TEUTONIC MYTHOLOGY.

JACOB GRIMM.
This Volume, answering to Vol. III. of the last German edition, consists of two parts, a Supplement and an Appendix.

The Supplement is the characteristic—as it is the only strictly new—part of this Fourth Edition of Grimm’s Mythology. After his Second Edition of 1844, which was a great advance upon the First, the Author never found time to utilize any of the new matter he collected by working it into the Text; his Third Edition of 1854 was a mere reprint of the Second; so that the stores he kept on accumulating till his death, and the new views often founded on them and on the researches of younger investigators—Kuhn, Müllenhoff, Panzer, Mannhardt, etc.—all lay buried in the MS. Notes that covered the wide margin of his private copy, as well as in many loose sheets. On the death of Grimm, his Heirs entrusted the task of bringing out a Fourth Edition to Prof. Elard Hugo Meyer, of Berlin, leaving him at liberty to incorporate the posthumous material in the Text or not, as he chose. The Professor, fearing that if once he began incorporating he might do too much, and instead of pure Grimm, might make a compound Grimm-and-Meyer concern of it, wisely contented himself with the humbler duty of keeping it in the form of Supplementary Notes, verifying authorities where he could, and supplying References to the parts of the Text which it illustrates.

As the Supplement hardly amounted to a volume, the Professor hit upon the happy thought of reprinting with it an Appendix which Grimm had published to his First Edition, but had never republished, probably thinking it had done its
work, and perhaps half ashamed of its humble character. Yet it is one of the most valuable parts of the work, and much the most amusing. It falls into three unequal portions: I. Anglo-Saxon Genealogies. II. Superstitions. III. Spells. Of the short treatise (30 pp.) on the eight royal lines of our Octarchy, their common descent from Wôden, and their points of connexion with Continental tradition, I will say nothing. The bulk of the Appendix (112 pp.) is taken up with the Superstitions. After a number of extracts from Medieval authors, extending from A.D. 600 to 1450, we have a vast array of Modern Superstitions (the German part alone has 1142 articles), mostly taken down from the lips of the common people all over Europe, in the simple language of the class, the "rude Doric" which our polite grandfathers used to apologize for printing, but which in these days of Folklore is, I am told, the very thing that goes down. The Author's view of Superstition, that it is a survival, the debased wrecks and remnants of a once dominant Religion, of course inclines him to trace these superstitions, as far as possible, to the Old Faith of the Teutonic nations, of which we have still such a splendid specimen in the Icelandic Edda.—The Appendix winds up with 57 old Spells in various languages.

The Translator.
CONTENTS.

VOL. IV.

SUPPLEMENT [Collected from the Author's posthumous Notes, by Prof. E. H. Meyer of Berlin]:

To the Text ........................................ 1277
To the Author's Preface in Vol. III. .................. 1699

APPENDIX by the Author:

Anglo-Saxon Genealogies .................. 1709
Superstitions ............................ 1737
Spells .................................. 1849
INDEX .................................. 1871
CHAPTER I.
INTRODUCTION.


pp. 2-4.] Heathens in Italy and at Rome as late as Theoderic, Edict. Theod. 108. Salvianus de govern. Dei, about 450, con-

vol. iv. 1277 B
INTRODUCTION.

contrasts the vices of christian Romans and Provincials with the virtues of heathen Saxons, Franks, Gepidæ and Huns, and of heretical Goths and Vandals; towards the end of bk. 7, he says: 'Gothorum gens perfida, sed pudica est, Alamannorum impudica, sed minus perfida. Franci mendaces, sed hospitales, Saxones crudelitate efferi, sed castitate mirandi;' and further on: 'Vandali castos etiam Romanes esse fecerunt;' conf. Papencordt 271-2. The Bavarian Ratolf is converted in 788: coepi Deum colere, MB. 28b, 7. In the times of Boniface and Sturmi we read: Populi gentis illius (in Noricum), licet essent christiani, ab antiquis tamen paganorum contagiis et perversis dogmatibus infecti, Pertz 2, 366. Alamanus, who appear in Italy 552-3, are still heathens in contrast to the christian Franks, Agathias 2,1.1,7. Eginhard cap. 7 (Pertz 2, 446): Saxones cultui daemonum dediti; cultum daem. dimittere; abjecto daem. cultu, et relictis patris caeremoniis. The author of Vita Mathildis (Pertz 12, 575) says of the Saxons and of Widukind's family: Stirps qui quondam daem. captus erro, praedicatorum pro inopia idola adorans, christianos constanter persequatur.

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

INTEODUCTION.

gesch. 2, 265. 309. Heathen Rans, Barth. 2, 100-1. Pribizlaus of Mecklenburg baptized in 1164, Svantevit’s temple destroyed 1168, 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 daemonii et non Deo 68. The Prussians still heathen after conversion of Russians 1, 1.—Some Christians in Hungary in latter half of 10th century, Dümmler’s Pilgrim von Passau 36 seq. Some heathens in Esthonia at the present day, Verhandl. 2, 36. The Lapps were still heathen in 1750, Castrén’s Reise p. 69.

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

p. 5.] Between heathen baptism (the vatni ausa, the dicare in nomine deorum, Greg. Tur. 2, 29) and christian baptism, stands the prīm-signaz, Egilss. p. 265, a mere signing with the cross. Thus, Gestr is ‘primsigndr, eigi skírðr,’ 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 entfarn = get baptized, Türl. Wh. 130a. To abjure one’s faith was abrenuntiare, abjurare, renegare, reneare, Ducange; Fr. renier, O.Fr. renoier, MHG. sich venoijieren, Nib. 1207, 1. Lament 494. venoijerten sich von den Kristen, Livl. reimchr. 5719. M. Neth. vernogerde, Karel. 2, 75. vernoyert, Pajin 2, 519. 631. 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. lázen varn krist 6385. What is meant by: ‘eosque (Hessians at Amenaburg) a sacrilega idolorum censura, qua sub quodam christianitatis nomine male abusi sunt, evocavit’ in the Vita Bonifacii, Pertz 2, 342? probably a christian heresy, as p. 344 says of Thuringians: ‘sub nomine religionis falsi fratres maximam hereticae pravitatis intrudexerunt 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 himelriche sîn woldich vûr dise reise, Roseng.* 110. *mir waere ie liep bî ir ze sîn dan bî Got in paradis, MS. 1, 178a.* möht aber mir ir hulde (her favour) werden, ich belibe (I would stay) ûf der erden alhie, *Got liez ich dort die werden (worthies), MS. 2, 16b.* *daz himelrîche lieiz ich sîn, und waere bî i iemer wol alsô, Dietr. drachenk.* 131b. *waz sol ein bezzer paradis, ob er mac vrô belîben von wol gelopten wiben? MsH. 1, 82b.* si waere getreten durch *Flôren in die helle, Fl.* 5784. *si me vanroit miex un ris de vous qu’estre en paradis, Thib. de N. 69.* kestre ne vondroie 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, *Formm. sög.* 2, 167. The Hist. S. Cuthberti says: *quadam die cum Onalaf cum furor intrasset ecclesiam Cuthberti, astante episcopo Cuthheardo et tota congregatione,* ‘quid, inquit, in me potest homo iste mortuus Cuthbertus, 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 sè,
daz ist genant daz Osterhap,
als ez *Perkune ir abgot gap* (when P. existed),
daz nimmer só harte gevros (froze).

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

p. 6.] The Romans too had felled *sacred trees*: ‘et robora numinis instar Barbarici nostrae *feriant impune bipennes*;’ 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 Saracen 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 *Coif* 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, þome yldo bearn aer ne *cðson*, *frôð fædera cyn þealth hie fela wiston*, Cædm. 179, 15.

p. 7.] Trust in one’s own strength is either opposed to trust in gods, or combined with it. In the Faereyinga-s. cap. 23, p. 101: ‘ek trúi ðætt minn ok megin ’ and also ‘ek treystumsk hamingju (genius) minni ok sigr-saeli, ok hefir mer þat vel dugat’; conf. ‘ trúa magni,’ Fornald. sog. 1, 438. The OHG. *sô mir ih!* (Graff 6, 13) must mean ‘so help me I myself.’ MHG. has milder
INTRODUCTION.

formulas: sam mir Got and min selbes lip! Tristan 215, 2. als in (them) Got und ir ellen gebot, Ernst 1711. als im sin manlich ellen jach, Parz. 89, 22. ich gelove God ind mime swerde, Karlmeinet 122, 34. M. Beheim 266, 22 says: si wolten üf in (them) selber stân; and Gotthelf’s Erzähl. 1, 146 makes a strong peasant in Switz. worship ‘money and strength.’ A giant loses his strength by baptism, Rääf 39. Doubts of God are expressed by Wolfram: ist Got wise? . . . hät er sin alt gemüte, Willeh. 66, 18. 20. hät Got getriwe 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. Fríðþjófr said: ‘enda vírði ek meira hylli Ingibiargar enn reiði Baldrs,’ Fornald. sog. 2, 59; and pulled B.’s statue by the ring, so that it fell in the fire 86. King Hrólfr already considers Ösin an evil spirit, Ílfr andi, 1, 95.—Dogs were named after gods by the Greeks also; Pollux, Onom. 5, 5 cites Kóraṯ, Ἀρτούα, Xύρων, Άυκίττας. 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, Weckerlein, Fischart’s Spiele 246. 491. Is Wasser, the common name of peasants’ dogs in the Mark (Schmidt v. Wern. 258), a corrup. of Wacker? Wackerlos, Vernim, dogs in Froschmens. Bbb.5b, Hütterlin in Keisersb. bilg.140-4-5. Fondling names are Harm, Ls. 2, 411. Holle im Crane p. 30, Bärlicn, Garg. 258b, Zuckerl. Jucundiss. 54. To the Pol. gromi-zwierz, bait-hound, Linde 1, 779a answers our Hetzebolt, Nic. v. Jeruschin 30, 12. Bello, Greif, Pack-an, Pack-auf (Medic. maußlaffe 647), Suoche, Fichard 3, 245, explain themselves; also the Boh. greyhound Do-lêt, fly-to; O. Norse Hopp and Hoi, Hrolfkr. saga, Hopf in
INTRODUCTION.


p. 8.] Christ and the old gods are often worshipped together. People got baptized and believed in Christ, *en hétô à Thó* til allra storrorða. Widukind (Pertz 5, 462) tells, an. 965, of an 'altercatio super cultura deorum in convivio, Danis affirmantibus Christum quidem esse deum, sed alios ei fore majores deos, qui potiora mortalibus signa et prodigia per se ostentabant.' Æthelbert of Kent let heathen idols stand *beside* christian altars, conf. Lappenb. Engl. gesch. 1, 140. The converted Slavs 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 minneclîchen Minne (love) gebeten flêliche nu vil manic jär,
daz ich schier näch unser drier sinne vinde ein reine wip. MS. 1. 184a.

*Venus*, vil edeliu künegin,
inch hât Got, vrowe, her gesant
ze freuden uns in ditze lant. Frauend. 233, 26.

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

p. 11.] Where there was worship of springs, the Church took the caput aquae into her department, Rudorff 15, 226-7. In that spell where Mary calls to Jesus, 'zeuch ab dein wat (pull off thy coat), und deck es dem armen man über die sat (over the poor man's crop),' Mone anz. 6, 473, a heathen god is really invoked to shield the cornfield from hail. Quite heathenish sounds the nursery rhyme, 'Liebe frau, mach's türl auf (open your door), lass den regen 'nein, lass 'raus den sonnenschein,' 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 Tothills in England, Hone's Yearb. 873-4. To the disguised exclamations in the note, add Ὀ Δάματερ! and the Armoric tan, fire! Villemarqué's Barzas breiz 1, 76; conf. Pott 1, lvii.

p. 12.] To these old customs re-acting on the constitution, to the pelting of idols at Hildesheim and Halberstadt on Lætare-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 Lætare Sunday down to the 16th century, and shied at with cudgels by the highest in the land, till it fell to the ground. The ancient noble family of Stapel had the first throw, which they reckoned an especial honour and heirloom. When the image was down, children made game of it, and the nobility held a banquet. When the Stapels died out, the ancient custom was dropped.'—Continu. of M. Klockner's Paderb. chron. The Stapel family were among the four pillars of the see of Paderborn; the last Stapel died in 1545, 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. 1, 31: terre ou lon claime Dieu got. On godess see beginning of Ch. XIII. *diu gotheit* occurs already in Fundgr. 2, 91. In the Venetian Alps, God is often called *der got* with the Art., Schmeller’s Cimbr. Wtb. 125. Is the Ital. *iddio* from il dio, which does not account for *iddia* godess, or is it abbreviated from domen-*ed-dio*, which, like O. Fr. domnedeu, damledeu, damredseu, 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 kuote,’ Notker’s Boeth. 172. Almost as obscure as the radical meaning of god is that of the Slav. bogh, some connecting it with Sanskr. b’agas, sun, Höfer’s Zeitschr. 1, 150. In the Old-Persian cuneiform writing 4, 61 occurs bagâha, dei, from the stem baga, Bopp’s Comp. Gram. 452; Sanskr. bhagavat is adorandus. Hesychius has *βαγατός*, *Ζεύς φόρυμος* (conf. Spiegel’s Cuneif. inscr. 210. Windischmann 19. 20. Bopp, Comp. Gr. 452. 581. Miklosich 3). Boh. bůže, božatko, Pol. bozę, bożatkło, godkin, also genius, child of luck. Boh. bůzek, Pol. bożek, idol.

Beside *guda*, gods, John 10, 34-5, we have *guba*, Gal. 4, 8. The change of *p* to *d* in derivation is supported by afgudei impieitas, gudalaus impius, gudisks divinus. Neuter is daz apgot, Mos. 33, 19. abgote sibeniu, Ksrchr. 65. appitgot, Myst. 1, 229. Yet, beside the neut. abcotir, stands appetgüte (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 abgotgiuobida. In the Gothic *bó galiuga-guda* for *eiðoxa*, 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. *god* is not always idolum merely, but sometimes numen, as *god* òll, omnia numina, Sæm. 67b. siti Håkon með *heiðin goð*, Håkonarm. 21. *gauð,*
usually latratus, is a contemptuous term for a numen ethicorum; conf. geyja, to bark, said of Freyja, p. 7 note.

Our götz occurs in the Fastn. Sp. 1181. 1332, where the carved ‘goezen’ of the painter at Würzburg are spoken of. Gods’ images are of wood, are split up and burnt, Forbnm. sög. 2, 163. v. d. Hagen’s Narrenbuch, 314. Platers leben, 37. So Diogoras burns his wooden Hercules (Melander Jocos. 329), and cooks with it; conf. Suppl. to p. 108 n. Agricola no. 186 explains ōlgötze as ‘a stick, a log, painted, drenched with oil,’ Low Germ. oligötz; but it might be an earthen lamp or other vessel with an image of the god, Pröhle xxxvi. In Thuringia ōlgötze 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 Erzahl. 1, 167 are also found much earlier: hevet ghesworen bi sinen Gode, Reinaert 526. ganc dinem Gote be-volen, Mor. 3740. er lobte sinen Got, Greg. 26, 52. durch meinen Gott, Ecke (Hagen) 48. saget iuwem Gote lop, Eilh. 2714. daz in min Trehthin lône, Kolocz. 186. gesege dich Got min Trehthin, Is. 3, 10. je le ferê en Mondieu croire, Renart 3553, 28455. Méon 2, 388. son deable, Ren. 278. 390. Conf. ‘Junonem 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: só sol daz Got gebieten, Nib. 2136, 4. hilf Got, Parz. 121, 2. nu hilf mir, hilfericher Got 122, 26; conf. ‘ita me deus adjuvet, ita me dii ament, amabunt,’ Ter. Heaut. iv. 2, 8, 4, 1.
GOD.


p. 17.] God has human attributes: par les inaus Dieu, Ren. 505; so, Freyr lîtr eigi vinar augum til þín, Fornm. s. 2, 74. par les pies quide Diu tenir, Méon Fabl. 1, 351. wan dô Got hiez werden ander wip, dô geschuof er iuwern líp selbe mit sîner hant, Flore 2, 259. The Finns speak of God’s beard. He wears a helmet, when he is wrapt in clouds? conf. helot-helm, p. 463, Grimnir pileatus, p. 146, and Mercury’s hat; den Gotes helm verbinden, MsH. 3, 354b; conf. the proper name Gotahelm, Zeuss trad. Wizemb. 76, like Siguhelm, Fríduhelm. As Plato makes God a shepherd, Wolfram makes him a judge, Parz. 10, 27. God keeps watch, as ‘Mars vigilant,’ Petron. 77; conf. Mars vigila, Hennil vigila (p. 749). He creates some men himself: Got selbe worht ir sëüzen líp, Parz. 130, 23; gets honour
by it: ir schöenes libes håt Got iemer ëre, MS. 1, 143a; shapes beauty by moonlight: Diex qui la fist en plaine lune, Dinaux's Trouvères 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. 119a. So in O. Norse: Yggr var þeim lidr, Sæm. 251a; conf. 'unus tibi hic dum propitius sit Jupiter, tu istos minutus deos floccis feceris,' and the cuneif. inscr. 'Auramazdā thuvām dushta biya,' Oromasdes tibi amicus fiat.

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


p. 20.] The irrisio deorum, ON. god-gú (Pref. liii. and p. 7n.) reaches the height of insult in Laxdæla-s. 180. Kristni-s. cap. 9; OHG. kot-scelta blasphemia, MHG. gotes schelter. Conf. the abusive language of Kamchádales to their highest god Kutka, Klemm 2, 318. nû schilte ich mínui abgot, scold my false gods, Lament 481. sinen zorn huob er hin ze Gote: 'richer Got unguoter!' Greg. 2436-42. sô wil ich iemer wesen gram den goten, En. 7955. The saints scold (as well as coax) God, Keisersb. omeis 12d. wâfen schrien über (cried shame upon) Gotes gewalt, Wigal. 11558. Got, dâ bistu eine schuldec an (alone to blame), Iv. 1384. Charles threatens him: Karles tença à Dieu, si confust son voisín, 'jamais en France n'orra messe à
matin,' Aspr. 35a. hé, saint Denis de France, tu somoilles et dorz, quant fauz tes homes liges tiens en est li gran torz, Guitecl. 2, 156. neunt inuver gote an ein seil und trenket si, drench them, Wh. 1, 83a. tröwet (believes) als dann S. Urban auch, wenn er niht schafft gut wein, wer’d man ihn nach den alten brauch werffen in bach hinein, Garg. pref. 10. In the Ksrchr. 14737 Charles threatens St. Peter: und ne mache dû den blinden hiute niht gesunden, dîn hâs ich dir zestôre, dînen widemen ich dir zevoure. God is defied or cheated: biss Gott selbst kompt (to punish us), haben wir vogel und nest weggeraumbt, Garg. 202a.


p. 22.] Earthly titles given to God: der edel keiser himelbaere, Tit. 3382. That of the king of birds: Gott der hohe edle adler vom himmel, Berthold 331. The M. Lat. domnus is not used of God, who is always Dominus, but of popes, kings, etc., Ducange sub v. O. Fr. dame dieu, dame dé, Roquef. sub v.; Prov. dami
drieu, damri deu, domini diues, Raynouard 3, 68; on dame conf. p. 299 n. Wallach. dumnedev 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 āvaζ, āvačesa are used of kings and gods, espec. āvakè of the Dioscuri, and the Voc. āva of gods only.

p. 22.] God is called Father in that beautiful passage: fonne forstes bend Fæder onlaeteθ, Beow. 3218. Brahma is called avus paternus, Bopp’s gloss. 217a, 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. miötudr may be conn. with Sanskr. mātār, meter and creator, Bopp’s Comp. Gr. 1134, and mātā, mother, creatress; conf. ταμίας Zeós.

p. 23.] In Homer too, God is he that pours: Zeus creates, begets mankind, Od. 20, 202. But Zeus χεέι ὕδωρ, Il. 16, 385. χίνα, Il. 12, 281. Poseidon χεέν ἄχλυν, Il. 20, 321. Athena ἥρα χεύε, Od. 7, 15. ὑπνόου 2, 395. κάλλος 23, 156. χάριν 2, 12, etc. Conf. p. 330, and ‘Athena ἥκε κόμας,’ let her hair stream, Od. 23, 156. God is he, ‘der alle bilde ginzet,’ Diut. 2, 241; der schepfet alle zit niuwe sèl (souls), di’ er ginzet unde git in menschen, Freid. 16, 25. the angel ‘ginzet dem menschen die sèle in,’ Berth. 209. God is ‘der Smit von Oberlande, der elliu bilde wol würken kan,’ MsH. 2, 247a. He fits together: das füege Got, Rab. 554. Got füege mir’z ze guote, Frauend. 422, 22. dô bat si Got vil dicke füegen ir den råt, Nib. 1187, 1, like our eingeben, suggest. sigehafte hende (victorious hands) füege in Got der gnote, Dietr. 8082. dô fuogt in (to them) Got einen wint, Rab. 619; conf. Gevuoge, p. 311n. The Minne also fits, and Sælde (fortune): dir füeget sælde daz beste, Tit. 3375; our ‘fügung Gottes,’ providence. God destines, verhenget, MS. 1, 74a (the bridle to the horse); OHG. firhengan (even hengan alone), concedere, consentire. He carries, guides: Got truoc uns zu dir in das lant (so: the devil brings you), Dietr. and Ges. 656. mich
hät selber gewiset her Got von himel, Keller's Erzähl. 648, 11. We say 'go with God,' safely, σὺν θεῷ βαίνεις, Babr. 92, 6.

