponsors, ask an unmarried woman, else the child will be unlucky in marriage, and also have no children.
233. He that is lucky when young will beg his bread when old; and vice versa.
234. He that carries wormwood about him cannot be becried (bewitched).
235. If you find a needle, and the point is towards you, you'll be unlucky; if the head, lucky.
236. Put nothing in your mouth of a morning, till you've had a bite of bread.
237. If the first frog you see in spring leaps in water and not on land, you may expect misfortune all that year.
238. Move into a new dwelling with a waxing moon or at full moon; and carry bread and salt into it, then everybody in it will be full and want for nothing.
239. If you hear horses neigh, listen attentively, they announce good luck.
240. If a woman in the six weeks spin wool, hemp or flax, the child will be hanged some day.
241. Women shall not brush or plait themselves on a Friday, it breeds vermin.
242. If you find money before breakfast, and there is no wood under it, it is unlucky.
243. He that was born on a Sunday is luckier than other men.
244. If after sunrise on Shrove Tuesday you thrash in silence, you drive the moles away.
245. Stand with your face to the waning moon, and say: 'Like the moon from day to day, Let my sorrows wear away' (see 492).
246. Don't leave the oven-fork in the oven; if you do, the witches can take a dollar a day from the house.
247. Nothing out of the way shall be built, planted or planned in a Leap-year: it does not prosper.
248. If in going out your clothes get caught in the door or on the latch, stay a while where you are, or you'll meet with a mishap.
249. Pare your nails on a Friday, and you have luck (see 340).
250. If you lay a broom in a witch's way, so that she must step over it, she turns faint, and can plot no mischief.
251. He that has about him an owl's heart, or the stone out of a bat's back, or a hoopoo's head, will have luck in play (see 329).
252. When the candle at night burns roses (forms a death's head), there's money or some luck coming next day.
253. Of the first corn brought in at harvest, take a few of the first sheaves, and lay them cross-wise in the four corners of the barn; then the dragon can't get any of it.
254. If it freezes on the shortest day, corn falls in price; if it is mild, it rises.
255. As many grains as the theuerlings (dear-lings, a kind of mushroom) have in them, so many groschen will corn be worth from that time.
256. If you search in vain for something that must be there, the devil is holding his hand or tail over it.
257. On your way to market, see that no one meets you carrying water; else you'd better turn back, you'll have no luck buying or selling.
258. By the grain of the first sheaf you thrash, you may guess the rise or fall in the price of corn, thus: fill and empty a measure four times, making four heaps; then put the heaps back into the measure, and level off. If grains fall from any heap, or if they seem short, then in the corresponding quarter of the coming year corn will fall or rise.
259. Lay by some bread from your wedding, and you'll never want it.
260. He that keeps and carries about him the bit of cost be brought into the world (the glücks-haube), will prosper in everything.
261. He that has about him a bitten-off mole's paw, will buy cheap and sell dear.
262. Deduct nothing from the cost of making a child's first dress; the more you take off, the less luck he'll have.
263. If the seed you are going to sow be laid on the table, it will not come up.
264. The first baking after Newyear's day, make as many little cakes as there are people in the house, give each a name, and prick a hole in it with your finger: if any one's hole gets baked up, he will die.
265. When a child is going to church to be christened, lift him out through the window: he'll be the stronger, and live the longer.
266. If you are telling something, and you or anybody sneeze, the tale is true.
267. If two people rock one child, it is robbed of its rest.
268. Never burn straw that any one has slept on, else he cannot rest.
269. If you are taken ill at church, you do not easily recover.
270. He that touches tinder with his fingers, cannot make it catch.
271. If you scrape cheese on the tablecloth, people will dislike you.
272. He that eats much mouldy bread, lives to be old.
273. If the man sharpen his knife otherwise than on the whetstone, there will be strife in the house.
274. Who eats no beans on Christmas-eve, becomes an ass.
275. Who eats not of nine herbs on Maundy Thursday, gets the fever.
276. He that sews or patches anything on his own body, shall always take something in his mouth, or he becomes forgetful.
277. If a child in its first year smell at anything, it learns not to smell afterwards.
278. Your blessed bread (liebe brot) shall not be left lying on its back.
279. To eat up clean what's on the table makes fine weather the next day.
280. Let him that has the hiccough, put a bare knife in a can of beer, and take a long draught in one breath.
281. If a sick or dying man has hen's feathers under him, he cannot die.
282. To appease the storm-wind, shake a meal-sack clean, and say: 'There, wind, take that, To make pap for your brat!'
283. If after washing you wipe your hands on the tablecloth, you'll get warts.
284. When the bells ring thick, there is generally some one just going to die; if the church-bell rings clear, it means a wedding.
285. When a bride is on her way to church, if it rains, she has been crying; if the sun shines, laughing.
286. If some one happens to come where a woman is churning, and counts the hoops on the churn first up and then down, the butter will not come.
287. It is not good to look over your fingers or the flat of your hand.
288. If you give a baby part of a red baked apple to eat the first time instead of pap, it will have red cheeks.
289. A baby does not thrive if you call it wärmchen (mite) or jückel.
290. If the cat looks at you while she trims herself, you'll get a dressing or a wigging.
291. A cook that lets the dinner burn on to the pot, is betrothed or promised.
292. A maiden who is fond of cats, will have a sweet-tempered husband.
293. If a woman with child walk over a grave, her child will die.
294. He that has a lawsuit, and sees his opponent in court before the opponent sees him, will win his case.
295. When you are in court, pocket your knife bare, and you'll win your cause.
296. When any one, old or young, can get no sleep, put a ruhe-wisch (wisp of rest) under his pillow, i.e. straw that breeding women lay under their backs; only you must get it away from them without saying a word.
297. If you pity cattle that are being killed, they can't die.
298. Never lay bread so that the cut side looks away from the table.
299. If you hear a ghost, don't look round, or you'll have your neck wrung.
300. Sow no wheat on Maurice's day, or it will be blighted.
301. It is not good to look over your head.
302. If you top a tree on John's Beheading day, it is sure to wither.
303. If a maid who is kneading dough clutch at a lad's face, he'll never get a beard.
304. If your first godchild be a bastard, you'll be lucky in marriage.
305. When you drink to any one, don't hand him the jug open.
306. Whoever can blow-in a blown-out candle, is a chaste bachelor or maiden.
307. He that makes a wheel over his gateway, has luck in his house.
308. If a woman in the six weeks fetches spring-water, the spring dries up.
309. If you turn a plate over at a meal, the witches can share in it.
310. When a witch is being led to the stake, don't let her touch the bare ground.
311. He that gets a blister on his tongue, is slandered that moment; let him spit three times, and wish the slanderer all that's bad.
312. A patient that weeps and sheds tears, will not die that time.
313. When the heimen or crickets sing in a house, things go luckily.
314. He that sleeps long grows white, and the longer the whiter.
315. If on their wedding day a bride or bridegroom have a hurt on them, they'll carry it to the grave with them, it will never heal.
316. If the moon looks in at the chamber window, the maid breaks many pots.
317. If anything gets in your eye, spit thrice over your left arm, and it will come out.
318. When fogs fall in March, a great flood follows 100 days after.
319. He that walks over nail parings, will dislike the person they belonged to.
320. If a woman that suckles a boy, once puts another's child, which

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is a girl, to her breast, the two children when grown up will come to shame together.

321. He that walks with only one shoe or stocking on, will have a cold in his head.

322. When the fire in the oven pops, there will be quarrelling in the house.

323. Just as long as the meat on the table keeps on fizzing or simmering, will the cook be beaten by her husband.

324. He whose women run away, and whose horses stay, will be rich.

325. When the candle goes out of itself, some one in the house will die.

326. He that smells at the flowers or wreaths at a funeral, will lose his smell.

327. If you cut off a stalk of rosemary, and put it in a dead man's grave, the whole plant withers as soon as the branch in the grave rots.

328. When you eat eggs, crush the shells (witches nestle in them), or some one may get the fever.

329. He that has on him a moleskin purse with a hoopoo's head and penny piece inside, is never without money (see 251).

330. When the wind blows on a New-year's night, it is a sign of pestilence.

331. If a man eating soup lays his spoon on the table, and it falls with its inner side up, he has not had enough; he must go on eating, till the spoon turns its outer side up.

332. If you cut bread at table, and happen to cut one more slice than there are people, there's a hungry guest on the road.

333. If you wear something sewed with thread spun on Christmas eve, no vermin will stick to you.

334. Never point with your fingers at the moon or stars in the sky, it hurts the eyes of the angels (see 937).

335. Keep a cross-bill in the house, and the lightning will not strike.

336. In brewing, lay a bunch of great stinging-nettles on the vat, and the thunder will not spoil the beer.\(^1\)

337. If a woman with child has gone beyond her time, and lets a horse eat out of her apron, she has an easy labour.

338. When a wedding pair join hands before the altar, the one whose hand is coldest will die first.

339. He that steals anything at Christmas, New-year, and Twelfthday-eve, without being caught, can steal safely for a year.

340. To cut the finger and toe nails on Friday is good for the toothache.

341. At Martinmas you can tell if the winter will be cold or not, by the goose's breastbone looking white or brown (see II, ch. 121).

342. Let farmers baptize their maids or sonse them with water, when they bring the first grass in the year, and they will not sleep at grass-cutting.

343. As a rule, when a tempest blows, some one has hung himself.

\(^1\) The thunder-nettle resists thunder, and is therefore put to young beer, to keep it from turning. On Grin-dinnerstag (Maundy Thursday) young nettles are boiled and eaten with meat. Dav. Frank's Mecklenbg 1, 59.
344. Hens hatched out of eggs that were laid on Maundy Thursday change their colour every year.

345. When a child is taken out of doors, don't keep the upper half of the door closed, or it will stop growing.

346. If feathers picked up on a barn (between two fields) are put in a bed, a child can't sleep in it; if it is a marriage-bed, the man and wife will part.

347. If you sing while you brew, the beer turns out well.

348. Salute the returning stork, and you won't have the toothache.

349. When you go out in the morning, tread the threshold with your right foot, and you'll have luck that day.

350. When a foot-bath has been used, don't empty it till next day, or you spill your luck away with it.

351. If you happen to find the felloe of an old wheel, and throw it into the barn in the name of the H. Trinity, mice will not hurt your corn.

352. A silver ring made of begged penny-pieces, and worn on the finger, is sovereign against all diseases.

353. Don't keep putting the bathing towel on and off the child, or it will have no abiding place when old.

354. Before a wedding, the bridegroom shall broach the beer-cask, and put the tap in his pocket, lest bad people should do him a mischief.

355. Hang your clothes in the sun on Good Friday, and neither moth nor woodlouse can get in.

356. Suffer thirst on Good Friday, and no drink will hurt you for a year (see 913).

357. In walking to your wedding, it is not good to look round.

358. On coming home from your wedding, make a black hen run in at the door (or window) first, and any mischief to be feared will fall on the hen.

359. In moving to another town or dwelling, if you lose bread on the way, you forfeit your food ever after.

360. In walking into a room, it is not good to turn round in the doorway.

361. A woman that has a cold in her head, shall smell in her husband's shoes.

362. After pulling a splinter out, chew it to pieces, lest it do more harm.

363. If another looks on while you strike a light, the tinder won't catch.

364. If a woman with child jump over a pipe through which a bell is being cast, it will lighten her labour.

365. A man can pray his enemy dead by repeating Psalm 109 every night and morning for a year; but if he miss a day he must die himself.

366. If you steal hay the night before Christmas, and give the cattle some, they thrive, and you are not caught in any future thefts.

367. Some houses or stables will not endure white cattle: they die off, or get crushed.

368. If a corpse looks red in the face, one of the friends will soon follow.

369. If after a Christmas dinner you shake out the tablecloth over the bare ground under the open sky, brosam-kraut (crumb-wort) will grow on the spot.
370. If you drink in the mines you must not say 'glück zu,' but 'glück auf,' lest the building tumble down.
371. In a dangerous place, if you have a donkey with you, the devil can do you no harm.
372. Put feathers in a bed when the moon's on the wane, they'll very soon creep out again.
373. If you twist a willow to tie up wood in a stable where hens, geese or ducks are sitting, the chickens they hatch will have crooked necks.
374. If you have no money the first time you hear the cuckoo call, you'll be short of it all that year.
375. A baby left unchristened long, gets fine large eyes.
376. If a maiden would have long hair, let her lay some of her hair in the ground along with hop-shoots.
377. It is not good to beat a beast with the rod with which a child has been chastised.
378. Every swallow you have slain makes a mouth of steady rain.
379. A child's first fall does not hurt it.
380. He that walks between two old women in the morning, has no luck that day (see 58).
381. When swallows build new nests on a house, there will be a death in it that year.
382. When the cats eat their food up clean, corn will be dear; if they leave scraps lying, the price will fall, or remain as it is.
383. To get rid of the rose (St. Anthony's fire), have sparks dropt on it from flint and steel by one of the same christian-name.
384. In cutting grafts, let them not fall on the ground, or the fruits will fall before their time.
385. A spar made out of a gibbet-chain without using fire, will tame a hard-mouthed horse or one that has the staggers.
386. Hang in the dove-cot a rope that has strangled a man, and the doves will stay.
387. He that has all-men's-armour (wild garlic) on him can't be wounded.
388. It is not good to burn brooms up.
389. In a lying-in room lay a straw out of the woman's bed at every door, and neither ghost nor Judel can get in.
390. A bride that means to have the mastery, shall dawdle, and let the bridegroom get to church before her.
391. Or: after the wedding she shall hide her girdle in the threshold of the house, so that he shall step over it.
392. She must eat of the cauldle, or when she comes to suckle, her breasts will have no milk.
393. On no account shall married people eat of the house-cock.
394. He that sells beer, shall lay his first earnings under the tap, till the cask is emptied.
395. If you burn wheat-straw, the wheat in the field will turn sooty that year.
396. Of a firstborn calf let no part be roasted, else the cow dries up.
397. Let no tears drop on the dead, else he cannot rest.
398. When one is attired by another, she must not thank her, else the
finery will not fit her.
399. The fruit-trees must not see a distaff in the Twelves, or they’ll bear
no fruit.
400. A maid who is leaving must make one more mess of pottage, and
eat it.
401. He that mows grass shall whet his scythe every time he leaves off,
and not put it away or take it home unwhetted.
402. When girls are going to a dance, they shall put zehrenzel-kraut
in their shoes, and say: ‘Herb, I put thee in my shoe, All you young
fellows come round me, do!’
403. When the sun does not shine, all treasures buried in the earth are
open.
404. If your flax does not thrive, steal a little linseed, and mix it with
yours.
405. Put the first yarn a child spins on the millwheel of a watermill,
and she will become a firstrate spinner.
406. If clothes in the wash be left hanging out till sunset, he that puts
them on will bewitch everybody.
407. He that comes in during a meal shall eat with you, if only a morsel.
408. If a woman with child step over a rope by which a mare has been
tied, she will go two months over her time.
409. The first meal you give a child shall be roast lark.
410. If a pure maiden step over a woman in labour, and in doing so drop
her girdle on her, the woman shall have a quick recovery.
411. When the carpenter knocks the first nail in a new house, if fire
leap out of it, the house will be burnt down (see 500, 707).
412. When the flax-sower comes to the flax-field, let him three times sit
down on the bagful of seed, and rise again : it will be good.
413. If sparks of fire spirit out of a candle when lighted, the man they fly
at will get money that day.
414. Beware of washing in water warmed with old waggon-wheels.
415. If a child is backward in speaking, take two loaves that have stuck
together in baking, and break them loose over his head.
416. Strike no man or beast with a peeled rod, lest they dry up.
417. Pick no fruit [bruise no malt?] in the Twelves, or apples and pears
will spoil.
418. Do no thrashing in the Twelves, or all the corn within hearing of
the sound will spoil (see 916).
419. A shirt, sewed with thread spun in the Twelves, is good for many
things.
420. He that walks into the winter corn on Holy Christmas-eve, hears
all that will happen in the village that year.
421. Let not the light go out on Christmas-eve, or one in the house will
die.
422. It is not good when a stool lies upside down, with its legs in the
air.
423. If a man puts on a woman’s cap, the horses will kick him.
424. In sweeping a room, don't sprinkle it with hot water, or those in the house will quarrel.
425. As the bride goes to church, throw the keys after her, and she'll be economical.
426. On her return from church, meet her with cake cut in slices; every guest take a slice, and push it against the bride's body.
427. When the bridegroom fetches home the bride, let her on the way throw some flax away, and her flax will thrive.
428. If an infant ride on a black foal it will cut its teeth quickly.
429. Move to a new house at new moon, and your provisions will increase.
430. If you have schwaben (black worms), steal a drag (hemm-schuh) and put it on the oven, and they'll go away (see 607).
431. Put a stolen sand-clout (-wisch) in the hens' food, and they won't hide their eggs.
432. At harvest, make the last sheaf up very big, and your next crop will be so good that every sheaf can be as large.
433. When dogs fight at a wedding, the happy pair will come to blows.
434. Hit a man with the aber-rück of a distaff, and he'll get an aber-bein.
435. If the latch catch, and not the match, a guest will come next day.
436. After making thread, don't throw the thread-water where people will pass; one that walks over it will be subject to giddiness.
437. If you sneeze when you get up in the morning, lie down again for another three hours, or your wife will be master for a week.
438. When you buy a new knife, give the first morsel you cut with it to a dog, and you will not lose the knife.
439. If a dying man cannot die, push the table out of its place, or turn a shingle on the roof (see 721).
440. If you sit down on a water-jug, your stepmother will dislike you.
441. If you keep pigeons, do not talk of them at dinner-time, or they'll escape, and settle somewhere else.
442. He that sets out before the table is cleared, will have a toilsome journey.
443. When children are 'becried' and cannot sleep, take some earth off the common, and strew it over them.
444. To look through a bottomless pot gives one the headache.
445. In the bridechamber let the inschlit-light burn quite clean out.
446. On the three Christmas-eves save up all the crumbs: they are good to give as physic to one who is disappointed.
447. If you are having a coat made, let no one else try it on, or it won't fit you.
448. If two eat off one plate, they will become enemies.
449. Light a match at both ends, you're putting brands in the witches' hands.
450. When fire breaks out in a house, slide the baking oven out; the flame will take after it.
451. Let a woman that goes to be churched have new shoes on, or her child will have a bad fall when it has learnt to run alone.
SUPERSTITIONS. I.

452. A spoon-stealer keeps his mouth open in death.
453. If you happen to spit on yourself, you will hear some news.
454. When cows growl in the night, the Jüdel is playing with them.
455. If women with child go to the bleaching, they get white children.
456. A bride at her wedding shall wear an old blue apron underneath.
457. Put your shoes wrong-wise at the head of your bed, and the alp will not press you that night.
458. If she that is confined stick needles in the curtains, the babe will have bad teeth.
459. If a woman with child tie a cord round her waist, her child will be hanged.
460. If she that is confined handle dough, the child’s hands will chap.
461. If glasses break at a wedding, the wedded pair will not be rich.
462. The first time cows are driven to pasture in spring, let them be milked through a wreath of ground-ivy (gunder-man).
463. He that goes to church on Walburgis-day with a wreath of ground-ivy on his head, can recognise all the witches.
464. Cows that have calved, the peasants in Thuringia lead over three-fold iron.
465. If a woman with child follow a criminal going to execution, or merely cross the path he has gone, her child will die the same death.
466. Mix the milk of two men’s cows, and the cows of one will dry up.
467. Give no thanks for given milk, or the cow dries up.
468. As often as the cock crows on Christmas-eve, the quarter of corn that year will be as dear.
469. On Ash-Wednesday the devil hunts the little woodwife in the wood.
470. He that deals in vinegar must lend none, even should the borrower leave no more than a pin in pledge.
471. For headache, wash in water that rebounds off a mill-wheel (see 766).
472. A cock built into a wall brings a long spell of good weather.
473. If the Jüdel has burnt a child, smear the oven’s mouth with bacon-rind.
474. If a child has the freisig (lockjaw?), cover its head with an inherited fish-kettle, and force its mouth open with an inherited key.
475. Water cannot abide a corpse.
476. Throw devil’s bit under the table, and the guests will quarrel and fight.
477. To get a good crop, go out in silence on a certain day, fetch mould from three inherited fields, and mix it with your seed.

b. From the Erzgebirge about Chemnitz.

(Journal von und für Deutschland 1787. 1, 186-7. 261-2).

478. At the first bidding of the banns the betrothed shall not be present.
479. On a barren wife throw a tablecloth that has served at a first christening dinner.
480. At a wedding or christening dinner let the butter-dishes have been begun, or the bachelors there will get baskets (the sack) when they win.

481. When the bride goes from her seat to the altar, let the bridesmaids close up quickly, lest the seat grow cold, and the bride and bridegroom’s love cool also.

482. If there is a grave open during a wedding, all depends on whether it is for a man, woman or child; in the first case the bride will be a widow, in the second the bridegroom a widower, in the last their children will die soon.

483. If a girl meets a wedding pair, their first child will be a daughter; if a boy, a son; if a boy and girl together, there will be twins.

484. Put a key beside the baby, and it cannot be changed.

485. Of a wedding pair, whichever gets out of bed first will die first.

486. The godmothers help in making the bridal bed, the straws are put in one by one, and care is taken that no stranger come into the bride-chamber. The bed must not be beaten, but softly stroked, else the wife will get beatings.

487. If a pillow fall off the bridal bed, the one that lay on it will die first.

488. On the wedding day, man and wife must wash crosswise, then they can’t be becroied (bewitched).

489. Of the wedding bread and roll, some shall be saved, that man and wife may not want. Such bread does not get mouldy, and a piece of it put in their pottage is good for pregnant women who have no appetite.

490. At the prayer for the sick, if there is perfect silence, the sick man dies; if any one coughs or makes a noise, he gets well.

491. If a sick man, after receiving the sacrament, ask for food, he will die; if for drink, he will recover.

492. For increasing goitre or warts, fix your eyes on the waxing moon, and say three times: ‘May what I see increase, may what I suffer cease,’ (see 245).

493. Dogs howling foretell a fire or a death.

494. New servants must not go to church the first Sunday, or they’ll never get used to the place.

495. Whatever dishes the sponsor does not eat of at the christening-feast, the child will get a dislike for.

496. Crows cawing round the house mean a corpse, if only of a beast.

497. If the church clock strike while the death-bell tolls, there will die in the parish a man, a youth, or a child, according as it is the great, the middle, or the small bell.

498. No bride shall move in when the moon’s on the wane (see 238); but wealth she will win, who comes riding through rain (198).

499. When you move into a new house, throw something alive in first, a cat or dog: for the first to enter a house is the first to die.

500. When carpenters are felling timber for a new building, if sparks fly out at the first stroke, the building will burn down (see 411).

501. Before you go into the sitting-room of your new house, peep into the copper, to get used to the place. The same rule for new servants
(see 95); beside which, they have to _creep between the legs_ of their masters.

502. Jonrneymen, the first time they travel, must _not look round_, or they'll be homesick, and can't stay anywhere.

503. Let no strangers into the stable at _milking_ time.

504. After candles are lighted, don't _empty a wash-hand basin_ in the street, or the family will fall out the next day.

505. When children shed their first _teeth_, let the father _swallow_ the daughter's teeth, and the mother the son's; the children will never have toothache then.

e. From the _Saalfeld_ country.


506. On Christmas-eve the girls sit up from 11 to 12. To find out if they shall get married the next year, they _strip themselves naked_, stick their heads into the copper, and watch the _water hissing_.

507. If that does not answer, they take a _broom_ and _sweep the room backwards_, and see the future lover sitting in a corner: if they hear the crack of a whip, he is a waggoner, if the sound of a pipe, a shepherd.

508. Some _rush out of doors naked_, and call the lover; others go to a _cross-road_, and call out his name.

509. A _woman who is confined_ must never be left alone; the devil has more hold upon her then.

510. She dare not _sleep_ unless some one _watches_ by the child, for a _changeling_ is often put in the cradle. Let the husband's _trowers_ be thrown over it.

511. The village children dread the _minister_. The unruliest is hushed by the threat: ' _Sit still, or parson'll come and put you in the pitch-pot._'

512. If a girl has _not cleared her distaff_ the last day of the year, it is defiled by _Bergda_: this _Bergda_ is a shaggy monster.

513. A bride preserves her _bridal wreath_ and a piece of _wedding bread_; so long as she keeps that hardened lump, she never wants bread. When man and wife are weary of life, _they eat it soaked in pottage_.

514. After the wedding, one of the bridesmaids hurries home first, gets beer or brandy, and offers a glass to the bridegroom, who empties it and tosses it behind his back: if the _glass breaks_, it is good; if not, not.

515. If one is taken ill suddenly without cause, a _sage old woman_ goes, _without greeting_ any one, _draws water_ from a spring, and drops three coals into it; _if they sink_, he is ' _becried_'; she then draws nigh, and sprinkles him three times with the water, _muttering_: ' _Art thou a wife, let it light on thy life! art thou a maid, may it fall on thy head! art thou a servant, thou art served as thou hast well deserved!_' (See 805.)

516. When cattle are first driven out in spring, _axes, saws_ and other iron tools are laid _outside the stable-door_, to keep them from being bewitched.

517. On the great festivals, women do not work after church, or they would be _lamed and struck by lightning_ (the _clouds would come after them_).
518. In setting cabbages, women say: 'Stalks (? dursche) like my leg, heads like my head, leaves like my apron, such be my cabbages!'

519. Flax is thus adjured: 'Flax, don't flower till you're up to my knee, etc.' On St John's night the girls dance round the flax, they strip themselves naked, and wallow in it.

520. When the dragon is taking eggs, butter, cheese and hard to his worshippers, call out the Saviour's name several times, and he'll drop them all.

521. If the bride is coming to her husband's homestead, and the shepherd drives his sheep in her way, let her give him a fee, and she'll have luck.

522. If a whirlwind falls on the aftermath, 'tis the Evil One wishing to convey it to those who serve him. Cry out, and call him foul names.

523. The hare with his front-teeth often cuts a path across whole cornfields. They call it pilsen-schneiden, and think the devil cuts the corn and carries it to his good friends.