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

p. 24.] To explain the Ases we must compare ahura-mazdas (p. 984 n.) and Sanskr. asura spiritual, living. Svá láti áss þik heilan í haugi, Fornald. sög. 1, 437. Rín ás-bunn, Sæm. 248a. nornir áskungar 188a. A friðla is called ása blóð, Fornm. sög. 9, 322, fair as if sprung from Ases? þa vex mer ásmegir, iafnhätt up sem himinn, Sn. 114. ásmegir, Sæm. 94b. ásmóðr opp. to jötunmóðr, Sn. 109. ása bragr stands for Thór, Sæm. 85b. Sometimes ás seems to mean genius, fairy: in Nials-s. p. 190 a Svinells-ás or Snafell's-ás changes a man that lives with him into a woman every ninth night; the man is called 'brúðr Svinfells-áss, amica genii Svinfelliani. Here also mark the connexion of ás with a mountain (fell for fiall?). The Saxon form of the word is also seen in the names of places, Osene-dred, Kemble no. 1010 (5, 51), and Osna-brugga (conf. As-brú, rainbow, p. 732). Note the OHG. Kéron, spear-god, Folch-ans, Haupt's Zeitschr. 7, 529. That Ansivarri can be interpreted 'a diis oriundi' is very doubtful. Haupt's Ztschr. 5, 409 has 'des bonens as,' prob. for 'ast' bough, which may indeed be conn. with 'ás' beam, for it also means gable, rooftree, firmament, épma, fulcrum. Varro says the Lat. ára was once ása, ansa, sacred god's-seat, v. Forcellini. Pott 1, 244, Gr. D. Sag. p. 114. The Gr. áiga (p. 414) seems unconnected. Bopp 43 connects īśvara dominus with an Irish aes-fhear asesar, deus, from Pictet p. 20; but this contains fear, vir.

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

p. 26.] As consulting ragin appear the gods in Sanskr. ráganas and Etrusc. rasena. The Homeric Zeus too is counsellor,
μηστροφ, µητετα. ‘consilio deorum immortalium, consuesse deos immort.’ says Cæsar 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. Håkonar-m. 18 ráð öll ok regin. Sæm. 248\textsuperscript{b} dólg-rógnir. Also rögn : höpt, bänd, rögn, Sn. 176. ‘wer gesaz bî Gote an dem råte då diu guote mir wart widerteilet?’ 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. Müller 118, speaks of sacra deīm aqmina. 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: þyckir oss Óðinn vera, Håk.-m. 15 ; conf. Asa-blóð above. gê her für als ein götinne, Renn. 12277. ân wîf ghelíc ere godinnen, Maerl. 2, 233. also ochter God selve kommen 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. tofrauja. 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 Zevs pανελλήνιος, are common to whole races. Also that the Greeks and Romans (not Teutons) often speak indefinitely of ‘some god’: καὶ τὶς θεὸς ἥγεμόνευν, Od. 9, 142. 10, 141. τὶς μὲ θεὸν ὀλοφύρατο 10, 157. ἀθανάτων δὲ τὶς 15, 35. τὶς θεός ἐσσι 16, 183. τὶς σφὶν τὸδ’ ἐειπε θεῶν 16, 356. ἦ µάλα τὶς θεὸς ἐνδον 19, 40. καὶ τὶς θεὸς αὐτὸν ἐνείκοι 21, 196. 24, 182. 378. Solemnis formula, qua dii tutelares urbium evocabantur et civitatibus oppugnatione cinctis ambiguo nomine si deus, si dea, ne videlicet aliqu 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 aliud 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 weordοscipe reverence, dignitas, and weordung; the Engl. worship, strictly a noun, has become also a verb = weordian. The christian teachers represented the old worship as diobules gelp inti zierida (pompa). In Isidore 21, 21. 55, 5 aerlós 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 Heilant, Roth 4415. Heartfelt devotion is expr. by ‘mit inneclichen muote,’ Barl. 187, 16. andachtliche 187, 36. 14. mit dem inneren gebete. die andáht fuor zum gibel aus, Wolkenst. p. 24.

p. 29.] Among most nations, the Chinese being an exception, worship finds utterance in prayer and sacrifice, in solemn transactions that give rise to festivals and hightides, which ought to be more fully described further on. Prayer and sacrifice do not always go together: betra er òbedit 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: κλιβί μεν, νών δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐτοτ’ ἄκουσας ρώμουμένων, Od. 6, 325. 13, 356. κλιβί, ἄναξ 5, 415. Π. 16, 514; Poseidon and Apollo are addressed with the same formula. Gods are greeted through other gods: Veneri dicito multam meis verbis salutem, Plaut. Pœn. i. 2, 195. But, besides praying aloud, we also read of soft muttering, as in speaking a spell, Lasicz 48. θρησκεύειν is supposed to mean praying half aloud, Creuzer 2, 285. Latin precari (conf. procus), Umbr. persni

p. 29.] Other words for praying: Grk. *déomai* I need, I ask, *iקטευω* and *λίσομαι* beseech. ON. *heita* à einn, vovere sub conditione contingenti: hét à Thôr, vowed, Oldn. läseb. 7 (conf. giving oneself to a partic. god, Oðinn, p. 1018-9). OHG. *harôn* clamare, anaharén invocare, N. Boeth. 146. OS. grötian God, Hel. 144, 24. 145, 5. Does *προσκυνεω* come from *κυνεω* I kiss (as adoro from os oris, whence osculum), and is it conn. with the hand-kissing with which the Greeks worshipped the sun; θν χείρα κύσαντες, Lucian 5, 133; or from *κυων*? conf. *πρόσκυνες*, fawning flatterers, Athen. 6, 259, see Pott’s Zählmeth. 255. *Ασπάζεσθαι* is also used of dogs fawning upon a master.

p. 30.] A suppliant is not only *bêtoman* in OHG., but *beteman* in MHG. Hartm. büchl. 1, 203. Prayer, our gebet, is a fem. bete: mîne flêhe und mîne bete, die wil ich örste senden mit herzen und mit henden, Trist. 123, 22 (praying with hands, folded?). The MHG. *bêten* is always joined with an, as prepos. or prefix: an welchen got er baete, Servat. 1347. ein krefteige stat, dô man diu apgot anebat, Karl 10 a. Is it used only of false gods? conf. Pfeiffer’s Barl. p. 446.

conf. 'gebet vrumen' above. Ἐὑχεσθαι also takes a Dat.: Δι, Od. 20, 97. Ἀθήνη 2, 261. Ποσειδιάωνι 3, 43. ἐπεὐχεσθαι Ἀρτέ- μιδι 20, 60; conf. εὐχή (or ἐν εὐχαί, ἐν λόγοι) πρεσβεύειν, φρομμιάζομαι, Ἀesch. Eum. 1. 20. 21.

p. 31.] Can Goth. āihrón and OHG. eiscón be from aigan, and mean wish to have? OHG. diccan occurs in MHG. too: digete gein Gote, Altd. bl. 2, 149. an in gediget, prays, Kdh. Jesu 91, 4. underdige supplicatio, Serv. 3445.

p. 31.] Postures in prayer. Standing: diu stēl an ir gebete in der kapellen hie bi, Iw. 5886. an das gebet stān, 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 dü hin gäst, be foe to every way thou goest, Amur 2347. The Finnic kumarran, bending, worship, is done to the road (tielle), moon (kuulle), sun, (piāvallā), Kalew. 8, 103. 123. 145. dia bein biegen = pray, Cod. Vind. 159 no. 35. On kneeling, bending, conf. Zapp. p. 39. ze gebete gevie, Ksrchr. 6051. ze Gote er sin gebete lac, Pantal. 1582. er viel an sin gebet, Troj. kr. 27224. viel in die bede, int gebede, Mæsr. 2, 209. 3, 247. dō hup er ane zu veniende: wo ime daz houbit lac, dō satzte her di fuze hin, Myst. 1, 218. legde hleor on eordan, Cædm. 140, 32. Swed. bönsfalla, to kneel in prayer. During a sacrifice they fell to the ground ἰπποντές ἐς άδας, Athen. p. 511. The Ests crawl bareheaded to the altar, Estn. verh. 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 κριδεμνων lent him by Ino, ἄπωνόσφι τραπέζησαί, Od. 5, 350. ταρβήσας δὲ ἐτέρωσε βάλν ομματα, μή θεός εἰη, 16, 179.

p. 32.] Uncovering the head: huic capite velato, illi sacrificialandum est nudo, Arnob. 3, 43. pilleis capitibus inclinarent detractis, Eckehardus a. d. 890 (Pertz 2, 84). īuot īwere hægelen abe, und bitit Got, Myst. 1, 83, 25. son chapel oste, Ren. 9873; conf. 's chāppli lūpfe, Hebel 213: helme und ouch diu hūetelin
WORSHIP.

diu wurden schiere ab genomen, Lanz. 6838. sinen helm er abe bant (unbound), und sturzt' in är des schildes rant; des hüetels wart sin houbet blöz, wan sin zuht war vil gröz, 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. i. 7, beg. of Naod Simeun. The Greeks went to the seashore to pray: Τηλέμαχος δ' ἀπάνευθε κιών ἐπὶ θίνα θαλάσσης, Od. 2, 260. βη δ' ἀκέων παρὰ θίνα . . . . ἀπάνευθε κιών ἥραθ' ο γεραιὸς Ἀπόλλωνι ἀνακτε, II. i. 34.

p. 33.] Arsenius prays with uplifted hands from sunset to sunrise, Maerl. 3, 197. in crucis modum coram altari se sternere, Pertz 8, 258; conf. ordeal of cross. Praying 'mit zertänen armen, zertrenten armen, Zellw. urk. no. 1029. 775. Hands are washed before praying: χεῖρας νεφώμενος πολιῆς ἀλός, in the hoary sea, Od. 2, 261. 12, 336. Helgafell, þangat skyldi engi maðr ὄφρεγίνν (unwashed) lita, Landn. 2, 12.

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

p. 34.] Other ON. expressions for prayer: blótadí Oðinn, ok biðr hann līta á sitt mál, Hervar. saga c. 15. ōreidom augom litið oekr þiunig, ok gefit sitjondom sigr, Sæm. 194. mál ok mannvit gefit oekr maerom tveim, ok lacknus-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 huldi, that sie Hevan-cuning lēdes álēli (ut Deus malum averteret, remitteret), though Luke 1, 10 has merely orare, and O. i. 4, 14 only gináda beitóta. He is asked to spare, to pity: ἤληθι, Od. 3, 380. 16, 184. φεῖδεο δ' ἡμεὼν 16, 185. σῦ δὲ ἠλέες γενοῦ, Lucian 5, 292. 'taivu ainomen Tapio,' be entreated, Kalev. 7, 243; conf. τόδε μοι κρήνην ἐέλαξαρ, II. 1, 41. Od. 17, 242. (Kl. schr. 2, 458.)
The Hindu also looks to the East at early morning prayer, hence he calls the South daxa, daxima, the right. In praying to Odin one looks east, to Ulf west, Sv. forns. 1, 69. solemn respiciens is said of Boiocalus, 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 dyr' occurs in Sæm. 7b. Jötunheimr lies to the North, Rask afh. 1, 83, 94. D. Sag. 981-2.


p. 35.] On Sacrifice, conf. Creuzer symb. 1, 171. ‘opphir=vota,’ Gl. Sletst. 6, 672. Gifts=sacrifices, p. 58. si brühten ir obfer und antheiz, Diemer 179, 25. In Latin the most general phrase is rem divinam facere=sacrificare; we also find comovere, obmovere, Aufr. u. Kirchh. 2, 165. Victima, the greater sacrifice, is opposed to hostia, the less, Fronto p. 236. 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, 1058, from wisôn, visitare. wised=oblei, visitatio, Schmeller 4, 180. The Swiss now say wisen for praying at the tombs of the dead, Stald. 2, 455.

p. 35.] On blót, blóstr see Bopp’s Comp. Gr. 1146. Goth. Gub blótan, Deum colere, I 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-haug and stórbót, Form. sóg. 5, 164-5. sleikja blót-bolla, Fagrsk. p. 63. A proper name Blótmár, acc. Blótmá (-mew, the bird), Landn. 3, 11 seems to mean larus sacrificator, =the remarkable epithet bloter vogel, A.D. 1465, Osnabr. ver. 2, 223; or is it simply ‘naked bird’? conf. spottvogel, speivogel, wehvogel [gallows-bird, etc.]. ON. blótavgr =prone to curse, for blóta is not only consecrate, but execrate.
p. 37 n.] Mit der blötz haun, H. Sachs iii. 3, 58c. eine breite blözte, Chr. Weise, Drei erzn. 194. der weidplotz, hunting-knife, plötzer, Vilmar in Hess. Ztschr. 4, 86. die bluote, 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. gehet on a hunting-knife, plotter, Vilmar in Hess. Ztschr. 4, 86. die bluote, Woeste. p. 37.

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


p. 39.] On ἀπαρχαί conf. Pausan. 1, 31. Callimach. hy. in Del. 279. Another definite term for sacrifice seems to be the obscure Goth. daigs, massa, Rom. 11, 16 [is it not dough, teig, a lit. transl. of φύραμα? Wizôt survived in MHG. too: frône wizôt, Servat. 3337. Massmann derives hunsal from hinpan; Kuhn in Berl. Jb. 10, 192—5, 285 from hu to pour, which = θέευν acc. to Bopp 401. hunsâla σπένδομαι 2 Tim. 4, 6. unhunslags äsöndos 3, 3. ufšneiran = θέευν, kill, Luke xv. 23-7. 30, and ufšnîâns 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; trèbishche βωμός. ‘qui idolothyta, quod trebo dicitur, vel obtulerit aut mandu-
caverit,’ Amann Cod. mss. Frib. fasc. 2, p. 64. O.Boh. t ěba,

p. 40.] The right to emend áibr into tibr is disputed by Weigand 1997; conf. Diefenbach's Goth. wtb. 1, 12. On τέφρα see my Kl. Schr. 2, 223; Umbr. tefro n. is some unknown part of the victim, Aufrecht u. K. 2, 294. 373. May we connect the Lett. sobars, plague-offering? Some would bring in the LG. zefer (=käfer), see Campe under 'ziefer,' and Schmell. 4, 228; conf. OHG. arzibór, Graff 5, 578, and ceepurhuc, n. prop. in Karajan. Keisersb., brös. 80b, 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-werpǒng above, and Lith. weikin, ago, facio, Finn. 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 hostiis 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: καλέει τὸν θεόν, Herod. 1, 132. ἐπικαλεῖ τ. θ. 4, 60. ἐπικαλέσαντες τ. θ. σφάζουσι 2, 39. The gods are present at it, Athen. 3, 340-1. Why bones are offered to the gods, Hes. theog. 557. primitiae ciborum deo offerenda, Athen. 2, 213. The rising smoke and steam are pleasing to gods, Lucian's Promoth. 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 tueri!' dear Weda, consume! accept our offering, Schl.-Holst. landeskunde 4, 246. The god gives a sign that he accepts: þa kómu þar hrafnar fljúgandi ok gullu háttr, as a sign 'at Óðinn mundi þegit hafa blótit,' Formn. sog. 1, 131.
p. 42.] Part of the spoils of war given to the God of the Christians, Livl. Reimchr. 2670—73. 3398 to 3401. 6089. 4696. 11785. 11915. 'brünien, pfert und riscbe man' are to be burnt in case of victory 4700. 4711. If victima is from vino, it must have been orig. a sacrifice for victory, ON. sigur-giöf, victim. The ehren-gang in Müllenh. Schl.-Holst. s., p. 108 was once prob. the same.


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

p. 42.] Sacrif. til árs also in Formm. sög. 10, 212: sîðan gerði naran mikit ok hallæri, var þá þat rāð tekit at þeir blótun Olaf konung til árs ser. With Hálfdan’s sacrifice conf. the ékatomphónau 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 annis humana sacrificaverunt victima, Pliny 36, 5. Men were sacrif. to Artemis, Pans. 7, 19; to the playing of flutes, Anfr. 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 Amelius.’ God, as Death, as old blood-shedder (p. 21), asks human victims. Hence they are promised in sickness and danger, for the gods will only accept a life for life, Gesta Trevir. cap. 17, from Cæs. B. Gall. 6, 16. For sacrificing a man on horseback, see Lindenbl. 68. Adam of Bremen (Pertz. 9, 374) says of the Ests: ‘dracones adorant cum volucribus, quibus etiam vivos litant homines, quos a mercatoribus emunt, diligenter omnino probatos ne maculam in corpore habeant, pro qua refutari 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: ï þann tíma kom hallæri mikit á Reiðgotaland. enn svâ gèck fréttin, at aldri mundi ár fyrri koma, enn þeim sveini vaeri blótat,
er aĕstr vaerí þar í landi, Hervar. saga p. 452, conf. 454. On the two Gallehus horns is pictured a man holding a child-victim. Saxo, ed. Müller 121, says of Frö at Upsala: ‘humani generis hostias mactatus, foeda superis libamenta persolvit;’ he changed the vetĕrem libationis morem. To the ‘sacrae 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 alimus, et quas nobis ad vicem sui numinis benignitate dignati sunt,’ Arnob. 7, 16. On dog-sacrifice see p. 53. The colour and sex of an animal were important (p. 54), conf. Arnob. 7, 18—20; and in a female, whether she was breeding 7, 22; whether it had hair or bristles (p. 75), conf. ‘dem junker, der sich auf dem fronhof lagert, soll man geben als off der hube gewassen (grown) ist mit federn, mit borsten,’ Weisth. 3, 478. In buying it, one must not bargain, Athen. 3, 102. The skin was hung up and shot at, p. 650.

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

p. 47.] On sacrificing Horses (p. 664) and its origin, see Bopp’s Gl. 24a, avamédha; conf. Feifalik on the Königinh. MS. 103. Tyndareus made Helen’s wooers swear on the sacrific. horse, and then bury it, Paus. iii. 20, 9. Horses sacrific. by Greeks to Helios ib. 5, Ov. Fasti 1, 385; by Massagetæ to the Sun, Herod. 1, 216. White horses thrown into the Strymon 7, 113. Illi (Moesi) statim ante aciem immolato equo concepere votum, ut caesorum extis ducum et litarent et vescerentur, Florus 116, 21. May the Goth. aihvatundi, βάτος, 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, Kschr. 3730. The Serbs presented the weapons of slain enemies, Vuk Kralodw. 88. p. 47 n.) Horseflesh eaten by witches (p. 1049); by giants, Müllenh. 444. Foals eaten, Ettm. unw. doctor 338—40. The Wild Hunter throws down legs of horse, Schwartz p. 11. Plica Polonica attributed to eating horseflesh, Cichocki p. 7.

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

p. 49.] Oxen were favourite victims among the Greeks and Romans: τοι δ’ ετπ θυι δαλασις ιερα ρεξον ταυρων παμμελανας 'Ενοσίχθον κυνοχαίτη, Od. 3, 5; namely, nine bulls before each of the nine seats 3, 7. Twelve bulls sacrificed to Poseidon 13, 182. To Athena ρεξω βσυν ηνυ ευρυμετωτην αδμήτην, ην ουπω υπο ζυγον ρμαιεν ανηρ. την τοι εγω ρεξω, χρυσον κέραν περιχεύας 3, 382; 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 fulvos, Pliny 22, 5. niveos tauros immolare, Arnob. 2, 68. At the ‘holm-gang’ the victor kills the sacrificial bull, Egils-s. 506-8. rauð hann í nýju nauta blóði, Sæm. 114b. The wise bird demands ‘hof, hörga marga, ok gullhyndar kýr’ 141a. In Sweden they still have God’s cows; does that mean victims, or priestly dues? A loaf in the shape of a calf is julkuse, Cavallius voc. verl. 28b. 37b. A sacrificial calf, Keller’s Altd. erz. 547. The names Farrenberg, Bublemons 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. röte kalbela áne mál, Griesh. 2, 118 (from Numb. 19, 2). diu rōten rinder, Fundgr. 2, 152. Mone in Anz. 6, 237 remarks justly enough, that agricultural nations lean more to bovine sacrifices, warlike nations to equine. Traces of bull-sacrifice, D. Sag. 128-9. 32.

p. 50.] To majalis sacrivus answers in the Welsh Laws 'sus
coenalis quae servatur ad coenam regis,' Leo Malb. Gl. 1, 83. Varro thinks, 'ab suillo genere pecoris immolandi initium primum sum-tum videtur,' Re Rust. 2, 4. porci duo menses a mamma non diunguntur. porci sacres, puri ad sacrificium ut immolentur. porci lactentes, sacres, delici, nefrendes 2, 4. (Claudius) cum regibus foedus in foro icit, porca caesa, ac vetere facialis praefatione adhibita, Suet. c. 25. duo victimae porcinae, Seibertz no. 30 (1074). A frischling at five schillings shall stand tied to a pillar, Krotzenb. w., yr 1415 (Weisth. 3, 513). The gras-frisch-ling in Urbar. Aug., yr 1316, seems to mean a sheep, MB. 34b, 365. frischig, frischling, a wether, Stald. 1, 399. opferen als einen friskinc, Mos. 19, 8. ein friskinc (ram) då bï gie, Diemer 19, 19. With friscing as recens natus conf. σφαγαί νεοθήλου βοροβ, Æsch. Eum. 428. King Heidrekr has a göltr reared, with 12 judges to look after it, Hervar. saga c. 14 (Fornald. sög. 1, 463) ; conf. the giafgoltr, Norw. ges. 2, 127.

p. 52.] Ἀρνα μέλαιναν ἐξενέγατε, Aristoph. Ran. 847. Men sacrif. a ram, and sleep on its hide, Paus. iii. 34, 3. Goats sacrif. to Juno: αἰγοφάγος Ἡρη 15, 7. Nunc et in umbrosis Fauno deect immolare lucis, seu posseet agno, 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 gêt 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, 206b; 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. σκύμνονες παμμελάνας σκυλάκων τρισσούς îερεύςας, Orph. Argon. 962. The bodies or skins of victims hung on trees, p. 75—9. 650. in alta pinu votivi
WORSHIP.

cornua cervi, Ov. Met. 12, 266. incipiam captare feras et reddere 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. κύρικες δ' ἀνά ἀστυ θεῶν ἰερὴν ἑκατόμβην ἠγον, Od. 20, 276.

p. 55.] Small sacrificial vessels, which participants brought with them, are indic. in Hák. gods 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, 331 [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 slår (killed meat), Formun. sóg. 4, 245-6; conf. Olafssaga, ed. Christ. 26. Gruel and fish are offered to Percht on her day (p. 273); meat and drink to Souls (p. 913 n.); the milk of a cow set on the Brownies' stone every Sunday, Hone's Yrbk. 1532.

p. 57.] Smoke-offerings were known to the heathen: incense and bones offered to gods, Athen. 2, 73. thus et merum, Arnob. 7, 26. Irish tusga, usga, AS. stór, thus, stèran, 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 mammae suae mensura,' Pliny 33. 4, 23. The shipwrecked vow a candle as big as the mast, Hist. de la Bastille 4, 315; so in Schimpf u. Ernst c. 403; otherwise a navicula cerea, or an argentea anchora, Pertz 6, 783-4; a 'wechsin 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 τριήρων ἀνάκειται χάλκοιν ἐμβολον, Paus. i. 40, 4. Stones are carried or thrown on to a grave (otherw. branches, Klemm 3, 294) : on Bremund's grave by pilgrims, Karlm. 138. To sacrifice by stone-throwing, Wolf, Ztschr. 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. Atiscus, every soldier bringing a stone, Herod. 4, 92. Each pilgrim contributes a stone towards building the church, M. Koch, reise p. 422. J. Barrington, Personal Sketches 1, 17-8, tells of an Irish custom: By an ancient custom of everybody throwing a stone on the spot where any celebrated murder had been committed, on a certain day every year, it is wonderful what mounds were raised in numerous places, which no person, but such as were familiar with the customs of the poor creatures, would ever be able to account for. Strips of cloth are hung on the sacred tree, F. Faber 2, 410. 420 ; the passer-by throws a twig or a rag on the stone, Dybeck 1845, p. 6, 4, 31 ; or nālar 4, 35 ; the common folk also put pennies in the stone, 3, 29, and throw bread, money and eggshells into springs 1844, 22. si het ir opfergoldes noch wol tůsent 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 Wōdan (p. 154 seq.) ; a bundle of flax, Wolf's Ndrl. sag. p. 269 ; for the little woodwife flax-stems or a tiny hut 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 uvan, seu dederat sanctae spicæ sertæ 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. śēṣa = reliquiae, flores qui deo vel idolo oblati sunt, deinde alicui traduntur ; conf. the flower-offering of Saras-
vati, Somad. I, 120-1, and ‘Halloys 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 vingerlin, 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.] Δεισανων δ’ ἄθανατοις θεοῖς, Od. 2, 432. οἶνον ἐκχεον, ἕδο εὖχοντο θεοῖς, II. 3, 296. Before drinking, they poured some on the ground to the gods 7, 480; whereas the Scythians spilt no wine (Lucian Toxar. 45), and the German heroes drank minne without spilling any, D. Sag. 236-7. pocus aureis memoriae defunctorum commilitonum vino mero libant, Apul. Met. 4 p.m. 131.


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

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

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

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

CHAPTER IV.

TEMPLES.

p. 67.] For names compounded with alah, see Forstemann. 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. arcere, arx? D. Sag. 319. Pictet in Origines 1, 227 connects alhs with Sanskr. alka. What means 'alle gassen und alhen' in the Limbg. chron. p.m. 5? With the Alcis in Tacitus conf. the Scythian κόρακοι, φιλων δαίμονεσ = Orestes and Pylades, Lucian's Toxar. 7. D. Sag. 118.
TEMPLES.

AS. weoh, templum: weoh gesohte, Cod. Exon. 244, 6. Doners-we in Oldenburg seems to mean D.'s temple; and Esch-wege in Hesse may be a corrupt. of Esch-weh, though acc. to Förstem. 2, 111 it was already in the 10th cent. Es-kine-wag, -weg; conf. Wôdenes-wege, p. 152 and Öðins-ve, p. 159. Even in OHG. we find we for wih: za themo we (al. parawe) ploazit, Gl. Ker. 27. In ON. Vandils-ve, Sæm. 166a. Frös-vi, Dipl. Suecan. no. 1777; Götä-wi (Göte-vi) 1776. It is said of the gods: valda veom, Sæm. 41b. Skaði says: frâ mínom veom oc vöngom, 67a. Valhallar til, ok vess heilags 113a; does vess belong to ve, or stand for vers? In Sæm. 23b (F. Magn. p. 255 n.) 'alda ve iarðar,' poplolurum habitataculum, is opp. to åtve = ùtgarða, gigantum habitatacula. 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 = åsa, 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 (u. pl.), epulae, Cædm. 91, 27. ad apicem gemeinen gumbet, MB. 29a, 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 kipârida; by AS. bearewas, saltüs, Haupt's Ztschr. 9, 454b, and 'bearo sette, weobedd
worhtę,' Cædm. 172, 7. Lactantius's 'antistes nemorum, luci sacerdos' is rendered 'bearwes bigenga, wudubearwes weard' 207, 27. 208, 7. Names of places: Parawa, Neugart. Cod. dipl. no. 30 (yr. 760); Barwthsyssel, Müllenh. Nordalb. stud. 1, 138; ON. Barey. The OHG. za themo parawe, Diut. 1, 150 is glossed on the margin by 'to deme hoen 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. lóh, lucus, Graff 2, 128. In Rudolf's Weltchr. occurs betelóch, lucus, pl. beteloecher. Notker's Cap. 143 distinguishes the kinds of woods as walden, forsten, löhen. The Vocab. optim. p. 47a has: silva wilder walt, nemus schoener walt, lucus dicker walt, saltus hoher walt. Mommsen, Unterital. dial. 141, derives lucus from luere, hallow. There are hursts named after divine beings: Freckenhorst, Givekanhorst (conf. Freckastein, Givekaustén. ok þár stendr enn Thóristeinn, Landn. ii. 12). It comes of forest-worship that the gods are attended by wild beasts, Wuotan by wolf and raven, Froho by a boar.

p. 69.] Worshipping in the still and shady grove was practised by many nations. 'Thou hast scattered thy ways to the strangers under every green tree' complains Jeremiah 3, 13. κλωτὸν ἄλσος ἵνα Ἁθηναίης, Od. 6, 321. ἐν ἄλσει δεινόρηντι Φοίβου Ἄπόλλωνος 9, 200. ἄλσεα Περσεφοναῖ 10, 509. ἄλσος ἐνό σκιερὸν ἑκατηβόλου Ἄπόλλωνος 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 fano, Plaut. Aulul. iv. 2, 8. lucus sacer, ubi Hesperidum horti, Pliny 5, 5. itur in antiquam silvam, stabula alta ferarum, Æn. 6, 179. nunc et in umbrosis Fauno decet immolare lucis, Hor. Od. i. 4, 11. nec magis auro fulgentia atque eboe, quam lucos et in iis silentia ipsa adoramus, Pliny 12, 1. proceritas silvae et secretum loci et admiratio umbrae fidem 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 patebat in tectu, quod nefas esse putarent Terminum intra tectum consistere, Festus sub v.; conf. Ov. Fasti 2, 671. Servius in Æn. 9, 448. The Celts uno-roofed their temples once a year (ἀποστεγάζει), Strabo 4, p. 198. A grove in Sarmatia was called ἄλευµα θεοῦ, piscatura dei, Ptol. vol. iv.
3, 5. The Abasgi in the Caucasus venerated groves and woods (άλση καὶ δένας), 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 Paradisus, Carm. bur. 162. circa silvae medium locus est occultus, ubi viget maxime suus deo cultus 163. In Eckhart 186, 32 the Samaritan woman says, 'our fathers worshipped under the trees on the mountain.' In Troj. kr. 890: si wolden gerne hüsen ze walde ûf wilden riuten. Walther v. Rh. 64b: in einen schooen 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. âs, ans (p. 25), and the Wuotans-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 Mülhausen 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 nunecupatur, Wilkens biogr. of St. Gerburgis; conf. Wigand’s arch. 2, 206. tagaton discussed in Ritter’s christl. phil. 3, 308. It is Socrates’s δαμόνον, Plato’s τὸ ἀγαθόν, the same in Apul. apolog. p. m. 278. Can thegatho be for theodo, as Tehota is for Thiuda? Förstem. 1, 1148.

p. 75.] The holy wood by Hagenau is named in Chmel reg. Ruperti 1071, D. Sag. 497. fronwald, Weisth. 1, 423. On the word bannwald conf. Lanz. 731: diu tier (beasts) bannen. Among holy groves was doubtless the Fridewald, and perh. the Spiess, both in Hesse, Ztschr. f. Hess. gesch. 2, 163. Friðesleðh, Kemble no. 187. 285; Öswudu 1, 69 is a man’s name, but must have been that of a place first. The divine grove Glasir with golden foliage, Sn. 130, stands outside Valhöll; Sæm. 140b says Hörvar’s abode was named Glasis lundr.
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 also een cruse gewassen stont, met twee rayen gaende ut, daer menich quam overluut, die daer-anne hinc scerpe ende staf, en seide, dat hi genesen wer daer-af.
Som liepense onder den bôm, 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 persuasum habent (Samogitae) credebant deos intra arbores et cortices latere,’ says Lasicz, Hpt’s Ztschr. 1, 138. The Ostiaks have holy woods, Klemm 3, 121. The Finnic ‘Tharapita’ should be Tharapila. Castrén 215 thinks -pila is bild, but Renvall says tharapilla = horned owl, Esth. tor- ropil, Verhandl. 2, 92. Juslen 284 has pöllö bubo, and 373 tarhaphöllö bubo. With this, and the ON. bird in Glasis lundr, conf. a curious statement in Pliny 10, 47: in Hercynio Germaniae saltu invisitata genera altimum accepinus, quarum plumae ignium modo colluceant noctibus; conf. Stephan’s Stolliet. 116.

p. 78 n.] 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 hiezen diu weppe hâhen in die kirchen an die múre, Servat. 2890.

p. 79.] A Celtic grove desc. 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 (solo aequare he makes burning of the grove), was the *Irmenzul*, which stood on the Osning between Castrum Eresburg and the *Carls-schanze* on the Brunsb erg, 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. kościel for church. Conversely, templum seems at times to mean palatium; conf. ‘exustum est palatium in Thornburg’ with ‘exustum est famosum templum in Thornburg,’ Pertz 5, 62-3, also ‘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, Fornm. 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 Scyth. tale (Herod. 4, 5), D. Sag. 58-9. Legends about the building of churches often have the incident, that, on the destined spot in the wood, lights were seen at night, so arranged as to show the ground plan of the future edifice. They appear to a subulcus in the story of Gandersheim, Pertz 6, 309-10; to another, Frickio by name, in the story of Freckenhorst, where St. Peter as carpenter designs the figure of the holy house, Dorow. i. 1, 32-3; conf. the story at p. 54 and that of Wessobrunn, MB. 7, 372. Falling snow indicates the spot, Müllenh. 113; conf. Hille-snee, 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 Allerhäutenberg in Hesse, the 'grandfather-hills' elsewhere, are worth noting.

CHAPTER V.

PRIESTS.

PRIESTS.


p. 89 n.] Zacharias is a *fruod gomo,* Hel. 2, 24. Our *kluger* man, *kluge* frau, still signify one acquainted with secret powers of nature; so the Swed. *de klokar,* Fries udfl. 108.—The phrase *der quote man* denotes espec. a sacred calling: that of a priest, Marienleg. 60, 40, a bishop, Pass. 336, 78, a pilgrim, Uolr. 91. Nuns are *quote frowen,* Eracl. 735. kløster und *quote liuté,* 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-hûsen (Suppl. to 154). Bons-hommes are heretics, the Manichæans condemned at the Council of Cambery 1165; *buonuomini,* Macchiav. Flor. 1, 97. 158. The shepherds in O. i. 12, 17 are *quoté man.* Engl. *good-man* is both householder and our biedermann. Grōa is addressed as *gōð kona,* Sæm. 97a; in conjuring: Alrūn, du vil *quote* (p. 1202 n.)

p. 89.] Christian also, though of Germ. origin, seems the
OHG. *heit-haft* sacerdos, from *heit* = *ordo*; hence, in *ordinem sacrum receptus*. MHG. *heithafte liute*, sacerdotes, Fundgr. 1, 94; conf. *eithafte* herren, Ksrchr. 11895. AS. *gebungen*, reverend, and espec. *religiosus*, Homil. p. 344.

p. 90.] Agathias 2, 6 expressly attributes to the heathen Alamanns of the 6th cent. *diviners* (*μάντες* and *χρησμολόγοι*1), who dissuade from battle; and princes in the Mid. Ages still take clergymen into the field with them as counsellors: abbates pii, scioli bene *consiliarii*, Rudl. 2, 253. Ordeals are placed under priestly authority, Sæm. 237-8. In the popular assembly the priests enjoin silence and attention: silentium per *sacerdotes*, qui-bus tum et *coërrendi 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. *prōpjan, úsprōpjan* transl. *μόευ* initiare, and *γυμνάζευ*, 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 *brūd* (p. 423)? Was *heilac* said of priests and priestesses? conf. ‘heilac huat,’ cydaris, Graff 4, 874; Heilacflát, Cod. Lauresh. 1, 578; Heilacbrunno, p. 587; Heiligbär, p. 667-8. Priests take part in the sacrificial feast, they consecrate the cauldron: sentu at Saxa Sunnmanna gram, hann kann helga hver vellanda, Sæm. 238a; so Peter was head-cook of heaven, Lat. ged. des MA. 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: *iατρόμαντις*, Æsch. 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

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1 The *μάντις* interprets dreams, entrails, flights of birds, but is no speaker of oracles, *χρησμολόγος*, Paus. i. 34, 3. [In Plato’s *Timæus* 72 B, *μάντις* (fr. *μανύμανι*) is the inspired speaker of oracles.]
dialis in Hartung 1, 193. Schwenck 27; amictus veste alba sevir et praetor, Petron. 65. The Cimbrian priestesses in Strabo are λευχεῖμοι (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 gute 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 Stälin 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. coifi, rides on a mare, Eyrbygg. s. 34; and the flamen dialis must not mount any kind of horse, Klausen Æn. 1077. Hartung 1, 194. Possibly even the heathen priests were not allowed to eat things with blood, but only herbs. Trevrizent digs up roots, and hangs them on bushes, Parz. 485, 21; in a similar way do Wilhelm the saint and Waltharius eke out their lives, Lat. ged. d. MA. p. 112.

p. 92.] Among gestures traceable to priestly rites, I reckon especially this, that in the 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 coifi is the AS. ceofa, diaconus.

p. 93.] Christian priests also are called ‘God’s man, child, kneht, scale, deo, diu, wine, trut,’ or ‘dear to God,’ conf. Mannhardt in Wolf’s Ztschr. 3, 143. Gotes *man* (Suppl. to p. 20-1). Gotes *kint* = priest, Greg. 1355. Reinh. 714; or = pilgrim, as opp. to welt-kind (worldling), Trist. 2625. der edle Gotes *kneht*, said of Zacharias and John, Pass. 346, 24. 349, 23. 60; of the pilgrim, Trist. 2638. Gotes *rité*, Greg. 1362. ein wärer Gotis *scale*, Ksrchr. 6071. OHG. Gota-*deo*, Gotes-*deo*, fem. -*diu* (conf. *ceile De, culde*, servant of God, Ir. sag. 2, 476). der Gotes *trút*, Pass. 350, 91. Among the Greek priests were ἀρχιθεος, 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
If priesthood could be hereditary, the Norse gði 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. waidlot or waidler, Nesselrn. p. xv. and p. 141. To appoint to the priesthood is in ON. signa gøðom, or gefa, though the latter seems not always to imply the priestly office: þeir voro gumnar gøðom signaðir, Sæm. 117b. gefinn Oðni, Fornm. sog. 2, 168. enn gaf hann (Brandr) guðnum, ok var hann kallaðr Guð-branar, Fornald. sog. 2, 6; his son is Guðmundr, and his son again Guðbrandr (=OHG. Gota-berht) 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, Fornm. 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: ‘execrables 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. spæ-maðr is called råð-spakr, Sæm. 175a; or fram-viss like the prophet Gripir 172a. 175a. þu fram um sér 175a,b. farit er þaz ek forvissac 175a. þu öll um sér orloġ for 176b. 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. frét: frëttir sogðu, Sæm. 93a. frëttla beiddi, oracula poposci 94a. geick til frëttar, Yngl. 21 (Grk. χρασθαυ τόθ θεό, inquire of the god). Conf. frëhtan, Suppl. to p. 37; OHG. freht meritum, frehtic meritus, sacer; AS. fyrht in Leg. Canuti, Thorpe p. 162.