524. Old women often cut out a turf a foot long, on which their enemy has trodden just before, and hang it up in the chimney: the enemy then wastes away (see 556).

525. On the last day of the year, many eat dumplings (strötzel) and herrings, else Perchte would cut their belly open, take out what they have eaten, and sew up the gash with a ploughshare for needle, and a röh-m-chain for thread.

526. The fire is kept in all night before Christmas day.

527. He that goes to the beer on Newyear's day, grows young and ruddy.

528. A dream in Newyear's night comes true.

529. If the butter won't come, put a fire-stick or knife under the churn.

530. When your hands are soiled with setting cabbages, wash them in a large tub, and the cabbage will have large heads.

531. In setting cabbages a girl can find out if she'll ever get the man she loves. She nips a piece off the root of one seedling, splits the remaining part, and puts the root of another through it; the two plants are then set close to a stone, and squeezed together tight. If they stick, the marriage will come about.

532. If you force a man to sell you something cheap, it won't last you long.

533. In sowing flax, throw the cloth that held the seed high up in the air: the flax will grow the higher.

d. From Worms and its neighbourhood.

(Journ. v. u. f. D, 1790. pp. 142-3-4.)

534. A crackling fire betokens strife.

535. So does spill salt.

536. So do yellow spots on your finger: if they are too large to be covered with a finger, the strife will be serious.

537. If the left ear sings, evil is spoken of you, if the right ear, good.

538. Let no fire, salt or bread be given out of a house where a woman lies in.
539. He that has on him a harrow-nail (tooth?) found on the highway, can recognise all witches (see 636).

540. Red milk of a bewitched cow shall be whipt with switches while boiling: the pain makes the witch reveal herself and heal the cow.

541. He that goes out unwashed is easily bewitched.

542. Ringing consecrated bells on Walburgis-night hinders the witches that dance with the devil on cross-roads from hurting any one.

543. If a coffin rings hollow in nailing down, one more in the house will die.

544. He that is in great trouble shall touch the great toe of a dead man.

545. The dead shall be laid with their face to the east, lest they be scared by the winscience (?) that swarm from the west.

546. Combs, knives, cloths, used about a dead man, shall be laid in the coffin, and be buried with him.

547. If a pregnant woman lift a child from the font, either that child or her own will die.

548. If a loaf be laid on its brown side, witches can walk in.

549. If a yellow-footed hen lies over a jaundiced man, he can't be cured.

550. To sow a strife 'twixt man and wife, press a padlock home, while parson makes them one.

551. If a garment or linen come before a dead man's mouth, one of the family will die.

552. When there's death in a house, knock at the wine-casks, or the wine spoils.

553. If thirteen eat at a table, one is sure to die.

554. Into a whirlwind fling a knife with crosses on it, and you know the witches who made it.

555. If a mole burrow in the house (see 601), and the cricket chirp, some one will die; also if the hen crow, or the sreech-owl shriek.

556. If one steals in rainy weather, cut out his footprint and hang it in the chimney: the thief will waste away with the footprint (see 524).

557. Combed-out hair, if thrown on the highway, lays you open to witchcraft (see 676).

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e. From Gernsbach in the Spire Country.

(Journ. v. u. f. D. 1787. 1, 454-5-6.)

558. Bride and bridegroom, on your way to church avoid the house-eaves, and do not look round.

559. Stand close together before the altar, lest witches creep in between you.

560. During the wedding whichever of you has your hand above the other's, shall have the mastery.

561. Let a woman with child, when she has a wash, turn the tubs upside down as soon as done with, and she'll have an easy confinement.

562. If sponsors on the christening day put clean shirts and shifts on, no witch can get at the child.
563. If at night there's a knock at the door of the lying-in room, never open till you've asked three times who it is, and been answered three times; no witch can answer three times.

564. In swaddling the babe, wrap a little bread and salt in.

565. In the bed or cradle hide a sword or knife with its point sticking out: if the unholde tries to get over mother or child, she'll fall upon it.

566. If at the wash a woman borrows lye and thanks you for it, she's a witch.

567. A woman that plumps butter on a Wednesday, is a witch.

568. If you go out and are greeted with 'good morning,' never answer 'thank you,' but only 'good morning '; then, if one of the greeters be a witch, she cannot hurt.

569. If your hens, ducks, pigs etc., die fast, light a fire in the oven, and throw one of each kind in: the witch will perish with them (see 645).

570. When a witch walks into your house, give her a piece of bread with three grains of salt sprinkled on it, and she can't hurt anything.

571. If the cloth is laid wrong side up, people can never eat their fill.

572. If you leave it on the table all night, the angels won't protect you.

573. Smear a goitre with the wick out of a lamp that has burnt in a dying man's room, and it will heal.

574. If you make a promise to a child, and do not uphold it, it will have a bad fall.

575. If a woman set her hen to hatch with her garters dangling, her hair streaming and her worst frock on, she'll have chickens with knobs on their heads and feathery feet (see 19).

576. If any one dies in the house, shift the beehives, shake the vinegar and wine; or bees, wine and vinegar will go bad (see 664, 698, 898).

577. When you buy poultry, lead them three times round the table's foot, cut a chip off each corner of the table to put in their food, and they will stay (see 615).

578. The first time a pig is driven to pasture, make it jump over a piece of your apron, and it will readily come home (see 615).

579. If a girl on St Andrew's night melt some lead in a spoon, and pour it through a key that has a cross in its wards, into water that was drawn between 11 and 12, it will take the shape of her future husband's tools of trade.

580. To measure a child for clothes in its first year, spoils its figure.

581. A mouse's head bitten off with teeth, or cut off with gold, and hung about a child, helps it to teethe.

582. The same if you give a child an egg the first time it comes into a house; though some say it makes them talkative.

f. From Pforzheim.

(Journ. v. u. f. D. 1787. 2, 341—345.)

583. A seven year old cock lays a small egg, which must be thrown over the roof, or lightning will strike the house; if hatched, it yields a basilisk.

584. If you've a cold, drink a glass of water through a three-pronged fork.
585. He that eats a raw egg fasting on Christmas morning, can carry heavy weights.

586. Eat lentils on Good Friday, and you'll not be out of money for a year.

587. If the stork does not finish hatching an egg, one of the highest in the land will die.

588. White spirits such as have buried money when alive, must hover between heaven and earth.

589. At an eclipse of the sun, cover the wells, or the water becomes poisonous.

590. If you leave a glass of wine standing between eleven and twelve on Newyear's night, and it runs over, the vintage will be good that year.

591. In going out, put your right foot out of the door first.

592. Lizards were once maidens.

593. A child cannot die peacefully on fowls' feathers.

594. It is unlucky to yoke oxen on Innocents' day.

595. If you cross a bridge or see a shooting star, say the Lord's prayer.

596. If you lay a knife down edge upwards, you cut the face of God or those of the angels.

597. If you carry a rake teeth upwards, or point up with your finger, it will prick God's eyes out: it also destroys the rainbow.

598. Where the rainbow touches the earth, there is a golden dish.

599. The gravedigger's spade clatters when a grave is bespoke.

600. Crickets, dogs and waybirds foretell a death by their cry.

601. If a mole burrows under the room, the grandmother dies (see 555).

602. If the palace-clock is out of order, one of the reigning family dies.

603. If clocks strike while bells ring for prayers, some one dies.

604. He that dawdles makes the devil's bed (see 659).

605. Whoever commits a crime that is not found out in his lifetime, walks after death with his head under his arm.

606. He that buries money must walk after death, until it is found.

607. If you don't pray, the schwaben (black worms) steal flour out of your bin.

608. Schwaben are got rid of by being put in a box and given to a dead man.

609. Swallow's nests and crickets bring a blessing to the house.

610. Don't beat down the joiner's charge for the coffin, if the dead are to rest.

611. Cry to the fiery man: 'Steuble, Steuble, hie thee, Be the sooner by me!' then Will wi' the wisp will come, and you must take him on your back. If you pray, he approaches; if you curse, he flees.

612. If you find a treasure, don't cover it with any clothing worn next the skin, or you're a dead man; but with a handkerchief, a crust of bread. The treasure appears once in seven years.

613. Wednesday and Friday are accursed witch-days. Pigs first driven to pasture on a Wednesday, don't come home; a child begins school on Wednesday, and learns nothing. On Wednesday nobody gets married, no maid goes to a new place.
Appendix.

614. Every one has his star. *Stars are eyes of men* [ON.].

615. The first time pigs cross the threshold, make them jump over the wife’s garter, the man’s girdle, or the maid’s apron, and they’ll come home regularly (see 578).

616. When a fowl is bought, chase it *three times round the table*, give it *wood off three corners of the table* with its food, and it will stay (see 577).

617. If you lose a fowl, tie a farthing in the corner of a tablecloth upstairs, and let the corner *hang out of window*: the fowl will come back.

618. If you creep *under a carriage-pole*, or let any one *step over you*, you’ll stop growing (see 45).

619. Creep *between a cow’s forelegs*, and she’ll never lose a horn.

620. *Pigs* bathed in water in which a swine has been scalded, grow famously.

621. He that stares at a tree on which a *female* sits, is struck blind.

622. To make a *will-tree* bear, let a *pregnant* woman pick the first nuts.

623. If you’ve the gout, go into the fields at prayer-bell time on a Friday.


625. If you laugh till your eyes run over, there will be quarrels.

626. If you are in league with the *devil*, and want to cheat him, don’t wash or *comb for seven years*; or else ask him to make a *little tree grow*, which he can’t, and so you are rid of him.

627. *The thorn-twister* (a bird) carries thorns to Our Lord’s crown.

628. The *swallow mourns* for Our Lord.

629. If you pull down a *redbreast’s nest*, your cow will give red milk, or *lightning* will strike your house.

630. When a *tooth* is pulled out, nail it into a young tree, and draw the bark over it; if the tree is cut down, the toothache will return. Take a *sliver* out of a *willow*, and pick your bad tooth till it bleeds, put the sliver back in its place, with the bark over it, and your toothache will go.

631. When a *tooth* falls out, put it in a *mousehole*, and say: ‘Give me, mouse, a tooth of bone, You may have this wooden one.’ [Räaf 130].

632. If a woman dies in *childbed*, give her *scissors and needlecase* (yarn, thread, needle and thimble), or she’ll come and fetch them.

633. When a child is dead, it visits the person it was fondest of.

634. *One born on a Sunday* can see *spirits*, and has to carry them pick-a-back.

635. Nail up *three pigeon’s feathers* of the left wing inside the cot, swing the pigeons you let in *three times round the leg*, and don’t let their first flight be on a Friday.

636. Have about you a *harrow tooth* found on a Sunday, and you’ll see the *witches at church with tabs on their heads*; only get out before the P.N. is rung, or they’ll tear you to pieces (see 539. 635. 783).

637. A child in the cradle, who *does not look* at you, is a *witch*.

638. Take a *crossed knife* with you at night, and a *witch* can’t get near
you; if she comes, throw the knife at her, and she'll stand there till daylight.

639. If the eldest child in the house ties up the calf, witches can't get at it.

640. If a goat in the stable is black all over, the witch can't get in; nor if the cow has white feet and a white stripe on her back.

641. Any beast with a black throat you've no hold upon.

642. If you are afraid of a witch at night, turn your left shoe round.

643. If you meet a doubtful-looking cat, hold your thumb towards her.

644. A drud's foot (pentagram) on the door keeps witches away.

645. If a thing is bewitched, and you burn it, the witch is sure to come, wanting to borrow something: give it, and she is free; deny it, and she too must burn (see 569, 692).

646. If your cattle are bewitched, go into the stable at midnight, and you'll find a stalk of straw lying on their backs: put it in a sack, call your neighbours in, and thrash the sack; it will swell up, and the witch will scream (see 692).

647. Witches pick up money at the cross-ways, where the devil scatters it.

648. They can make rain, thunder and a wind, which sweeps up the cloth on the bleaching ground, the hay in the meadow.

649. They anoint a stick with the words: 'Away we go, not too high and not too low!'

650. When a witch has gone up (in ecstasis), turn her body upside down, and she can't come in again.

651. Under bewitched water, that will not boil, put wood of three kinds.

652. If a child is 'becried,' let its father fetch three stalks of straw from different dung-heaps unbecried, and lay them under its pillow.

g. From Würtemberg.

(Journ. v. u. f. D. 1783. 2, 183-4).

653. Give no milk out of the house without mixing a drop of water with it.

654. On the day a woman is delivered, or a horse gelded, lend nothing out of the house, lest horse or woman be bewitched.

655. If in bed you turn your feet towards the window, you get the consumption.

656. A shirt spun by a girl of from 5 to 7 makes you magic-proof.

657. When a spectre leads you astray, change shoes at once, put your hat on another way, and you'll get into the right road again.

658. If you talk of witches on a Wednesday or Friday night, they hear it, and avenge themselves.

659. Who runs not as he might, runs into the devil's arms (see 604).

660. Children dying unbaptized join the Furious Host.

661. If a bride at the altar kneels on the bridegroom's cloak, she gets the upper hand. And if she gets into bed first, and makes him hand her a glass of water, she is sure to be master.
662. Of a wedded pair, the one that first rises from the altar will die first.
663. If at the altar they stand so far apart that you can see between them, they'll pull two ways.
664. When a sick man is dying, open the windows, and stop up all in the house that is hollow, or turn it over, so that the soul may have free exit. Also shift the vinegar, the birdcage, the cattle, the beehives (see 576. 698).
665. See that the dead on the bier have no corner of the shroud in their mouth.
666. Fold your thumb in, and dogs cannot bite you.
667. Set the churn on a ‘handzwehl,’ and put a comb under it, and you'll have plenty of rich butter.
668. The farmer that goes into another's stable for the first time without saying 'Luck in here!' is a witch-master.
669. Step into a court of justice right foot foremost, and you'll win.

h. From Swabia.
(Journ. v. u. f. D. 1790. 1, 441.)
670. The farmer that goes into another’s stable for the first time without saying 'Luck in here!' is a witch-master.
671. Step into a court of justice right foot foremost, and you'll win.

672. Let a woman in childbed take her first medicine out of her husband’s spoon.
673. In the pains of labour, let her put on her husband’s slippers.
674. Put water under her bed without her knowing it.
675. A child under three, pushed in through a peep-window, stops growing.
676. Hair that is cut off shall be burnt, or thrown into running water. If a bird carry it away, the person’s hair will fall off (see 557).
677. If a child learning to talk says ‘father’ first, the next child will be a boy; if ‘mother,’ a girl.
678. If a man drink out of a cracked glass, his wife will have nothing but girls.
679. When you’ve bought a cat, bring it in with its head facing the street and not the house; else it will not stay.

i. From the Ansbach country.
(Journ. v. u. f. D. 1786. 1, 180-1.)
680. She that spins on Saturday evening will walk after she is dead.
681. If a dead man’s linen be not washed soon, he cannot rest.
682. He that eats millet-pap at Shrovetide is never out of money.
683. Spin at Shrovetide, and the flax will fail. The wheels must all be packed away.
684. If the farmer is tying strawbands at Shrovetide, and uses but one to a sheaf in a whole stack of corn, no mouse can hurt.

685. Have about you three grains found whole in a baked loaf, and on Walburgis-day you'll see the witches and night-hags at church with milk-pails on their heads (see 636. 783).

686. In the Twelve-nights neither master nor man may bring fresh-blackened shoes into the stable; else the cattle get bewitched.

687. He that cooks or eats peas at that time, gets vermin or leprosy.

688. If a pregnant woman pass through the clothes-lines or anything tangled, her child will tangle itself as many times as she has passed through lines.

689. If a child has convulsions, lay a horseshoe under its pillow.

690. A sick child gets better, if its godfather carries it three times up and down the room.

691. If a mare foals at the wrong time, she must have stept over a plough-fork. If you knock that to pieces, she can give birth.

692. When bewitched with vermin, wrap three in a paper, and hammer on it. The witch feels every blow, and comes in to borrow something: if you refuse, she can't get free, and will sink under the blows (see 645-6).

693. Never burn a broom, and you are safe from Antony's fire.

694. When the Christmas-tree is lighted, notice the people's shadows on the wall: those that will die within a year appear without heads.

695. Draw the first three corn-blossoms you see through your mouth, and eat them; you'll be free from fever for a year (see 784).

696. He that passes palm-brushes (eatkins) over his face, will have no freckles.

697. Nor he that washes his face during the passing-bell on Good Friday.

698. When a man dies, his bird-cages, flower-pots and beehives must be differently placed; and you must knock three times on his wine-casks (see 552. 576. 664).

699. It furthereth the dead man's rest, if every one that stands round the grave throws three clods in.

700. The comb and knife that have combed and shaved a dead man, shall be put in his coffin; or the hair of those who use them will fall off (see 546).

701. If you leave any of the bread set before you, you must at any rate stow it away, or you'll have the toothache.

702. If you hand bread to a pregnant woman on the point of a knife or fork, her child's eyes will be pricked out.

703. If you see or even thread a needle on Ascension day, your house will be struck with lightning (see 772).

704. Lightning strikes where a restart builds; but a swallow's nest brings luck (see 629).

705. If children bring home the female of a stagbeetle, get it out of the way directly, or lightning will strike the house.

706. On Good Friday and Saturday one dare not work the ground, for fear of disquieting the Saviour in the sepulchre.

707. If the last nail the carpenter knocks in a new house give fire, it

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will burn down (see 411. 500); and if the glass he throws from the gable after saying his saw break, the builder will die; if not, he will live long.

708. He that comes into court, wearing a shirt of which the yarn was spun by a girl of fire, will obtain justice in every suit.

709. They put turf or a little board under a dead man’s chin, that he may not catch the shroud between his teeth, and draw his relations after him.

710. A girl can be cured of St Antony’s fire by a pure young man striking fire on it several times.

711. Who steps not barefoot on the floor on Easterday, is safe from fever.

712. If the first thing you eat on Good Friday be an egg that was laid on Maundy Thursday, you’ll catch no bodily harm that year.

713. Three crumbs of bread, three grains of salt, three coals, if worn on the person, are a safeguard against sorcery.

714. If a woman getting up from childbed lace a crust of bread on her, and make her child a zuller or schlotzer of it, the child will not have toothache.

715. If on the wedding day the bridegroom buckle the bride’s left shoe, she’ll have the mastery.

716. If he tie her garters for her, she’ll have easy labours.

717. Whichever of them goes to sleep first, will die first.

718. If you eat the first three sloe-blossoms you see, you’ll not have the heartburn all that year.

719. To get rid of freckles, take the first goslings without noise, pass them over your face, and make them run backwards.

720. Turn the loaf over in the drawer, and the drude can’t get out of the room.

721. If a man can’t die, take up three tiles in the roof (see 439).

722. If a child has the gefrais, put a swallow’s nest under his pillow.

723. He that lies on inherited beds, cannot die.

k. From Austria above Ens.

(Journ. v. u. f. D. 1787. 1, 469—472.)

724. If a pregnant woman dip her hand in dirty water, her children will have coarse hands.

725. If she dust anything with her apron, they will be boisterous.

726. If she wear a nosegay, they’ll have fetid breath, and no sense of smell.

727. If she long for fish, her child will be born too soon, or will die soon.

728. If she steal but a trifle, the child will have a strong bent that way.

729. If she mount over a waggon-pole, it will come to the gallows; if she dream of dead fish, it will die.

730. If women come in while she is in labour, they shall quickly take their aprons off, and tie them round her, or they’ll be barren themselves.

731. In fumigating, throw in some sprigs from the broom that sweeps the room.
SUPERSTITIONS. I. 1807

732. When the child is born, she shall take three bites of an onion, be lifted and set down three times in the stool, draw her thumbs in, and blow three times into each fist.

733. In the six weeks she must not spin, because the B. Virgin did not; else the yarn will be made into a rope for the child.

734. If the child, when born, be wrapt in fur, it will have curly hair.

735. Put three pennies in its first bath, it will always have money; a pen, it will learn fast; a rosary, it will grow up pious; an egg, it will have a clear voice. But the three pennies and the egg must be given to the first beggar.

736. The first cow that calves, milk her into a brand-new pot, put three pennies in, and give them with the milk and pot to the first beggar.

737. The smaller the jug in which water is drawn for a little girl's bath, the smaller will her breasts be.

738. Empty the bath under a green tree, and the children will keep fresh.

739. Three days after birth, the godfather shall buy the child's crying from it (drop a coin in the swathing), that it may have peace.

740. If the child still cries, put three keys to bed in its cradle.

741. If the child can't or won't eat, give a little feast to the fowls of the air or the black dog.

742. If the baby sleep on through a thunder storm, the lightning will not strike.

743. The tablecloth whereon ye have eaten, fumigate with fallen crumbs, and wrap the child therein.

744. Every time the mother leaves the room, let her spread some garment of the father's over the child, and it cannot be changed.

745. If the churching be on Wednesday or Friday, the child will come to the gallows.

746. Before going out to be churched, let the mother stride over the broom.

747. If a male be the first to take a light from the taper used in churching, the next child will be a boy; if a female, a girl.

748. On her way home, let the mother buy bread, and lay it in the cradle, and the child will have bread as long as it lives.

749. Before suckling the child, let her wipe her breasts three times.

750. The first time the child is carried out, let a garment be put upon it on the side aforesaid (inside out).

751. As soon as you see the child's first tooth, box his ear, and he'll cut the rest easily.

1. From Osterode in the Harz.

(Journ. v. u. f. D. 1788. 2, 425—431.)

752. The first time you drive out to pasture in spring, put an axe and a fire-steel wrapt in a blue apron just inside the stable threshold and let the cows step over it.

753. In feeding them the evening before, sprinkle three pinches of salt
between their horns, and walk backwards out of the stable; then evil eyes will not affect them.

754. If the girl wash the cow unwashed, the milk will not cream.
755. For the cow not to go more than once with the bull, a blind dog must be buried alive just inside the stable door.
756. When you drive the cow past a witch's house, spit three times.
757. Cattle born or weaned in a waning moon are no good for breeding.
758. If swallows' nests on a house are pulled down, the cows give blood.
759. If a witch come to the churning, and can count the hoops on the churn, the butter will not come.
760. Three grains of salt in a milk pot will keep witches off the milk.
761. To make hens lay, feed them at noon on Newyear's day with all manner of fruit mixed.
762. Set the hen to hatch just as the pigs are coming in; in carrying her, keep pace with the pigs, and the eggs will hatch pretty near together.
763. Whichever loses the wedding ring first, will die first.
764. Let a wedding be at full-moon, or the marriage is not blest.
765. The first 'warm-bier' for an accouchée no one may taste, but only try with the fingers, or she'll have the gripes.
766. To cure ansprang (a kind of rash) on a child, get a piece of wood out of a millwheel, set it alight, and smoke the swathings with it; wash the child with water that bounds off the millwheel (see 471); what is left of the wood shall be thrown into running water.
767. Wean no child when trees are in blossom, or it will be gray-headed.
768. While the babe is unbaptized, no stranger shall come in; he might not be dicht (gehener), then the mother's milk would go.
769. If a baby has the kinder-scheuerchen (shudder?), let the 'goth' if it is a boy, or the godmother if it is a girl, tear its shirt down the breast.
770. When a baby is weaning, give it three times a roll to eat, a penny to lose, and a key.
771. On Monday lend nothing, pay for all you buy, fasten no stocking on the left.
772. A stroke of lightning will find its way to whate'er you work at on Ascension day (703).
773. On Matthias-day throw a shoe over your head: if it then points out-of-doors, you will either move or die that year.
774. On Matthias-day set as many lechter pennies as there are people in the house, afloat on a pailful of water: he whose penny sinks will die that year.
775. Water drawn downstream and in silence, before sunrise on Easter Sunday, does not spoil, and is good for anything.
776. Bathing the same day and hour is good for scurf and other complaints.
777. If a new maidservant, the moment she is in the house, see that the fire is in, and stir it up, she'll stay long in the place.
778. In building a house, the master of it shall deal the first stroke of the axe: if sparks fly out, the house will be burnt down.
SUPERSTITIONS. I.

779. If a bed be so placed that the sleeper's feet point out-of-doors, he'll die.

780. Bewitched money grows less every time you count it: strew salt and dill amongst it, put a crossed twopenny-piece to it, and it will keep right.

781. A hatchling-dollar makes your money grow, and if spent always comes back.

782. A woman that is confined must not look out of window: else every vehicle that passes takes a luck away.

783. He that carefully carries about him an egg laid on Maundy Thursday, can see all witches with tubs on their heads (see 636. 655).

784. The first corn-blossom you see, draw it three times through your mouth, saying “God save me from fever and jaundice,” and you are safe from them (see 655).

785. Three knots tied in a string, and laid in a coffin, send warts away.

786. If a woman have seven soobs one after another, the seventh can heal all manner of hurts with a stroke of his hand.

m. From Bielefeld.

(Journ. v. u. f. D. 1790. 2. 389-390; 462-3.)

787. If an old woman with running eyes comes in, and talks to and fondles a child, she bewitches it; the same if she handles and admires your cattle.

788. If you walk down the street with one foot shod and the other bare, all the cattle coming that way will fall sick.

789. If an owl alights on the house hooting, and then flies over it, some one dies.

790. Wicke-weiber tell you who the thief is, and mark him on the body.

791. Old women met first in the morning mean misfortune, young people luck.

792. At 11-12 on Christmas night water becomes wine and the cattle stand up; but whoever pries into it, is struck blind or deaf, or is marked for death.

793. Healing spells must be taught in secret, without witnesses, and only by men to women, or by women to men.

794. The rose (Antony's fire) is appeased by the spell: 'hillig ding wike (holy thing depart), wike un verslike; brenne nich, un stik nich!'

n. Miscellaneous.