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

p. 95-6.] A druias Gallica 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 folk tale brings her in as a goddess, Firmenich 1, 334-5. On Albruna conf. Hpt’s Ztschr. 9, 240. Of Jettha 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 vertex, 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 rúna, Sæm. 252a, reist rúna 252b. Orný reist rúnar à keflí, 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 hörgr-brúðr, temple-maid, and Hólgabrúðr after their father Hölgir, 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. mannalíhho (conf. ánðriás fr. ánþr man), lasts in MHG. wehsíne manlich, Fundgr. 2, 123.
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 hängir fyr vestan dyr, ok drúpir örn yfir, Sæm. 41b);—yet the expression 'numen ipsum, si credere velis,' used of the divine Mother in her bath, cap. 40, does seem to point to a statue.

In the oldest time fetishes—stones and logs—are regarded as gods' images, Gerh. Metron. p. 26. Gr. τὸ βρέτας in the Tragic poets is a god's image of wood (conf. εἰκόν), though Benfey 1, 511 says 'of clay;' ἕοανος, prop. graven image fr. ἥω I scrape, often means a small image worn on the person, e.g. the Cleo in Paus. iii. 13, 4; ἀγαλμα, orig. ornament, then statue; ἔοιδιος, liter. little-animal 16, 8. Statues were made of particular kinds of wood: ἕοανος ἄγγου, of the vitex agnus-castus 14, 7 (conf. ramos de nobilissimo agno casto, Evag. Fel. Fabri 1, 156-7), as rosaries of mistletoe were preferred. cum paupere culta stabat in exigua ligneus aede deus, Tib. i. 10, 20. Irish dealbh, deilbh, deilbhín, deilbhog, imago, statua, figura. Beside the Boh. modla, idolum (fr. model? or fr. modliti, to pray?), we find balwan, block, log, idol, Pol. balwan, Miklos. bal'van', Wall. balavanu, 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 imago, statua, pyramis (irman-súl), pyra, ignis, Graff 1, 181; conf. Griaches-avara (p. 297); OS. avaro filius, proles, AS. eafora. The idea of idolum is never clearly defined in the Mid. Ages: the anti-pope Burdinus (A.D. 1118-9) is called so, Pertz 8, 254-5. Even Beda's 'idolis servire' 2, 9 is doubtful, when set by the side of 'daemonicis cultibus servire' 2, 5.

On Athanaric's worship of idols, conf. Waitz's Ulfila p. 43. 62. Claudian de B. Getico 528 makes even Alaric (A.D. 402) exclaim: Non ita di Getici faxint manesque parentum! Compare the gods' waggon with saecer 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.

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

p. 108 n.] Old idols in churches were placed behind the organ (Melissantes orogr. p. 437—9) in Duval’s Eichsfeld 341. ‘An idols’ chamber was in the old choir,’ Leipz. avant. 1, 89—91; ‘the angels out of the firewood room,’ Weinhold’s Schles. wtb. 17b; fires lighted with idols, conf. Suppl. to p. 13—15. Giants’ ribs or hammers hung outside the church-gate, p. 555 n.; urns and inverted pots built into church-walls, Thür. mitth. i. 2, 112—5. Steph. Stoffief. 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 Friðpiofs-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 nähmst 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 ‘truoec einen speht ûf sîner ahseln,’ he probably had floating in his mind Wðdan with the raven on his shoulder. Even in Fragm. 40a we still find: swuor 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 turns its face, Dio Cass. 79, 10: sacra retorserunt oculos, Ov. Met. 10, 696; one that walks, Dio Cass. 48, 43. iðrówei tâ ξόανα
The same in Teutonic heathenism. Thor's image walks and talks, Fornm. 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. 13142-265-323. Vinc. Bellov. 25, 29 foll. by Heinr. 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. seel. par. 75d; bows to one who has forgiven his mortal foe, Sch. u. Ernst 1522 cap. 628; 'dat cruce lose de 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, KM. 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 Hdwtb. 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.

p. 118. 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 Irminsul is repeated by Adam of Bremen (Pertz 9, 286). ‘irmesuwel der cristenheit,’ Germania 1, 451, conf. 444. The Roman de Challemaine (Cod. 7188, p. 69) describes the war of the Franks with the Saxons:

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

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

p. 121.] On Caesar’s ‘Sol et Vulcanus et Luna,’ see GDS. 766. The Indiculus comes immediately after the Abrenuntiatio, in which Thuner, Wôden and Saxnôt have been named; its Mercury and Jupiter therefore stand for German gods, as indeed several German words are used in it: nod-fyr, nimidas, frias, dadsisas. The Abrenuntiatio requires you to give up the trilogy Thuner,
GODS.

Woden, Saxnot, 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 Thôr, Oðin and Gefjon.

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 ëvrijuçap, yet Nieb. 1, 308, and O. Müller Etr. 2, 324 think the Romans had a week of 8 days. The seven-day week is Semitic, was unknown to Greeks or Romans, and rests on a belief in the sacredness of the number 7; conf. Nesselm. on the origin of the week (Königsb. deutsche gesellsch., May 22, 1845). Titurel 2753:

Die sieben stern sieben tugende haltent,

Die muozen alle mensche haben, die día zît der tage walten.

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


M. NETHL.—I. sondach, Decker’s Lekensp. 1, 38.—II. maendach, Decker ib.—III. dinxdag, Decker. disdag desdag,
Coremans p. 49. disendaighes, Hedu p. 443. De klerk 1, 804. disendach, Uhl. 1, 415.—IV. woonsdach, Decker.—V. donerdach, Decker. donerdach, Lanc. 13970.—VI. vridach, Decker. den vridach, Lanc. 25310. sfrindaechs, Maerl. 8, 284. sfrindaechs, De klerk 1, 708 in 1303.—VII. saterdach, Decker. In the Leven van Jezus p. 27-8. 74-5. 234 the Jewish notion of Sabbath is lamely rendered by saterdach.


North-Fris. forms in Outzen, p. 38.—IV. Weadansdai, Landeskunde 4, 248. Winjdsday in Silt, Müllenh. 167.—V. Türsdei and Tüsder.—VII. in=evening, eve, as in ‘gude e'en to ye,’ Shaksp. good-en.

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


SWED.—I. sunmündaghr, östg. (conf. p. 126 n.). VII. löghurđagh, östg.


JUT.—IV. Voensdag, voinsdau, Molb. dial. 653. VI. Freia.

VII. Luora, Foersom, p. 12.

ANGL.—IV. Vonsdaw.


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

p. 130.] The Ests, Finns and Lapps name the days thus:—Est.—I. pühhapääw, holy day. II. esmaspääw, first day. III. teisipääw, second day. IV. kesknäädel,1 mid-week. V.

1 The Slavic nedélia, orig. Sunday, now means week.
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. J, 557; conf. Godán 5, 1. 2. In the Abren. we find Woden; perch. Wedan too is OS. (Suppl. to 154); on Woden conf. Lisch Meckl. Jb. 20, 143. A.S., beside Wôden, has Othan (Sup. to 5); Odin, Sal. and Sat. 83; Eowden (p. 161 n.). Nth Fris. Wede, Wedke, Müllenh. 167. Wedki taeri! Landesk. 4, 246. For Norse Odin, once Oddiner, conf. Munch on Odd’s Ol. Tr. 94. Audon, Yngl. c. 7, Does Audun in Norw. docs. stand for Oðin? Oden in Östögtl. = hin onde, Almqvist 371a. In the Stockh. Adress-calender för 1842, p. 142, are actually two men named Odin. Rask, Aft. 1, 377-8, takes the Lett. Vidvut 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’autre, et criant rigou haionassou (fleuve soulève toi) ! et le fleuve s’éllevant avait détruit une partie de la ville.’ On my inquiring (through Troyon) if the name in the story was really
WODAN.

1327

Wuodan, the answer was distinctly Yes, and the town destroyed was Martigny. Carisch 182b has vutt idol, which some derive from vultus, voult, face, or portrait, others from votum; conf. magliavutts (Sup. to 35 n.).

p. 132.] Wuotan from watan, like θέός from θέεω, Sansk. vādanas, Schleicher in Kuhn’s Ztschr. 4, 399. He stands closely conn. with weather, OHG. werar, aër, aether, and wind (Sup. to 115); he is storm, byr, furia, wild hunter, uma, Ymir, Jumala, spirit; he is also called Ofnir, Vaftrdr, Vaftrûdnir. But why in Sæm. 3b does Oðinn give önd, and Hoenir ðð, when surely Oðinn should give ðð? The Bav. wueteln is known to H. Sachs: das es aufwudlet grün in grün (of herbs) v. 377d. wudelt das kraut auf, v. 378c; conf. Wootilgoz, Wôdelgeát, p. 367 n., and Wôden’s relation to Geát, p. 164-5. We can put him on a par with Zeus, Indra, Loptr: anp, ön an tis önomásei kai Δία, Meineke’s Fragm. com. 4, 31. Æschylus in Eum. 650 says of Zeus: τὰ δ’ ἄλλα πάντ’ ἄνω τε καὶ κάτω στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει. Zeus merely touches, breathes upon Io, and she conceives Εράφος (the touched), Æsch. Prom. 849—851. εξ ἐπαφῆς καὶ ἐπιπνοίας Δλος, Æsch. Suppl. 18. 43. ἐφάπτορ 312. θελαὶς ἐπιπνοίας παντεία 576. Ducange sub v. Altanus has a peculiar gl. Aelfrici: Altanus Voden, quae vox saxonice Wodanum seu Mercurium sonat (conf. p. 162 n.). In Wright 17b ‘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 godowødên.’ 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 Wudes-woor, Schmitz 1, 233. In the Wetterau band of robbers was one Werner Wuttwultwutt, Schwenker 574. Pfister 1, 157. 162.

p. 133.] It is not Swiðr, gen. Svinns, but Swiður ok Swiðrir, gen. Swiðurs, in Sæm. 46b. Sn. 3. 24. 195.—Beside valfaðir, herfaðir (p. 817), Oðinn bears the names Herjann, Herteitr, Gunnarr, Lex. myth. 641a; conf. Herjans dis, Sæm. 213b. fleugði O. ok ð folk umskaut 5a. valr lá þar á sandi vitinn enum eineygja Friggjar fæðmyggvi (ibi caesi in arena jacuere, dedicati unoculo qui Friggae amplexibus defectatur), Sn. 1848, 236.
Non humile obscurumve genus, non funera plebis
Pluto rapit vilesque animas, sed fata potentum
Implicat, et claris complet Phlegethonta figuris,

Saxo Gram. 36.—The *boar's head* in the Alamann order of battle is expressly acknowledged by Agathias 2, 8 (Stalin 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 *Óðinn* and *Frigg* in the Grimnismál. O. is called *Sigr-höfundr*, Egilss. 640, and his dwelling *Sigtúmir*, Yngl. 5. Sn. 15.


p. 136-7 n.]* God's chair* means also the rainbow (p. 733); *God's little chair*, among the Lausitz Wends, the corpse-bird (p. 1134). The German 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. már. u. sagen no. 5, KM. no. 3, 35, Müllenhd. már. 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. *vāṇgkṣh, vāṇch* opto, desidero, Bopp Gl. 315*. Pott 1, 235, which Bopp thinks identical with Welsh *gwanc*, desire. Wish in O.Fr. is *souhait* (p. 951n.) and *avel*, pl. avianx, Ren. 25131, 26828. plus bel lui nestuest *souhaitdier*, 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:

\[ \text{der Wunsch het in \textit{gemeistert} sô, Greg. 1097. Er. 2740.} \]

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

\[ \text{beneet soit le \textit{maistre}} \]
\[ \text{qui tele la fist naistre;} \]

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:

\[ \text{man sagt daz nie kint gewan} \]
\[ \text{ein lip sô gar dem \textit{Wunsche} glich, Er. 330,} \]

Chrestien's Erec 407 has merely:

\[ \text{que tote i avoit mis s'entente} \]
\[ \text{n\'ature, qui faite l'avoit (conf. vv. 415. 425).} \]

Presently, however, in his:

\[ \text{ich waene Got sînen vlîz} \]
\[ \text{an si hûte geleit} \]
\[ \text{von schoene und von saelekeit, Er. 338,} \]

where Chrestien had said, v. 429:

\[ \text{onques \textit{Dex} ne sôt faire miauz} \]
\[ \text{le nes, la bouche, ne les iauz,} \]

Hartm. draws nearer to his prototype again. His \textit{Wunsches gewalt} often occurs in later writers:

\[ \text{beschoenen mit \textit{Wunsches gewalte}, Flore 6927.} \]
\[ \text{ir lip aller wolgestalt} \]
\[ \text{gar in des \textit{Wunsches gewalt}, Meleranz. 8768.} \]
\[ \text{\textit{Wunsches gewalt} hân, Berth. 239. 240.} \]
\[ \text{hie \textit{Wunsches gewalt}, hie liep âne leit} \]
\[ \text{in immerwerender sicherheit, Heinr. Suso in \textit{Die ewige weisheit}.} \]

But the phrase becomes more and more impersonal:
si hât an ir 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 wunsches gewalt, Pass. 298, 1.
aller wünsche gewalt, Uhl. volksl. 1, 21.

conf. εξουσίας τυχεῖν παρὰ τοῦ Διός αἰτήσασθαι ὁτον 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 Wunsches zil’; and des Wunsches 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 tihtet, Troj. 3096, úz tiefer sinne grunde erwünschet mit dem monde 2960. Apart from the passage in the Iliad, χάρις answers to wunsch, not only in Lucian’s Pro Imag. c. 26 p. 52: κόμην ταῖς χάρισιν ἄπεικασε, but, as God imparts wishing, it is said of Hermes: ὦς ῥά τε πάντων ἀνθρώπων ἐργοῦσι χάριν καὶ κόδος ὀστάζει, Od. 15, 319. Beside des Wunsches aue und heilwāc, we have also a wunschsee and wunschbrunne, Pröhle’s Unterharz. s., no. 345; a Wünschberg in Panzer’s Beitr. 1, 116, Wenschenboreh in Hpt Ztschr. 1, 258, Wunschilburg in Henricus Pauper 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 Wünschensuhl near Marksuhl, Thuringia; a ‘super Wünsche’ and Wunscheidorf, Rauch 2, 198. 200.

p. 143-4.] Förstemann has no name Wunsc, Wunscio, which would mean wishing, adopter, but Karajan quotes Wensco and Sigiwunh (for Sigiwunse, conf. Sigtýr), and Sigewunse-holz about Eichstadt (for Sigiwunses-holz), MB. 31, 363, year 1080.——The Oskmenjar are called nunnor Herjans, Oðins meyjar, Sn. 212a. Oskopnir might be connected with it and explained as ‘stragem, campum electionis aperiens’ from opna aperiere, of which the Völts. saga c. 18 makes uskaptr. Beside the Wâsefreá of Deira, a later one is mentioned by Beda 138, 19. 153, 5.
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 ioch mit wint, Diemer 89, 18. In Parzival, Feirefiz ascribes it to Juno that she daz weter fuocte, fitted 750, 5; dem Juno ie gap segels luft 757, 7; segelweter fuogte 767, 3.

If ygg 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 Yggdrasilas askr (Pref. li.) is the stormful god's ash. Oðinn is also Hrōptr, alte clamans, conf. OHG. hrüoft, clamor, Graff 4, 1137: Hrōptr glaðr, Hpt Ztschr. 3, 154; Hröptatýr, p. 196. And the surname Farma-týr, Farmagud might not be out of place here, as deus vecturarum nauticarum, from farmr, onus nauticum. Mefingr, Sæm. 272a is perh. conn. with mafr, seamew. Other by-names are Fengr, Sæm. 184a. Völs. saga c. 17, p. 157; Sváfnir, Sæm. 93a; Fiölnir, Sæm. 10a. 46b. 184a. Völs. saga c. 17, p. 157 and conf. 136. 193. 200. 323. He is ’inn reginkunngi baldur i brynjo,’ Sæm. 272b.

Similar expressions for dying are: AS. Dryhten secean, Beow. 373. ON. kenna einom åttånga brautir til Óðins landa, Sæm. 80b. far till Oden, Geyer 1, 123; conf. gafa Oðni, Landn. 5, 10. The miser collecting treasures is said in Sweden to tjena Oden, Geyer 1, 123. Kl. schr. 3, 197.

The conception of Oðinn as an evil being is clear in the ON. hvaðu Óðins látum?” quid hoc mali est? shortened to ’hvaða látum,’ quid hoc rei est? Wormius mon. dan. p. 11; lát is amissio, mors; conf. our ’was des teufels?’ Formn. sög. 3, 179 has ’ðögnumdr sendr af Óðni,’ mischief sent from O.; Óðinn-dæll 11, 151 periculosus, insociabilis, difficilis, is interpr. ‘illr viðfangs’ 12, 430; Óðinnæla 6, 374 periculum, infortunium, interpr. ’vandraði, vandamål, naudsyn’ 12, 430. Dæll itself is mansuetus, affabilis.

Oðín’s outward appearance is alluded to in many other places; hinn eineyjji Friggjar faðm-byggvir, Sn. 1848 p. 236. He is Hengikiaiptr, laexo, cui pendet maxilla, Sn. 146 (p. 1075 n.); Habbardr, Flaxbeard, from hör, linum; to Sigurdr appears the Longbeard, and helps him to choose Grani, Völs. c. 13. GDS. 688-9. To Saxo’s ’Othinus os pileo obnubens’ answers his surname Grímnir larvatus, from gríma. As ‘Grimmir’ he
shews himself to men in the guise of a beggar to try them, e.g. to Geirröðr; as ‘Gestr blindi’ to Heiðrekr, as ‘Gângrâðr’ to Vaf-ðrúðinir. Compare the German märchen of the old Beggar-
woman, KM. 150, whose clothes begin to burn, as Grimm’s did. In the case of Heiðrekr, Gestr guesses riddles for another, as the miller or shepherd does for the abbot, Schmidt 85—9. Again Oðinn appears as the one-eyed bóni Hrani, and bestows gifts, Hrolf Kr. saga c. 39. 46 (Fornald. s. 1, 77. 94). The Forunn. s. 5, 171-2 says: ‘hann var stuttklaeddr, ok hafði síðan hatt niðr fyrir andlitit, ok så ógerla ásjonu hans; skeggjaðr var hann;’ conf. the blind (one-eyed?) Hatt, Sv. äventyr 1, 363. GDS. 578. Swed. legend gives Oðinn a pointed hat, uddehatt, which agrees with the peculiar shape of certain tombstones, wedge-
shaped, like a man-trap. But he is called hauga-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 Mercury’s hat. He appears as an old man, or as a hunter on high horse with three hounds which he gives away to a youth; and a Småland story expressly names him Oden, Sv. folkv. 1, 212. Gammal gráman 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 mannikin, Frommann’s Munda. 4, 328; conf. the old beggar-woman, KM. no. 150; as One-eyed Flap-hat, Alsatia 1856 p. 131. A grey smith heals, Hpt Ztschr. 1, 103. In St. Martin’s cloak and hood Simrock sees Wuotan’s wishing-cloak, Martinsl. xvii.

p. 147.] When Oðinn hurled the spear, then, says the Völuspá, was the first war in the world. He is geïra dróttinn, Egilss. 639. geiri undaðr oc gefinn Oðni, Sæm. 27b. marka sik Oðni, p. 1077. Under Otto III. a man in a dream, after taking a pious vow, was transfixed by two lances of the martyrs Crispin and Crispinian, Pertz 5, 787. The giant Oden in Sv. äfvent. 455
(some versions omit the name) possesses costly things, as the god does his spear. Out of such notions sprang the OHG. names Kérans, Folchans, 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 conn. with Gângnir? GDS. 687-8.