795. If a woman tear her wedding shoes, she'll be beaten by her husband.

796. If you've eaten peas or beans, sow none the same week: they will fail.

797. If she that is confined go without new shoes, her child will have a dangerous fall when it learns to walk.

798. For belly-ache wash in brook-water while the death-bell tolls.
799. When you've bought a knife, give the first morsel it cuts to the dog, and you'll never lose the knife.
800. Eggs put under the hen on a Friday will not thrive; what chicks creep out, the bird eats up.
801. He that turns his back to the moon at play, will lose.
802. If your right ear sings, they are speaking truth of you, if your left, a lie; bite the top button of your shirt, and the liar gets a blister on his tongue.
803. If a maid eat boiled milk or broth out of the pan, it will soon rain, and she'll get a husband as sour as sauerkraut.
804. Heilwag is water drawn while the clock strikes 12 on Christmas night: it is good for pains in the navel.
805. Waybread worn under the feet keeps one from getting tired.
806. Have a wolf's heart about you, and the wolf won't eat you up.
807. He that finds the white snake's crown, will light upon treasure.
808. He that looks through a coffin-board, can see the witches.
809. To win a maiden's favour, write your own name and hers on virgin parchment, wrap it in virgin wax, and wear it about you.
810. He that is born on a Monday, three hours after sunrise, about the summer equinox, can converse with spirits.
811. It is good for the flechte (serofula) to sing in the morning, before speaking to any one: de flock-asch un de flechte, de flogen wol over dat wilde meer; de flock-asch kam wedder (back), de flechte nimmermer.
812. A drut's foot (pentagram) must be painted on the cradle, or the schlenz will come and suck the babies dry.
813. At Easter the sun dances before setting, leaps thrice for joy: the people go out in crowds to see it (Rollenhagen's Ind. reise, Altstet. 1614, p. 153).
814. If you eat pulse (peas, beans) in the Twelves, you fall sick; if you eat meat, the best head of cattle in the stall will die.
815. A death's head buried in the stable makes the horses thrive.
816. When sheep are bought and driven home, draw three crosses on the open door with a grey field-stone (landmark?), so that they can see.
817. If a woman that is more than half through her pregnancy, stand still before a cupboard, the child will be voracious (see 41). To cure it, let her put the child in the cupboard itself, or in a corner, and, cry as it may, make it sit there till she has done nine sorts of work.
818. If a child will not learn to walk, make it creep silently, three Friday mornings, through a raspberry bush grown into the ground at both ends.
819. When the plough is home, lift it off the dray, or the devil sleeps under it.
820. The milk will turn, if you carry a pailful over a waggon-pole, or a pig smell at the pail. In that case, let a stallion drink out of the pail, and no harm is done (conf. K 92, Swed.).
821. What's begun on a Monday will never be a week old: so don't have a wedding or a wash that day.
822. Plans laid during a meal will not succeed.
823. If a woman walk up to the churn, and overery in the words,
'Here's a fine vessel of milk; it will go to froth, and give little butter. Answer her: 'It would get on the better without your gab.'

824. Do not spin in the open country. Witches are called field-spinners.
825. If your left nostril bleed, what you are after won't succeed.
826. If it rains before noon, it will be all the finer afternoon, when the old wives have cleared their throats.
827. Till the hunter is near the game, let his gun point down, or it will miss.
828. If a corpse sigh once more when on the straw, if it remain limp, if it suck-in kerchiefs, ribbons, etc., that come near its mouth, if it open its eyes (todten-blick); then one of its kindred will follow soon.
829. If a corpse change colour when the bell tolls, it lougs for the earth.
830. Never call the dead by name, or you will cry them up.
831. If two children kiss that can't yet talk, one of them will die [Rääf 129, 132].
832. If two watchmen at two ends of the street blow together, an old woman in that street will die.
833. If a stone roll towards a wedding pair walking to church, it betokens evil.
834. If you read tombstones, you lose your memory [Nec sepulcra legens vereor, quod aiumt, me memoriam perdere. Cic. de Senect. 31].
835. Two that were in mourning the first time they met, must not fall in love.
836. A thief must throw some of what he steals into water.
837. At a fire, he whose shoes catch and begin to burn, is the incendiary.
838. If a farmer has several times had a foal or calf die, he buries it in the garden, planting a young willow in its mouth. When the tree grows up, it is never pulled or lopped, but grows its own way, and guards the farm from similar cases in future (Stendal in Altmark, allg. anz. der Deut. 1811, no. 306; conf. Müllenh. no. 327).
839. At weddings, beside the great cake, they make a bachelor's cake, which the girls pull to pieces; she that has the largest piece, will get a husband first.
840. A betrothed pair may not sit at the same table as the pair just married, nor even put their feet under it; else no end of mischief befalls one of the pairs.
841. In the wedding ride the driver may not turn the horses, nor rein them in; else the marriage would be childless.
842. At a christening the sponsors must not take hold of the wester-hemd (chrism-cloth) by the corners.
843. Those who have lost children before, don't take a baby out by the door to be christened, but pass it out through the window.
844. A woman in her six weeks shall not go into a strange house; if she does, she must first buy something at a strange place, lest she bring misfortune to the house.

1 Nos. 839 to 864 are from Jul. Schmidt's Topogr. der pflege Reichenfels (in Voigtlund), Leipz. 1827. pp. 113—126.
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845. Nor may she draw water from a spring, or it will dry up for seven years.

846. A corpse is set down thrice on the threshold by the bearers; when it is out of the homestead, the gate is fastened, three heaps of salt are made in the death-chamber, it is then swept, and both broom and sweepings thrown in the fields; some also burn the bed-straw in the fields.

847. The evening before Andrew's day, the unbetrothed girls form a circle, and let a gender in; the one he turns to first, will get a husband.

848. Between 11 and 12 on John's day, the unbetrothed girls gather nine sorts of flowers, three of which must be willow, storksbill and wild rue; they are twined into a wreath, of which the twiner must have spun the thread in the same hour. Before that fateful hour is past, she throws the wreath backwards into a tree; as often as it is thrown without staying on, so many years will it be before she is married. All this must be done in silence.

849. He that has silently carried off an undertaker's measure, and leaves it against a house-door at night, can rob the people inside without their waking.

850. A root of cinquefoil dug up before sunrise on John's day, is good for many things, and wins favour for him that wears it.

851. Girls wear a wasp's nest, thinking thereby to win men's love.

852. If a man has strayed, and turns his pockets inside out, or if a woman has, and ties her apron on the wrong way, they find the right road again.

853. If a child has fräsel (cramp, spasms), turn one shingle in the roof, or lay the wedding apron under its head.

854. At Christmas or Newyear, between 11 and 12, they go to a cross-way to listen, and learn all that most concerns them in the coming year. The listening may be from inside a window that has the 'träger' over it; or on Walpurgis-night in the green corn.

855. If from the fires of the three holy eves (before Christmas, Newyear and High Newyear) glowing embers be left the next morning, you'll want for nothing all that year.

856. It is bad for a family if the head of it dies in a waning moon, but good in a waxing moon. It is lucky when a grave turf itself over. A reappearance of the dead is commonest on the ninth day after death.

857. If a tree's first fruit be stolen, it will not bear for seven years.

858. The dragon carries the dung in the yard to his friends.

859. A woman with child must not creep through a hedge.

860. If a corpse is in the house, if a cow has calved, beggars get nothing.

861. Servants who are leaving take care not to be overlapt: they go, or at least send their things away, before the new one comes in.

862. A new mauservant comes at midday, and consumes his dumplings on the chimney-seat; the mistress is careful to set no sauerkraut before him that day, lest his work be disagreeable to him. One who is leaving gets a service-leaf for every year he has been in the service.

863. If three thumps be heard at night, if the weh-klage howl, if the earth-cock burrow, there will be a death.

864. For debility in children: their water being taken in a new pot, put
into it the egg of a coalblack hen bought without bargaining, with nine holes pricked in it; tie the pot up with linen, and bury it after sunset in an ant-hill found without seeking. Any one finding such a pot, lets it alone, lest he catch the buried disease.

865. In the Diepholt country, headache (de farren) is cured thus: a woman of knowledge brings two bowls, one filled with cold water, and one with melted tallow. When the head has been held in the water some time, the tallow is poured into the water through an inherited hatchel (flax-comb), and the woman says: ‘I k geete (I pour).’ Patient: ‘Wat güst? ’ Woman: ‘De farren.’ Then she speaks a spell, the whole process is repeated three times, the water is emptied on a maple-bush (elder), the cold tallow thrown in the fire, and the ache is gone. (Annals of Brunswk-Lünebg Churlande, 8th yr, st. 4, p. 596.) See 515.

866. In the country parts of Hildesheim, when any one dies, the grave-digger silently walks to the elder-bush (sambucus nigra), and cuts a rod to measure the corpse with; the man who is to convey it to the grave does the same, and wields this rod as a whip. (Spiel u. Spangenbg's Archiv '28, p. 4.)

867. On Matthias night (Feb. 24) the young people meet, the girls plait one wreath of periwinkle, one of straw, and as a third thing carry a handful of ashes; at midnight they go silently to a running water, on which the three things are to float. Silent and blindfold, one girl after another dances about the water, then clutches at a prognostic, the periwinkles meaning a bridal wreath, the straw misfortune, the ashes death. The lucky ones carry the game further, and throw barleycorns on the water, by which they mean certain bachelors, and notice how they swim to one another. In other cases three leaves are thrown on the water, marked with the names of father, mother and child, and it is noticed which goes down first. (Ibidem.)

868. In some parts of Hanover, churching is called brummie, because in the villages on such an occasion, the mother and father and the invited sponsors, both of the last baptized and of earlier children, set up a growling (brummen) like that of a bear. (Brunsw. Anz. 1758, p. 1026; Hanov. Nutzl. saml. 1758, p. 991, where it is brümme.)

869. Of elder that grows among willows, they make charms to hang on children, nine little sticks tied with a red silk thread, so as to lie on the pit of the stomach. If the thread snaps, you must take the little bundle off with little pincers, and throw it in running water. (Ettner's Hebamme p. 859.)

870. Amulets of the wolf's right eye, pouch of stones, blind swallows cut out of his maw. (Ibid. 862.)

871. Puer si veri genitoris induitum nigrum sem maculatum involvitur, si epilepsia ipsum angat, nunquam redditis. (Ibid. 854.)

872. When a child dwindles, they tie a thread of red silk about its neck, then catch a mouse, pass the thread with a needle through its skin over the backbone, and let it go. The mouse wastes, the child picks up. (Ibid. 920.)

873. When an old wife blesses and beets (bóet) tension of the heart, she
breathes on the painful part crosswise, strokes it, ties salt and rye-meal over it, and says: 'Hert-gespan, ik segge di an, flug van den ribben, asse Jesus van den kribben!' If the patient be seized with spasms, let him stretch himself on a plum-tree, saying: 'Ranke-bom, stand! plumke-bom wasse (wax)!'

874. Some men's mere look is so hurtful, that even without their knowing it, they put men and beasts in peril of their lives.

875. Some men, by bespeaking (muttering a spell), can pull up a horse in full gallop, silence a watch-dog, staunch blood, keep fire from spreading.

876. You may recover stolen goods by filling a pouch with some of the earth that the thief has trodden, and twice a day beating it with a stick till fire comes out of it. The thief feels the blows, and shall die without fail if he bring not back the things.

877. To save timber from the woodworm, knock it with a piece of oak on Peter's day, saying: 'Sunte worm, wut du herut, Sunte Peter is komen!'

878. If the nightmare visits you—a big woman with long flying hair—bore a hole in the bottom of the door, and fill it up with sow-bristles. Then sleep in peace, and if the nightmare comes, promise her a present; she will leave you, and come the next day in human shape for the promised gift.

879. No bird will touch any one's corn or fruit, who has never worked on a Sunday.

880. He that was born at sermon-time on a Christmas morning, can see spirits.

881. Where the mole burrows under the wash-house, the mistress will die.

882. If a herd of swine meet you on your way, you are an unwelcome guest; if a flock of sheep, a welcome.

883. If the crust of the saved up wedding-loaf goes mouldy, the marriage will not be a happy one.

884. In some parts the bride's father cuts a piece off the top crust of a well-baked loaf, and hands it to her with a glass of brandy. She takes the crust between her lips, not touching it with her hand, wraps it in a cloth, and keeps it in a box; the glass of brandy she throws over her head on the ground.

885. The first time a woman goes to church after a confinement, they throw on the floor after her the pot out of which she has eaten candle during the six weeks.

886. If a suspicious looking cat or hare cross your path, throw a steel over its head, and suddenly it stands before you in the shape of an old woman.

887. He that kills a black cow and black ox may look for a death in his house.

888. If on coming home from church the bride be the first to take hold of the house door, she will maintain the mastery, especially if she says: 'This door I seize upon, here all my will be done!' If the bridegroom have heard the spell, he may undo it by adding the words: 'I grasp this knocker-ring, be fist and mouth (word and deed?) one thing!'
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889. If magpies chatter or hover round a house, if the logs at the back of a fire jump over and crackle, guests are coming who are strangers.
890. In setting out for the wars, do not look behind you, or you may never see home again.
891. If you leave yarn on the spool over Sunday, it turns to sausages.
892. Ghosts are banished to betwixt door and doorpost; if a door be slammed to, they are too much tormented (995).
893. Look over the left shoulder of one who sees spirits and future events, and you can do the same.
894. If two friends walk together, and a stone falls between them, or a dog runs across their path, their friendship will soon be severed.
895. If in going out you stumble on the threshold, turn back at once, or worse will happen.
896. The day before Shrove Sunday many people cook for the dear little angels the daintiest thing they have in the house, lay it on the table at night, set the windows open, and go to bed. (Obersensbach in the Odenwald.)
897. At harvest time he that gets his corn cut first, takes a willow bough, decks it with flowers, and sticks it on the last load that comes in. (Gernsheim.)
898. At the moment any one dies, the grain in the barn is shaken, and the wine in the cellar shaken, lest the seed sown come not up, and the wine turn sour. (Ibid.) Conf. 376. 664. 698.
899. On St. Blaise’s day the parson holds two lighted tapers crossed; old and young step up, each puts his head between the tapers, and is blessed; it preserves from pains in head or neck for a year. (Ibid.)
900. In some parts of Westphalia a woman dying in childbed is not clothed in the usual shroud, but exactly as she would have been for her churching, and she is buried so.
901. The ticking of the wood-worm working its way through old tables, chairs and bedsteads we call deadman’s watch; it is supposed that the dead man goes past, and you hear his watch tick.
902. Set your hens to hatch on Peter-and-Paul’s, they’ll be good layers.
903. Pull the molehills to pieces on Silvester’s, they’ll throw up no more.
904. If the cuckoo calls later than John’s, it means no good.
905. Thrush before sunrise on Shrove Tuesday, you’ll drive the moles away.
906. If it freeze on the shortest day, the price of corn will fall; if it’s mild, ’twill rise.
907. Sow no wheat on Maurice’s, or it will be sooty.
908. Who at John’s beheading would fell a tree, will have to let it be.
909. A March fog, and a hundred days after, a thunderstorm.
910. When the wind blows of a New Year’s night, it means a death.
911. At Martinmas you see by the goose’s breastbone if the winter’ll be cold or not.

1 902—919 from Schmeller’s Dialects of Bavaria, p. 529.
912. Chickens hatched out of duck's eggs change colour every year.
913. Who drinks not on Good Friday, no drink can hurt him for a year (see 356).
914a. Stuff a bed with feathers in a waxing moon, and they slip out again.
914b. On Ash Wednesday the devil hunts the little wood-wife through the forest.
915. If on Christmas eve, or Newyear's day, or eve (?) you hang a washclout on a hedge, and then groom the horses with it, they'll grow fat.
916. If you thrash in the Rauch-nights, the corn spoils as far as the sound is heard (see 418).
917. Set no hens to hatch on Valentine's, or all the eggs will rot.
918. Jump over John's fire, and you'll not have the fever that year.
919. If a horse be let blood on Stephen's, it keeps well all the year.
920. A wound dealt with a knife whetted on Golden Sunday will hardly ever heal.
921. If shooting at the bats that Sunday, you wrap your right hand in the rope by which a thief has hung on the gallows, you'll hit the bull's eye every time.
922. If a man has a new garment on, you give it a slap, with some such words as 'The old must be patched, the new must be thrashed;' and the garment will last the longer.
923. Sick sheep should be made to creep through a young split oak.
924. If a pregnant woman eat or taste out of the saucepan, her child will stammer.
925. If on a journey she mount the carriage over the pole or the traces, the child entangles its limbs in the navelstring (see 688. 933).
926. If a baby cries much in the first six weeks, pull it through a piece of unboiled yarn three times in silence. If that does no good, let the mother, after being curched, go home in silence, undress in silence, and throw all her clothes on the cradle backwards.
927. The first time the horned cattle are driven to pasture, draw a woman's red stocking over a woodman's axe, and lay it on the threshold of the stable door, so that every beast shall step over it (see 752).
928. To keep caterpillars off the cabbages, a female shall walk backwards naked in the full moon three times in all directions through the cabbage garden.
929. If a single woman be suspected of pregnancy, let the manservant pull a harvest-waggon in two, and set the front part facing the south and the hind wheels the north, so that the girl in doing her work must pass between the two halves. It prevents her from procuring abortion.
930. When a cricket is heard, some one in the house will die: it sings him to the grave.
931. A shirt of safety, proof against lead or steel, must be spun, woven and sewed by a pure chaste maiden on Christmas day; from the neck down, it covers half the man; on the breast part two heads are sewed on,

1 Any steel tool laid on the threshold will do; conf. Reichs-Arz. 1794, p. 656.
that on the right with a long beard, that on the left a devil’s face wearing a crown (see 115).

932. The key-test: a hymn book is tied up, inclosing a key, all but the ring, which, resting on two fingers, can turn either way; questions are then asked.

933. A woman with child may not pass under any hanging line, else her child will not escape the rope. They avoid even the string on which a birdcage hangs (see 688. 925).

934. In setting peas, take a few in your mouth before sunset, keep them in silently while planting, and those you set will be safe from sparrows.

935. The sexton does not dig the grave till the day of the burial, else you’ll have no peace from the dead.

936. Children dying unbaptized hover betwixt earth and heaven.

937. Children must not stretch the forefinger toward heaven; they kill a dear little angel every time (see 334. 947).

938. Many would sooner be knocked on the head than pass between two females.

939. One man puts his white skirt on of a Monday; he’d rather go naked than wear clean linen on Sunday.

940. I know some that think, if they did not eat yellow jam on Ash Wednesday, nine sorts of green herbs on Maundy Thursday, plaice and garlic on Whitewednesday, they would turn donkeys before Martinmas (see 275).

941. Bride and bridegroom shall stand so close together that nobody can see through.

942. They shall observe the tap of their first beer or wine cask, and step into bed together.

943. The bridegroom shall be married in a bathing apron.

944. He that wipes his mouth on the tablecloth hath never his fill.

945. ’Tis not good to have thy garment mended on thy body (see 42).

946. The last loaf shoved into the oven they mark, and call it mine host: ‘So long as mine host be in house, we want not for bread; if he be cut before his time, there cometh a dearth.’

947. ‘On thy life, point not with thy finger, thou wilt stab an angel!’

948. ‘Dear child, lay not the knife so, the dear angels will tread it into their feet!’ If one see a child lie in the fire, and a knife on its back at one time, one shall sooner run to the knife than to the child (see 209. 596.7).

949. Cup or can to overspan is no good manners; who drinks thereof shall have the heart-crimp (see 11).

950. It shall profit the sick to smoke them with a rod that is broke out of an old hedge and hath nine ends or twigs.

951. Or with hay that is fetched unspoken, unhidden, from the loft of an inherited barn.

2 950-1 ibid., p. 360.
952. On the *Absolution nights* (before Advent, before Christmas, before Twelfthday, and Saturday in Candlemas) the Gastein girls, as soon as it is dark, go to the sheep-fold, and *clutch blindly among the flock*; if at the first clutch they have caught a *ram*, they are confident they’ll be married that year.¹

953. Some, in the middle of the night before Christmas, take a *vessel full of water*, and ladle it out with a certain small *measure* into another *vessel*. This they do several times over, and if then they find *more water* than the first time, they reckon upon an *increase* of their goods the following year. If the quantity remain *the same*, they believe their fortune will stand still, and if there be *less* water, that it will diminish (see 258).

954. Some tie the end of a *ball of thread* to an *inherited key*, and unroll the ball till it hangs loose, maybe an ell, maybe six; then they put it *out of window*, and swing it back and forwards along the wall, saying *‘hark, hark!’* From the quarter where they shall go a *wooing* and to *live*, they will hear a *voice* (see 110).

955. Some, the *day before Christmas*, cut wood off *nine sorts of trees*, make a *fire* of it in their *room at midnight*, strip themselves *naked*, and throw their *shifts outside the door*. Sitting down by the fire, they say: *‘Here I sit naked and cold as the drift, If my sweetheart would come and just throw me my shift!’* A figure will then come and throw the shift in, and they can tell by the face who their lover will be.

956. Others take *four onions*, put one in *each corner of the room*, and name them after bachelors; they let them lie from Christmas to Twelfth-day, and the man whose *onion then buds* will present himself as a suitor; if none have budded the wedding won’t come off.

957. Some, the day before Christmas, buy the *fag-end of a wheat loaf* for a *penny*, cut a piece of crust off, tie it under their right arm, wear it like that all day, and in going to bed lay it under their head, saying: *‘I’ve got into bed, And have plenty of bread; Let my lover but come, And he shall have some.’* If the bread looks gnawed in the morning, the match will come off that year; if it’s whole, there’s no hope.

958. At midnight before Christmas-day, the men or maids go to the *stack of firewood*, *pull one log out*, and look if it be *straight or crooked*; their *sweetheart’s figure* shall be according (see 109).

959. Some, on Christmas eve, buy *three farthings worth of white bread*, divide it in *three parts*, and consume it *along three streets*, one in every street; in the third street they shall see their *sweetheart*.

960. The night before Christmas, you take two *empty nutshell*, with tiny wax tapers in them, to stand for you and your *sweetheart*, and *set them afloat* on a dishful of water. If they come together, your suit will *prosper*; if they go apart it will come to naught. (Ungewiss. *Apotheker* p. 649.)

961. If a master is left in the lurch by his man, or a girl in the family

¹ Muchar’s Gastein p. 146.
² 953—9 from Prætoriæ Saturnalia, Lips. 1663.
way by her lover, you put a certain penny in the pan of a mill, and set the mill going. As it turns faster, such anguish comes upon the fugitive, that he cannot stay, but neck and crop he comes home. This they call 'making it hot for a man.' (Beschr. des Fichtelbergs, Lpzg. 1716. 4, p. 154.)

962. To discover what the year shall bring, they plant themselves on a cross-roads or parting of ways at 12 the night before Christmas, stand stockstill without speaking for an hour, whilst all the future opens on their eyes and ears. This they call 'to go hearken.' (Ibid. p. 155.)

963. On Andrew's day fill thee a glass with water: if the year shall be moist, it runneth over; if dry, it standeth heaped atop. (Aller Praktic Grossm.)

964. On Andrew's eve the maids mark whence the dogs bark; from that quarter comes the future husband.

965. They tie a farthing to their great toe, sit down on the way to church, and look among the Matin-goers for their bridegroom. (Tharsander I. 84.)

966. To know if an infant be bewitched, put under its cradle a vessel full of running water, and drop an egg in; if it float, the child is bewitched. (Val. Kräutermann's Zanber-arzt 216.)

967. Evil persons in Silesia did upon a time have a knife forged, and therewith cut but a little twig off every tree, and in a short time all the forest perished. (Carlowitz's Sylvicultur p. 46.)

968. The oak is a prophetic tree: in gallnuts a fly betokens war, a worm dearth, a spider pestilence (conf. 1046).

969. Wood felled in the dog-days will not burn.

970. A piece of oak passed lightly over the body in silence, before sunrise on John's day, heals all open sores.

971. The elebeer-tree is also called dragon-tree: branches of it hung over house and stable on Walburgis-day keep out the flying dragon.

972. Oak and walnut will not agree: they cannot stand together without (one ?) perishing. So with blackthorn and whitethorn: if placed together, the white one always gets the upper hand, the black dies out.

973. Cut no timber in the bad wädel (waxing moon): timber [schlagholz = strike-wood] felled at new-moon is apt to strike out again; that felled in a waning moon burns better.

974. When a sucking babe dies, they put a bottle of its mother's milk in the coffin with it; then her milk dries up without making her ill.

975. If you have warts, nail a big brown snail to the doorpost with a wooden hammer; as it dries up, the wart will fade away.

976. If an old woman meet you at early morn, and greet you, you must answer 'As much to you!'

977. Some people can stop a waggon of hay on its way, so that it will not stir from the spot: knock at every wheel-nail, and it will be free again.

978. In a thief's footprints put burning tinder: it will burn him and betray him.

979. If a swallow fly into the stable, and pass under the cow, she will
give blood for milk; lead her to a cross-way, milk her 3 times through a branch, and empty what you have milked backwards over her head three times.

980. A bunch of wild thyme or marjoram laid beside the milk keeps it from being bewitched.

981. If you walk once round your garden-fence on Shrove Sunday, not a plank will be stolen out of it for a year to come.

982. If you have many snails on your land, go before sunrise and take one snail from the east side; then by way of north to the west, and pick up another; then to the north; then by way of east to the south: if you put the four snails in a bag, and hang them inside your chimney, all the snails on your land will creep into the chimney, and die.

983. If, in cutting the vegetables in autumn, a molehill be found under the cabbage, the master will die.

984. In Westphalia, when a loaf is cut, they call the upper crust laughing-knost, the under the crying-knost. When maid or man goes out of service, they get a jammer-knost (wailing-crust), which they keep for years after.

985. When children have the schlackuk (hicough?), their heart is growing.

986. The first stork a peasant sees in the year, he falls on the ground, rolls round, and is then free from pains in the back for a year.

987. On buying a cow from another village, you give beside the price a milk-penny, so that her milk may not be kept back. At the boundary you turn her three times round, and let her look at her old home, to banish her regret.

988. Many fasten fern in blossom over the house-door: then all goes well as far as the waggon-whip reaches.

989. On the first day of Lent, boys and girls run about the fields like mad, with blazing wisps of straw, to drive out the evil sower. (Rhöne).

990. The first night of Christmas the people of the Rhön roll on un-threshed pea-straw. The peas that drop out are mixed with the rest, which improves the crop.

991. On Innocents’ day, every adult is flogged with a rod, and must ransom himself with a gift. The trees too are beaten, to promote their fertility.

992. Whoso doth any sewing to bed or clothing on a Sunday, cannot die therein till it be unwrapped.

993. If you rise from the spinning-wheel without twisting off the strap, the earth-mannikin comes and spins at it: you don’t see him, but you hear the spindle hum.

994. A beggar that would pay his debt in full ought to say as many paternosters as it would take blades of grass to cover the bread given him. As he cannot, he says ‘God yield ye!’

995. Never slam the door: a spirit sits between, and it hurts him (892).

996. The first child christened at a newly consecrated font receives the gift of seeing spirits and things to come, until some one out of curiosity step on his left foot and look over his right shoulder; then the gift passes
over to him. But that can be prevented by the sponsors dropping a straw, a pin or a piece of paper into the basin.

997. He that is always praying, and prides himself on it, prays himself through heaven, and has to mind geese the other side.

998. If you drop bread-and-butter, and it falls on the buttered side, you have committed a sin that day.

999. When girls are weeding, they look for the little herb ‘leif in de mente’ (love meet me), and hide it about them: the first bachelor that then comes towards them is their sweetheart.

1000. Whoever builds a house must use bought, stolen and given timber to it, or he has no luck: a belief so general in Lippe, that even a large farmer who has wood of his own, will steal a beam, then go and accuse himself, and pay for it.

1001. When the holy weather (lightning) strikes, it can only be quenched with milk, not with water (conf. 1122).

1002. In weeding flax, the girls pull up the weed Red Henry (mercury?): whichever way the root grew, from there will come the sweetheart; if it grew straight down, the girl will die soon (conf. Dan. Sup. 136).

1003. Whoever is the first to see the stork come in, and to bid it welcome, not a tooth of his will ache that year.

1004. If you go to bed without clearing the table, the youngest in the house will get no sleep.

1005. If a maid have not spun her distaff clear by Sunday, those threads will never bleach white.

1006. She that sets the gridiron on the fire, and puts nothing on it, will get an apron in her face (be wrinkled).

1007. If you stand a new broom upside down behind the street-door, witches can neither get in nor out.

1008. If a woman nurse her babe sitting on the boundary-stone at the cross-way, it will never have toothache.

1009. Children born after the father’s death have the power of blowing away skin that grows over the eyes for three Fridays running.

1010. Why give ye not the bones of the Easter lamb, that is blessed, unto dogs? They will go mad, say ye. Ye may give them, it harmeth not (Keisersb. Ameisz. 52).

1011. Wouldst tame a horse? Take of a tree stricken by hail, and make thereof a nail, or of a new gallows, or of a knife that hath been a priest’s cell-woman’s (conf. priest’s wife, Spell xxxiv), or of the stump of a knife wherewith one hath been stuck dead; and push it into his hoofprint. (Cod. Pal. 212, 526.)

1012. To know how many ‘good holden’ are conjured into a man, he shall draw water in silence, and drop burning coals out of the oven into it: as many coals as sink to the bottom, so many good holden has he in him.

1013. If a tempest lasts three days without stopping, some one is hanging himself.

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1 Nos. 1013—1104 from the New Bunzlau Monthly for 1791-2.
1014. Who bathes in cold water on Easterday, keeps well the whole year.
1015. If you go out on important business, and an old woman meet you, it is unlucky; if a young girl, lucky.
1016. When the night-owl cries by day, a fire breaks out.
1017. If you look at a babe in swaddling-bands, cross it and say 'God guard thee!'
1018. Whoever sees the corn in blossom first, and eats nine of the blossoms, will keep free from fever (conf. 718).
1019. If a howling dog holds his head up, it means a fire; if down, a death.
1020. Whoever on St. John's Eve puts as many John's worts as there are people in the house, into a rafter of his room, naming the plants after the people, can tell in what order they will die: he whose plant withers first will die first (conf. Dan. Sup. 126).
1021. It is not good to point with your finger at where a thunderstorm stands.
1022. Blood let out of a vein should always be thrown into running water.
1023. Let no milk or butter be sold out of the house after sunset.
1024. Moles are removed from the face by letting a dead person's hand rest on them till it grow warm.
1025. The rainwater left on tombstones will send freckles away.
1026. If you see blue fire burn at night, throw a knife into it, and if you go there before sunrise, you will find money.
1027. Hairs that comb out should be burnt: if a bird carries them to its nest, it gives you headaches, or if it be a staar (starling), staar-blindness (cataract).
1028. When the schalaster (magpie?) cries round the house, guests are near.
1029. If you have the hiccough, drink out of your jug (mug) over the handle.
1030. When it rains in sunshine, the sky drops poison.
1031. Let a sold calf be led out of doors by the tail, and the cow will not fret; let a bought cow be led into stable by the tail, and she'll soon feel at home.
1032. When the floor splinters, suitors are coming.
1033. When a hanged man is cut down, give him a box on the ear, or he'll come back.
1034. If the moon shine on an unbaptized child, it will be moonstruck.
1035. If the dead man's bier falls, some one will die in 3 days; it will be one that did not hear it.
1036. If your right hand itch, you'll take money; if your left, you'll spend much.
1037. When a sudden shiver comes over you, death is running over your grave.
1038. If the altar-candle goes out of itself, the minister dies within a year.
1039. If you run in one boot or shoe, you lose your balance, unless you run back the same way.

1040. A horse goes lame, if you drive a nail into his fresh footprint (conf. 1011).

1041. On Christmas-eve thrash the garden with a flail, with only your shirt on, and the grass will grow well next year.

1042. As long as icicles hang from the roof in winter, so long will there be flax on the distaff the next year.

1043. If a straw lies in the room, there is snow coming.

1044. Good Friday’s rain must be scratched out of the ground with needles, for it brings a great drought.

1045. If the godfather’s letter be opened over the child’s mouth, it learns to speak sooner.

1046. Flies in gallants betoken war, maggots bad crops, spiders pestilence (conf. 968).

1047. Rods stuck into the flax-bed keep the cattle unbewitched.

1048. Three knocks at night when there’s nobody there, some one at the house will die in 3 days.

1049. If a woman dies in childbed, wash out her plätzsche (porringer) directly, or she will come back.

1050. If bride and bridegroom on the wedding day put a three-headed bohemian (a coin) under the sole of their right foot, it will be a happy marriage.

1051. Snow on the wedding day foretells a happy marriage, rain a wretched.

1052. If you stir food or drink with a knife, you’ll have the cutting gripes; if with a fork, the stitch.

1053. When one is dying hard, lay him on the change (where the ends of the boards meet), and he’ll die easy.

1054. Give your pigeons drink out of a human skull, and other people’s pigeons will come to your cot.

1055. When hens crow, a fire breaks out.

1056. A house where cock, dog and cat are black, will not catch fire.

1057. One where the chain-dog is burnt to death, will soon be on fire again.

1058. If the butter won’t come, whip the tub with a willow rod, but not one cat with a knife.

1059. To win a maiden’s love, get a hair and a pin off her unperceived, twist the hair round the pin, and throw them backwards into a river.

1060. If by mistake the pall be laid over the coffin wrong side out, another in the house will die.

1061. When you buy a dog, a cat or a hen, twirl them 3 times round your right leg, and they’ll soon settle down with you.

1062. Under a sick man’s bed put a potful of nettles: if they keep green, he’ll recover; if they wither, he will die.

1063. A worn shirt shall not be given to be a shroud, else he that wore it will waste away till the shirt be rotten.

1064. If a women in childbed look at a corpse, her child will have no colour.
1065. A hanged man's finger hung in the cask makes the beer sell fast.

1066. If it rain on the bridal wreath, the wedded pair will be rich and fruitful.

1067. In measuring grain, sweep the top towards you, and you sweep blessing into the house; if you sweep it from you, you send it into the devil's hand.

1068. If a child's navel sticks out, take a beggar's staff from him silently, and press the navel with it cross-wise.

1069. To make a brood hen hatch cocks or hens, take the straw for her nest from the man's or the woman's side of the bed.

1070. He that has white specks on his thumb-nails, he whose teeth stand close together, will stay in his own country.

1071. If wife or maid lose a garter in the street, her husband or lover is untrue.

1072. To find out who has poisoned your beast, cut the creature's heart out, and hang it pierced with 30 pins, in the chimney; the door will then be tormented till he come and accuse himself.

1073. Wheat, sown in Michael's week, turns to cockle; barley, in the first week of April, to hedge-mustard.

1074. If you have fever-frost (ague), go in silence, without crossing water, to a hollow willow tree, breathe your breath into it three times, stop the hole up quick; and lie home without looking round or speaking a word: the ague will keep away.

1075. Young mayflowers picked before sunrise, and rubbed together under your face, keep summer-freckles away.

1076. A woman with child shall not sit down on any box that can snap to under her, else her child will not come into the world until you have set her down on it again and unlocked it three times.

1077. If you see dewless patches in the grass before sunrise, you can find money there.

1078. Let linseed for sowing be poured into the bag from a good height, and the flax will grow tall.

1079. If you have fever, walk over nine field-boundaries in one day, and you'll be rid of it.

1080. Or: hunt a black cat till it lies dead. It is good for epilepsy to drink the blood of a beheaded man, and then run as fast and far as you can hold out.

1081. On Christmas-eve make a little heap of salt on the table: if it melt over night, you'll die the next year; if it remain undiminished in the morning, you will live.

1082. Whoever on St Walpurg's eve puts all his clothes on wrongside out, and creeps backwards to a cross-way, will get into witches' company.

1083. If the red hang away, and the thread dangled downwards, when a child came into the world, it will hang itself. If a knife was lying edge upwards, it will die by the sword.

1084. The smallest box in the house is usually placed before the childbirth bed: if any one sit down on it, and it snap to of itself, the woman will never be brought to bed again.
1085. As many times as the cock crows during service the night before Christmas, so many böhmens will the quarter of wheat fetch the coming year.

1086. Whosoever shall spy the first ploughman ply, and the first swallow fly, on a year of good luck may rely.

1087. If a spinster in spring time, when birds come back, see two wag-tails together, she’ll be married that year.

1088. If a bridal pair on their way to the wedding meet a cartload of dung, it betokens an unhappy marriage.

1089. Before sowing barley, let the seed run through a man’s shirt, and the sparrows will spare it.

1090. If you eat peeled barley, apoplexy cannot strike you while there is a grain of it left in your stomach.

1091. If you strike a light on the corner of the table or fireplace, the ‘brand’ (blight) will fall on your millet.

1092. When the women are going to wash, every one in the house must get up in a good temper, and there will be fine weather.

1093. Spinsters on St. John’s-eve twine a wreath of nine sorts of flowers, and try to throw it backwards and in silence on to a tree. As often as it falls, so many years will they remain unmarried (conf. 848).

1094. If a chip in the fire in wintertime has a large catstail, it is a sign of snow; and if the catstail splits down the middle, of guests.

1095. It is not good to walk over sweepings (see Swed. I).

1096. Children beaten with rods off a broom that has been used, waste away.

1097. If you want your cows to give much milk, buy a summer from the summer-children, and stick it over the stable-door.

1098. The first time the cows are driven to pasture, you tie red rags round their tails, so that they cannot be bewitched.

1099. If you want the witch to have no hold over your cattle, shoot a bear up in their stable for a night: he scratches out the hidden stuff that holds the magic, and when that is gone, they are no longer open to attack.

1100. Flax bought on St. Lawrence day will get ‘burnt’ (blasted).

1101. If you had something to say, and forget what, step out over the threshold and in again; it will come into your head again.

1102. Let a beermaster at honey harvest give away to many, and the bees will be generous to him.

1103. On Christmas-eve put a stone on every tree, and they’ll bear the more.

1104. When a girl is born, lay over her breast a net made of an old (female) cap, and the alp (night-elf) will not suck her dry.

1105. On Allhallows-eve young folks in Northumberland throw a couple of nuts in the fire. If they lie still and burn together, it augurs a happy marriage; if they fly apart, an unhappy (Brockett p. 152).

1106. When the bride is undressing, she hands one of her stockings to a bridesmaid, to throw among the assembled wedding-guests. The person on whom the stocking falls will be married next (ibid. 218).

1107. Bride and bridegroom, at the end of the wedding, sit down on the
bridal bed in all their clothes except shoes and stockings. Each bridesmaid in turn takes the bridegroom's stocking, stands at the foot of the bed with her back to it, and throws the stocking with her left hand over her right shoulder, aiming at the bridegroom's face. Those who hit will get married soon. The young men do the same with the bride's stocking (ibid.).

1108. On St Mark's-eve some young people watch all night in the church-porch, and see the spirits of all that are to die that year go past, dressed as usual. People that have so watched are a terror to the parish: by nods and winks they can hint men's approaching deaths (ibid. 229). In E. Friesland they say such people 'can see quad' (bad).

1109. On Christmas-eve the yule-clog is laid on, and if possible kept burning 2 or 3 days. A piece of it is usually kept to light the next year's log with, and to guard the household from harm (ibid. 243). If it will not light, or does not burn out, it bodes mischief.

1110. In spring, when the farmer goes afield, and turns up the first furrows with unbolted plough, he sprinkles this earth in the four corners of the living-room, and all the fleas retire (Krünitz 1, 42).

1111. Dogs and black sheep have also the gift of 'seeing quad,' and you may learn it of them. When the howling dog has a vision, look through between his ears, and lift his left leg; or take him on your shoulder, and see look between his ears. If you wish to be rid of the art, you can transfer it to the dog by treading on his right foot and letting him look over your right shoulder.

1112. Whichever way the howling dog points his muzzle, from the same quarter will the coming corpse be brought.

1113. Sometimes the steeple-bells give out a dull dead clang; then some one in the parish will die soon (conf. 284). When the death-bell tolls whichever side of it the tongue touches last, from that side of the village will the next corpse come.

1114. If a cabbage-plant blossoms the first year, or gets white places on its leaves, a misfortune will happen in the owner's house.

1115. A house beside which a star has fallen will be the first to have a death.

1116. It betokens war when the cherry-tree blossoms twice in a year.

1117. When the sun shines on the altar at Candlemas, expect a good flax-year.

1118. A witch can hurt cattle by skimming the dew off the grass in their pasture.

1119. Eggshells should be smashed up small; else the witch may harm the men that ate out of them, and the hens that laid them.

1120. If you find something eatable, throw the first mouthful away, or witches may hurt you.

1121. When 7 girls running are born of one marriage, one is a werewolf.

1122. When lightning strikes, the fire can only be quenched with milk (conf. 1061).

If you point your finger at the moon, you'll get a wooden finger.

Wisps of straw, taken out of a bed on which a dead man has lain, and stuck up in the cornfield, keep the birds away.

Birds are kept out of the corn, if in harrowing you go to the left, and say a certain spell, but you must have learnt it from one of the opposite sex.

If a child look into a mirror, and cannot yet speak, it is not good.

Two babes that cannot talk shall not be let kiss one another.

Crickets or offen-eimichen bring ill-fortune.

Ye shall not spin nor wash while a dead person is yet above ground.

Three drops of blood falling from one's nose signifieth something strange.

On the sea one shall not say thurm or kirche, but shift, spitze and the like.

One shall not speak the while another drinks.

Wood, when it lies on the fire, and by reason of wetness leteth out air and funelh, it signifieth chiding.

When a mess, though it be off the fire, still simmers in the pot, 'tis good warrant there be no witches in the house.

Pocks can be sold, and he that buys gets not so many as otherwise.

When one hath to do out of doors, and turneth about in the door, and goes not straightway, it is not good.

Itching of the nose signifieth a sudden fit.

If a nail being driven into the coffin bends, and will not in, another shall follow soon.

Go not into service on a Monday, nor move into a house, nor begin anght, for it shall not live to be a week old.

To stretch over the cradle is not good, thereof comes tension of the heart.

When ye move into a house, if ye bring salt and bread first thereinto, ye shall lack therein nothing needful.

1126—1142 from 'Des ubralten jungen liermatz lustigem correspondenz-geist,' 1668, pp. 170—176.
### Personal Pronouns:

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(Read: Sweden.)


**Indef. Art.:** M.F. *en*, N. *et*.


**Def. Art.: usually a Suffix:** M.F. *-en*, *-n*, N. *-et*, *-t*, Pl. *-ne*, *-na*. Thus in No. 9, *sko*n, the shoe; *fot*en, the foot; *golv*et, the floor; in No. 12, *skor*na, the shoes.

Passive formed by adding *-s* to the Active: No. 19, *löga*s, is or are bathed; *lägge*s, is or are laid.

An initial *j* or *v* (Engl. *y*, *w*) is often omitted before an *o* or *u* sound: *år* year, *ung* young; *ord* word, *urt* wort.

Swed. often changes *Id*, *nd* to *II*, *nn*: shulle should, andre, annars, etc. other. The reverse in Dan.: *falle* fall, *mand* man.

1. Ej må man möta *sopor* i dörren, om man vil bli gift det året (one must not meet sweepings in the doorway, if one would get married that year).

2. Om en flicka och gosse äta af en och samma beta, bli de kära i hvarandra (if a girl and boy eat off one morsel, they get fond of each other).

3. Midsommars-nat skal man lägga 9 slags blomster under huvudet, så drömer man om sin fäste-man eller fäste-nö, och får se den samma (dreams of his or her betrothed, and gets to see them).

4. Ej må ung-karl (young fellow) gifva en flicka *knif* eller *knap-nålar* (pins), ty de sticka sönder kärleken (for they put love asunder).

5. En flicka må *ej se sig* i spegelnen sedan ned-mörkt är, eller vid ljus (not look in her glass after dark or by candle), at ej förlora manfolks tycket (not to lose men’s good opinion).

6. Bruden skal laga (the bride must contrive), at hon *först* får *se* brudgummen, så får hon husbonda-kaśtet (mastery).

7. Hon skal under vigsen (at the wedding), för samma orsak (reason) sätta sin fot framför hans (in front of his).

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1 Nos. 1—71 from Erik Fer-Now’s Beskrifning öfver Wärmland (Göthenborg 1773, pp. 254—260); 72—109 from Hülphers’s Beskrifn. öfver Norrland, 4 (Westerås 1780, pp. 308—310); 110—125 from Johan Odmann’s Bahuslans beskrifn. (Stockh. 1746, pp. 75—80).
8. Även för samma skäl (reason) skal hon laga, att hon sätter sig först ned i brud-stolen (sit down first in the bridal chair).

9. För samma orsak skal hon, liksom af våda (accident), slippa skon af foten, eller nås-dukken (drop her shoe or kerchief), eller något annat på golvet (floor), som brudgummen af höldighet bugar sig (politely stoops) att hjälpa till rätta. Hans öde blir, att kröka rygg under hela ägtenkapet (bend the back all his married life).

10. Bruden skal stå brudgummen nära, att ingen framdeles må tränga sig dem inellan (no one in future squeeze in between them).

11. De hålla (they hold) i kyrkan et band eller kläde inellan sig, att de måga bli ensame tilhopa (dwell in unity together).

12. Bägge hava pengar i skorna (both should have coins in their shoes), att mynt må aldrig tryta (never run short).

13. Den som (the who) under vigslen lutar (turns) från den andra, dör (dies) först; även så den som ser bäst ut (looks best).

14. Bruden skal taga med så många fingrar på bara kroppen (touch her bare body with as many fingers), under det hon sitter i brud-stolen, som hon vil hava många barn (as she wishes to have children).

15. Att hon må få lätt barn-säng (easy child-bed), skal hon, vid hemkomsten från kyrkan, till vänder spänta ifrån buk-hjolen om hon ridet, men fimmel-stängen om hon åket (undo leftwards the saddle-girth or the traces).


17. Til mat (for food) på första barn-sängen, skal hon förse sig (provide herself) med en kaka och en ost (cheese), som hon har hos sig ligande (lying by her) i brud-sängen.

18. När barn äro nyss-födde, lägges (when babies are newly born, there is laid) en bok under deras hufvud, att de må bli nimme att läsa (quick at reading).

19. När de första gången läggs (when they are bathed the first time) lägges penningar i vatnet, att de må bli rika. En pung (purse), med pengar uti, sys ok kring halsen (is sewed also round the neck).

20. Något af fadrens kläder bredes på flicko-barn (is spread over girl-babies), och modrens kjortel på gosse, att få tycke hos andra könet (to find favour with the other sex).

21. Modren bör möta barnet i dörren, när det föres bort (when it is carried off) til christendom; men när det föres hem, sedan (after) det är döpt, skal man möta det i dörren med en bröd-kaka, att det aldrig må fattas bröd (that it may never want bread).

22. Så länge barn ej fått namn, må ej elden släckas, (the fire go out).

23. Ej må man gå mellan eld och spen-barn (between fire and sucking babe).

24. Ej må man sent bär in vatten, där (bring water in late where) spen-barn är, utan att kasta eld deruti (without putting fire therein).

25. Ej må någon som (let no one that) kommer in i huset, taga et barn i sina händer, utan att förut taga i elden (without first touching the fire).
27. Om barn trivas gärna i varmt vatten, bli de horaktiga. 
28. Ej må man vaggta tom vaggta (rock an empty cradle), ty barnet blir grätt och olättigt. 
29. När et först-födt barn, som är födt med tänder (born with teeth), biter öfver onda betet (the evil bite), så blir det läkt (it will be healed). See 37. 
30. Barn må ej på en-gång lisa och åta (at once read and eat), ty det får trögt minne (sluggish memory). 
31. Barnet skal först taga i (touch) hund, men ej i katt. 
32. Om barn leka med eld, (play with fire) få de svårt att hålla sit vatten. 
33. Barn som är afladt före vigslen (begotten before marriage) skal modren sjelf hålla vid dopet (hold at the font), eljest blir det icke ägta (else not legitimate); men är det födt förut (if born before), skal hon hålla det på armen när hon står brud (is married). 
34. Om den sjuke får främmande mat (stranger’s food), blir han frisk. 
35. För läke-medel (medicine) bör man ef taeka (not thank), ty det har ingen verkan (for then it has no effect). 
36. Ej må man gå öfver grafvar med öpet sår (open sore), ty det likasent eller aldrig (heals late or never). 
37. Onda betet botas (is cured) af förstfödt barn med tänder (see 29). 
38. Ej må man före morgenen omtala (talk of), om man sekil spöke (seen a spectre), att ej bli kramad och spotta blod. 
39. Sedan nedmört är (after dark), må man ej gå til vatten, et ej få onda betet. 
40. För samma orsak (reason), eller ock at ej bli kramad, skal man spotta 3 gånger (spit 3 times), då man går öfver vatten sedan nedmört är. 
41. För den sjuka bör man låta bedja (have the sick prayed for) i 3 kyrkor, dock bör gärna dår-ibland vara (but among them should be) en offer-kyrka så-som Gunnarskog, Visnum, Rada, om man bor dem så när (lives near enough). Det måste då hastigt slå ut, antingen til hela eller döden (speedily issue either in healing or death). 
42. Stora fiskars tänder börja upbrännas, at bli lyklig i fiske. (Big fishes’ teeth should be burnt, to be lucky in fishing). 
43. Man bör ingen tilsäga (tell no one), då man går åstad at fiska; och ej omtala, antingen (nor talk about whether) man får mycket eller liket (see 109). 
44. Ej heller bör någon främmande (nor must any stranger) få se hur micket fisk man fått. 
45. När man ror ut från landet at fiska, må man ej vända båten ansöls. 
46. Knapnålar (pins) funnna i kyrkan och där gjorda til mete-krokar (and there made into bait-hooks) nappa bäst, eller åro gävfast. 
47. Går qvinfolk (if a female walks) öfver mete-spö, nappar ej fisken. 
48. Stolen fiske-redskap (stolen fishing-tackle) är lyklig, men den bestulne mister lyckan (the person robbed loses the luck). 
49. Ej må man höra lik (drive a corpse) til kyrka, ty hästen blir skämd (the horse gets shy).
SUPERSTITIONS. K. 1821

50. Ej må man lyssa under bordet (show a light under the table), att ej gästerne skola bli o-ense (get dis-united, quarrel).

51. Ej må man vänta om (turn back), då man går i något ärende (any errand), att det icke må aflöpa illa (turn out ill).

52. För knappålar må man ej tucka, ty de tappas bort (get lost).

53. Qvinfolks möte är ondt, om det ej är en lönhora.

54. Kommer en främmande in, der ljus stöper (where candles are being dipped), skal han taga i elden, eljest losnar talgen af ljusen.

55. Ej må man spänna Torsdags quell (evening), eller i Dymmelveckan (Carnival); ty det spinner efter om natten (spins on all night).

56. Kommer främmande in, der korf kolas, spricker han sänder.

57. Om någon som har onda ögon (evil eye) ser då man slagtar, har skärtret ondt för att dö (the beast dies hard).

58. Slår man (if you beat) kreatur med vriden vidja (turned wood), får det tarm-topp (bowel-twisting).

59. Vänder man toflor eller skor med tän in ut sången (slippers or shoes with the toes towards the bed), så kommer maron (the mare) om natten.

60. Påsk-afton skal man göra kors (Easter-eve, make a cross) öfwer fälshörron (cowhouse-door) för troll-kåringar.

61. När man ligger första gången i et hus, skal man räkna bjelkarna (count the rafters), så blir sand (comes true) hvad man drömer.

62. Om man glömer något (forget something) då man reser bort (sets out), är godt hopp för de hema varande (home-stayers), att den resande kommer tillbaka; men se sig tillbaka (to look back) är ej godt märke.

63. När kattor tvätta sig (wash), eller skator skrattra (magpies scratch) vid husen, vänta de främmande (they expect strangers). Har en sölaktig matmoder eller vårdlös piga icke förr sopt golvet (not before swept the floor), så bör det då vist ske (be done then).

64. Den som om Jul-dagen först kommer hem från kyrkan, slutar (will finish) först sin ande-tid.

65. Om man går 3 gånger kring kål-sängen (round the cabbage-bed) sedan man satt kålen, blir han fri för mask (free from slugs).