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

p. 148.] Flugu hrafnar tveir of Hnikars öulum, Huginn til hauga, enn á hrae Muninn, Sn. 322. The ravens daily sent out return at dögurðarmálí 42; conf. F. Magnusen's Dagens tider p. 42. fara Viðris grey valgjörn um ey, Sæm. 154ª. hrafnar tveir flugu með þeim alla leið, Nialss. 80. On Odens foglar, Odens svalar, see Sup. to 159.

p. 148.] Odin-Neptunus resembles both Poseidon and Zeus, who rise out of the sea as bulls. Oðinn shows himself to Olaf as a boatman, nökkva maðr; Forrn. s. 2, 180; and, as the man in the boat, fetches Sinfölli's body, Völöc. 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 Oðinn Hnikar as a karl af biargi, Sæm. 183-4.

p. 149.] Byr, Burr is Oðín's father, p. 348-9. gefr hann (O.) byri bröggnom, Sæm. 113ª. A fair wind, ON. öska-byrr, is in the Swed. rhyming chron. önsko bör. Even the German may very likely have had a wunsch-bür as well as wunsch-wint, for we find in Pass. 379, 19: in kam von winde ein ebene bür, die in die segele då sluoc. 201, 29: dò quam ein alsô geliche bör. 380, 78: daz in wart ein quote bör. On the other hand: sò er den wint ze wunsche hát, Er. 7795. wunschtes weter, Urstende 125, 85. Got schuof im sanften süezen wint, Ernst 5, 238 (Sup. to 145).
WODAN.

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: \( \Delta i\dot{o}s \; o\dot{d}r{o}s, \) Od. 15, 297. *Zeus o\dot{d}r{o}s* 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 Ritheus,’ and contains the words: ‘saga me, hwâ wrât bôcestafas aerest? ic þe sege, *Mercurius se gigant.*’ In Småland there rides a man resembling Ósinn, with fiery breath, and a rune staff in his mouth, Hpt Ztschr. 4, 509.—Theuth not only invented letters, but dice: \( \pi e\tau\tau e\iota\iota\varsigma, \; \kappa\upsilon\beta\varphi\epsilon\iota\alpha\varsigma \) as well as \( \gamma\rho\acute{a}\mu\mu\tau\alpha \), Plato’s Phaedr. 274. And Ósinn is not only the finder of runes, but lord of dice-throwing. An ON. dicer’s prayer is (Sup. to 1234): at þâ *Fiölnir* falla lâtir, þat er ek kasta kann! F. Magn. lex. myth. 646 (Fiölnir=Ósinn, Sup. to 145). And there was a proverb: þâ ert ecki einn í leik, ef Ósinn stýðr þik. On the Devil as dicer, conf. p. 1007. Players invoked Thôrrr and Ósinn, 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. 203. Leo in Hpt Ztschr. 3, 224 derives Gwydion from *gwyd*, mens, \( \mu\epsilon\nu\varsigma \) (p. 162 n.), like Ósinn from ON. \( \dot{o}\dot{d}r \), mens. The Irish *dia Geden*, Gael. di ciadain, ciadaoin 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. Tervaghan, Tervigant may have to do with Trebeta, Gesta Trev. (Pertz 10, 131).

WODAN.

1335.

Wônbling 3, 415. 5, 112. 291. Wôncumb 5, 78. 137. Wôdnes-
nacher, 2, 635. Watan-brunnon, Lacomblet 1, no. 103.

p. 154.] Oûinn is a rider; hence called Atrîdi, he who rides up? (as Thórr is Hlôrrîdi, p. 167 n.); conf. also Yggdrasils askr and the story of the World-tree, p. 960. The Hervarar-saga (Formald. s. 1, 486) has a riddle on Oûinn 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,' Rääf; conf. the 'hunter on high horse,' Sup. to 147. A horse with six legs in Haltrich 35-6; with eight 49; an eight-legged talking sun-steed 101.

p. 155 n.] 'Odinus pascit equos suos in follem inclusus,' Pâll Vidalin 610; conf. 'i bälg binda,' Vestg. lag. p.m. 48. veit ec at ec hêck vindga meiði á naetur allar nio, geiri undaør ok gefinn Oûni sialfr sialfum mer, Sæm. 27b (see note on KM. no. 146). Charles also splits a stone before the battle, Wächtcr’s Heidn.
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 Waudl-gaul, and beer, milk and bread for the Waudl-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 Waudls-mähe, setting out fodder for the black steeds of Waude, while they drank and sang:—

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

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 βάις, Mercurii surculus, filix, and ‘Ερμοῦ βοτάνιον, herba mercurialis, Diosc. 4,
Several birds were sacred to Oðinn: 'korpar, kråkar, skutar 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-slägtet, kallas Odens svala,' Rääf; see Sup. to p. 148.

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


p. 162 n.] On Zeus πρίτος and Τριτογένεια, conf. Welcker’s Trilogie 101-2. At banquets the third goblet was drunk to Zeus: τὸ πρίτον τὸ Σωτηρί, Passow s.v. σωτήρ. Athena πρίτη, Babr. 59, I.


p. 163 n.] Munch 1, 217 thinks Mithothin arose from misunderstanding metód; to me it is plainly Fellow-Othin, like our mit-regent, etc. Saxo’s Ollerus is the Eddic Ûllr, as is clear from his using a bone for a ship, Saxo p. 46. Yet Ûllr seems a
1338

THUNAR.


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

CHAPTER VIII.

THUNAR.

(Conf. Kl. Schr. 2, 402—438.)

p. 166.] Donar stands related to donen extendere, expansion of the air (Hpt Ztschr. 5, 182), as τόνος to τείνω, yet tonare is in Sansk. stan, resembling στένεω, στόνος and our stöhnen, Kl. schr. 2, 412. In AS., beside Thunor, of whom there is a legend (p. 812-3), we have also Dhór, Sal. and Sat. 51. So the rubric over John 5, 17 has þunres-dæg, while that over John 5, 30 has þurs-dæg; and the Norman Dudo calls him Thur, Wormius mon. 24. The Abren. has Thuner, dat. Thunare. MHG. still dunre, Pass. 227, 81. Dietr. drach. 11⁰b. des dunres sun (Boanerges), Pass. 227, 59 (Kl. schr. 2, 427). For the compound Swed. tordön, Dan. torden, the Norw. has thordaan, Faye 5, the Jemtl. torn, Almqv. 297, Westgöt. thorn and tånn. 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, Ostiaks Toruim 3, 117, Chuvashes Tóra, Tór, Yakuts Tanara, Voguls Tórom, Rask's Afh. 1, 44. 33.

p. 167.] ON. reið is not only vehiculum, but tonitru: lystr reið (al. pruma), Gulap. Hafn. 498. Norw. Thorsreia tonitru, Faye 5. Danish critics regard Ökupórr as a different being from Asaþórr, and as belonging to an older time; yet Sn. 25 places them side by side, and looks upon Thor too as Ökupórr, conf. 78. He drives a chariot; conf. the Schonen superst. about Thor,
Nilsson 4, 40-4. In Östgotl. the åska is called goa; when it thunders, they say ‘goa går,’ Kalen 11; goffar kör, Almqv. 347, but also gomor går 384, and kornbonde går 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-kar (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, iarnmeis, Sæm. 75. Sn. 111. OHG. meisa, Graff 2, 874. p. 167.] God thunders: die blikzen und die donrelege sint mit gewalte in seiner pflege, MS. 2, 166. Zeus raises tempest: ὁτε τε Ζές θάλασσα τείρη, Il. 16, 365; ‘what doth Zeus?’ meant how’s the weather? O. Müller’s Gr. gesch. 1, 24. Jupiter, alles weters gewalt het er, Kschr. 1152 (p. 630). In France: ni oistau nes Damledeu tonant, Aspremont 22; nes Deu tonant ni poistau oir, Mort de Gar. 145-9. noissiez Deu tonant, Garins 3, 205; conf. ‘si gran romore facevano, che i tuoni non si sarieno potuti udire,’ Decam. 2, 1. When a thunderstorm comes on, men say: ‘schmeckste paar öchsle? merkste a scheindl?’ Weinh. schles. wtb. 82; ‘ece ubi iterum diabolus ascendit!’ Cäs. Heist. 4, 21. The Russians shout words of insult after the retreating tempest, Asbjörnsen’s Hjemmet 193. 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 prątn. p. 168.] The same Taranis is in the Vedas a surname of Indra the thunder-god, he that passes through, from taraṇ = trans; and so Perun may be conn. with πέρα (but see p. 171, and Kl. schr. 2, 420). Welsh taraṇ thunder, Gael. tairneach, tairneanach, also tormun. Taranucens, 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 ãsabragr, Sn. 211, conf. Atli 208. The Lapps call their Tiermes aiyeke, and his deputy

1 The surnames Hlörríði, Sæm. 211, and Eindríði need not conflict with the statement that Thórr walks or else drives (p. 167 n.). In Sn. 101 he is called föstri Vingnis ok Hlóra (p. 187, 257). In Sn. Formál 12 Loride is called Thór’s son, and Loricus Thórs föstri, who has a wife Glora.
yunkare, stor-yunkare, Klemm 3, 86, the Ests their Pikker vanaessa, old father, Verh. 2, 36-7; and the American Indians their Supreme Being the grandfather, Klemm 2, 153. With the mountains Etzel, Altvater we may perch. 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, cruim thunder, Fr. grommeler growl; also Lith. granja it thunders, growimmas thunder.

p. 171.] To Lith. Perkunas musza, Nesselm. 411b, and P. grauja, grumena 286a, add the phrases: Perkunas twykstereojo (has crashed), P. uzdege (has kindled); Perkuno szowimmas (stroke), P. growimmas (peal), P. żaibus (flash); perkunija thunderstorm. The Livl. reimchr. 1435 says of him: als ez Perkune ir abgot gap, daz nimmer só harte gevros. Near Battenhof in Courland is a Perkunstein with legends about it, Kruise’s Urgesch. 187. 49; a Perkuhnien near Libau. Pehrkones is hedge-mustard. The Lapps have an evil god or devil perkel, pergalak, Finn. perkele, Kalev. 10, 118. 141. 207. 327 (Sup. to 987).

p. 172.] In Finn. the oak (tammi) is called God’s tree, puu Yumalan, Kalev. 24, 98. 105-7. 115-7; conf. Zeus’s oak p. 184, robur Jovis p. 170. Ju-glans, Διός βάλανος = 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. udlfl. 1, 110.

p. 172.] A Swed. folksong (Arvidss. 3, 504) makes Thôrr live in the mountain: locka till Thor i fjäll. Beside Fiörgvin's daughter Frigg, another daughter Íðr is called Óðin's wife, and is mother of Thôrr. But if Thôrr be = Fárguni, he is by turns Óðin's father and Óðin's son; and he, as well as Frigg, is a child of earth (íórð), 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 hânt 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 ûftuon (open),
sô si sich wellint muon.

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

1342

THUNAR.

άρα Ζεῦς πάννυχος, Od. 14, 457. Athen. 4, 73. τὸν Δί άληθῶς ὕμνη διὰ κοσκίνου οὐρέιν, Aristoph. Clouds 373; conf. imbrem in cribrum gerere, Plaut. Ps. i. 1, 100. Δίῳ ὀμβρός, Od. 9, 111. 358. οὔτε Πελοποννησίως θυσίν θεός, Paus. ii. 29, 6. An Egypt. magian conjures the air-god Hermes (τὸν ἄεριον) 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.

In Dalecarl. skaurman åk, the shower-man rides = it thunders, Almqv. 258; conf. Goth. skura vindis = λαῖλαψ, OHG. seür tempestas, grando, AS. seür procella, nimbus, ON. skúr nimbus (Kl. schr. 2, 425).


p. 176.] Pikker, Kalewipoeg 3, 16. 23. 358. 16, 855. pikker-taati 20, 730. On pikker and pikne see Estn. Verh. 2, 36-7. He is the avenging thirce-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 Finnic 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 Pahmi-oniqua and Jhächinchiü (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: κεραυνοί ἵκταρ ἀμα βροντῇ τε
kaî áστερον ἀποθέοντο. 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 docs.), stands in the Münster valley near Colmar, oppos. a dwarf’s mountain, Schöpflin Als. dipl. no. 1336. des snellen blickes tuc, Freid. 375. himelblicke, Servat. 397. 1651. Roth. 3536. In Styria, himlatzen to lighten, weterblicke fulgura, Hpt Ztschr. 8, 137. wetterleich, 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 axe, p. 180n. 813; af þeim liomon leiptrir qvómo, Sæm. 151a. Κρονίδος ἀφετε ψόλεωνα κεραιον, Od. 24, 539. ἀφητε κεραιον 5, 128. 131. trisulcum fulgur, Festus, Varro ap. Non. 6, 2. Sen. Thyest. 1089. ignes trisuli, Ov. Met. 2, 848. Ibis 471. tula trisulca, Claudian iii. Cons. Hon. 14. genera fulminum tria esse ait Caecina, consiliaucum, 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 caméq, form. also calaverna, chalávera; straglisch, sagietta, saetta lightn. that pierces, also lütscherna (lucerna?). Lith. žaibas lightn., Perkuno žaibas streak of lightn., from žibeti to shine, Neselm. 345. Mere fulguratio, summer-lightn., distant, feeble, that does not strike, the Finns call Kalevan tulet, K. valkiat, i.e. Calevae ignes, bruta fulmina autumnalia, or kapeen tulet, genii ignes. Lightning is named τῶρ Δίος, Hebr. fire of God.

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

p. 178.] Tonitrus is toniris chlaccha, Hattem. 3, 598b. tonnerklapf, Justinger 383. ‘thunderclap words,’ Fr. Simpl. 1, 231. dözès klac, Parz. 379, 11. Troj.12231.14693. donrescul, Fundgr. 2, 116. tonnerbotz, Garg. 270b. 219b, from donnerbôz. ON. skrugga tonitru, conf. skröggr fulminans. Dan. tordenkrald, tordenbrag. L.G. grummel-wier, -schuur, -taaren (-cloud), Lyra 103. 117, see Sup. to 171. We say thunder rollt, grollt [if
distant, grommelt]. As lightn. is a bird’s glance, thunder is the flapping of its wings, Klemm 2, 155. Zeus’s eagle holds his lightnings, and an eagle raises the storm-wind, p. 633; conf. the bird of Dawn.

p. 179.] Fulmen is OHG. donarstrála, Graff 6, 752 and laucemedíli, Gl. Jun. 191. Graff 2, 707. blic-schóz mit (or, an) duur-slegen, Pass. 89, 49. 336, 9. des donres schuz, Freid. 128, 8. donestrál der niht enschuizet, Turl. Wh. 11a. dornstrál, Griesh. 151. die donerblicke, Fundgr. 1, 73. donresblicke, Freid. 123, 26. des donriisslac, Fundgr. 2, 125. ‘ob der doner z’aller frist slüege, swann ez blekzend ist,’ if it struck every time it lightens, W. gast 203. swaz er der heiden ane quam, die sluoc er also ein doner sån, Rother 2734. dô sluog er also der thoner, for dem sich nieman mac bewarn, Diemer 218, 8. schürslac, Helbl. 8, 888. wolkenschóz, 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, Guitecln 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 genuille, il étouffe; en poudre, 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 weterstein, krottenstein. Again: Herre Gut, 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 2¼ cwt. hangs in Ensheim church, Garg. 216a. Vestgöt. Thors-käjlf (-wedge), Swed. Thor-viggar (-wedges), Sjöborg’s Nomencl. f. nordiska fornleminningar 100. Indra’s bolt and flash are svarus, from svar, sky, sun, Benfey 1, 457; conf. ἰλίστα, Sup. to 174. Like elf-shot is the Sansk. ‘vitulum veluti mater, ita fulmen Marutes sequitur,’ Bopp Gl. 364a; conf. mugi-entis 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. strélitsa, arrow.

p. 181.] Miölnir reminds of Sl. ml’aíya, molnia áστραπη, which
Miklos. 50 derives from mleti, 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 hammer 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 gerdi hammermark yfir, Håk. góda saga c. 18. Thor med tungum hamrum is also in Landstad 14. Thor's image has a great hammer in its hand, Ol. helga s. ed. Christ. 26. Formn. sög. 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, inusitati ponderis malleos quos Joviales vocabant, apud insularum quandam prisa vivorum 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. Pikne carries lightnin. as an iron rod, see Sup. to 176.

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

28. Lith. 'kad *Perkuus* pakiles desziumt 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. 184.] Note the Henneberg superstition about the habergeiss or himmelsziege, phalangium opilio, a spider (Maler Müller), in Brückner's Henneb. 11. By horsgök was formerly meant a real horse, Runa 3, 14-5. The heaven's-goat is in Finn. taivaan vuohi; she hovers between heaven and hell, bleating in the air, Schiefl. Finn. wt. 612. Another Lith. name for it is dangaus ozys, Nesselm. 31, and Lett. Pehrkon ohsols, Possart's Kurl. 228.

The Hýmisqviða calls Thórr hafra dröttinn; his goats are tanngniestr and tanngrisnir, dente frendens, as Lat. nefrendes = arietes (or porci) nondum frendentes, that have no teeth yet. Tanngniestr (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 Donarpreht, Hpt Ztschr. 7, 529. Albdonar is conn. with the plant abdonia. In Kemble no. 337, for 'Thoneulf' read Thonerulf. The Sax. Chron., yr. 920, has Þurcyl. An O. Irish name Tordealbhach (=Thoro similis, says O'Brien) is worth noting. Thorhalli in the Heidavígasaga. King Toril, 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. 181n.

p. 187.] Thór's by-name of Vingthórr, Sæm. 70a; Eindriði, Sup. to 167, foot-note. He is hard-hugaðr, Sæm. 74b, as the iotun is hardraðr, p. 528. Again, föstri Vingnis ok Hlóru=föstri Hlóríða, Sup. to 167. Iardar burr, earth's son, Sæm. 70a. 68a. 157; Fiørgynjar burr, Hlöðynjar burr, Yggs barn 52a. Is Veorr
the same as verr, vir? conf. AS. weor, but the ON. modification would be viörr.

p. 188.] Thôrr, 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\(^b\) he is a sveinn, but in 85\(^b\) Asabraigr. Are we to suppose two Donars, then? That in the North he may have been feared even more than Odin seems to follow from the fact that so many names of men and women contain his name, and so few that of Odin.

p. 189.] His sons by Iarnsaxa are Magni and Môði, Sn. 110 (conf. p. 823), he himself being endowed with ás-megin and ás-môðr. Iarnsaxa is elsewhere the name of a giantess. He calls himself Magna fæðir, Sæm. 76\(^a\). His daughter becomes the bride of Alvis 48\(^a, b\); is she Thruðr, robur, whom he had by Sif? Sn. 101-9. He is himself called brúður áss, Sæm. 72\(^b\). brúðvaldr göða 76\(^a\); and his hammer brúðhamarr 67\(^b\).

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., Durnmersb.), 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 Bothe's Sassenchr. carries a wheel (p. 206 n.). Has that heraldic wheel anything to do with the term rüdelsführer, ringleader?

p. 191.] On keeping Thursday holy, see especially Nilsson 4, 44-5. tre Thordsdags-qvällar, Dyb. Runa 4, 37. 43. Cavallius 1, 404. In Swedish fairy-tales spirits appear on thordsdags-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 såzen unde wāben,
dō die lantliute ērten 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, Maerl. 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 cum carro ambulaverit, dexterum bovem perdat, Lex Bajuv. vi. 2, 1.

CHAPTER IX.