66. Om qvinfolk klifver öfver skaklor (climb over the shafts), skenar hästen eller blir skämt.

67. När väf-stolen tages ned (loom is taken down), skal man kasta et oldkol där-igenom (burning coal through it); så får man snart up ny väf.

68. Lägges eld i karet före mäskningen, surnar ej drikat (if fire is put in the vessel before melting, the drink will not turn sour).


70. Tom säck må ej hänas oknuten (empty sacks not to be carried untied). Går en hafvande hustru där-efter, så blir hännes foster aldrig mätt (baby, never satisfied). Men råkar en ko (but if a cow chance) på den olykliga vägen, så tar (gets) hon sig aldrig kalf.

71. Då man lögar sig, sättes stäl i vatnet (in bathing, steel is put in the water), och näcken bindes sålunda: ‘Näck, näck, stäl i strand ! far din var en stål-tjuf, mor din var en nål-tjuf; så långt (so far) skal du vara hår-
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ifrån, som detta rop höres (as this cry is heard).’ Och då ropa alle med full-hals: ‘Ho hogla!’

72. Om kornet väl vil mylla sig (moulds well), är tekn til god års-växt (year’s-growth). När gödningen om våren (manure in spring) skättas af kätan, hvaröst den legat öfver vinteren, kastas någre korn in, brakningen. Likaså, när man sår (sows), bör en näfca-mull läggas i söd-skorgen (handful of mould be put in the seed-basket); den dagen bör ock ej tagas eld ifrån gran-gården.

73. Om Påsk-lördag blåses (on Easter Saturday they blow) med en lång lur genom fähns-gluggen (through the cowhouse window); så långt ljudet då höras (far as the sound is heard), så långt bort-blifva o-djuren (beasts of prey keep away) det året.

74. När man söker efter boskap i skogen (seek cattle in the wood), och räcker en kärning (talg-oxe) på högra handen (and a fatling turn up on your right), skal det sökta finna igen.

75. Släppes svinen (if the swine are let out) Lucii dag, få de ohyra (uncanny); likaså sägas de bli åker-gängse, om de komma ut at Påskafton.

76. Går man vilse (astray) i skogen, skal man stul-vända sig (vända ut och in på kläderna), så kommer man til rätta (see Germ. 852).

76 b. Om boskapen Mikelsmääs-afton körestyst in (are driven in silently), skal han vara rolig (quiet) i fähuset hela året.

77. När kon blir sprungen af oxen, bör man med koklsle slå henne på ryggen. annars bottnar hon (får ej kalfven från sig).

78. När askan (ashes) brinner väl ihop (together), görs boskapen väl til (blifver dragtig, breed well).

79. At boskapen skal sjelfmant (may of themselves) komma hem ur skogen, måste sparas af FET-TISDAYS MAT (some of Shrove Tuesday’s food saved up), at ge då den (against when they) om våren först släppes ut.

80. Vid första hö-ladningen (hay-loading) säges, at då drügen (if the lad, manservant) först får in sin hö-lann (fathom of hay), skal ox-kalfvar födas; men tvårtom, då pigan (and the contrary if the maid) har förfrädet.

81. Om den, som byte sig til en häst (if he who acquires a horse) eller annat kreatur, låter det åta af en jordfast sten, så trifves det väl. Någre här af svansen bindas ok för den orsaken uti spåillet.

82. När en byte sig til hemman (homestead), bör litet fyllning tagas ifrångamalaställ och fähns, och läggas i hvar spilda elles bås i det nya, att kreaturen må trifvas. Äfvenså sättes en stor gran i fähns-dörren, att krea- turen må gå der-igenom första gången.

83. Alt fullgjordt arbete korsas öfver (all finished work has the sign of the cross made over it).

84. Om man FET-TISDAG går i ränbaka at åka på skida, ok mäktar stå utan at falla kull (without falling), skal det året blifva långt lin (the flax be long).

85. Garnet får ej tvettas i nedan (not washed downwards), ty då blir det grätt.

86. Om alt är under lås (lock and key) Michelemääs-afton, skola tjufvar ej göra skada (thieves do no harm) det året.

87. Om et korn eller annat finnes under bordet (if some grain or other be
found under the table), då der sopas (swept) Ny-års morgon, skal blifva ymnog års-vext (pretty good harvest).

88. När man på de 3 första sädes-dagar (days of sowing) sätter 3 stickor in i mör-stak (ant-hill), får man se, hvilket sade bäst lyckas: kryper myran öfverst på den 3, blifver den lykligast.

89. År sjö-redskap stulen, bör den rökas med vriden eld (if sea-tackle is stolen, it should be smoked with need-fire).

90. Vil vörten ej rinna genom råsten, bör man sätta en all-sax emellan banden och västkaret.

91. När brännvins-pannor vora i bruk (use), troddes (it was believed) at bräningen geck bäst i nedanet, om pannan då var förfärdigad; och tvärtom (and v.v.).

92. Då sin kommo at lukta eller smakta (smell or taste) af brännvins-ämnet (vapour), skulle hela bräningen förolyckas, så framt ej en häst fick bliasa (would be a failure, unless a horse blew) i pannan eller piporna (see Germ. 820).

93. Påsk-natten ligga i strumpor (stockings) var at förekomma (prevent) skabb.


95. Gropar vårtiden på gården (cracks in the yard in springtime) betyder at någon snart skal dö i huset.

96. Om någon mistänkt kom (suspicious person came) i gården, skulle man, at undgå (escape) spädoms sändningen, äntingen sla henne (either beat her) så at bloden rana, eller kasta eldbrand efter en sådan (such a one).

97. När bruden är klädd, bör hon först få se brudgumen i sin skrud, at äktenskapet må blifva kärligt.

98. När bruden kommer från kyrkan, skal hon sjelf spänna ifrån eller sadla af (unharness or unsaddle) hästen, at hon måtte lindrigt få barn.

99. Även bör hon då först gå i kok-stugan (kitchen), och se i sop-vrån, at hennes fo'da må bli tillräkelig.

100. Dansar bruden med pengar i skona (money in her shoes), kan ingen trolldom bita på henne.

101. När en qvinna lyktat sin väf (has finished her weaving), och tar en spjelka, som sutit in i viskeet, rider derpå ut genom dörren, och möter en man, så skal den hafrande hustrun, hon tänker på (the woman she thinks of), få et goss-barn; men tvärtom (and v. v.).

102. Dricker hafrande hustrun ur breda kärl (out of a broad vessel), blir barnet bred-mynt (wide-mouthed).

103. Går hon genom et hug-skott, d. ä., der gårds-balken sluts, skal hon få fall-sjuka.

104. Om barnet får sofva (go to sleep) i christnings-kläderna, skal det ej bli okynnigt (not be stupid), utan godt.

105. När spjäll om qvällen skjutes, hafrva de ock fordom haft en särdeles (special) sång: 'Skjuter jag mitt själl sent om en qväll (late of an evening), . . . aldrig (never) skal min eld släckas ut.'

106. Den som först kommer från kyrka Jul-dagen, tros (is believed) först få så och berga (sow and reap), samt vara främst i alt arbete (all work).
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107. *Tvät-vattu* utslås aldrig efter sol-gången (washing-water is never emptied after sunset), utan att *deri stickes eld* (without fire being put therein) i stället för spottning om dagen.

108. Då boskapen först om våren utsläppes (let out in spring), *gå de öfver eld i et rykande fnöske eller annat ämne* (vapour).

109. Man bör gå bort, *utan att saga till, eller möta någon, om fiske i vissa sjöar skal lycka* (if fishing in certain lakes is to prosper; see 43).

110. Isländ (among the större amuleter *äro bo-trä* (dwelling-trees), stora *hagar och berg*, uti hvilka man tror (believes) underjordiskt folk bo; så akta de sig högeligen, att icke allenast *intet hugga* (are careful, not only to hew nothing) *af slikt bo-trä*,—til undvikanda (avoidance) av o-lycka, som skedde in Foss-pastorat för 2 år sen, tå en bonde inbilla sig (imagined) att han fått sin o-lycka, för het han allenast *högg en gren* (cut a branch) *af slikt bo-trä*, ok gjorde knä-fall ok bad om förlåtelse, hvartöre han blef skrättad ok måste plikta;—utan ok hålla de särdeles (but also keep espec.) *Torsdags qväller så heliga*, at de hvarken tøra hugga elle spina, at icke *tomte gubbarna* (lost the homesprites), som *bo i sådana bo-trä* när vid gården, må fortöra (be offended) och vika bort med all välsignelse.

111. De låta intet gärna (willingly) någon brud få *god lust*, at rida på, ty om hon intet er mö (for if she be no maid), blir han aldrig god therefor.

112. Tå de äro fäste eller vigde (betrothed or married), lagar bruden, att ingen kommer att gå *emellan brudgummen ok henne*, ty eliest tro the, at de bli snart skilje genom döden eller eliest (soon parted by death or otherwise).

113. När bruden kommer til brölllops gårdens ägor (wedding house's grounds), komma de emot brudgummen ok henne med brämevin, ock drieka til hela foliet (whole party) från kyrkan: tå hon *slår bägaren med drickan bak om sig* (throws the cup of brandy behind her), så *långt* (far) hon kan, i hopp, att hennes ägo-delar skola bliiva förmerade (increased).

114. *Mäten* (the food) *stör på bordet*, natt ok dag, så länge brölopet påstår (lasts), i then tron, at brude-folken aldrig skal fattas (lack) mat eller drieka.

115. Få de barn, så låta de intet gerna sina barn döpas på samma dag de äro födde (born). Hvartöre de dömma (deem), at de barn, som om *Söndag* födas ok döpas, intet skola länge lefva. Men (but) lefva the, tror man, att intet tröll eller spöke (no witch or bogie) kan gora them skada.

116. *Döpelse-votnet*, ther i (baptism-water, wherein) barnen döpte äro, söka de micket efter, het the sedan, om de prästen o-vitterligit kunna få, (can get it unknown to the priest), bruka (use) til at بها siukdommar med.

117. Til sina siuka (to their sick) kalla de intet gärna *prästen*, föröran de ligga på the yttersta (till the last extremity); ty the tro, at de o-felbart (without fail) dö, sedan de tagit Herrans helga nattvard (supper).

118. Hustomma akta noga (watch strictly) sina barn: tils de bli döpte, ha de altid *slåt ok sy-nålner* (needles) i barnets klädar, at de icke af spöken skola bliiva förbytta (not become booty of bogies).

119. Om våren äro the micket rädde för *fogle-rop* (much afraid of birds' cries) at the icke skola *dåras* (fooled) af them, särdeles *göken* (esp. the euckoo); therfore gå the 1 April ok Maji aldrig ut fastandes (never go out fasting). See 128.
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120. Om en ficka, enka (widow), eller karl blir dörrad, tror then samma sig bli gift (fancy they'll be married) that året; om gamla ok gifte bli dörade, befara the that året svåra sinkdommar eller olycks-fall.

121. Somlige bruia slå sina spåda (backward) barn 3 slag med riset i ändan, innan mådrarna gå i kyrkan, eller hålla sin kyrko-gang (churching); og tå mena the, barnen skola få godt minne (memory).

122. Som (as) the i gamla dagar dyrkat elden (worshipped fire), så ha the ok, här så vil som än i Norriget, brukat dricka eldborgs skål1 hvar Kyndel-mässso (ty ‘kindel’ på gammal Giotiska betyder lius); hvarføre, når the skulle dricka eldborgs skål, tiden the 2 stora lius ok satte på golf-vet (lit 2 great candles and set them on the floor), emiljan hvilka lades et hyende (a pillow between), på hvilket alla som i huset voro, then ene efter then andre, skulle sätta sig ok dricka eldborgs skål med dricka i en trä-skål (wooden cup). Ok når the utdruckit, skulle skålen kastas bak ifter huvudet i golfvet. Hvalfides tå skålen öfver-ända (if the cup tipped over), trodde the at then skålen kastat (he who threw it) skulle the året dö; men stod han rätt upp, vore tektn that han skulle lefva.

123. Innan dager har hustrun (housewife) lagt eld i bak-ungen, ok tå the bäst brunnit, haft tilreds en smör-klening (buttered slice) på kake-bröd, jämte en skål öl (ale). Therpa ha hon kallat alt sitt hus-folk hop (together), ok stått them i en half-måne mit för ugnus-holet (oven's mouth). Ok tå the alla under knä-böjande ok lyck-önskan (luck-wishing) att en bit af smör-klingen ock druckit hvar (each) sin drick eldborgs-skål, sen hafva the kastat thet öfvriga af klingen ok dricken uti elden, i tro (belief) at thet året bli bevarade för elds-våda (safe from fire-accidents).

124. Så ha the ok brukat tända eld på the halmen lik ha legat (burn the straw a corpse had lain on), ok tåthe strax efter liket billivit burit till grafva, tå the noga sett på röken (watched the smoke). Om han slagit ned på gården, tå the säkert trodd (firmly believed) någon af närnaste släktten (kindred) på gården skulle snart följa efter. Men ther han gik langt i högen eller längden up ivärdet (air), skulle sinkdome ok döden flytta sig ther bän i öster eller vester, som röken for (E. or W., as the smoke went).

125. På det liket icke skulle spöka (that the dead might not haunt), brukade the at strö hö-frö (strew rye-seed) på kyrko-vägen ok grafven, tå the månte (then they thought) at Satan ingen makt hade (see 150).

b. Denmark.2

126. Det er skik (custom), at pigerne (girls) paa S. Hans-dag plukke de saa-kalhte S. Hans urter (worts, herbs), og sætte dem i bjelkerne (beams) under lofset, for at (so that) de derar kunne slutte sig til det tilkommende (guess the future). Saaledes pleie de (thus they are wont) at sætte en urt for sig og en for käresten (sweetheart); og hvis disse da vore sammen (if these grow together), betyder det bryllup (marriage). Ogsaa sætte de saadanthe (such) urter i bjelken for deras pararéende (relatives), at de derar maan kunne vide (know), hvo der skal have langt liv, og hvo et stakket

1 Drinking the fire's health; prevalent esp. in Kroksland and Næstvedst.
2 From Thiele's Danske Folkesag 3, 95—124.
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(and who a short). *Voxer urten op, i-mod loftet* (toward the ceiling), da er det gode tegn; men *voxer den nodad* (downwards), da betyder det sygdom og død.

127. Naar piger og karle ville have at vide, hvor der skal skifte (leave), og hvor der skal blive (stay) i huset, da *kaste de en skoe over hvadet mod døren*. Falder (falls) da skoen naaledes, at *hålen vender (the heel points)* mod døren, da betyder det, at personen skal blive; men *vender taen mod døren*, da er det tegn til, at han skal skifte.

128. Seer man *første gang i aaret gjögen* (cuckoo), medens man endnu (still) er fastende, da hedder det *‘gjögen ganter os!’* (i Fyen: ‘g. daarer os!’); og er det et mandfolk, skal han i dette aar *ikke hitte kreaturer* (not find cattle) eller andet hvad han monne soge. Er det en pige, måa hun vel vogte (guard) sig for ung-karlene, at hun ikke bliver gantet (fooled) af dem. Er det gamle folk, da have de vel aarsag til at frygte (reason to fear) for sygdomme (see 119).

129. Naar tjeneste-folk (servants) gaae i tjeneste, da måa de vel give agt paa, hvem de möde (notice whom they meet). En *gaaende betyder ondt, men ridende godt.*

130. Naar tyende (servants) *første-gang see storken flyende*, da betyder det, at de endnu i samme aar skulde komme at skifte. Men see de den *staaende*, da skulle de blive i deres tjeneste.

131. Naar noget er *bort-stjaalet* (stolen), da kan man lade (let) en smed *sloa øiet ud paa tyven (knock the thief’s eye out).*

132. For at oplige en tyv, besynderligen mellem tyndet (espec. among servants), har det tilforn våret skik, at lade *soldet løbe* (it was the custom to let the sieve run). Husbonden pleiede (used) da at tage et sold, og sitte det i lige-vægt *paa spidsen af en sax* (balance it on the points of scissors), derpaa at opremse navnene (then call out the names) paa alle sine folk, og vel give agt paa soldet, som ufeilbarligen (unfailingly) kom i bevægelse (motion), naar tyvens navn nævnes.

133. Naar noget er *bort-stjaalet*, da skal man henvende sig (resort) til de *saa-kaldte kloge folk*, hvilka have den evne, at de kunne tvinge (force) tyven til at bringe det stjaalne igjen.

134. Fra Jule-dag til Nytaar-dag måa man ikke sätte nogen ting, *som løber rundt, i gang* (set nothing that runs round a-going), altsaa hvarken *spinde eller vinde.*

135. *Jule-nat vid midnats-tid reiser quåget sig på stalden* (the cattle rise in their stalls).

136. Naar man Jule-aften sidder til bords, og ønsker at vide, om nogen blandt de tilstede værende (wish to know if one of those present) skal døe inden næste Jul, da kan’man erfare dette, naar man gaaer stilt-tiende udenfor og kiger ind *igjennem den vindues-rude* (go silently outside, and peep in through a pane). Den som man da seer at sidde ved bordet uden hoved (without head), skal døe i det kommende aar.

137. Ved gjestebud (feast) er det ikke godt at sidde *tretten* (13) til bords, thi da måa en af dem døe forinden (before) aaret er omme.

138. Om *Fredagen* skal man skjære (pare) sine nитge, da faer man lykke. Naar man har klippet sine nитge eller sit haar, da måa det *afklippede enten*
brædes eller graves ved (either burnt or buried); thi dersom onde menne-
sker faaer fat paa saadant (for if bad men get hold of such), da kunne de
dermed forgjøre (undo) den person, som har baaret det.

139. Hvo der finder en afbrudt sye-naal (broken needle) paa gulvet,
førend han har læst sin morgen-bön, faaer enten hug eller onde ord (blows
or ill words).

140. Staer dinne aabne paa et liig (if the eyes of a corpse stand open),
betyder det, at snart nogen af samme familie skal følge efter.

141. Kløder og liuned-stykker, som have tilhört en afdød (belonged to
one dead), henfalde og gaac let i-tu (to pieces), altsom legemet forraadner
(rotts) i graven.

142. Man maa ei give et liig gang-klåder af en endnu levende (of one yet
living) med i graven; thi altsom klåderne forraadne i jorden, saa vil ogsaa
den, som har baaret (he who has worn) disse klåder tilført, tid efter anden
forsvinde og høntares (day by day waste away).

143. Naar talgen (tallow), som sidder omkring et brændende lys, hører
sig ligesom en høvle-spaan (shaving), da betyder det, at nogen skal døe,
og er det sådvanligen (usually) den, til hvem høvle-spaanen peger
(points).

144. Naar man om morgenen finder blaa pletter (blue spots) på sit legeme,
da er det dødning-knub, og har det slågtninges eller kjære venners (kins-
mans’s or dear friend’s) når fore-staaende død at betyde.

145. Naar en skade (magpie) sätter på huset, da kommer der fremmede
(strangers).

146. Naar man første-gang om aaret hører gjøgen at kukke (cuckoo
sing), da skal man spørge: ‘Hvor gammel bliver jeg?’ eller ogsaa: ‘Hvor
lange skal det vare, indtil det eller det sker (till so and so happens)?’
Og giver den da svar ved at kukke (answer by cuckooing).

147. Naar man finder en fire-klærer, eller en tølling-nød eller en skilling,
skal man vel gemme det (save it up), eftersom sligt bringer lykke.

148. Naar man vil see djævlen, eller have med ham at gjøre (to do), skal
man gaae tre gange om kirken, og tredje gang standse ved kirke-dören, og
enten raabe: ‘Kom herud!’ eller ogsaa fløte igjennem någle-hullet.

149. Naar man ønsker at vide, om en afdød mand har i levende live
havt med fanden at bestille (dealings with the devil), da skal man kige
igjennem seletiot paa de heste (peep through the harness of the horses),
som trække hans liig-vogn; og hvis det saa har været (if it was so), da vil
man see en sort hund at sidde bag (black dog sit at the back) paa vognen.

150. Frygter man for spøgerie, skal man strøe hör-frøe for dören, da kan
intet spøgelse komme over dør-tårsklen (threshold). See 125.

151. Naar man slaaer en heste-skøe fast paa dør-trinnet (nail a horse-shoe
on the doorstep), da kan intet spøgerie komme derover.

152. Naar man om morgenen kommer alt-fortidligt (too early) i kirken,
da kan det vel hände (happen), at man seer de døde, hvorledes de sidde i
stole-studerne.

153. Troldene tør (dare) ikke nævne Korsets navn (the Cross’s name),
men kalde det blot ‘hid og did’ (merely Hither-and-thither).

154. Naar man er paa fiskerie, da maa man vel vogte sig for at træte

vol. iv. 0 0
om fangsten (guard against quarrelling over the lake); ej heller maa
man mis-unde (grudge) andre, thi da forsvinde fiskeuë strax fra stedet.

155. Er nogen død, som frygtes for, at han vil gaae igjen (who you fear
will come again), da kan man hindre sligt ved at kaste en skaal-fuld vand
 cúlpful of water) efter liget, naar det ud-bæres.

156. Det er daarligt at skyde (silly to shoot) paa et spögelse, thi kuglen
farer tilbage (ball flies back) paa den, som ud-skyder. Men lader man
boessen med en sìlve-kaap (silver-button), da vil den visselig træffe.

157. Den tredje nat efter begravelsen pleie de döde at gaae igjen.

158. En frugtsommelig (pregnant) kone maa ei gaae over et sted, hvor
man har selbet en kniv, thi det volder en svær forløsning. Men naar
man i forveien spytter tre gange paa stedet, da har det ei fare (no
danger).

159. Naar et barn veies strax, som det er født (weighed as soon as born),
da vil det siden ei trives (not thrive afterwards).

160. Naar man løfter et barn ud af et vindue, og tager det ind igjen
gjennem et andet (in again through another), da vil det aldrig siden blive
större (never grow bigger).

161. Naar en barsel-quiinde døer uden at vare bleven forløst (dies with-
out being delivered), da vil hun fyretuve uger derefter føde (give
40 weeks after) i graven. Derfor gives hende naal, traud, sax (needle,
thread, scissors) og andet sligt med, at hun selv kan s¥e børne-töiet (sew
the baby-linen).

162. Det er et godt middel imod tand-pine (remedy for toothache),
først at tage en hylde-pind i munden (elder-twig in mouth), og der-næst
stikke den i væggen (wall) med de ord: 'Viig bort, du onde and (go, evil
spirit)!' Saa er ogsaa gavnligt mod kold-feber (good forague), at stikke
en hylde-pind i jorden, dog uden at måle (without speaking) et ord der-ved.
Da holde feberen sig til hyldebinden, og hænger sig ved den, der u-heldig-
vis først kommer til stedet.——In a MS. of 1722: Paganismo ortum debet
superstitio, sambucum non esse excсидendam, nisi prius rogata per-
missione, his verbis: ‘Mater sambuci, mater sambuci, permette mihi tuam
cæedere silvam!’ Videmus quoque rusticos orsuros caesionem arboris
ter esquiere, quasi hac excrezione vetfas aiosque latentes ad radicum arboris
noxios genios abacturos. Passim etiam obvium, quod bacillum vel fracturi
dissectur, partem abruptam abscessamve non projiciant in terram,
nisi ter in extremitatem fragminis exspuerint, cœnus quidem rei aliæ
non norunt rationem, quam curasse, ne quid sibi a vettis noceatur.

163. Af bryst-ænet (breast-bone) paa Mortens-gaassen kan man see
hvoredes (how) vinteren vil blive. Det hvide deri (white therein) er tegn
paa snee, men det brune paa meget stærk kulde. Og er det at mærke,
at den forreste deel ved halsen spaaer (part by the neck foretells) om
vinteren før Juul, men den bøgeste (hindmost) om vinteren efter Juul.

164. Oft hænder det, at søefolk i rum söe see et skib (ship), i alle maader
som et andet, at selle forbi (sail past), og i samme stund forsvinde (vanish)
for deres aasyn. Det er dødiving-seileren, som varsler om (announces), at
et skib snarlig (soon) skal gaae under paa det samme sted.

165. Naar man taler om skadelige dyr (noxious beasts), da maa man ikke
Superstitions. K. L. 1839

nævne deres rette navn, men omskrive det (periphrase it), og saaledes kalde roterne (call rats) 'de lang-rumped,' musene (mice) 'de smaa graa.'

166. Naar man vil vide sin tilkommende lykke i det nye aar, da skal man tage et bröd, en kniv, og en skilling, og dermed gaae ud at see maanen, naar nyet tændes (moon newly lighted). Og naar man da slaer op (opens) i en Psalme-bog, vil man af dens indhold kunne slutte sig til det vigtigste (guess the weightiest).

167. Naar en pige ved midnat nd-spænder mellem fire kieppe den hinde, i hvilken føllet er, naar det kastes (stretch betw. four sticks the afterbirth of a foal), og derpaa vigen kryber der-igjennem (creep naked through it), da vil hun kunne føde børn uden smerte (without pain). Men alle de dreuge (boys) hun undfanger, blive vær-ulee, og alle de piger blive marer.

168. Skjer-Torsdag-aften (Maundy Thursd.) kaster bonden øver og jernkiler paa de besaaede agre (axes and iron bolts on the sown fields), og fäster staal paa alle døre, at ikke gamle kjerlinger (lest old witches) skulle skade ham.

169. Naar en kommer til kirke Skjer-Torsdag, og haver da, uden selv at vide det, et höneke-æg (chicken's egg), det er, det förste æg en höne lægger. paa sig; saa vil han see alle de qvinder, der ere hexe, at gaae lige-som med stie-bøller eller maitke-bøller paa hovedet (see Germ. 783).

L. French. 2

1. Le 24 décembre, vers les six heures du soir, chaque famille met à son feu une énorme biche appelée souche de noël. On défend aux enfants de s'y asseoir, parceque, leur dit on, ils y attraperaient le gale. Notez, qu'il est d'usage dans presque tous les pays, de mettre le bois au foyer dans toute sa longueur, qui est d'environ 4 pieds, et de l'y faire brûler par un bout. See 28.

2. Le jour de la fête de la Trinité quelques personnes vont de grand matin dans la campagne, pour y voir lever trois soleils à la fois.