ZIO (TIW, TYR).

p. 194.] In Umbrian the nom. was still Juv, dat. Juve, voc. Jupiter, Anfr. u. Kuhn Ztschr. 1, 128: Juveis būrfreis, Jupiter liber, Mommsen 139. What of Finn. taivas, coelum? or even Θεός, the Assyrian Mars (Suidas)? A divergent form, ‘vater Zī’ 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, sūrja sol, suar coelum.


p. 195.] Wackernagel in Hpt Ztschr. 6, 19 retains Tuisco = duplex, and explains it as zwitter, two-sexed, just as Lachm. makes tuisc = 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 hermaphro-dite 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, 393. 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 diew* = sub divo, under the open sky, Diez’s Leb. d. Troub. 166-7; yet it may mean sub Deo.


p. 202.] Judges often held their court on Ertag, see Kaltenb. 1, 563. b. 580; 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 trinity of the Abrenunt. requires a god, not a mere hero; for that reason if no other, Sahsnot must be Mars, or at lowest the Freyr of the Upsal trinity. With Saxneát compare Iarnsawa, Thor’s wife, Sn. 110. In Pomerania they still swear by ‘doner sexen,’ in Bavaria ‘meiner sechsen,’ Schm. 3, 193. 4; conf. ‘mein six!’

p. 205.] On the divine Cheru see GDS. 612. Lucian supplies additional proofs of the Scythian worship of the sword; Toxaris 38: οὖ μᾶ γὰρ τὸν Ἀνεμόν καὶ τὸν Ἀκινάκην. Scytha 4: ἀλλὰ πρὸς Ἀκινάκου καὶ Ζαμόλξιδος, τῶν πατρῴων ἡμῶν θεῶν. Jupiter Trag. 42: Σκύθαι Ἀκινάκηθε ψυντες καὶ Θράκες Ζαμόλξιδι. Conf. Clem. Alex. admon. 42. GDS. 231. Priscus, quoted in Jorn. c. 5, ed. Bonn 201, 17. 224, remarks on the sword: Ἅρεος ξίφος ὅπερ ὄν ἱερὸν καὶ παρὰ τῶν Σκυθικῶν βασιλέων τιμώμενον, οὐ δή τῷ ἐφόρῳ τῶν πολέμων ἀνακείμενον, εὖ τοῖς πάλαι ἀφανισθήναι χρόνου, εἶτα δία βοῶς εὑρεθήναι. The Mars of the Alans is mentioned by Lucan 8, 223: duros aeterni Martis Alanos. The worship of lance and sword among the Romans is attested by Justin 43, 3: Nam et ab origine rerum pro diis immortalibus veteres hastas coluere, ob cujus religionis memoriam adhuc deorum simulacris hastae adduntur; and Suet. Calig. 24: tres gladios in necem suam praeparatos Marti ultori addito elogio consecravit. Caesar’s sword, preserved in Mars’s temple at Cologne, was presented to Vitellius on his election, Mascou 1, 117. Later they knelt before the sword at a court-martial, Ambraser liederb. 370; conf. Osw. 2969:

dō viel er nider uf siniu knie,
daz swert er an sin hant gevie,
und zōch ez ûz der scheide,
der helt des niht vermeit, 
daz ort (point) liez er nider.

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 Αρεός κυνη, Týr-hialm, p. 199.

p. 206.] Hrêð-cyninges, Cod. Exon. 319, 4, said of the wicked Eormanric, and therefore probably from hrêð, hrêðe, crudelis (p. 290); while Hrêðgotum 322, 3 answers to ON. Reikgotum. ‘Red red brengt raed raed,’ where the Walloon has ‘Mars, Mars,’ Coreman’s Année de l’anc. Belg. 16; conf. Ret-monat, p. 290. We are not warranted in referring Hrôòrs (or hrôòrs) andscoti, Hýmisq. 11, to Týr.


p. 207.] Simrock thinks Týr is one-handed because a sword has only one edge. Does a trace of the myth linger in ‘swâ ich weiz des wolves zant (tooth), dâ wil ich hüeten (take care of) mîner 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 æquo, pari, certo, ancipite, dubio, vario, proprio, suo Marte. Widukind has coco Marte 1, 6, like coco furore 1, 9. When fighters see the battle going against them, they leave off, and acknowledge ως προς τον θεον σφίσω ύ αγών γένοιτο, Procop. 2, 641. The fickleness of victory is known to the Od. 22, 236: ουτω πάχυν δέδου ἐπεραλκέα 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, Iraeque Insidiaceque, dei comitatus, aguntur, Aen. 12, 335. Luxus comitatur euntem (Tisiphonen), Et Pavor et Terror; trepidoque Irisania vultu, Ov. Met. 4, 485. Bellona, Pavor, Formido, Claud. in Ruf. 1, 342; Metus cum fratre Pavore, De laud. Stil.; Impetus horribilisque Metus, In Pr. et Olybr. 78. δείματα πανικό, Procop. 2, 550. panicus terror, Forcell. sub vv. pan, panics. A panic foliage-rustling fright, Garg. 256b. So the Wend. volksl. 2, 266a make Triakh, Strakh dwell in a dismal haunted spot; Sl. triakh, trias, tremor, is perh. the Goth. þlahs. The Finn. kammo = genius horribis, horror. There is an ON. saying: ‘Óttar er fremst i flocki þá flýa skal’; is that from ótti, timor? conf. the Óttar in Hyndlulioð. ‘Thá skaut (shot) þeim skelk í bringu’ . . ‘skaut skelk í bringu ok óttæ,’ where skelk and Óttæ are accusatives of skelkr and Ótti, timor. Goth. agis disdraus ina, awe fell upon him, Luke 1, 12; conf. A.S. Bróga and Egesa, Andr. xxxii. and diu naht-egese, Diemer 266, 23. OHG. gesieng thô 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 Hildůfr, Sæm. 75b, like Berhtolt beside Berhta.

p. 208.] Týr, who in the Hymisqviða accompanies Thor to the abode of Þymir, calls the latter his father, and Þymir’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 Fró deorum satrapa. Goth. fráuja stands not only for κύριος, 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, laetifice rex!’ which is surely ‘fró herro!’ OS., beside frô, etc., has the form fruoho, Hel. 153, 1; if it had a god’s name Fró, that would account for Frós-å, i.e. Fró’s aha, ouwa, ea.
AS. has other compounds, freábearht (frehbeort) limpidus, Lye and Hpt Ztschr. 9, 408a; freátorht limpidus 9, 511a, conf. Donar-perht; freáraede expeditus (frehraede, Lye); freádréman jubilare, freábdorian nuintare; a fem. name Freáware, Beow. 4048. In Lohengr. 150, zuo dem frón = to the holy place. ON. has also a fráinn nitidus, coruscus. From Fris. frana may we infer a frádominus? Bopp (Gl. 229b) conject. that fráinja may have been frabuja, and be conn. with Skr. prabhu, dominus excelsus; yet πpαδδ, mild, seems to lie near [Slav. prav rectus, aequs, praviti regere, would conn. the meanings of probus, πpαFεs, and fráinja].


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. φαλλοι ἐστάσιν εὐ τοῖοι προστυλαίοις δύο κάρτα μεγάλοι, Lucian De dea Syra 16, where more is told about phalli, conf. 28-9. An ‘idolum priapi ex auro fabrefactum’ in Pertz 5, 481. Phalli hung up in churches at Toulouse and Bordeaux, Westendp. 116. The O. Boh. for Priapus was Přípekal, Jungm. sub v., or Přípegal, Mone 2, 270 out of Adelgar in Martene 1, 626. Slověn. kurenet, kurent, Serv. kurat.

p. 214. Gallinbursti, 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. 114a) to Freyja. Perhaps the enormous boar in the OHG. song, Hatt. 3, 578, and the one that met Olaf, Forum. 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. AS. gárseeg, ON. lagastafr; ‘the
wild sow in the corn,' Meier schw. 149. Rocholtz 2, 187; 'de willen swine læpet drupe,' Schambach 118b.

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

p. 215.] On the boar's head served up at Christmas, seeHONE's Tab.-bk 1, 85 and Everyday-bk 1, 1619-20. guldsvin som lyser, Asbjö. 386; the giant's jul-galt, Cavallius 26; jul-hös, sinciput verrinum, Caval. Voc. Verland. 28b.

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

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

Many places in Scand. preserve the memory of Freyr: Frösö, Norw. dipl.; conf. Frösä, Sup. to 210. Fröjrak (Freyraker), Dipl. norv. 1, 542. Frösland, Dipl. suec. 2160; Frösivi 1777; Frösberg 2066. Frösåker in Vestmanl., Dyb. i. 3, 15. Schlyter Sv. indelm. 34. Fröslöff in Zealand, Molb. dipl. 1, 144 (yr 1402). Fröskog in Sweden, Runa 1844, 88. Frösundu, Frösved, Frösön, Frötuna, Frölunda, Fröjeslunda, all in Sweden. Frotunum, Dipl. suec. 228. Fryeled, in Jönköpings-län is styled in a doc. of 1313 (Dipl. suec. no. 1902) Fröle or Fröale; a Frôel in the I. of Gothland appears to be the same name, in which Wieselgr. 409 finds led=leið, way; may it not be eled, eld, fire? Niardårhof ok Freyshof, Munch om Sk. 147. Vróinló, now Vronen in West Friesl., Böhmer reg. 28. Müllenh. Nordalb. stud. 138. A man's name Freysteinn is formed like Thörsteinn.
p. 217.] Niördr is called *meins vani*, innocuus, Saem. 42a.

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

p. 219.] Oðin's connexion with Freyr and Niördr, pointed out on p. 348, becomes yet closer through the following circumstances. Oðinn, like Freyr, is a god of fertility. Both are said to own Skíðblaðnir (Sup. to 216), both Gerðr, p. 309. Fjölnir, son of Freyr and Gerðr, is another name of Oðinn, Saem. 46b (p. 348). Skaði, Niörð's wife and Frey's mother, is afterwards Oðinn's spouse.
PALTAR (BALDER).

CHAPTER XI.

PALTAR (BALDER).

p. 220. ] Acc. to Saxo, ed. M. 124, Hotherus is son to Hothbrodus rex Sueciae, and brother to Atislius (the Æils of Yngl. s.); Nanna is daughter to Gevarus (OHG. Képhaerêi), and no goddess, indeed she rejects on that ground the suit of the divine Balder. Balder seems almost to live in Saxony or Lower Germany; the Saxon Gelderus is his ally and Hother’s enemy, and shares Balder’s overthrow. Balder has come to Zealand, apparently from Saxony; he never was in Sweden. Saxo makes Nanna fall to the lot, not of Balder, but of Hother, who takes her with him to Sweden. Balder, mortally wounded by Hother, dies the third day. The tale of king Boldor’s fight with king Hother is told in Schleswig too, but it makes Boldor 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. Baaldaich, Neugart no. 289. Lith. baltas=white, good (conf. Baldr inn góði, Sn. 64), baltorus a pale man; and the notions white and quick often meet, as in Gr. ἄργος, Passow sub v.

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

p. 222. ] Baldr’s beaming beauty is expr. in the saying: fátt er liòt à Baldri; but what means the Icel. saw: logið hefir Baldr at Baldri, Fornm. sög. 6, 257? From his white eyebrow—a feature ascr. also to Bödvildr, ‘ meyna brá-hvîto,’ Sæm. 139b, and to Artemis λευκόφρύνη—the anthemis cotula is called Ballerbro, Fries, ndfl. 1, 86; conf. Dyb. 1845, p. 74. He gives name to Balderes lège, Kemble, 5, 117 (863), and Bulteres eih, oak.

On Breidablik, conf. p. 795; add ‘in manigen breiten blicken,’ Tr. kr. 42475. Midsummer was sacred to Balder, and the Christians seem to have put St. John in his place. The mistletoe,
with which he was slain, has to be cut at that time, Dyb. Runa 1844, 21-2. Do the fires of John commemorate the burning of Balder’s body? In Tegner’s Frithiofss. xiii., Baldersbál is lighted at Midsummer.—‘Hvat maelti (spake) Oðinn, aðr að bál stigi, sialfr í eyra syni (in his son’s ear)?’ Sæm. 38; otherw. ‘í eyra Baldri, aðr hann var að bál 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. 95; b; he is brought and laid on the funeral pile (a bál) by his slayer the newborn Vali, ibid. The Edda does not make him out a god of war, nor does the ON. höðr mean pugua; but the AS. heaðo does (Kemb. Beow. vol. 1, and in heaðoláf, Beow. 914), so does the Ir. cath. In Saxo, Hotherus is a Swed. hero, and not blind, but skilled in the bow and harp (ed. M. 111: citharoedus 123) ; he is favoured by wood-nymps, and gifted with wound-proof raiment and an irresistible sword. Is the Swed. tale of Blind Hatt, Cavall. 363, to be conn. with him? Consider Hadoláva, Hadeln, Hatheleria, Hadersleben; and Hothers-nes (now Horsens?) in Jutland is supposed to be named after him, Saxo 122. An AS. Heaðóbeard, like Longbeard,

Hermóðr is in Sögubrot (Fornald. s. 1, 373) called ‘bazt hugaðr,’ and ‘like Helgi,’ i.e. comparable to Helgi. In Beow. 1795 he is named immned. after Sigemund; he falls into the power of the Eotens, and brings trouble on his people; again in 3417 he is blamed. Does Hermóðr mean militandi fessus? OHG. Herimuot, Herimaot (never Herimuodi), is against it. Hermódes born in Kemb. Chart. 3, 387; ‘terra quae Anglice Hermodesodes numcupatur,’ 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 Pfœals-owa, MB. 4, 519 (circ. 1126);
Phols-hou 4, 229; and Phols-u 4, 219. 222-3. Phûls-ouua, Notizenbl. 6, 141. Phols-owe, Bair. quellen, 1, 279. To the ‘eas’ enumer. in Hpt. Ztschr. 2, 254, add ‘des Wunsches ouwe,’ Gerh. 2308; ‘der juncfrouwen wert,’ Iw. 6326 (Guest 196b, lille at puces); Gotis-verter in Prussia, Lindenbl. 31, 150. With Pholes-piunt conf. other names of places also compounded with the gen. case: Ebuers-piunt, Tutilis-p., Heibistes-bunta (Fin. Wirceb.).


p. 227.] That Phol (Kl. schr. 2, 12) is a fondling form of Balder, Paltar, seems after all extr. probable; the differ. of initial does not matter, as 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 pholespiunt, Sup. to 226. In Gramm. 3, 682 I have expl. volenceel, faunus, Gl. Bern., Diut. 2, 214b, by fol, fou, stultus. A hero Pholus in Ov. Met. 12, 306. On the Ethiop king Phol, see Hpt Ztschr. 5, 69.

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

p. 229 n.] The whirlwind is called Pulhoidchen, Pulhaud, Schamb. 161; conf. infra, p. 285 n. 632-6. Beside Boylsperg,
we find Boylborn, Mitth. Thür. Ver. v. 4, 60. Fold, see p. 992 n. In Reinwald’s Henneb. Id. 1, 37 we find the phrase ‘to have (or take) something for your fell’ 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 follche, füllchen [filch? Goth. filhan, 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 Pulsberg. Near Waldweiler is a Pohlfels, and in Prüm circuit a Pohlbach.


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: Hålogaland, now Helgeland, in the north of Norway, and the Swedish (once Danish) province of Halland, called in Ælfred’s Periplus Hålogoland. Ought we to write Hålfgoland? conf. Heli, p. 388.

CHAPTER XII.

OTHER GODS.

p. 234. Heimðallr is expl. by Leo, vorl. 131, as heim-dolde, world-tree. If ð instead of ð were correct, it might contain the AS. deal, dealles (note to Andr. 126). Heimðall viðkunnari enn vördr með godum, Sæm. 85a, the sverd-ás in Himinbiörg, reminds
of the angel guarding Paradise with a sword, El. 755, &c. His blowing a horn when Surtr approaches recalls “the last trump” (but-haurn, Ulph.), 1 Cor. 15, 52.—A Himiles-berc in Mone’s Anz. 6, 228; a Heofen-feld in Northumb., Lye sub v.—Heim-sällr is called Vindler, Sn. 105, Vindlere in Resen.—Of Finnish gods, Ahti or Lemminkäinen has the sharpest ears, Kalev. 17, 7 (Anshelm 3, 64 speaks of hearing the grass grow).—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, gângandi, Sæm. 100a. 105a. In Yngl. p. 20 he is the first Danish king; his son Danpr has a daughter Drótt, the mother of Dyggvi, and a son Dagr. Sæm. 106b names ‘Danr ok Danpr’ together; conf. F. Magn. lex. p. 670.

p. 235.] Bragi is beckskorautudr, scannorum decus, Sæm 61b; brother of Dagr and Sigrðr 164; pl. bragnar dat. brögnum, simply viri 152a.


p. 238.] Øegir is a iötunn, Hým. 3; a bergbúi 2. The ON. ógn, f., = terror and ocean; ógnar liomi = gold, Sæm. 152a; ógorli Óegisdottor 153a; ölsmíðr = Øegir, Egills. 618. What means Oegis-heimr, Sæm. 124-5? Egisleiba, Agistadium, Hpt’s Ztschr. 8, 588; Agasúl on L. Zurich 2, 536, formed like Agadora (Eider, p. 239?) oegisandr, sea-sand, Barl. 26, 20.

p. 240.] Hlés dætr á víð bléasu. her er sjor kallaðr Hlér, því at hann hlýr alra minnz, Sn. 332; hlýr = egelidus, tepidus,
As Logi, the 'villi-eldr,' Sn. 60, is son to giant Forniöttr, 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 ægja, Thorl. sp. 6, 38; sá inn lavevisi Loki, Sæm. 67b; in folksongs Loke leve,' Wieselgr. 384-5, in Danish 'Loke legemand,' conf. the name Liuuiso, Liuiso, Trad. fuld. 2, 32-43; in Norweg. 'hin onde,' Hallager, as Oden is in l. 828; for Lokkens havre we have 'den 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. Hálogi for Hólgi, Sn. 128. 154. F. Magn. lex. p. 981.