4. Les herbes et plantes médicinales, cueilletes la veille de la Saint Jean, passent pour avoir plus de vertus, surtout contre certains maux.

5. La coupe de cheveux ne doit se faire que lorsque la lune est nouvelle, sans cela les cheveux ne pourraient plus pousser. On ne doit point jeter la recoupe des cheveux sur la voie publique, les sorciers pourraient y jeter un sort.

6. Les linges, qui ont servi au pansement des maux, ne doivent être ni brûlés ni jetés dans la rue, pour les mêmes motifs.

1 'Om bruden kryper genom en sela (horse-collar), får hon barn utan möda, hvilke dock skola blifva minor.' Westerdahl's Beskrifning om Svenska seder, p. 28.
7. Si quelqu'un meurt, on voile les glaces de sa chambre.
8. Lorsqu'une personne est gravement malade, on a soin d'observer, si quelque hibou, chouette ou chathuant viennent voltiger autour de l'habitation.
9. L'hirondelle est un oiseau d'heureux présage; aussi ne la dérange-t-on jamais. Détruire son nid, c'est détruire ou atténuer les heureuses destinées, qu'on y attache en faveur de la maison.
10. L'araignée est un signe de bonheur, et annonce particulièrement de l'argent pour la personne, sur laquelle elle est trouvée. Plus une étable est garnie de toiles d'araignées, plus elle est digne de regards de la Providence.
11. Si une jeune taure s'égaré la première fois qu'elle est mise aux champs, les Solonaises vont jeter deux liards dans la serrure, se mettent à genoux, et disent tout haut cinq pater et cinq ave, qu'elles adressent au bon saint Hubert; cette prière faite, elles sont bien sûres que les loups respecteront la taure, fût-elle au milieu d'eux, et qu'ils la ramèneront même à la bergerie.
12. Dans la nuit du jour de noël, jusqu'à midi, les chevaux, les vaches, les bœufs, les taureaux, les ânes parlent. Ces animaux se plaignent ou s'applaudissent du traitement de leurs maîtres. Ce don de la parole leur arrive seulement avant minuit sonnant, et finit à midi du jour de noël, ou plutôt si la personne, qui les soigne, est coupable d'un péché mortel.
13. Le même jour de noël il ne faut pas mettre paître les bêtes à corne avant midi, parceque de suite elles se battraient, et se blesseraient certainement.
14. La veille de noël, pendant la généalogie qui se chante à la messe de minuit, tous les trésors cachés s'ouvrent.
15. Dans la plupart des églises de campagne on fait encore aujourd'hui des offrandes de la première gerbe de froment coupée dans un champ. Ces premières de la moisson ne reçoivent d'autres ornements qu'en paille plus ou moins façonnée. Cette gerbe est presque toujours surmontée d'une croix aussi en paille.
16. L'usage des brandons est consacré partout les premier et second dimanche de carême. On va brûler dans les champs, ou sur les chemins vicinaux, des flambeaux formés de paille en chantant : 'Brandons, brûlez pour les filles à marier!'  
17. Quand le mari met l'anneau au doigt de la mariée, il ne le porte que jusqu'à la second jointure. Celle-ci doit donc vite le pousser à la troisième, afin d'empêcher le malefice des sorciers, qui n'ont que cet instant du passage de l'anneau, pour l'opérer la nouure de l'aiguillette.
18. Les mariés entendent la messe à genoux. A l'évangile on a soin de remarquer lequel des deux époux se livre le premier ; on en augure que c'est lui qui sera le maître.
19. Au moment qu'on montre le bon dieu de la messe, ceux qui se trouvent placés auprès des mariés, leur frappent trois petits coups sous les

1 Conf. Mém. des antiquaires 1, 237 : 'Brandelons, brûlez par ces vignes, par ces blés; brandelons, brûlez pour ces filles à marier.' Puis on s'écria : 'Mais les vieilles n'en auront pas.'
talons, avec le manche d'un couteau, pour empêcher qu'ils ne deviennent jaloux.

20. En sortant de l'église, on conduit la mariée en face d'une image de la vierge, auprès de laquelle est attachée une quenouille garnie de chanvre, ou la lui présente ; elle file deux ou trois aiguillées, et l'emporte chez elle ; elle fait filer ou file le reste, et rend ensuite, avec l'écheveau de fil qui en est provenu, cette même quenouille, qu'elle a eu soin de garnir d'autre chanvre.

21. Un enfant mâle qui n'a pas connu son père, a la vertu de fondre les loupes, en les touchant pendant trois matinées de suite, étant à jeun et récitant quelques prières.

22. Le cinquième des enfants mâles venus au monde et de suite, guérit les maux de rate par le simple attrouchement répété.

23. A-t-on chez soi une poule, qui chante comme le coq, on se dépêche de la tuer ou de la vendre, dans la crainte qu'elle n'attire quelque malheur sur la maison.

24. Est-on en voyage, si l'on rencontre dans son chemin des pieux par nombre impair, c'est malheur.

25. Quand on veut savoir, quel mari ou quelle femme on épousera, il est d'usage de se lever, le premier jour de mars, au coup de minuit et pendant que l'heure sonne. On marche trois pas en avant de son lit, en prononçant ces paroles : 'Bon jour Mars, de Mars en Mars, fais moi voir en mon dormant la femme que j'aurai en mon vivant !' On revient à son lit en marchant en arrière ; on se recouche, on s'endort, on réve, et l'homme ou la femme qui apparaissent alors, sont le futur époux.

26. Ceux qui possèdent de monches à miel, ont grand soin, lorsqu'il meurt quelqu'un dans la maison, d'aller d'abord annoncer à chaque ruche l'événement fâcheux, qui vient d'avoir lieu, et d'y attacher ensuite un petit morceau d'étosse noire. Sans cela, ils périraient bientôt.

27. La veille de Saint Jean un feu de joie est allumé dans un carrefour. Au milieu du feu on place une longue perche, qui le domine, et qui est garnie de feuillages et de fleurs. Le clergé se rend en grande pompe au lieu de la cérémonie, allume le feu, enonne quelques chants, et se retire ; ensuite les assistants s'en emparent, sautent par dessus, et emportent chez eux quelques tisons, qu'ils placent sur le ciel de leur lit, comme un préventif contre la foudre.

28. La veille de noël, avant la messe de minuit, on place dans la cheminée de l'appartement le plus habité une bûche, la plus grosse, que l'on puisse rencontrer, et qui soit dans le cas de résister pendant trois jours dans la foyer ; c'est ce qui lui a fait donner la nom de tréfou, tréfoué, trois feux (see 1).

29. Une jeune fille qui désire savoir son futur époux, se lève avant le jour le premier mai. Elle prend un saun, qu'elle nettoie avec une branche de romarin, et s'achemine vers quelque fontaine solitaire. Rendue là, elle se met à genoux sur le bord de la fontaine, fait une prière, plante sa branche de romarin dans un buisson voisin, et remplit son seau de l'eau de la fontaine. Elle attend alors le lever du soleil. Aussitôt qu'il commence à paraître sur l'horizon, elle s'approche du seau, en trouble l'eau avec la main
gauche, et dit ces trois mots: 'Ami rabi vohi!' Elle doit répéter neuf fois la même chose, et avoir fini lorsque le soleil paraît en entier. Alors, si elle n'a été vue par personne, ni en venant à la fontaine, ni pendant les cérémonies qu'elle y a faites, elle voit au fond du seau la figure de celui, qu'elle doit épouser.

30. Un jeune homme, pour connaître la couleur de cheveux de celle, qui doit être sa femme, fait, la veille de S. Jean, trois fois le tour du feu de joie, prend un tison enflammé, le laisse étendre dans sa main gauche, et le soir, avant de se coucher, le met sous le chevet de son lit, enveloppé d'une chemise qu'il a porté trois jours. Il faut que tout cela se fasse les yeux clos. Le lendemain matin, au lever du soleil, le jeune homme trouve, autour de son tison, des cheveux de la couleur que doivent avoir ceux de sa future épouse.

31. Il est d'usage de se marier à jeun. On croit, que ceux qui y manquaient, sans des motifs bien puissants, n'auraient que des enfants maux.

32. Les époux ont grand soin, le jour de leur mariage, de mettre du sel dans leur poche gauche avant de se présenter à l'église. Ce sel empêche le nœud de l'aiguillette.

33. La rosée de la nuit de la S. Jean guérit la gale, et le premier seau tiré d'un puits à l'instant du minuit, qui commence le jour de S. Jean, guérit de la fièvre. Près de Nogent-le-Rotrou il y a une fontaine célèbre pour sa vertu curatrice pendant toute la nuit, veille de S. Jean. Hommes et femmes entrent dans ses eaux et s'y lavent; nulle idée d'indécence ne trouble la cérémonie.

34. Le feu de S. Jean ne brûle pas, on peut en prendre à la main les tisons enflammés.

35. Pour se défendre de la puissance des bergers sorciers, on met du sel dans sa poche, et en passant devant le berger on dit tout bas: 'Berger sorcier, je ne te crains ni te redoute.'

M. ESTHONIAN.¹

1. Marriages take place at the time of new moon.

2. If the suitor rides to the house where he goes a-wooing, he is careful not to take a mare, else there would be only daughters born of the marriage.

3. When the bride is betrothed, a red string is tied round her body; and when the wedding is completed, she must so inflate herself as to break the string. A sure preventive of difficult confinements.

4. In many places the young couple run out of church, hand in hand, at the top of their speed, to secure rapid progress in their business.

5. When the bride is fetched, if she falls on the way, it betokens the early death of her first three or four children.

6. If they see the suitor arrive on horseback, they hasten to undo his saddle-girth. This also tends to facilitate childbirth in the future wife.

7. The bride must not come out by a gate through which a corpse has lately been carried out.

8. When the bride is fetched in, she must wear no chains or bells, but be led in in solemn silence; else she will have restless noisy children.

9. Directly the wedding is over, the strongest of the relations or guests lifts the bride and bridegroom aloft, thereby to heighten their married bliss.1

10. As soon as the wedded pair have stept into their house, a watchman must stay a good while by the household fire, that no stranger may come near it, and contrive secret sorcery to their hurt.

11. The moment the bride enters, she is led through every part of the house, parlours, bedrooms, bathrooms, stables and gardens; and is bound, as she holds her husband's happiness dear, to drop ribbons or money into each part, even into the well and the fire.

12. When she sits down, they set a male child in her lap, that she may have the power to bear men-children.

13. In some parts they used, during the wedding feast, to stick two swords into the wall over where the bride and bridegroom sat; the one whose sword kept up the longest vibration, would live longest.

14. At the meal they are wilfully wasteful of the beer, and spill it about, so that superfluity may house with the happy pair.

15. Whichever of the pair first goes to sleep, dies first.

16. Rain on the wedding-day means frequent weeping for the wife.

17. At the marriage-feast they set two candles before bride and bridegroom; the one whose light goes out first of itself, is sure to die first.

18. The bridegroom's attendant cuts a small piece off a whole loaf, butters it, and puts it in the bride's mouth. Her children will then have a small smooth mouth.

19. In bringing the young wife into the husband's house, they pull down the fence on both sides of the entrance, that she may drive in swiftly without hindrance. Then her confinements will come off quickly and easily.

20. Women with child are careful, in lighting a fire, not to throw the wood in against the branches, else they would have a difficult labour.

21. A difficult labour is lightened by the husband striding over the wife.

22. No pregnant woman will sit on a water-vessel, lest she have too many daughters, or the fruit be lost in the water.

23. If two pregnant women sneeze together, they will have daughters; if their husbands sneeze, sons.

24. In beginning a loaf, a pregnant woman cuts a very small slice first, that her children may have pretty little mouths.

25. To change the bastels (bast-shoes) once a week in the middle of pregnancy, and to throw salt three times behind oneself shortly before confinement, will ease the labour.

26. None shall step over the feet of a pregnant woman, lest her children get crooked misshapen feet.

1 RA. 433.
27. A newborn babe is not placed at once in the mother's arms, but first laid at her feet, that her left foot may touch its mouth; then it will not be rebellious.

28. A newborn baby's bath-water is emptied on the most out-of-the-way spot, lest, if many trample on it, the child be down-trodden and despised.

29. The midwife with the baby shall, soon after the birth, take the uppermost seat at table; it will then be more highly esteemed.

30. Never pass anything over the baby's head, or it won't grow; if such a thing happens, pull the hair on the top of its head upwards.

31. What a baby first clutches at, shows what will be its favourite occupation.

32. The first time a babe is laid in the cradle, they put a knife, a cross-key, and some red yarn beside it; these defend it from sorcery.

33. One born on one of the last days of a week, will marry late or never.

34. If a married woman has boys only, it is a sign of war; if girls only, of peace.

35. When a priest visits a sick man, they watch the gait of his horse as he draws near. If the horse hangs its head, they despair of the patient's recovery.¹

36. A funeral must on no account cross a cornfield, even when it lies fallow.

37. By a corpse they lay a brush, money, needles, and thread. Some brush the dead man's head, and lay the brush beside him, to bring him peace.

38. Some drive a nail into the threshold every time a person dies in the house.

39. The vehicle that has carried a corpse is not admitted within the gate at once, but left outside for a time; else more of the family would follow.

40. The straw on which the sick man died, is all carried out and burnt: by footprints in the ashes they can tell if the next loss will be of man or beast.

41. If one dies at new moon, he takes all the luck with him; if in Shrove-tide, he is buried as plainly as possible.

42. On All Souls' Day every family makes a feast for its departed members, and visits the churchyards. In some parts they set food for the deceased on the floor of a particular room. Late in the evening the master of the house went in with a pergel (a lighted brand split down its length), and invited the deceased by name to eat. After a time, when he thought the souls had made a hearty meal, he, while beating his pergel to pieces on the threshold, bade them go back to their places, and not trample the rye on their way. If there was a bad crop, it was ascribed to the souls having been entertained too scantily.²

43. About the Judgment-day the Estonian has the notion that all the churches will then topple over towards the North. He cannot bear the thought of being buried in that part of the churchyard.

44. Till the baby is baptized, it has a hymnbook laid under its head, and a fire kept up beside it, to ban the devil, and keep him from changing the child.

45. During baptism they fix their eyes on the baby, to see if it holds its head up or lets it sink down. If up, it will have a long life; if down, a short.

46. Sometimes, during the service, the father runs rapidly round the church, that the child may be gifted with fleetness of foot.

47. If by bribing the sexton they can get the baptismal water, they dash it as high as they can up the wall. The child will then attain high honours.

48. During baptism you must not talk, or the child will talk in its sleep.

49. Don’t have a baptism directly after a burial, or the child will follow the dead.

50. Leave the chrisom baby’s hands free; it will then be quick and industrious.

51. During baptism a sponsor shall not look about him, or the child will see ghosts.

52. Many tie rings to the swathings of a chrisom boy, to make him marry early.

53. They do not like a child to be baptized on another child’s birthday.

54. In the chrisom child’s clothes some insert, unobserved, money, bread, and garlic; then the first two will never fail him, and the last protects from sorcery.

55. A chrisom child’s sleeping shows it will not live long.

56. When none but girls are brought to the font, they will go unmarried long, perhaps always.

57. No sponsor eats flesh just before the christening, else the baby will have toothache.

58. Parents who lose their first children call the next ones Adam and Eve, and they live (see Germ. 26).

59. They will have no christening on a Friday; on Thursday it has more power.

60. A child christened on a Friday grows up a rogue, and comes under the hangman’s hands.

61. Thunder comes of God chasing the devil, overtaking him, and dashing him down. During the storm they make doors and windows fast, lest the hunted devil take refuge in their house, and, as God is sure to catch him up, the house be thunderstruck.

62. Some during a storm fasten two knives outside a window, to prevent being struck.

63. Many, the first time they hear thunder in the year, take a stone, tap their forehead with it three times, and are free from headache for a year.

64. Anything struck by lightning they muse over gravely, especially certain riven rocks; they think the devil, having taken refuge in or under them, was there surprised and slain.

65. Many take the rainbow to be Thunder’s sickle, with which he punishes malignant under-gods who try to injure men.
APPENDIX.

66. Many believe in the power of man to raise wind, and to change its direction. For this purpose they would hang up a snake, or set up an axe, in the direction whence they wished for a wind, and try to allure it by whistling.

67. A sudden noise on New-year's night foretells the death of an inmate.

68. They give wild beasts periphrastic names, and avoid their real ones, when they have to speak of them. The fox they call Hallküh (grey-coat), the bear Layjalégk (broad-foot).

69. The first time they drive their cattle out in the year, they bury eggs under the threshold over which they must pass, whereby all discomfort is banned away from them. Once, when a cattle plague broke out, it was found that they buried one head of the herd under the stable door, as a sacrifice to Death, and to stay the murrain.

70. If the cattle return from pasture, still chewing grass, there will be a hay-famine.

71. They send the wolf to the rightabout by sprinkling salt on his track.

72. A great howling of wolves at early morning foretells plague or famine.

73. Formerly the Ehists believed, when they heard a great howling of wolves, that they were crying to God for food, and he then threw them dumplings down from the clouds.

74. If the wolf carries off a sheep or pig, they let something fall, of their clothes or of what they have in their pockets, believing that the wolf will then find his load too heavy, and drop his prey.

75. Some wear the tip of a hen's wing about them, and think it promotes early rising.

76. They do not like to name the hare often, they think it tempts him to come and damage their rye-grass.

77. If a cock or hen walking in the yard trails a straw after it, there will soon be a corpse in the house, its sex depending on that of the fowl.

78. You can enable a hen to lay eggs by beating her with an old broom.

79. Some, the first time of driving out cattle, put an egg before the stable-door; the beast that treads on it is ripe for death, and they try to sell it.

80. They gladly sell the first calves of young cows, where the mistress is her own mother's first child; such a calf cannot thrive.

81. The yoke just taken off or about to be put on must not be laid on the bare ground, or it will chafe and wound the ox.

82. A fire may be checked by throwing in a live black hen as a sacrifice.

83. In clearing out the corn and flour bins, leave a little behind, or it will bring misfortune.

84. No farmer is willing to give earth off his cornfields, he thinks it is parting with a good piece of his prosperity.

85. Let no one step over your girdle; it brings on the itch.

86. One is careful not to be beaten with dry twigs, it brings on consumption or leanness.

87. In cutting a new loaf they throw some aside; from a full cup they let some drops fall on the ground. It is a sacrifice to the Invisible Spirit.
88. Many a man looks glum if you try to find out the depth of his well, it would dry up if you did.

89. One does not like giving all the money in his purse at once; if it can't be helped, let your spittle fall in the purse.

90. They are anxious not to have clothes-props stolen: their loss runs them short of ash.

91. The first time the cowherds drive home in the year, they are on arriving sprinkled with water; it is thought to be wholesome for the cattle.

92. No shearing of sheep at seed-time, for then the wool does not grow again properly.

93. Dung fallen off the cart is not to be picked up again: it breeds vermin.

94. At flax-picking there is no talking, no question answered, no greeting returned; otherwise the flax does not answer well.

95. If the first that dies in a farmer's new abode be a beast with hairy legs, a blessing rests on the house; if a bird with bare legs, the farmer mopes, dreading losses and poverty.

96. At night when candles are lighted, the people sigh and cross themselves.

97. Every time they kill anything, if only a fowl, they put a piece of it behind the cattle-shed as a sacrifice.

98. On the accursed spot where a house was burnt down, they never build a new one; if, in laying the ground-beam, a single spark is kindled by a by-blown, it foretells a new fire, and they look out another place to build on.

99. On the site where a cowhouse is to be built, they first lay rags and herbs; if black ants creep on to them, it is a good sign; if red ants, the place is pronounced unfit to build on.

100. A whirlwind is the work of evil spirits: where you see dust gathering, you should throw stones or a knife into the heart of the whirl, and pursue it with cries.

101. At a wedding the bride treads on the bridegroom's foot, that she may never be oppressed by him.

102. Red streaks in the sky show that the dragon is setting out; a dark hue in the clouds, that he comes home with booty. Shooting stars are little dragons.

N. Lithuanian.¹

1. When the elf is red, he brings people gold; when blue, corn or ill-luck.

2. It is not good for a corpse to lie so that it can be seen in the glass; some say the dead man gets up and looks at himself. Better hang it elsewhere.

3. On New-year's eve nine sorts of things—money, cradle, bread, ring, death's head, old man, old woman, ladder, and key—are baked of dough.

and laid under nine plates, and every one has three grabs at them. What he gets will fall to his lot during the year.

4. The same evening every girl takes tow or flax, rolls it into a little ball, sets it alight, and tosses it up. She whose ball rises highest, or burns longest, will get married that year.

5. If you spin on Shrove Tuesday, the flax will not thrive; if you go for a drive there will be good flax. All over Lithuania they drive on that day; if the gentlefolk don't themselves, they let their servants.

6. Sow peas when the wind sets from a soft (rainy) quarter; then they will boil well.

7. Grass mown under a new moon the cattle reject, or eat reluctantly.

8. The death of the master or mistress must be told the horses by jingling the keys, also to the other cattle, especially the bees. Otherwise the cattle fall, the trees decay, and the bees die out or move.

9. If a hare runs across your path, it means bad luck; a fox on the contrary a safe journey and good news.

10. If you take needle in hand on Good Friday, the lightning will be after you (see Germ. 43). All work on that day is fraught with mischief.

11. Girls must be weaned by a waning moon, or they'll have too large a bosom; boys at full moon, that they may grow big and strong; but no children during the passage of birds, else they'll be restless and changeable.

12. When visitors drive away, don't sweep your floors directly after; it would bring them ill-luck on their journey.
SPILLS.


III. Exorcismus ad pecudes invenientes.1

Ne forstolen ne forholen nán uht thäs dhe ic âge, ne mà the mibte Herod (no more than H. could) urne Drihten. Ic gethohte sêo Ead Elëman, and ic gethohte Crist on rôde âhangen. svâ ic thence this feoh tô findanne, nàs tô othforoan and tô vitanne. nàs tô othforoanne and tô lunfanne. nàs tô odhlêdanne. Gârmund, Godes dhegen, find thât feoh, and fère thât feoh. and hafa thât feoh and heald thât feoh, and fère hâm thât feoh. thât he nàsfe n'âtbe landes thât he hit odhlêde, ne foldan thât odhfeâric ne hûsa thât he hit odhlêale. Gif hit hâv géddo, ne gedige hit him nàsfe binnan thrim níhtum. cúnne ic his mihta his màgen and his mihta and his munderâftas, eall he veornige svâ er vudu veornie, svâ bredhel theo svâ thistel. so dhe his feoh odhfergean thence. odhde dhis orf odhfeâtic dhence. amen.

This man säcel cvedhan dhonne his ceâpa, hvilcne man forstelenne. eydh, ær he ænig other vord cvedhe: Bethlehem hâttæ seo burh, dhe Crist on geboren vís. seo is gemorsôd ofer ealne middangenard. svâ dheos dæd vyrthe for mannum màre. per crucem xpi. And gebide the thonne thriva east, and cvedh thriva: † xpi ab oriente reducat. and thriva west, and cvedh: crux xpi ab occidente reducat. and thriva suth, and cvedh thriva: crux xpi a meridie reducat. and thriva north, and cvedh: crux xpi abseondita sunt (fait?) et inventa est. Judeas Crist âhungen. gedidon him dæda thâ vyrstan. hâlon thât hit forhelan ne mihto. svâ nàsfe theos dæd forholen ne vyrthe. per crucem xpi. Gif feoh sy undernumen. gif hit sy hors, sing on his foote or odhdhe on his bridel. gif hit sy other feoh, sing on thât hafrec, and entond dheo candela, and drêp on thât ofrec veax thriva. ne màg hit the manna forhelan. Gif hit sy inorf, sing on foover hælfa thäs hûses and âne on middan: crux xpi reducat. crux xpi per furtum periti, inventa est. Abraham tibi semitas vias, montes conclusat Job et illuminâ, Isac tibi tenebras inducat. Jacob te ad iudicium ligatum perducat.

1 Nos. III. IV. from Wanley’s Catal. 114-5 (conf. 110b. 186a. 189b. 275c). corrected by Kemble’s transcripts. Many more AS. spells might be culled out of MSS. cited by Wanley, pp. 41. 83. 223. 231-2. 4. 247. 304-5.

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IV. Benediction.

Ic me on thisse gyrdre beluce, and on Godes helde bebeode, vidh (against) thane sàra sée, vidh thane sàra slege, vidh thane grymma gryre, vidh thane micela egia, the bidh æghvam lâðh, and vidh eal þat lâðh, the in ðe lande sare. Sige-galdor ic begale (sing), sige-gyrd ic me vege. vord-sige and veore-sige. Se me dege ne me merne gemyrrre. ne me maga ne gesvese. ne me nefre mìnum feore forht ne gevurdhe. ac gehele me Aelmihtig and Sunu frôfregâst ealles vuldres vyrdig Drihten. Svâsvâ ic gehyrde heofna scyppende Abrahaeme and Isace and svylce men, Moyses and Jacob and Davit and Josep and Euan and Annan and Elizabet, Saharie and ec Marie mòdur xps. and eac thie gebrôdhru Petrus and Paulus and eac thûsend thira engla. clipige ic me tò ñre vidh eallum feondum. Hi me ñerion and frïdhion and mine ñorre nerion. eal me gehealdon, men gevealdon. Vorces stôrendi sî me vuldres hyht. hand ofer heafôd hâligrâ röf sige-rôfra scote sîðh-fästra engla biddu ealle bliðhu mòde ðat me beo hand ofer heafôd. Matheus helm. Marcus byrne leocht lifes röf. Lucas min sevur secarp and scîreg. scîl Johanne vuldre gevîtegôd. vega Seraphin. Fordh ic gesare. frind ic gemête. eall engla blæd. æâdiges ñare. bidde ic nu God sigere Godes miltse sidhfât gôðne. smylte and lihte vind veredhum vindas gefran circinde wîter simblige hâledhe vidh eallum feordum. Freond ic gemête, vidh ðat ic on this âlmihgian (sic) môte beloucin vidh thâ lêðhan. se me lifes eht on engla blà blæd gestathëld, and inna hâlre hand hofnarîces blæd, thà hvile the ic on this life vunian môte. amen.