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

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

p. 245.] In Sæm. 37a Fenrir pursues Alf-röðall, which must mean the moon, 'the sun of the elves'; conf. 'festr mun slitna enn Frecki renna,' Sæm. 7-8. 'man ðubundinn Fenris-ufir fara,' Hakonarm. 23. 'Loki lîdr or bôndum,' Sæm. 96a (conf. iótunn losnar 8a; is this Loki or Surtr? Loki is lægiarnlíki âpeckr, monstro similis 7a).—Loki is caught by Piazi, Sn. 81, and expressively 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. sætor-låde, panicum crusgalli, is a grass like the ágrøstis sown by Kronos (Suppl. to 1192). One is reminded of
Saturni dolium by ‘Lucifer sedens in dolio,’ Upstandinge p. 41, and ‘des tiuvels vaz,’ Hpt’s Ztschr. 7, 327. What means the ON. séaturnir, Sn. 222b?

p. 248-9.] Delius pp. 41. 50 cites kroenduvel, kroden-heuer, 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 holdes. 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* gyðja, yet in 114b ey trúði Ottarr à ásynjor, and 61* heilir æsir, heilar ásynjor! conf. πάντες τε θεοί παραί τε θεάων, Il. 8, 5. 19, 101. Od. 8, 341. This word goddess acquired a lower sense, being used by the people for fair dames and pretty lasses, Liudpr. antap. 4, 13. ‘Ermegart Himel-gotin,’ Rückert’s Ludwig 97. What is the götin in Nithart MSH. 3, 288a, who goes ‘unter dem fanen ûz dem vorst, wol geammet,’ and is led out on the green under blue sky (baldachin), apparently by peasants at an old harvest-festival? conf. fee, Suppl. to 410.

p. 251.] OHG. evo, earth, answers to Ssk. irá, Ir. ire, GDS. 55. Tellus might be for terulus, as puella for puerula, but the gen. is tellurus, conf. Ssk. tala, fundus. Humus is Ssk. xamâ. Iaia, called πρωτόμαντης in Æsch. Eum. 2, corresponds to Ssk. gaus, gó, cow (p. 665), the cow being mother of the world (p. 559): ο γῆ καὶ θεόλ, a frequent Attic invocation. ON. fold is unpersonal, yet is greeted in Sæm. 194*: heil sú hin fioluβta fold! GDS. 60 (p. 254).—Iörð, earth, is called Ionakr’s tree-green, oak-green daughter: dottur Onars viði-groen, Sn. 123; eikigroent Onars flioð, Fornm. sög. 1, 29. 12, 27. She is daughter of night in Sæm. 194*: heil nött ok nipt! but who is eorðan bróðor, Cod. Exon. 490, 23? Iörð is also mother of Meili, Thor’s brother, Sæm. 76a; Iörð = Förgyn 80b (p. 172).—Of Rindr and
GODDESSES.

her relation to Ödin: ‘seid Yggr til Rindr,’ Y. amores Rindae incantamentis sibi conciliavit, Sn. 1848. 1, 236. Is AS. hruse (terra) contained in grusebank, turf-bench, Schm. von Wern. 114?

p. 251 n.] At Attila’s grave too the servants are killed: ‘et ut tot et tantis divitiis humana curiositas arceretur, operi deputatos 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, Balt. 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 202; conf. C. Hofmann in Ztschr. der morgenl. ges. 1847. A thesis by Pyl, Medea, Berol. 1850 p. 96 derives it fr. LG. nerder, nerdrig, conf. υπρεπός. 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, Giefsers. ‘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 Kréka 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).
p. 254 n.] Mommsen 133 derives Ceres, Oscan Kerres, from creare; Hitzig Philist. 232 connects it with Ćris = Šri; I with cera and cresco. For Demeter the Slavs have země matě, mother earth; a dear mother, like (πυρὸς) φίλης Δήμητρος, Æsop (Corais 212. de Furia 367). Babr. 131; conf. Δημήτρος ἀκτή, Il. 13, 323, and ‘das liebe korn, getreidelein,’ Gram. 3, 665. GDS. 53.

The Earth’s lap is like a mother’s: foldan sceat (= schooz), Cod. Exon. 428, 22. eordan sceāta eardian 496, 23. eordan sceātas hweorfan 309, 22. grund-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 εὐπεία = Ssk. urvi fr. urdis = varú, Kuhn’s Ztschr. 5, 285. The lavatio Berecynthiae 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 alirumna were bathed.

p. 256 n.] The LG. farmer’s maxim, ‘Mai-mând kold un nat Füllt schüänen un fat, is in Swedish ‘Mai kall Fyller bondens lador all,’ Runa 1844, 6. A similar saw in Bretagne about St. Anne, Lausitzer mag. 8, 51; how is it worded in French?

p. 257.] On Tanfana 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 sex annis 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 inducta Loscastrum. Ad quam omnis sexus apparoxquans tripudiare et saltare cogebatur etiam nudo corpore. Ad eam feminas 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 conveniunt naves; namque eas plicatiles humeris transferunt quoties ad catarractas ventum est.’
Also Justin 32, 3: 'Istri naves suas humeris per juga montium usque ad littus Adriatici maris transfulerunt.'

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

p. 264 n.] At Shrovetide a plough was drawn through the streets by maskers, Büsching's Wöch. nachr. 1, 124, fr. Tenzel. H. Sachs says, on Ash-Wednesday the maids who had not taken men were yoked in a plough; so Fastn.-sp. 247, 6-7; 'pulling the fools' plough' 233. 10. Kuhn conn. pyluoc, plógr, 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 Italiam et docuit frumentarium, molendinarium et panificam, cum ante glande vescerentur . . . . Viterbi primi panes ab Iside confecti sunt. item Vetuloniae celebravit Jasius nuptias, et panes obtulit primos Isis, ut in V. antiquitatum Berosus asserit. porro, ut probant superiores quaestiones, Vetulonia est Viterbum.’ The Lith. Krumine wanders all over the world to find her daughter, and teaches men agriculture, Hanusch 245. The year will be fruitful if there is a rustling in the air during the twelves, Sommer p. 12 (Suppl. to 254).

p. 267.] Goth. hulps propitius is fr. hilþan, halþ, hulþun, 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 Hulle, but in str. 993: ‘sprancten für frowen Hullen der edelen junefrowen fin.’ In Thuringia frau Wolle, Rolle, Sommer 10-1. Holda in Cod. Fuld. no. 523. Frau Holla 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. 1845, p. 29. Frau Holle also in Silesia. In Up. Sax. she was called frau Holle, B. vom abergl. 2, 66-7; frau Holt in Wolp’s Ztschr. 1, 273.——The very earliest mention of Holda is in Walafrid 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 dialas, Schreiber’s Taschenb. 4, 310 (Suppl. to 410).

p. 270.] When fog rests on the mountain: ‘Dame H. has lit her fire in the hill.’ In Alsace when it snows; ‘d’ engele han ’s bed gemacht, d’ fedre fliege runder;’ in Gegenbach 427: ‘heaven’s feathers fly’; in Nassau: ‘Dame H. shakes up her bed,’ Kehrein’s Nassau p. 280. Nurses fetch babies out of frau Hollen teich. In Transylvania are fields named Frau-holdagraben, Progr. on Carrying out Death 1861, p. 3. She washes her veil, Pröhle 198. Like Berthe, she is queen or leader of elves and holdes (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 Grünenwörth, may be seen
‘fra Hulle’ on the Fra Hullenstein, combing her locks. Who-
ever 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 Pharaildis, Verild (357 n.). Legends of Hulle in
Herrlein’s Spessart-sag. 179—184. A frau Hollen-spiel (-game)

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 KM. no. 13. She is a humpbacked little woman, Sommer
p. 9; walks with a crutch about Haxthausen, Westph.—Again,
queen Holle appears as housekeeper and henchwoman to Frederick
Barbarossa in Kifhauser, 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. ‘verheuletus haar,’ Corrodi
professer 59, and a man with shaggy hair is called holle-kopf.—
With her stroharuss 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 Sun-
day will have Holle in her distaff to tangle it; conf. the Kuga
(p. 1188-9).

The Huldarsaga, tale of the sorceress Huldr, is told
by Sturle; conf. the extract fr. Sturlunga in Oldn. läseb. p. 40.
Huldre-web in Norway means a soft vegetable material like
flannel; and in Faye 42 Huldra is clothed in green. The hulder
in Asb. 1, 48. 78. 109 has a cow’s tail; here it is not so much
one hulder, as many huldren that appear singly. So in the
M.Nethl. Rose 5679: ‘hulden, die daer singhen’; are these
mermaids? In Sweden they have a hylle-fru and a Hildi-moder,
Geyer 1, 27; conf. Dybeck 1845, 56.

The name of Perahita, the bright, answers to Selénê,
Lucina, Luna, therefore Artemis, Diana. Hence she takes part
in the Wild Hunt, accompanied by hounds, like Hecatê; hence
also, in the LG. Valentin und Namelos, Berta has become Clarina
HOLDA. BERHTA. 1369

[conf. St. Lucy, frau Lutz, p. 274 n.].—The Lith. Lauma is very like Berhta 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 auda dūna 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 lauma 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 lauma spoken of on p. 416 n. Nesselm. 353b.

p. 273 n.] Werre is akin to Wandel-muot, Ls. 3, 88. 1, 205-8: frò Wandelmuot sendet ir scheid-sāmen (seeds of division) 2, 157. in dirre witen werlde kreizen hat irre-sāmen (seeds of error) uns gesät ein froute ist Wendelmuot geheizen, MS. 2, 198b; conf. the seed sown by death (p. 848) and the devil (p. 1012). frou Wendelmuot hie liebe maet mit der vürwitz segens abe (dame Ficklemind here mows down love with curiosity's keen sithe), Turl. Wh. 128a.

p. 274.] The meal set ready for Bertha resembles the food offered to Hecate on the 30th of the month, Athen. 3, 194; certain fish are ἕκατης βρῶτα τά 3, 146-7. 323. Filling the belly with chopped straw: conf. the hrismagi, Laxd. saga 226. As the white lady prescribes a diet for the country-folk (Morgenbl. 1847, nos. 50—52), they tell of a dame Borggabe (loan), who gave or lent money and corn to needy men, if they went to her cave and cried 'Gracious dame B.'; conf. OHG. chorn-gēpf Ceres, sāmo-kēpa saticena, Gibicho; wīn-gebe, MB. 13, 42. oti-geba (890 n.). Nycolaus von dem crumen-ghebe, an. 1334, Henneb. urk. ii. 13, 30.

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

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

p. 278.] To the Bav. name Stempo we can add that of the Strasburger Stampho, an. 1277, Böhmer’s Reg. Rudolfi no. 322; conf. stempfel, hangman, MS. 2, 2b. 3a. In Schm. 3, 638 stampulanze=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?), Rocken-phil. 2, 16-7. In favour of S having been added before T is Schperchta for Perchta, Mannh. Ztschr. 4. 388. As Steme 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-wisun,’ Salzb. urk. of 10th cent., Arch. f. östr. gesch. 22, 299. 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 Bächten-farn, B.’s fern.

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

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

p. 281.] The image of reine Pédauque, Prov. Pedauca (Rayn. sub v. auca), stands under the church-doors at Dijon, Nesle, Nevers, St. Pourcin and Toulouse. The last was known to Rabelais: ‘qu’elles étaient largement pattues, comme sont les oies et jadis à Toulouse la reine Pedauque.’ This statue held a spindle, and spun, and men swore ‘par la quenouille de la reine P.,’ Paris p. 4. So queen Goose-foot was a spinner; yet her goose-foot did not come of spinning, for the spinning-wheel was not invented till the 15th cent., Hpt’s Ztschr. 6, 135. Berhta cum magno pede, Massm. Eracl. 335. Heinricus Gense-fuz, MB. 8, 172. cagots with goose-foot or duck’s-foot ears, Fr. Michel’s Races maud. 2, 126-9. 136. 144-7. 152. M. C. Vulliemiu’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 Adelheïd who married Otto I.; this Berta died at Payerne about 970. To the white damsels is given a little white lamb, Müllenh. 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 whirs up hay or corn, the people in Passau and Straubing cry to it: ‘sau-dreck! du schwarz farkel (pig)!’ Sew-zagel, 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. ushastara eastern, Benfey 1, 28. Lith. auszta it dawns, auszrinne aurora; Ausea (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 Ror,’ an. 1352, Schmid’s Tübingen 180.—Her feast was a time of great rejoicing, hence the metaphors: ‘(thou art) miner freuden öster-tuc
(-day),' Iw. 8120. mînes herzens òstertac, MS. 2, 223a. 1, 37b. der gernden òstertac, 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 Ostertages, no. 306.

The antithesis of east and west seems to demand a Westara as goddess of evening or sundown, as Mone suggests, Anz. 5, 493; consider westergibel, westermâne, perh. westerhemade, 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. Stuttgart. hist., fol. 250: 'Die selb zeit saz ain haidischer hertzog von Swaben da auf dem slos Hillomondt, ob Vertica (Kempten) der stat gelegen, mit namen Esnerius, der wonet noch seinen (adhered to his) haidischen sit- ten auf' Hillomondt; zu dem komen die vertriben waren aus Vertica und in der gegent darumb, und patten in (begged him), das er sie durch (for the sake of) sein götin, Zysa genannt, mit veld begabet und aufnam (endow and befriend) . . . . Da sprach hertzog Esnerius: wann ir mir swerdt 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 wîp (called a frau fr. her virtues), Ulr. v. Lichenst. 3, 17:

als ein vrou ir werden lip (her precious body)
tiuret (cherishes) sô daz sie ein wîp
geheizeen mac mit reinen siten,
der (for her) mac ein man vil gerne bitten (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 Frigg 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, Pertz 8, 776. Fricconhorst, an. 1090, Erh. p. 131. For Fruike in Hpt's Ztschr. 5, 373 Kuhn writes Fuík, which may mean whirlwind, ON. fiuka.

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

p. 307 n.] Mani, men is akin to Lat. monile, Dor. μανός, μάννος, Pers. μανιάκης, μανιακοῦ, Ssk. mani, Pott 1, 89. As men-glôd 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, Sindgund, see Kl. schr. 2, 17 seq. GDS. 86. 102. Fulla wore a gold headband, for gold is called höfuðband Fullu, Sn. 128. —Sól is daughter of Mundilföri (p. 703), wife of Glenr (al. Glornir), Sn. 12. 126, or Dagr, Fornald. sög. 2, 7. Fru Sole, fru Soletopp occurs in pop. games, Arvidss. 3, 389. 432. —Skaði, daughter of Þiazi, wife of Óðr and mother of Freyr (gen. Skaða, Sn. 82. Kl. schr. 3, 407), aft. wife of Óðinn and mother of Sàmîngr, Yngl. c. 9.

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

ir schoene gap sō liehten schīn
und alsō wunneclīchen glast,
daz der selbe palla$t
von ir libe (body) erlīhiert wart.

p. 310.] On Syn and Vör, conf. F. Magn. lex. 358-9. Then
the compds. Hervör, Gunnvör; OHG. Cundwarα, Halsalwarα,
Graff 1, 907; AS. Freð-waru, 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 dōttir,' Sn. 31. 66, and
Nepr was Ösin's son 211. Saxo makes her a daughter of Gevar
(Kepaheri), see Suppl. to 220. Sæm. 116ª speaks of another
Nanna, 'Nōkkva dōttir.' Is 'nōnnor Herjans,' the epithet of the
valkyrs, Sæm. 4ª, conn. with Nanna?

p. 311 n.] Fuoge and Unfuoge are supported by the following:
er was aller tugende vol, die in diu Vuoge lèrte (virtues that
decency taught him), Pass. 165, 2. diu Fügel, Füglērin, Ls. 1,
236ª. daz in Unfuoge niht erslēuge (slew him not), Walth. 82, 8.
Unfuoge den palas vlōch, Parz. 809, 19. nu lāt (leave ye) der
Unfuoge ir strīt 171, 16; conf. fügen (Suppl. to 23).—Quite
unpersonal are; zuht unde fuoge, Greg. 1070. ungevuoge, Er.
9517. 6527. swelch färsten sō von lande varn, daz zint ouch irn
fuogen sō, daz sō sint irs heiles vrō, Ernst 1800.

p. 311.] Gefjon appears in Lokasenna; conf. p. 861 n. Does
hör-gefũ mean lini datrix? Sæm. 192ª; or is it akin to Gefn,
Gefjon?

p. 312.] Snöriz ramliga Rān or hendi giålfr dyr konōngs.
Sæm. 153ª. miök hefr Rān rykskt um mik, Egilss. p. 616. Rān
lends Loki her net, to catch Andvari with, Sæm. 180. Fornald.
sög. 1, 152. In the same way watersprites draw souls to them
(p. 846). Later she is called hafs-fruu: 'h., som råder öfver alla
kvilha omkomma på sjōn (perish at sea),' Sv. folks. 1, 126. 'Blef
sjō-tagen, och kom til hafsfruu' 132.
ez ist ein geloub der alten wip,
swer in dem wazzer verliust den lip (loses his life),
daz der si von Got vertriben. Karajan on Teichner 41.

p. 313.] Slôu i hel, Vilk. s. 515. i hel drepa, Sæm. 78e. bita fyl til hâlia (bite a foal dead), Östgota-lag 213. höfut þitt leysto heljo or, Sæm. 181e. Hel is a person in Sæm. 188b: 'er þik Hel hafi!' in Egilss. 643: 'Niörva nipt (Hel) á nesi stendr.'—The fara til Heljar was German too (conf. p. 801-2): Adam vuor zuo der hell, und siñe afterkumen alle, Ksr-chr. 9225. ze helle varn, Warn. 2447. 3220. 3310. ze helle varn die hellewart, Barl. 323, 28. faren zuo der hell = die, Seb. Brant’s Narr. 57, 9. ze helle varn, Ring 55d, 27; nu var du in die hell hinab, das ist din haus 30; ir muost nu reuschen in die hell 20. ich wolte mich versloff en hân zuo der helle (Helle), Troj. kr. 23352. von der hell wider komen (come back fr. hades), Brant’s Narr. p. m. 207. in der hell ist ein frau ân liebe (without love), Fastn. 558, 13; spoken of Hellia? or of a dead woman? Helle speaks, answers the devil, Anegenge 39, 23. dô sprach diu Helle, Grieshaber 2, 147-8. Bavarian stories of Held in Panzer’s Beitr. 1, 60. 275. 297. Observe in Heliand 103, 9: ‘an there suarton hel’; conf. p. 804.

p. 315.] Sic erimus cuncti postquam nos auferet orcus, Petron. c. 34. rapacis Orci aula divitem manet herum, Hor. Od. ii. 18, 30. at vobis male sit, malae 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, 343e. diu Helle gar ûf tet (opens wide) ir munt, Alb. v. Halb. 171b. nu kan daz verfluchte loch nieman erfullen noch (that cursed hole no man can fill), der wirt ist sô gâtic (greedy), Martina 160, 17; conf. ‘daz verworhte hol’ 172, 41. Yet MsH. 3, 233b has: davon sô ist diu helle vol.—O. v. 23, 265:

then tôd then habet funtan  Hell has found Death,
thiu hella, ioh firsluntan. 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: ‘ufaggquiþs varþ daupus in sigis. hvar ist gazis þeins, daupu? hvar ist sigis þeins, halja?’ It is a Christian view, that death is swallowed up;
but most of the Greek MSS. have θάνατος both times, the Vulgate both times mors, whilst Ulphilas divides them into daupu 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 θάνατος and άθανατος [suggested by Hosea 13, 14? ‘Ero mors tua, O Mors l morsus tuus ero, Inferne!’], Massm. 63bb; and άθανατος, 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 baiis (death), uaimh (pit); in Gael. baiis and uaign (grave). The Serv. smrti and pakle, Lith. smertie and pēkla, smack of the Germ. death and hell; conf. Höfer’s Ztschr. 1, 122.—Westerg. in Bouterwek, Cædm. 2, 160, sub v. hel, identifies it with Ssk. kāla, time, death, death-goddess, and Kāll, death-goddess.

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

CHAPTER XIV.
CONDITION OF GODS.

p. 318.] The heathen notion of the power of the gods is esp. seen in their being regarded as wonder-workers, who did not sink into sorcerers till Christian times; conf. p. 1031. GDS. 770. The giants on the other hand were looked upon, even by the heathen, as stupid, pp. 526-8-9.—The longevity of gods (long-aevi, lanc-lbon, 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 propter aea sempiternam esse arbitror, quod voluptates eorum propriae sunt; and the dwarfs ascribe their long and healthy lives to their honesty and temperance (p. 458).—Amrita (Somad. 1, 127) is derived by Bopp, Gl. 17a, from a priv. and mrita mortua, hence immortal and conferring immortality; and ἀ-μυρσία (279a) fr. ἀ-μυρσία, βροτός being for μυρτός. Various accounts of its manufacture in Rhodo’s Relig. bildung d. Hindus 1, 230. It arises from the churning of the ocean, says Holtzmann 3, 146—150, as ambrosia did from treading the wine-
press, K. F. Hermann’s Gottesd. alth. p. 304. Doves carry ambrosia to Zeus, Od. 12, 63; conf. Athen. 4, 317. 321-5. Ambrosia and nectar are handed to goddess Calypso, while Odysseus partakes of earthly food beside her, Od. 5, 199. Moirai eat the sweet heavenly food of honey (p. 415 n.). Even the horses of gods have in their manger ambrosia and nectar, Plato’s Phœdr. 247. Yet the gods eat white ἀλφιτον, meal (Athen. 1, 434), which Hermes buys for them in Lesbos. Ambrosial too is the odour shed around the steps of deity (Suppl. to 327 end), of which Plautus says in Pseud. iii. 2, 52:

ibid odos demissis pedibus in coelum volat;
eum odorem coenat Juppiter cotidie.