V. Adjuratio contra grandinem.

(Munich MS. of 11th cent., Cod. Tegerns. 372.)

Signo tecœr nomine Domini . . . . adjuro te diebole et angelos tuos . . . . adjuro vos . . . . ut non feratis grandinem neque ali quàm molestiam in terminum istum, et non habeatis dicere coram Deo, quia nemo vobis contradixerit. contradicat vobis Deus et Dei filius, qui est initium omnium creaturarum. contradicat vobis sancta Maria . . . . adjuro te Merment, cum sociis tuis, qui positus es super tempestatem, per illius nomen te adjuro, qui in principio fecit coelem et terram. adjuro te Merment per illius dexteram, qui Adam primum hominem ad imaginem suam plasmavit. adjuro te Merment per Jesum Christum filium Dei unicum . . . . conjuro te daemon et satanas . . . . te conjuro, ut non habeas hic potestatem in isto loco vel ini sto vico nocere nec damnum facere, nec tempestatem admittere nec pluriam valentissimam jaceere, etc.

A German weather-spell in a later Munich MS. (Cgm. 731, f. 208) has: 'ich peut (bid) dir Faeult, dass du das wetter verfirst (removest) mir und meinen nachpauren an schaden (without hurt).'</p>

VI. For a sick Horse (p. 1235).

(from Cod. Vindob. theol. 259, bottom of right-hand page.)

Petrus Michahel et Stephanus ambulabant per viam. sic dixit Michahel. Stephani equus infusus. signet illum Deus. signet illum Christus et erbam comedat et aquam bibat.
VII. Contra malum malannum.
(from a Bonn MS. of 1070-90, in Wackenburg's Wessobr. Gebet 67-70.)

Cum minimo digito circumdare locum debes ubi apparebit, his verbis: ich bimmuniu dih suam pì Gode johb pì Christe. Tune fac crucem per medium + et dic: daz tū nievedar ni gîtno noh tole noh tūt honpit. item adjuro te per Patrem et Filium et Spiritum sanctun ut amplius non crescas sed arcesas.

VIII. For a bloody flux.
(Cod. Vindob. R. 3282, fol. 32. Twelfth cent.)

Dere hēlīgo Christ was geboren ce Betlehēm, dannen quam er widere ce Jerusalem, dā wart er getoufet vone Johanne in demo Jordāne, duo verstunont (stood still) der Jordānis fluz unt der sin runst. alsō verstant dū bluot-riuna durch des heiligen Christes minna, dū verstant an der nöte, alsō der Jordau tāte duo der gvote sēe Johannes den heiligen Christ toufta. verstant dū bluot-riuna durch des heiliges Christes minna.

VIIIb. Blessing on a Journey (Diuṭ. 2, 70).

Ic dir nāch sihe, ic dir nāch sendi mit minen funf fingirin funwi undi funfzie engli. Got dīch gisundī heim gisendi. ofin sī dir daz sigi-dor, sami sī dir daz slegi-dor (s.l. for 'selgidor'; query, sælde-dor?). bislozin sī dir daz wagi-dor, sami sī dir daz wejın-dor. des guotin sandi Uolrichis sēgin vor dir undi hindir dir undi obi dir undi nebīn dir sī gidān, swā dū wonis (dwellest) undi swā dū sīs, daz dā alsi guot fridi sī, alsi dā wāri, dā mīn frauwi sandi Mariē des heiligiun Cristes ginas (was recovering).

IX. The same (An Engelberg Cod.; Diuṭ. 2, 293).

Herre sēe Michahēl hinte wis-tu (be thou) N. sīn schīlt und sīn sper. mīn frouwa sēa Mariā sīn balspere (hanberk). hinte muozie er in deme heiligiun frīde sin, dā Got inne wāre, dō er in daz paradise chāme. Herre Got dū muozist in bescriṃin vor wāge und vor wāfine, vor fiure, vor allen sīinen fiantand gesiūlichen und ungesiūlichen. er muozie alse wol geso-

1 Gate of the flood; conf. Egi-dor, vol. i. 239.
2 Conf. MS. 2, 198b: 'der frōiden tor ist znu getān.'
ginöl sin só daz heilige wizzöt wärè, daz min herre see Johannes mihe herrn dem almehtigen Gote in den mund flözte, do er'n in deme Jordâne toufte, amèn.

In nomine Domini. daz heilige lignum domini gisegine mich hiute, undenân und obenân, min bûch si mir beïnîn, min herzo si mir stâhelin, min houbet si mir steïnîn (my belly of bone, heart of steel, head of stone). der guote see Severin der phlege min, der guote see Petir unde der guote see Stephan geseginegin mich hiute for allir minir fiande gewâfine. in nomine Dei patris et Filii et spiritus sancti. alse milte und alse linde (soft) muozis-ta hiute sin úfîn minî mîbe (body) swert und aller slahte gesmide, só miner frouwun see Mariun sweiz (sweat) wärè, dò si den heiligin Crist gebâre. Pater noster.

X. From a Munich MS. (Hoffm. Fundgr. 343).

Ich slief mir hiute suoze
datz mines Trehtûns fuoozen.
daz heilige himel-chint
daz si hiute min frîde-schilt.
daz heilige himel-chint bat mich hint ûf stan,
in des namen und guâde wil ich hiut ûf gûn,
und wil mihi hiute gurten
mit des heiligen Gotes worten,
daz mir alzea daz holt si (be gracious)
daz in dem himel si,
diu sunne und der mânc
und der tage-sterne scône.
mins gemuotes bin ih hiute balt,
hiute springe ih, Herre, in dinen gewalt
sant Marien lichemede
daz si hiute min frîd-hemede.
aller miner viende gewâfen
diu ligen hiute unde slûfen
und hiut alsô pałówhs
als wære miner vrouwen sant Marien vahs,
dò si den heiligen Christum gebâre,
und doch ein reiniu mait wære.
min houpî si mir hiute stolin,
deheiner slahte (no kind of) wafen snide dar in.
min swert eine wil ih von dem segen sceiden (exempt from the
spell),
daz snide und bize allez daz ih ez heize,
von minen haueden
und von niemen andern;
der heilige himel-trût
der si hiute min halsperge guot.
XI. **Tobias's blessing on Tobit's journey.**

(Braunswg. nachr. 1755, p. 321. Hoffm. Fundgr. 261).1

Der guote hêrre sante Tobias,
der Gotes wizage (prophet) was,
sêen lieben sun er sande
sô verre in vremdu lande.
sîn sun was ime vile liep,
unsefte er von ime schiet (parted),
unbe in was im vil leide (very sad),
er sande in über vierzec tage-weide (40 days' journey).
Er sprach: "der Got der vor niemen verborgen (hidden is,
und des eigen schalâ (servant) dü bist,
der an niemane wenket (is faithless),
die armen vil wol bedenket,
der müeze dich hinte behüeten
durch sine vaterliche güete
über velt, durch walt
vor aller nête maneve-valt,
vor hunger und geværde.
Got müeze min gebete erhören,
sô dü släfest oder wachest
in holze oder under dache.
din viende werden dir gevriunt,
Got sende dich heim vil wol gesunt
mit vil guotem muote
hin heim zno dinem eigen-guote.
gesegnet si dir der wee (way),
uber strâže unduber stec,
dât vor und dât hinten
gesegenen dich des Hêrren vünf wunden.
ietweder halben dar en eben
gestê dir der himelische degen.
in Gotes vrîde dü var,
der heilige engel dich bewar.
der lip (body) si dir beinin,
ez herze si dir steinin,
ez houbet si dir steheclin,
der himel si dir schiltin,
diu helle si dir vor versperret,
allez übel si vor dir verirret (miss its way),
ez paradis si dir offen,
alliu wâfen si vor dir verslozzzen (shut up),
daz si daz vil gar vermiden (avoid)
daz rîch ir dekeine stechê noch en-snide (none prick or cut)."

1 First 4 lines borrowed; see Eschenbg's Denkm. p. 279. Tobias segen-spr. H. Sachs 1, 439d.
der mâñe und ouch diu sunne
diu liuhten dir mit wunne.
des heiligen geistes siben gebe
läzen dich mit heile leben.
der gnote sante Stephan
der alle sin nöt überwant (overcame his trouble)
der gestè dir bî (stand by thee),
swá dir diu nöt kunt sî.
die heiligen zwelf' boten (apostles)
die êren (commend) dich vor Gote,
daz dich diu herschaft gerne sehe.
aîez liep můeze dir geschehen.
sante Johannes und die vier évangeliiste
die råten dir daz beste,
mîn frouwe sante Marie
diu hêre unde vrie.
mit des heiligen Kristes blûote
werdest dù geheiliget (ze gnote),
daz diu sêle (sô dù sterbest)
des himel-riches niht verstôzen werde
nâch den weltlichen êren.
Got gesegne dich dannoch mère.
sante Galle diêner spîse pflege (thy food prepare),
sante Gëtrût dir guote herberge gebe (lodging give).
sâlec si dir der lip (body),
holt (kind) si dir man unde wip,
guot rât (counsel) dir iemer werde,
daz dù gâhes lôdes (sudden death) niene ersterbest."  
Alsô segente der gnote
Santobias sinen sune,
und sande in dô in ein lant,
ze einer stat, diu hiez ze Médiân,
diu burc diu hiez ze Râges:
sit wart er vil frô des.

Got sande in heim vil wol gesuunt
mit vil guotem muote
hin heim ze sinem eigen-gnote.
Alsô mûezeest dù hinte gesegenet
des helfen hinte die heiligen namen dri,
des helfe hinte diu wihe,
mîn liebe vrouwe Marie,
des helfen mir allîn diu kint
diu in dem himel-riche sint,
und der gnote Santobías
und sin heiliger trût-sun. amen.
XII. For stolen goods.¹

(MS. of 1347 at Saint Paul in the Lavant valley.)

Darnach diese nachgende gebette, das solut drit-stunt sprechen in eim gadem (chamber), das dich niemen irre (disturb), so kument darin engel und sagent dir daz du fragest:

"Der heilig Crist vor von himele mit engeln manegen, do fuort er an sinen henden en Frones-bilde (Lord's image). under einem boume er geraste (rested), do entslief er so vaste. do komen die leidigen diebe, und verstalen im sin Frones bilde. do er erwachte, trurete er so vaste. do sprach dni genedige min frowe sant Marie, 'des sol guot rat werden, wir sulen uf diser erden von dem heiligen kinde daz dunk noch hi-naht (tonight) vinden.'—Sabaoth Herre, ich bitte dich durch din einborn sun Jesum Christum, daz du vergebest mir min sünde, und gib mir ein guot ende. Jesu Crist, des waren Gotes sun du bist. ich bit dich, und man dich, daz du dis duinges verrichtest mich."

Disen selben segen maht du och sprechen, so dir oder eim andern diner guten fründen üt (aught) verstolen wört, daz gar schedelich si und redelich, nit umb kleine üppig sache, nuwent da ez noturtig und redelich si; wande (for) so di segen ie edeler und ie besser sint, ie minre (the less) sù helfent da man sù bruchet unnotdurftelich (spells lose their virtue if used on trifling occasions).

XIII. Exorcism of Gout (MS. at Göttweich; of 1373).

Ich virbeden dir, gycht, bi der heylgir wand illness. vnd bi den heylgin V wunden vnsers herren Jesu Christi. vnd bi dene bluode dat Gote vyt (out of) siden V wunden ran. vnd bi dem erstinent menschin dat Got v/ erden ye gemacht, oder ye liz geborren werden. Ich virbeden dir bi den drin nagelen, de Gode durch sine hende vnd durch sine vusze wrde geslagen. Ich virbeden dir bi den vjser hulden (4 gracious ones) de da stwunden of zweyn vnozin vnd sprachin vys (out of) zweyir muodir libc, 'wer si bede van rechtir lybden, vmme allis dat mogelich is, des wulden si in geweren.' dat was Maria, Godis muodir, vnd was Jesus Christus. vnd was min fraue sanete Elsebe, vnd was myn herre sanete Johannes der denfir. Ich virbeden dir bi dene bebinden vrdeil (varying verdiets) das Got wil gebin ubir mich vnd ubir alle doden und lebeden. Ich virbedin dir bi dene fronen eruce vnsers herren Jesu Christi, da he de martil ayn leyt (suffered) durch mich vnd alle cristeneyt. Ich virbedin dir bi der gotligr kraft de da ist in hymil vnd in erden, dat du mir Godes kngethe (servant) nyt in-schades an allen minen glederen (limbs), an hauddie, an hinne, an augen, an cendun (teeth), an armen, an henden, an vingeren, an rippen, an rucke, an lenden, an hufin (back, loins, hips), an beynen, an vnozin, an coi (toes), an aederen (veins), noch an allen, da ich mich mach keren (may turn) oder wenden. Des helfe mir de Godis kraft, vnd dat heylge graf, da Got selve inne lach (lay), da her bebede (quaked) allit dat da was. Pylatus sprach, 'hais du gesngthe odir gegichte?' neyn, ich in-han sin nyt.—It sy vrawe oder

¹ Nos. XII, XIII, XIV. communic. by Hoffmann.
man, der düse wort ubir yme dreyt, der sal sigchir sin (may be sure) dat in de geychte nummer gelemen kan (never can lame). Ich geleuse dat keyn wif noch keyn man, der düse wort ubir sprechen kan. want der sunder (for the sinner) an deme cruce genade gewan. De mach mich Godis knegt N. gesunt an selen und an libe, as Maria was, do si irs lieben kyndis genas (got well). amen.

XIV. Herdsman’s charm (see p. 1241).

XV. For the blowing Worm (Cod. Pal. 367, 173v).

Dis ist eyn guter seyn vor den blasinden worm: “Der gute herre senthe Iob der lak in deme miste. her clagete denne heilige Crist, wi syn gebeyne essen die worme cleyne. Do sprach der heilige Crist. wen nymandt besser ist. ich gebite (bid) dir, worm, du siest wies (white) adir swartz, geel adir gruene adir roet. in desir standt siestu in dem pferde toet. in Gotis namen amen.” Nota. man sal das pferdt nennen als is geharet is (by hue of hair; see XXXV).—Dis ist eyn seyn vor den pirczil:1 “Horestu, worm nu fleische and in beyne. vornem was das heilige euangelium meyne. du seist weis, swartz adir geel, grüne adir roet. der gebutet myn herre senthe Iob in desir stunt siestu in desem pferde toet. in Gotis namen amen.” Nota. man sal deme pferde treten uf den vorder-fuss, und sal ym runen (whisper) in das rechte oer desen segn (conf. RA. 589).

XVI. Conjuring a magic Horse (Cod. Pal. 212, 45v).

Wiltu machen ein pferd das dich trag wo du wilt, so nymb ein plut von einer fledermaus (blood of a bat). wen es dan nacht ist, so gang zu einem haus heimblich an das ende sin. und schreib an die haus-tur und die . . . in namen omnii. geapha. diado. wen du si geschriben hast, so gang dan ein weil, und kom dan herwider, so findestu ein ros bereit mit sall und mit zaum (bridle) und mit allem gezeug. Wen du dan uf das ros wilt sitzen, so tritt mit dem recht'en fuss in den linken stegreif, und sprich die beschwerung: “Ich beschwer dich, ros, bei dem vater und bei dem Sone und bei dem heiligen Geist, und bei dem schepfer himelreichs und erdreichs, der alle ding aus nichts gemacht hat. Ich beschwer dich, ros, bei dem lebendigen Got und bei dem waren Got, bei dem heiligen Got, das du an meinem leib noch an meiner sel noch an meinen gliedern nit geschaden mugst, noch mit keinerlei hinderens.” So sitz frolich uf das pferd, und solt dich nit segen, und forcht dich nit. Wan du komst an di stat do du gern werest, so nymb den zaum und grab in unter die erden. Wan du das ros wilt haben, so nymb den zaumb und sbute in vast, so komt das ros. So beschwer es aber (again) als vor, und sitz doruff und rit wo du wilt, und lug (look) das du den zaumb wol behaltest (keepest). verleenstu den zaumb, so mustu das pferd wider machen.2

1 Bürzel, gun-bürzel. Frisch 1, 157e. 383a.
2 Conf. supra, Hartlieb, p. 1768. The importance of bit and bridle in magic horses is seen in the story of King Beder in the Arabian Nights.
XVII. Conjuring the Hedge-stick.¹

Geh zu einem zaun-stecken und sprich: Zaunstecken, ich weck dich! min lieb das wol ich. ich beger (desire) vil mer, dan aller teufel her (host). Her zu mir, so rür ich dich zaunstecken. alle teufel müssen dich wecken, und füren (lead thee) in das haus, do mein lieb get in und aus. dass du müssest faren in die vier wend (4 walls), wo sich mien lieb hin kër (turn) oder wend! es ist aller eren wol wert. ich send ir einen bock (zum pfert). Ich ruf euch heut alle gleich. bei den drei negeln reich. und bei dem rosen-farben blut, das Gott aus seinen heiligen wunden floss. ich bent (bid) euch teufel her. ir bringet zu mir mein lieb N. her, zwischen (twixt) himel und erden, das es nit berür (touch) die erden. fürt es ob allen baumen her, als man Maria thet, do si fur in irses Kindes reich."—Und nim die caracters alle zu dir, und blas dreimal auf die hant, und schlage dreimal gegen in (them), so mügen sie dir nit geschaden.

XVIII. Against Wolves, etc.

Christ sin gieng unter thür, mein fra Maria trat herfür: 'Heb uf Christ sin dein hand, und versegen mir das viech und das land, das kein wolf biess, und kein vulp stose, und kein dieb komm in das gebiet. Du herz trutz markstein, hilf mir das ich kom gesunt und gevertig heim!' (Conf. XLb.)

XIX. Das die Wolf das viech nit essen.

Ich beschwer dich, Wolf-zan (-tooth), bei dem vil heiligen namen, und bei dem vil heiligen Barn, den unser liebe frau trug an irem arm, das du noch alle dein genossen das viech nit beissen noch stossen. Es muss dis nacht sein als war und als vast, als das heilig paternoster was, das Got aus seinem munde sprach.

XX. On Going Out.


XXI. For a Journey.

Ich dreden hude (I tread to-day) uf den phat, den unser herre Jesus Cristus drat. der si mir also süs und also gut! nu helle mir sin heiliges rose-farbes blut, und sin heilige fünf wunden, das ich nimmer werde gefangen oder gebunden! von allen minen fienden mich behude, daz helfe mir die here hude (heavenly care), vor . . . . fließen, vor

¹ Nos. XVII—XXXVII from Mone's Anzeiger for 1834, p. 277; the same Anz. for '34, p. 46, has a Wound-spell and a Blood-spell from a Wolfenb. MS.; and those for '33, p. 234, and '37, p. 404, a spell against sorcery, and a few against fire.
swerten und vor schiessen, vor aller slacht ungehüre, vor schnoder gesellschaft und abentüre; das alle mine baut von mir enbunden werde zu baut (at once), also unser here Jesus inbunden wart, do er nam die himelfart!

XXII. *Ain schöner segen, alle Sebtemer zu thun.*

Am Mantag vor der Fronfasten (ember-week). der Mantag is kräftiger dan die Fronfasten. vor aufgang der sonne, unbeschraun. sprich also:

"Hier ein, in dese hof-stat gehe ich 'nein. solche land beschliesst (encloses) Got mit seiner aignen hand. er beschliesst sie also fest mit dem süssen Jesu Crist, disen gibel oben und disen gibel unden. diser gibel unden, der ist mit engeln überzogen verbunden. Feuer vom dach, dieb vom loch, rauher vor der thür! unser liebe frau trit heut selbst dafür, das ave-maria sei vor der thür, das paternoster der rigel (bolt) dafür. und was der lieb h. Lorenz hat gegeert, das hat der heilig Crist bewert, das niemant stärker ist dan der heilig Crist, der gehe herein und nemb was hier innen ist. im namen ✯✯✯ amen." 15 pat., 15 ave, und credo.

XXIII. *Against Hail.*

Item, mach den pfeil (i.e. figure of an arrow) auf die erden gegen dem wetter; oder auf ein deller (plate), und setz in gegen dem wetter; und nim ein weich-brun (holy-water pot), und spritz dren kreuz gegen dem wetter im namen, u.s.w. und sprich: "Ich peut (bid) dir, schaur und hagl, in der kraft der heilgen drei nagl, die Jesu Cristo durch sein heilge hend und fuss wurden geschlagen, er du kumbst zu der erd, das du zu wind und wasser werd, im namen etc." mach dreu kreuz mit dem weich-brun gegen das wetter.

XXIV. *For a Fire.*

Wellent ir feuer leschen (quench), so sprechent wie hernach folgt; auch das ir ain prant (brand) von demselbigen feuer in der hand habt, wo aber solliches nit beschein möcht, sol es dannacht mit andacht gesprochen werden: "Unser lieber hirr Jesus Christus gieng uber land, und er fand einen riechenden prant, den hneb er uf mit seiner gotlichen hant, und gesegent disen riechenden prant, das er nimer weiter kum. in dem namen etc." und darzue bett 5 p. 5 a. 1 er.

XXV. *Against Fire.*

Wer feuer verhüet, dass sein haus und statel nit prinnent werd, der mach alweg mit der hand ein creun, und sprech wie hernach folgt: "Mein haus das sei mir umbeschwaifen mit engelischen raijen, mein haus sei mir bedeckt mit einer englicher deck! das helf mir Gotes minn, der sei alzeit haus-vater und wirt darin!"
XXV. For a Fire.

Sprich: "Feuer, ich gepeult (bid) dir in dem namen Jesu, das du nit weiter kumest. behalt (hold in) dein funk und flammen, wie Maria ir jungfranshaft und er (honour) behalten hat vor allen mannen. das sei dem feuer zue pnuess zelt (counted as quittance) in namen etc."

XXVI. Against Fever.

Zw'ig, ich buck dich, Retz ná mid mich (twig, I bend thee, fever, void me)! bi dem heiligen nagel, der unserm lieben herren Cristo Jesu durch sin rechten hand ward geschlagen! und als menig blüts-tropf dar-ven ran, als meniger rett mid mich, und gang mir ab! im namen u. s. w.

XXVII. Against Diseases.

Ich stand uf den mist (dunghill), und ruf zu werden Crist, das er mir buss (rid me of) die rechten sporen-fuss, und das haupt-gescheub und den herz-ritten, und allen seinen sitten, und gel-sucht und sibenzich gesucht; und ist ir keiner mer (any more), den buss mir Gott der herre, und gang aus her ruck-bein, und gang aus her ripp, und gang ab in das wilt zorach! das buss dir der man, der den tot an dem heilgen creuz nam.

XXVIII. Against the Worm.

"Ich beschwör dich, Wurm und Würmin, bei der waren Gottes minn, und bei der waren Gothait gut, das dein alter (matter) und dein blut werd lauter und auch rain (pure) als unser lieben frauen gspint, die sie gab Jesu Crist irem lieben kint! im namen Got des vaters etc." Item, nimm den gerechten dumen (right thumb) in die gerechte hant.

XXIX. The Same.

"Wurm, bist du dinne, so beut ich dir bei sant . . . . minne, du seiest weiss, schwarz oder rot, dass du hie ligest tot!" Ist's ain vich (animal), so streichend im mit der rechten hand über den rucken ab. ist's dan ain mensch, so nemend im den finger (take his f.) in die hand. und sprechend 5 vatter unser, 5 are Maria und ain globen (belief).

XXX. Against Ague.

Grüss dich Gott, vil-heiliger tag! nimm mir mein 77 kalt-nee ab; is eben einer drunnder, der nit zu erbitten ist, so hem mir's der lieb herr Jesus Crist, der am heilgen fraun-kreuz verstorben ist. in dem namen u. s. w.

XXXI. To be worn under the right arm 24 hours.

Es giengen drei selige brüder aus in guter frist (time),² begegnet inen herr Jesus Christ. unser lieber herr Jesus Christ sprach: 'Wo welent ir hii! '—' Wir welent hinter de zaun (hedge), wir welent suchen das

1 Retz=rise (febris). 'Mit der metten du mich mit!' Kolocz 263.
2 A spell in Keescrap. Ameis 50ª begins: 'Es giengen drei brüder über feld.'
APPENDIX.

XXXII. A fine charm for Staunching Blood.

In unsers herren Gottes herz da stüenden (stood) drei rosen. die erst ist sein dugent, die ander ist sein vermogen, die dritt ist sein will—Pluert steht still! im namen u. s. w.

Another: Longinus der man, der unserm herren Jesu Crist sein gerechte seiten hat auf-getan (opened), daraus raun wasser und bluet—ich beschwöre dich, bluet, durch desselbigen bluets ehre, das du nimer bluetest mere! im namen u. s. w.

Another: O Got, der immer ewig ist, der aller menschen hilf und trost ist—ich bütt dir, Blüt, das du still standist, als die menschen am jüngsten tag (last day) still stan mussend, die nicht nach Gottes willen hant getan (have done).

XXXIII. For the Nail in a horse’s eye.

Welches ros (whose horse) den nagel het in dem ougen, der sol ain stro nemen ain nacht, als dick er mag, und sol im sin atem (breath) in das oug nichter kuchen (breathe, fasting), und sol mit seinem finger gen dem oug griften, und sol sprechen: „Ich gebütt dir’s, Nagel, bi dem vil hailgen Gottes grab, da Got in selber lag unz an (until) den hailgen Oster-tag, das da verschwinist, Nagel, und dörrest (dwindle and dry up), als die Juden taten, die verschwinind und verdorrenden. das gebütt der Vatter u. s. w.”

XXXIV. For the Worm in horses.

Welches ros (whose horse) die würm in dem gederm (guts) hat, und in dem magen, der sol das ros mit seinem linken fuss stossen, und sol sprechen: „Wurm, und al di wärmt, die in der ros sind, das euch des ros lib, flaisch, gederm und bain also laid sige (as loathsome be) ze niessen und ze bruchen, und euch das als unmar (distasteful) sig, als unsern Herren ains pfaffen wip, die des tiefels velt-merch (field-mare) ist, als was müsset ir (so surely may ye) in dem ros-flaisch sterben. das gebütt euch u. s. w.”

Welches ros den uss-verfenden (vomiting) wurm hat, der sol sprechen: „Ich gebütt euch, wurm und wärmin, das du des roses flaisch und bain und al sin lip [lassest], das dir darin sig als wind und als we, und dir darinne sig als laid, als S. Peterwas unsers Herren marter, do er vor den richtern und den Juden floch; dar dir darinne werd als we, unz das er das wort
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gespriech, das S. Peter sprach, do er ze Rom ze dem ersten in das münster trat; das ir uss dem ros fliessend, oder aber herauss fallend, oder in dem ros sterbend, und ewer d’heiner nimmer lebend werde. das gebüüt euch der man der die marter und den tod laid (suffered).

XXXV. For a Horse.

Item ain pfärd, das sich strichet, so züch es unter den himel an einem Sontag frü vor der sunnen ufjäng, und ker dem ros den kopf gegen der sunnen, und leg dine zwen dumen (thumbs) crüz-wis über ain ander, und halt die hend umb den fuss, doch das sie den fuss nit an rüren (not touch), und sprich: "Longinus war ain Jud, das ist war, er stach unsern Herrn in sein siten, das ist war (und nem das pfärd bei der varb), das si dir für das streichen güt!"

XXXVI. On losing a Horse-shoe.

Item ain pfärd, das ain isen verlirert, so nim ain brot-messer (bread-knife), und umb-schnit im den huf an den wenden von ainerr fersen (heel) zu der ander, und leg im das messer crüz-wis uf die solen, und sprich: "Ich gebüüt dir, huf und horn, das du als lützel zerbrech bist, als Got der herr die wort zerbrach, do er himel und erd beschüt." Und die wort sprich dri-stunt nach einander, und 5 pat. n. und 5 ave Maria ze lob; so trit das pfärd den huf nit hin, bis das du gleichwol zu einem schmit komen magst.

XXXVII. Wo man die Milich stellt.

Nimb weich-wasser (holy water) und spreng's in den stall, nimb gun-reben (ground-ivy), geweicht salz und mer-lïnsen (duckweed): ich gib dir heut gunreben, merlïnsen und salz; gang uf durch die volken und bring mir schmalz und milich und molken!

XXXVIII.¹ Against the Holdlichen.

Fahr aus, und fahr ein in X. wie bist du hereingekommen? du sollt gedenken, dass du da wieder heraus kommst. wer dich herein gebracht hat, soll dich wiederum heransbringen, er sei hei oder sei; und sollst einen beweis (sign) von dir geben, dass man siehet, dass du hinweg bist.

Another: Das walte Got und der teufel! fahr hin da du nutze bist, und thn wie ich empfangen habe!

Another: Alle in und alle ut! so spricht die liebe jungfrau sente Ger-drut.

Another: Wolanf elib und elbin, zicrog und zwergin, unterwärts und ober-wärts. du sollst zu dem und dem, du sollst seine beine necken (torment), du sollst sein fleisch schmecken, du sollst sein blut trinken, und in die erde sinken! in aller teufel namen.

Another: Du elben und du elbinne, mir ist gesagt, du kannst den könig von der königin bringen, und den vogel von dem nest. du sollst noch ruhen

¹ Nos. XXXVIII. XXXIX. from Voigt's Quellinburg Witch-trials.
Another: Op onsers Gottes berge ist onsers herrn Gottes born (well), in onsers herrn Gottes born ist onsers herrn Gottes nap (bowl), in onsers herrn Gottes nappe is onsers herrn Gottes appel, liegt sente Johannis evangelium, das benimmt einem (rids one of) die bösen dinga. der liebe Gott wolle helfen, dass es vergehe, und nicht bestehe!

Another: Joseph und gardian die giengen vor Gott den herrn stan; da sie vor Gott den herrn kamen, trauerte (sorrowed) Joseph also sehre. Es sprach Gott mein herre: ‘Joseph, warum trangerst du so sehr?’ — Die untersenen kleina wollen ausfanlen (the underground tinies want to rot) mein fleisch und meine beine.’ — Ich verbiede es den untersen kleinen, das sie nicht ausfanlen mein fleisch und meine beine! 1

Another: Die heiligen Drei Könige giengen über das feld, do mutten ihnen (met them) alp und elbin. 2 Der Albin, das solt du nicht thun, kehre wieder um.’ im namen u. s. w.

Another: Hebbe-mutter und hoch-mutter, lege still ein deinem bliode, als Jesus lag in seiner mutter schote.

XXXIX. Against Diseases.

Unser herr Jesus Christus und dieser wasser-fluss. ich verbüsse dir, sieben und siebenzig schuss (77 shot); sieben und siebenzig seuche, die seind mehr denn wir verbussen; weichen von diesem geruch (?) neuerle geschuss! das sei dir zur busse gezahlet (counted as quittance). im namen etc.

Es giengen drei Salomen über einen öl-berg, sie giengen über eine grüne aue, da begegnet ihnen Marie unse liebe fraue: ‘Wohn ich ehr drei Salomen? ’ — ‘Wei willen hen-gahn ut, und senken mangerlei god krut (see XXXI), dat stikt nicht, dat brikht nicht, dat kiltt nicht, dat swillt nicht.’ im namen u. s. w.

Unse leve frue ging still over land. se gesegene desen hilligen brand, dat he nisch quillt oder schw hillt, inworts fritz !

Wollet ihr hören des Herrn wunder grot, da Jesus Christus von Marien auf den erdboden schot, in einer hilligen spangen, damit sie den herren Jesum Christ empfangen. sie trug ihn unter herzen vierzig wochen ohne schmerzen, sie trug ihn gen Betlehem in die stadt, da Jesus drinne geboren ward. Sie schickten ihn über das wilde meer, es wäre noth sie hinter ihn kämen, drei scharfe dornen mit sich nähnn. das eine was de harte nage, de ward dem heiligen Christ durch hände und fiisse geschlagen. Die falschen Juden waren oft behende (quick), sie warfen ihm ein dornen kron auf sein haupt, dass ihm sein rosin-farbenes blaut durch seinen braunen bart floss. Johannes thät einen hellen schrei: ‘Hilf Gott, mir bricht mein herz entzwei, die mutter Gottes will gar verderben, J. Christus wird gar am kreuze sterben.’ Wie he do gestorben was, do verwundelt sich laub und gras, und alles was auf dem erdboden was. Ut welken munde (out of

1 A similar formula in the little Book of Romanus (Görres's Volksbücher, p. 205).
2 The orig. has absurdly `alfinadi alfinie,' evid. for the L. Sax. alf indi elfin.
whose mouth) this gebet wird gesprochen, der wird (may he be) nicht gehauen oder gestochen, dem wird kein haus verbrannt, kein jungfräulich herz wird auch zu schanden, keiner frauen . . . . gelungen! das helf mich Gott und seine heiligen fünf wunden.

XL. Fragment of a prayer against Fire and Tempest.

(Andr. Gryphius’ Horribilier. p. 768.)

Das walte der es walten kann! Matthes gang ein, Pilatus gang aus, ist eine arme seele draus (i.e., out of hell). ‘Arme seele, wo kommst du her (from)?’—‘Aus regen und wind, aus dem feurigen ring.’

XLb. Beginning of a Spell (14th cent.).

Unser Herr saz und stund unter der kirch-tür, da kam sein lieb traut muter gangen (herfür): ‘Draut son, mein herre, wie siezest du trawren so sere?’—‘Ach, herzen-liebew muter mein, sott ich nit trawrig sein?’ Da kom ich an bulwechs perg gangen, da schoz mich der bulwechs, da schoz mich die bulwechsin, da schoz mich als ir hin-gesind (all their household), etc. Conf. XVIII.

XLI. For a Fire.

A fire can be charmed, if he that speaks the charm ride three times round the flame; it will then go out. But the third time, the fire makes a rush at him, and if it catch him, he is lost.—‘Feuer, stand stille um der worte willen, die S. Lorenz sprach, da er den feurigen rost ansach (looked at the burning gridiron).’

Another: ‘Gott grüsse dich, liebes feuer, mit deiner flamme ungeheuer! das gebeut (bids) dir der heilige mann Jesus, du solt stille stan, und mit der flamme nit für bass gan (no further go)! im namen etc.’

Another: ‘Feuer-glut, du sollst stille stehn, und wie das liebe Marien-kind die marter am kreuse hat ausgestanden, der hat um unserer sünde willen all still gestanden.’—While uttering these words three times, one shall take a little earth from under one’s right (or left) foot, and cast it in the fire (conf. a Danish spell in Nyerup’s Morskabsl. 200).

XLII. Against Elbe.

Ich beschwöre dich, alb, der du angen hast wie ein kalb, rücken wie ein teig-trog, weise (shew) mir deines herren hof!

Ihr elben, sitzet feste, weicht (budge) nicht aus eurem neste! Ihr elben, ziehet fort, weicht bald an andern ort!

Im thanne steht die rosenblume, sie ist weder braun noch fahl, so müssen die hüf-dinger (hip or thigh elben) zersteuben und zerfahren (disperse), und kommen der hirtischen Margareten in’s teufels namen an! (Carpzov’s Pract. rer. crim., pars 1, quest. 50, p. 420).

In burying her elben, the witch puts a little wax, some threads of flax, and some cheese and bread in the grave with them, and accompanies the
action with the words: 'Da, alben, da, wringt das wuchs, spinnet das flachs, esset den käse, esset das brot, und lasst mich ohne noth!' (Elias Casp. Reichardt's Verm. beitr. 3, 369).

XLIII. For Fever, etc.

Fieber hin, fieber her! lass dich blicken nimmer mehr! fahr der weil in ein wilde an! das schaft dir ein alte frau. Turtel-täubchen ohne gallen; halte gichtchen, du sollst fallen!

For vorm in the finger. Gott vater fährt gen acker, er ackert fein wacker, er ackert wärme heraus. einer war weiss, der ander schwarz, der dritte roth; hie liegen alle wärme todt.

For ulcered lungs. Seher dich fort, du schändliches brust-geschwür, von des kindes rippe, gleich wie die kuh von der krippe! (see Superst. 873).

For barm-grund. To uproot this eruption, wash in a pool where cats and dogs are drowned, saying the words: 'In dit water, worin versupen manch katt und hund, darin still ik di barmgrund. im namen u. s. w.' (Schütze's Holst. Id. 1, 70).

XLIV. For the Gout.

Before daybreak on the first of May, the gouty man must go into the wood, there silently let three drops of his blood sink into the split of a young pine, and having closed up the opening with wax from a virgin bee-hive, must cry aloud: 'Give you good morning, Madame Pine, here I bring you the gout so fine; what I have borne a year and a day, you shall bear for ever and aye! Earth's dew may drench you, and heaven's rain pour, but gout shall pinch you for evermore!' (Ernst Wagner's A B C eines henneberg, fiebel-schützen, Tüb. 1810, p. 229).

XLV. For Women in Labour.

Unser liebe frau und unser lieber herr Jesus Christ giengen mit einander durch die stadt: 1 'Ist niemand hier der mein bedarf (has need of me)? Liegt ein krankes weib, sie liegt in kindes banden. Gott helft ihr und ihrem lieben kind von einander! das thm herr Jesus Christ, der schlüss auf (may he unlock) schlüss, eisen und bein!'—Conf. the following in None's Anz. f. 1834, p. 273: Ich bitte dich, Maria und Jesu Christ, das mir das schloss verschlossen ist, der Maria ruhet unter ir brust, das mir das schloss wider uf wisch (fly open).

XLVI. To forget Women (conf. ON. ó-minnis-ól).

Ich weiss wol wo du bist, ich sende dir den vater herrn Jesu Christ, ich sende dir der tresten boten drei (three messengers), die auf erden und hemmel sind, den einen in dein gemüte, den andern in dein geblüte, den dritten in deines herzens block: Gott gebe dass alle weiber und mügde in deinem herzen verstochken (moulder)! Ich sende dir den süßen herrn Jesum, den süßen herrn Christum, die stumpfen mügel drei, die Gott dem

1 Many such beginnings, e.g.: 'Christ and his mother came out of a wood, went over field and went over land, up hill, down hill, faggot in hand, etc.'
herrn wurden geschlagen, den einen durch seine hände, den einen durch seine füsser, den dritten durch sein herze: Gott gebe dass du mussest vergessen alle weiber in deinem herzen! im namen etc.

XLVII. To stop Thieves.
WIE Maria im kinde-bette lag, drei engel ihr da pflegen (tended). der erste hiess S. Michael, der ander S. Gabriel, der dritte hiess S. Rafael. da kamen die falschen Juden, und wollten ihr liebes kindlein stellen. Da sprach Maria: 'S. Petre, bind!'—Petrus sprach: 'Ich hab gebunden mit Jesu banden, mit Gottes selbst-eignen (very own) banden.' Wer mir ein diebstal thut stellen, der muss stehn bleiben wie ein stock, über sich sehen wie ein block. wann er mehr kann zählen (count) als sterne am himmel stehn, alle schnee-flocken, alle regentropfen, wann er das alles kann thun, mag er mit dem gestolen gut hin-geln wo er will. wann er's aber nicht kann, so soll er stehn bleiben mir zu einem pfland (pledge), bis ich mit meinen leiblichen augen über ihn sehe, und ihm ur-laub (leave) gebe, wieder zu geln.

XLVIII. To root one to the spot.
Hier stand so fest, als der baum hält sein äst (boughs), als der nagel in der wand (wall), durch Jesum Marien sohn; dass du weder schreittest noch reitest, und kein gewehr (weapon) ergreifest! In des Höchsten namen solt du stehn.

XLIX. The Same.
Ich thu dich anblicken, drei bluts-tropfen sollen dich erschrecken in deinem leibe, der erste mit einer leber, der zweite mit einer zunge, der dritte mit einer mannes kraft. Ihr reitet oder geht zu fuss, gebunden sott ihr sein so gewiss und so fest, als der baum hält seine äst (boughs), und der ast hält seine nest, und der hirsch (hart) hält seine zungen, und der herr Christus uns hat das himmelreich errungen (won); so gewiss und wahr sollt ihr stän, als der heil. Johannes stand am Jordan, da er den lieben herrn Jesum getauft; und also gewiss und wahrhaftig sott ihr stehn, bis (till) die liebe göttliche mutter einen andern sohn gebähret, so gewiss sott ihr sein gebunden zu dieser tag-zeit und stunden (hour)!

I. To make oneself Beloved.
Ich trete über die schwelle (threshold), nehme Jesum zu meinem gesellen (companion); Gott ist mein schuh, himmel ist mein hut (hat), heilig kreuz mein schwert; wer mich heute sieht, habe mich lieb und werth! So befehl (commit) ich mich in die heilige drei beneficts pfennung (keeping?), die neun-mal-neun (9×9) geweiht und gesegnet sein; so befehl ich mich in der heil. Dreifaltigkeit leuchtung; der mich heute sieht und hört, der habe mich lieb und werth. im namen etc.

1 Similar Danish spells in Nyerup's Morskabel., pp. 197-8.
II. To make oneself Invisible.

Grüss euch Gott! seid ihr wol-gemut (are ye merry)? habt ihr getrunken des herrn Christi blut?—‘Gesegne mich Gott, ich bin wol-gemut, ich habe getrunken des herrn Christi blut.’ Christus ist mein mantel, rock, stock und fess, seine heilige fünf wunden mich verbergen thun (do hide). Rep. ‘Gesegne mich—Christi blut.’ Christus der herr, der die blinden sehend gemacht, und die sehenden blind machen kann, wolle eure augen verdunkeln und verblenden (darken and dazzle), dass ihr mich nicht sehnet noch merket u. s. w.

SWEDISH.

LII. (from Fernow’s Wärmeland, p. 250 seq.)

Sanct Johannes evangelist, han bygde bro (built bridges) för Jesum Christ. vår Herre är min brynja (armour), och Jesus är min förvar. ser väl för (provides against) min fall idag och hvar dag, för den heta eld (hot fire), för den hæssaa orm (sharp worm), för den blanda man, som alla våhila villa kan. Den ena bön (prayer) för min nöd, den ara för min död, den tredje för min fattiga själ (poor soul).

Afton-bön (evening prayer). Jag lägger i vårs Herres tröst, korsa (crosses) gör jag för mit bröst. signe mig Sol, och signe mig Måne (sun and moon bless me), och all den fröjd som jorden bär (joy that earth bears). Jorden är min brynja, och himmelen är min skjöld, och jungfru Maria är mit svärd.

äter: Nu går jag te sängje (bed), med mig har jag Guds ängle, tolf (12) te hand och tolf te fot, tolf te hvar ledamot (limb).

ännu en annan: Vår herre Jesus rider öfver hede (heath), där möter han den lede (evil one). ‘Hvart (whither) skal du hän?’ sade vår herre Jesus. —‘Jag skal åt kött att suga blod.’—Nej, jag fórmenar dig; du skal ur ben och i kött (out of bone and into flesh), ur kött och i skinn, ur skinn och ändå at helsletes pina!’ genem tre namn.

At döftra verk (to allay pain): Vår herre Jesus rider in på kyrko-gård, där döfle han både verk och sår. Jesus somnade, verken domnade; Jesus vaknade, verken saktade. genem tre namn.

DANISH.

LIII. (from Nyerup’s Morskabsl. 200. 201).

At dølge eg og od (to blunt the edge and point). Lås disse ord strax naar (as soon as) du seer knivene eller svårdene dragne: ‘Stat, eg og od, med de samme ord som Gud skabte himmel og jord, stat, eg og od, med de samme ord som Gud skabte sig selv med kjød og blod i jomfru Marii liv! i navn Gud faders etc.’

Vor herre Christus red i herre-fård, døvede han alle dragne svård; alle de væben (weapons) som han saae, dem tog hane eg og odde fra, med sine to hænder og med sine ti fingre, med sit velsignede blod, med sin værdisg hellig aand (spirit) og med sit hellige kors, med sine tolv engle og med sine
18G7

Hvis Du Giosus Jeg sagde Hvad Jeg Jesu Nos. Da Jesu Dia Hvor det jorden, hans jomfru evangelist, engler, skal tolv med blod. vil hvis i omkring ve bort, men) faaet der gangende. 

Jesus han sig under espen stod, han svedte vand (water), han svedte blod. Flye øgte rosen for ordet (before the word), som den døde under jorden, som duggen (dew) for dagen! Jeg binder dig med min haand, og med Jesu haand, med jomfru Marias haand, med de ni (nine) gode Guds engler, med hvid uld (wool) og grön gräs og den hellig Aands sande läst, i navn etc.

Lucia den blide skal flye mig ad vide (sweet St Lucy let me know): hvis døg jeg skal brede (whose cloth I shall lay), hvis seng (bed) jeg skal rede, hvis barn jeg skal bære, hvis kjæreste (darling) jeg skal våre, hvis arm jeg skal sove i (sleep in).

FROM JUTLAND.

A ligger må paa mi hyver ley (I lay me on my right side), saa soner a paa vor from Frey. Herud (get out), Bagivist! herind, Mari med Jesu Christ! Herud, dit stemme skaan (filth)! herind, Mari med det lille baan!

Tvi! det sätter a mellem deuden aa må (this I’ll put twixt the d. and me): ‘Du gjør di finger for brey (too broad), aa di taa for laang’ sagde jomfru Mari.—’ Da skal a bind dem i en silke-traa’ sagde Jesus; ’vig bort, du demel, aa i 7 ond aander!’ Saas sätter a vor Haris 12 engler omkring må, to ve min hoved, to ve hver a min bien (2 at each leg), to ve mi hyver aa to ve mi venster sie (left side); saa vil a si paa den demel der skal gjør må nøy. i Giusus naun, amen.

LIV. In anointing with salt for the Gripes (?).

(fr. Skand. Lit. selsk. Skr. 19, 376.)

Christus gik sig til kirke, med bog i hände; kom selver jomfru Marie gangende. ‘Hvi fælder du lød (pale), min velsigneved søn?’—‘Jeg haver faæt stærk greb, min velsigneved moder.’

LII. Against Gripes.¹

Jeg gjør at dette menneske for berg-greb, for sie-greb, for dödmans greb, for alle de greb, som faæder imellem himmel og jord. i de tre navn etc.

¹ Nos. LV—LVIII from Hans Hammond’s Nordiska Missions-historie (Kjøbenhavn, 1878), pp. 119, 120.
LVI. Against Rendsel (gout, rheumatism).

Jesus gik sig efter vejen frem, der mødte han slangen (snake). 'Hvor har du agtet dig?' sagde der herre Jesus. Saa svarede han: 'til den, som svag er (is weak).' Saa svarede den herre Jesus: 'Jeg skal dig igjen vende (turn thee back), hiem igien sende. jeg skal sende dig udi bierget blaa (into the blue mtn), der skal du staae, saa lange som verden (world) staaer, jeg skal blinde dig med mine ti fingre og med tolv Guds engle.' udi tre navn etc.

LVII. For a Broken Bone.

Jesus reed sig til heede (heath), der reed han syndt (asunder) sit fole-been. Jesus stigede af, og lægte det (doctored it). Jesus lagde marv i marr, been i been, kiød i kiød.. Jesus lagde derpaa et blad, at det skulde blive i samme stad. i tre navne etc.

LVIII. Against Quärasil (a horse-disease).

Jeg gör at dette best for quärasil udi 3 navn. der ere 3 ord som döver (alay) quärasil: et er jorden, det andet er solen, det tredie er Jesu Christi møder jomfrue Marie.

LIX. For Nettle-sting.

When badly stung with nettles, you take a few leaves of dock, dockon (rumex obtusifolius), spit on them, and rub the place with them, uttering the words: 'In dockon (elsewh. dock), out nettle!' In Chancer's Troil. and Cr. 4, 461: 'Nettle in, dock out.' A Mid. Lat. saw: 'Exeat urtica, tibi sit periscelis amica!'—Brockett's Glossary of North-country words, p. 57. [Out nettle, in dock! Barnes, p. 49.]

A more copious Collection of such Incantations (of which but a bare beginning is here made) would be needed to throw a full light on their origin and drift. But older documents seem indispensable; 1 many are taken down from the people's mouth corrupt and unintelligible. Their substance is often antique and highly poetic; some are distinguished by a compressed conciseness, e.g. 'Oben ans, und nirgend an!' or 'Wer mich scheusst, den schiess ich wieder,' and 'Shot me thou hast, I shoot thee again.'

The same incidents, the same turns of expression, re-appear in different countries: a sign of long and wide diffusion. Thus, the elf or devil, bound on a mischievous errand, is met and baulked (XXXVIII. LII. LIII. LVI); then again, the meeting of those in search of remedies forms a prelude (XXXI. XXXIX). The successive casting-out from marrow to bone, fr. bone to flesh, fr. flesh to skin, in VI and LII, shews the oneness of the

1 Horst (Zauber-bibl. 4, 363) got a number of Spells out of a 15th cent. parchment at Trier, but does not give them in his book, which has a wearisome abundance of worthless things. Probably the little Book of Romanus (Görres no. 34) contains available matter.
Old German spell with the Swedish. It is ancient too for protection to be expressed by gates (VIII\(^b\)), hauberke,\(^1\) skirt, shield, helmet and sword (IV. X. L. LI), or by a body of bone, a heart of stone, a head of steel (IX. X. XI). Often Alliteration still peeps out through the Rhyme, e.g. in the numbers 77 and 55 (XXX. XXXIX. VIII\(^b\)), and in the AS. spells III. IV.

As alliteration and rhyme are mixed, the contents seem also to combine a worship of Heathen and Christian beings. Mary stands side by side with Earth and Sun (LVIII), also with Earth and Heaven (II). Sun and Moon are invoked in X and LII, and in XXXV the head must be turned toward the Sun: a primitive worship of Elements. The Jutish formula LI1 retains even the goddess Freya, if the translation be correct: 'I lay me down on my right side, so shall I sleep with lady Freya.' Who is Ragirist? (ON. ragr = timidus, malus, conf. Ragi og Riste! herud Ragi Rist, Antiqv. ann. 3, 44). Rylla too in LIII seems a nickname (conf. Rulla s. 2, 298).

Many spells rest on mere sympathy between the simile and the desired effect. The blood, the fire, are to stand as still as Christ hung on the cross (XL1, sanguis mane in venis, sicut Christus pro te in poenis; sanguis mane fixus, sicut Christus crucifixus); as Jordan stood at the baptism (VIII); as mankind will stand at the Judgment-day (XXII). The fire is to keep in its sparks, as Mary kept her maidenhood (XXVI); the worm in the flesh to feel such pain as Peter felt when he saw the sufferings of his Lord (XXXIV); the hoof to break as little as ever God broke his word (XXXVI). Yet sometimes the formula of the simile bears a direct relation to the effect, as in VIII\(^b\), where a peace is prayed for, like that which prevailed at the birth of Christ.

Our poets of the 13th cent. mention several spells, but quote none. 'Das swert bedarf wol segens wort,' Parz. 253, 25; 'swertes segen éven,' MS. 2, 293; 'wunden segen sprechen,' Parz. 507, 23. Only in Dint. 1, 362 are a few words introduced of a Blessing on a Journey: 'guot si in weter nude wint!' An ábent-segen, a morgen-segen, are alluded to in MS. 1, 184\(^c\). 2, 36\(^a\); conf. 1, 161\(^b\). 2, 207\(^b\). A morning-blessing composed by Walther stands in his works 24, 18.

1 A MS. at Camb. Univ. LI. 1, 10 has a Latin spell, entitled Lorica, with an AS. interlinear version: 'hane loricam Lodinc cantavit ter in omni die.' There are 89 lines of rhyme, imploiring protection for all parts of the body and in all dangers. The first four lines are:

\[
\begin{align*}
\text{Suffragare, trinitatis unitas,} \\
\text{unitatis suffragare trinitas,} \\
\text{suffragare quaeo mihi posito} \\
\text{maris magni velut in periculo.}
\end{align*}
\]

It is not very poetical, nor always intelligible; but it is of the 9th cent.
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