What nectar is made of, we learn from Athen. 1, 147-8, conf. 166. ζωρότερον νέκταρ, Lucian’s Sat. 7. purpureo bibit ore nectar, Hor. Od. iii. 3, 12. Transl. in OHG. by stanch, stenche, Graff 6, 696; in some glosses by sein, and if sein be akin to αἰμα, 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): hann lagði fyri dregg hráka sinn, Fornald. sog. 2, 26. Kvåsir is created out of spittle: so came Lakshmi out of the milk-sea, Holtzm. 1, 130, as Aphrodite 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 (ῥεθνεὼς παλαι), he thunders no more,’ Lucian’s Jup. tragoed. 45; conf. p. 453 n. Frigga’s death is told by Saxo, ed. M. 44; dead Baldr appears no more among the gods, Sæm. 63b; then Freyr falls in fight with Surtr, Týr with Garmr, Thórr with miðgarðsormr; Oðinn is swallowed by the wolf, Lóki and Heimðall slay each other. Duke Julius 302-3. 870 (in Nachtbüchlein, 883), says he has heard that the Lord God was dead (the Pope?).—Oðinn and Saga drink, Sæm. 41; Heimðall drinks mead 41b, and always gladly’: drecka glöð 41a. dreckr gladr 41b (p. 324). Thórr eats and drinks enormously, Sæm. 73b. Sn. 86, and a Norweg. tale of his being invited to a wedding.
Of a god it is said: ἐρήσιδος ἑθέλων, Od. 16, 198. ἑρήσιον θεοίσι 211; of Circe: τῶ οὔξευ θαυδάσα, Od. 10, 573. Zeus can do the hardest things, οὐδὲν ἀσθμαίνον 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. Wänäümöinen, the day after his birth, walks to the smithy, and makes himself a horse.

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

It is a mark of the Indian gods, that they cast no shadow, never wink, glide without touching the ground, are without dust or sweat (their garments dustless), and their garlands never fade, Holtzm. 3, 13. 19; conf. Bopp’s Nalus p. 31. Even men, going into a temple of Zeus, cast no shadow, Meiners’s Gesch. d. rel. I, 427. — Osinn appears as a ‘mikli maðr, herðimikill,’ Formm. sog. 2, 180-1. God has a beard: bien font a Dieu barbe de fueerre, 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. 118; 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 kàla, niger, Bopp’s Gl. 71b. Vishnu in one incarnation is called Krishna, ater, niger, violaceus, Slav. cherñyi (Bopp 83a), so that Cherni-bôgh would correspond to Krishna. — The beauty of the gods has already been noticed p. 26 n.; that of the goddesses is sufficiently attested by giants and dwarfs suing for them: Prymr wants Freyja, Þiassi Íðun, and the dwarfs demand the last favour of Freyja.

Numen, orig, a νεῦμα, 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: ἐπ’ ὄφρων νεῦσε, Od. 16, 164. Diu (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
sorcils abessier, Aspr. 45b. sa (si a) les sorcils levez, Paris expt. p. 104. Thôrr shakes his beard, Sæm. 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). τῶν τινος φθονερόν δαιμόνων μηχανή γέγονε, Procop. 2, 358. τῆς τύχης ὁ φθόνος 2, 178. ἑπτήρεια δαίμονος=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 tiuvel des lachet, Diut. 3, 52. smutz der tiuvel, welch ein rât! Helbl. 5, 89. des mac der tiuvel lachen 15, 448; conf. the laughing of ghosts (p. 945).


p. 325.] The Homeric gods are without care, αὐτοὶ δὲ τ’ ἀκηδεῖς εἰσίν, II. 24, 526; they are blessed, serene, and rejoice in their splendour. Zeus sits on Olympus, κύδει γαίων (glad of his glory), τερπτ-κέραννος (delighting in thunder), and looks down at the smoking sacrifices of those he has spared. Ares too, and Briareus are κύδει γαϊοντες. A god feels no pain: εἰπερ θεὸς γάρ ἐστιν, ὦκ αἰσθήσεται, Aristoph. Frogs 634. So Gripir is ‘gladr konôngr,’ Sæm. 172b. —The gods laugh: γέλως δ’ ἐπ’ αὐτῶ τοὺς θεοὺς ἐκινήθη, Babr. 56, 5; risus Jovis=vernantis coeli temperies, Marc. Cap. (conf. giant Svásuðr, p. 758). subrisit crudele pater (Gradivus), Claudian in Eutr. 2, 109. Callaecia risit floribus . . . per herbam fluxere rosae, Claud. laus Serenae 71. 89. riserunt 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 ἐναργῆς: χαλεπτοὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, II. 20, 131. θεοὶ φαίνονται ἐναργεῖς, Od. 7, 201. 16, 161. ἐναργῆς ἥθε 3, 420. ἐναργῆς συμγεγομένος, Lucian’s Sat. 10.—Gods can appear and vanish as they please, without any outward means: dwarfs and
men, to become invisible, need the tarn-hat or a miraculous herb. No one can see them against their will: τίς ἄν θεών οὐκ ἑθέλοντα ὑφαλμοίων ὕδωτ’ ἄνθ’ ᾗ ἑθά κιόντα; Od. 10. 573.—As a god can hear far off: κλυεὶ δὲ καὶ πρόσωπεν ὄν θεός, ΑΕςχ. Eum. 287. 375; as ‘Got und sin muoter sehent dur die steine,’ MS. 2, 12a; so gods and spirits enter locked and guarded chambers unperceived, unhindered, Holtzm. 3, 11. 48. Dame Venus comes ‘dur ganzé màren,’ p. 455-6; the Minne conducts ‘durch der kemenàten 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 παρά κληίδος ιμάντα, Od. 4, 802. παρά κληίδα λιάσθη 4, 838. Loki slips through the bora Sn. 356; and devils and witches get in at the keyhole.

Examples of sudden appearance, p. 400; disappearance, p. 951-2. Óśinn, Höner, Loki in the Färöe poem, when invoked, immediately appear and help. Sudden appearing is expressed in ON. both by the verb hverfa: þá hverf Fiölnir, Völsungas. c. 17; and by the noun svipr, Fornald. sög. 1, 402. Sæm. 157a. der engel von himele sleif, Servat. 399. dò sih der rouh úf bouch, der engel al damit fluch, Maria 158, 2. er fuor in die lütfe hin, die wolken in bedacten, Urstende 116, 75; conf. ‘ríða lopt ok lóg,’ and p. 1070-1. der menschlich schén niht bleib lang, er fuor dahin, Ls. 3, 263. Homer uses ᾧναισέευν of Ares and Aphrodite: ᾧναιξαντε, Od. 8. 361; and the adv. αὔγα as well as καρπαλίμως and κραυνά, II. 7, 272. When Ovid. Met. 2, 785 says of Minerva: ‘hand plura locuta fugit, et impressa tellurem repulit hastà,’ her dinting the ground with her spear expr. the ease of her ascent. Their speed is that of wind: ἦ δ’ ἀνέμου ὥς πνεuí ἑτέσυντο (of Athena), Od. 6, 20. sic effata rapít coeli per inania cursum diva potens, unóque Padum translapsa volatu, castra sui rectoris adit, Claud. in Eutr. 1, 375. Eros is winged, Athen. 5, 29. Winged angels, pennati pueri (p. 505). Vishnu rides on Garuda, Bopp’s Gl. 102a. Indra and Dharma as vulture and dove, Somadeva 1, 70. Holtzm. Ind. sagen 1, 81. Though Athena appears as a youth in Od. 13, 222, as a girl 13, 288, her favourite shape is that of a bird: ὁρίς δ’ ὥς 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 roofter amid the fighters, and thence (ἤφοθεν ἡξ ὀροφῆς) uplifts
the ægis, Od. 22, 297; so Louhi sits a lark on the window of the smithy (Suppl. to 338), and the eagle in the dream εξετ' επὶ προύχοντι μελάθρως, 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 Entr. 2, 230; Gestr, i.e. Oðin, as a valr (falcon), and gets a cut in his tail, Fornald. sög. 1, 487-8. Athena οτι δε κατ' αντίθυρον κλιαίς, Od. 16, 159; si mache sich schoen, und ge herfür als ein götinne zuo der tür, Renner 12227. When the unknown goddess steps inside the door, her stature reaches to the roofbeam, μελάθρον κύρε κάρη, then in a moment she is recognised, Hymn to Aphrod. 174, to Ceres 189. A woman's spirit appears to a man in a dream: sīðan hvarf hun å brott; Olafr vaknaði, ok þottist siða svip konunnar, Laxd. 122. sīðan vaknaði Heðinn, ok sá svipinn af Göndul, Fornald. sög. 1, 402. svipr einn var pár, Sæm, 157.

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 nupt. Heaven breathes an odor suavitatis, that nourishes like food, Greg. Tur. 7, 1. The bodies of saints, e.g. Servatius, exhale a delicious odour (p. 823); conf. the flowers that spring up under the tread of feet divine (p. 330). The hands and feet of gods leave their mark in the hard stone, so do the hoofs of their horses (Suppl. to 664). Gods appear in human form and disguise, Oðinn often as a one-eyed old man, a beggar, a peasant, to Hrolf as Hrani bóni (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 Sūryas the god of day, Kuhn's Rec. d. Rigveda 99. 100; Rātri, night, Uśa, aurora, are drawn by kine. Plato in Phædr. 246-7 speaks of the gods' horses, chariots, charioteers, of Zeus driving a winged car. Selēnē is appealed to: ποτ' ἄκεανων τρέπε πῶλους, Theocr. 2,163. ἀστέρες, εὐκήλιοι κατ' ἀντυγα Νυκτοῖς ὀπαδον 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 hendii
inni hoegri um himiniölýr, Sæm. 1b (who is Vagnarunni in Egilss. 610, Öðinn or Þórr?). But *riding* is the rule, though Loki says to Frigg: ec því rēð, er þū rīða sērat sīðan Baldr at sōlum, Sæm. 63b; 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: ἐεινὴν γὰρ ἔγεν θεῶν ἀνδρὰ τ τὰ ἄριστον, Il. 5, 888. When Ceres nods, the cornfields shake: annuit his, capitisque sui pulcherrima motu concussit gravidis oneratos messibus agros, Ovid Met. 8, 780.


Hera holds her hand over her protege, ὑπὲρ τρεπτα, Paus. iii. 13, 6.—They take one by the hair: στῇ δ ὄπισθεν, ξανθῆς δὲ κόμης ἐλε Ἱπλείωνα, Il. 1, 197; by the ear: Κρόνος προσ-ελθὼν ὄπισθεν καὶ τοῦ ὠτός μου λαβόμενος, Lucian’s Sat. 11.

p. 331.] The Grecian gods *sleep*, Athen. 2, 470; yet Ssk. *deus=liber a somno*, Bopp’s Gl. 26a. A *sick* god is healed by incense, Walach. märchen p. 228. They are fond of *play*: φιλοσπαίγμονες 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. 449. Got mohte wol *lachen* (at the tatermenlin), Renn. 11526. Conf. the effects of music on mankind: when Salome is ill, there come ‘zwêne 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
SLEEP. SONG. LANGUAGE.

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-riuvesære, Iwein 610. Aucassin’s lay drives death away, M één 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. prajûkinu. N. Preuss. prov. bl. 4, 312. A king’s daughter, who has a fishbone in her throat, is made to laugh, M één 3, 1 seq. The gods love to deal out largess, are datores, largitores, esp. Gibika (p. 137); conf. borg-geba (Suppl. to 274), oti-geba (p. 890 n.); they are är-gefnar, öl-gefnar, crop-givers, ale-givers, Höstlóng ii. 2, 11 (Thorl. sp. 6, 34. 42. 50. 65).

p. 334.] 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 appellations arguere videntur. Like ON., the Indians have many words for cloud, Bopp’s Gl. 16a. 209a. 130b. 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: Πλαγκτὰς δ’ ἦτοι τὰς γε θεῶν μύκαρες καλέοσιν, Od. 12, 61. θυμοὶ Ἔρωτα, ἀθάνατοι δὲ Πτέρωτα, Plato’s Phaedr. 252. τὴν δ’ Ἀφροδίτην κικλήσκουσι θεῶν τε καὶ ἄνερες, Hes. Theog. 197. The different expressions attrib. to men and gods in the Alvis-mål, could no doubt be taken as belonging to different Teut. dialects, so that Menn should mean the Scandinavians, Goður the Goths, and sól for instance be actually the Norse word, sunna the Old Gothic, GDS. p. 768. Kl. schr. 3, 221.

p. 335.] The Norse gods are almost all married; of Greek goddesses the only real wife is Hera. Gods fighting with heroes are sometimes beaten, and put to flight, e.g. Ares in Homer; and he and Aphrodité are wounded besides. Now Othin, Thor and Balder are also beaten in the fight with 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 firmatatem ne ferro quidem cedere.

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

p. 336.] Mountain-heights are haunts of the Malay gods also, Ausld. 1857, 604a. πέτρα, δαμόνων ἀναστροφή, Ἀesch. Eum. 23. Olympus desc. 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. Hreiðmarr cries to the Ases: haldit heim he san, be off home from here! Sæm. 182b.—They have separate dwellings, but near together; conf. the Donar's oak near Wotan's mount (p. 170). þár (i Baldurs-hage) voru mörg god, Fornald. sög. 2, 63. Indian gods too have separate abodes: urbs Kuveři, mons K. sedes, Bopp's Gl. 19b. 85b. Δίως αὐλή, Lucian's Pseud. 19. Significant is the ON.: hefir 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 γεννητὸρ ἵδοι, Ἀesch. Suppl. 206. ἐπιδοι δ' Ἀρτεμίς ἀγνά 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: χρυσεῖθ ράβδῳ 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. Odin's spear (p. 147). In Germ. märchen the fays, witches, sorcerers carry a transfiguring staff (p. 1084).

Gods are regarded by men as fathers, goddesses as mothers (pp. 22. 145. 254). They delight in men, ἀνδράσι τερπόμενοι, II. 7, 61; their kindly presence is expr. by the Homeric ἀμφιβαίνω: ὁς Χρύσην ἀμφιβεθηκας, II. 1, 37. ὃς Τιμαρον ἀμφιβεθηκες, Od. 9, 193. They love to come down to men; conf. Exod. 3, 8: κατέβην, descendis, 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
The passage: di liute wânden (weened) er waere Got von himel, Griesh. 2, 48, presupposes a belief in God's appearing (p. 26 n.). so rîtestu heim als waer 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, Lanc. 31321. God (or his image) loves a place where he is made much of: Got mûhte lieber niht gestên ûf der erden an deheiner stat, Helbl. 15, 584; 'here dwells der liebe Gott,' p. 20 n. His return to heaven is expr. by: 'do vuor Got ze himele in deme gesuneclicheme 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 Arcturus shines in heaven at night, but walks the earth by day as messenger of Jove. Gods assist at christenings (Godfather Death), weddings, betrothals, Holtzm. 3, 8; and Mary too lifts a child out of the font, Wend. 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, hät sine hant den zwein geleit ûf diz houbet, daz si helfe unberoubet und gelückes (unrobbed of help and luck) solden sîn, mit götlicher helfe sehîn 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 paltry-looking gifts turn out precious (Berhta's, Holda's, Rübezahl'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 verkërën, Barl. 250, 22. sich kërte z'eiinem tiere 28. Oðinn viðbrast i vals liki,
when HerSrekr and Tyrfing attack him, Fornald. sog. 1, 487. Loki changes into a mare, and has a foal (Sleipnir) by Svaðilfari, Sn. 47. falsk Loki ð lax liki, Sæm. 68b. Sn. 69. Heimdallr ok Loki ð 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 (leivonen) 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. Berhtta 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 Troja tecta volarit avis, Prop. iii. 30, 30. Jupiter cyenus et candidorum procreator ovorum, Arnob. 1, 136 (pp. 666. 491). In märchens a bear, eagle, dolphin, carries off the princess.

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

p. 339.] Real names (not merely epithets) of gods often become abstract ideas in Sanskrit. Indra, at the end of a compound, is princeps, dominus, Bopp. 40a; Šri is prefixed to other names reverentiae causa, as Śrīganāṭa, Šrīmahabhārata 357a. In ON. one ås can stand for another, as Bragi for Oðinn in the saw, ‘nioti bauga sem Bragi auga,’ Egilss. 455. So Freya, Nanna, Týr, Baldr become abstract terms (p. 220-1): baldr brynþings, b. fetilþinga, Fornm. sog. 6, 257. 12, 151. enn norðri nýrðr 6, 267. geirnýrðr=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, Fornm. sog. 3, 205-7; einhamr, einhama signif. mere human strength. It is striking how the Usipetes and Tenchtheri glorify human heroes
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: Sigurðrormr òauga is expressly Oðins aettar, Fornald. sóg. 1, 258; the Scythian Idanthyrsus counts Zeus his ancestor, Herod. 4, 126; and Zeus does honour to Menelaus as his son-in-law, γαμβρός; Aίός, Od. 4, 569. They are friends of the gods: Zeus loves both champions, Hector and Ajax, Il. 7, 280; there are 'friends of Ares' and a 'Frey's viir.' 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 Olympias. 'Galli se omnes ab Dite patre prognatos praedicant; idque ab druidibus proditum dicunt,' Caes. 6, 18. Dietrich descends fr. a spirit, Otnit fr. Elberich, Högni fr. an elf, and Merlin fr. the devil.
p. 345.] As Teutonic tradition made Tuisco a 'terra editus,' the American Indians have a belief that the human race once lived inside the earth, Klemm 2, 159. Though Norse mythology has no Mannus son of Tuisco, yet it balances Goðheimr with a Mannheimr, GDS. 768, conf. Westmanland, Södermanland, Rask on Ælfred's Periplus 70-1; and Snorri's Formål 12 places a Munon or Mennon at the head of the tribes. He, with Priam's daughter Trôn, begets a son Trór=Thór, fr. whom descends Loritha=Hlórriña, conf. Fornald. sög. 2, 13. GDS. 195. The American Indians have a first man and maker Manitu, Klemm 2, 155-7. On the mythic pedigree of Mannus and his three sons, see GDS. 824 seq.

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


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


p. 355.] A communication fr. Jülich country says, Herme is used as a not very harsh nickname for a strong but lubbery 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 menst 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 dermen,’ 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 (Vinire) has stolen from St. Peter. In Basque: ceruco esnebidea, simply via lactea, fr. eznea milk. Tús eis ou'ranón ψυχών νυμιζό-μένας ὄδοις, Lucian’s Encom. Demosth. 50. Lettic: puturn zelsch, bird-path, Bergm. 66 (so πόρος οίων, 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 Teutonic names. East Fris. dat melkpath, and when unusually bright, harmswuth, Ehreustr. 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.: mülenweg (Suppl. to 924), also wiärstrate, weather-street, Woeste p. 41; so in Jutland veireven, Molb. Dial. lex. 646, as well as arken 18. To ON. vetrarbraut, winter-way, corresp. the Swed. vintergatan; conf. Gothl. kaldgوت, Almqv. 432, unless this be for Karl’s-gate. Do sunnúnpad, sterrōno strāza, wega wolkono 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. sag. 137-9; herstrasz, Mone 8, 495; Up. Palat. hyrstrausz, heerweg, Bergm. 115-8. 124; helweg (p. 801-2). Most import. for mythol. are: frauen Hulden strasze, vron Hilden straet, Pharaïldis sidus (p. 284-5); also ‘galaxa, in duutsche die Brunelstræt,’ Naturk. von broeder Thomas (Clariss’s Gheraerc, p. 278).

As we have Iuuäringes-weg and Eurings-strasz by the side of Iringesweg, so in oldish records Eursburg castle is called Iringesburg, Schm. 1, 96. Irinc is in Nib. 1968 a young man, 1971-89 a markgraf and Hâwartes man, and in the Klage 201. 210 ze Lüttringe geborn. On the meaning of the word conf. pp. 727. 1148. Kl. schr. 3, 234. F. Magnusen in his Pref. to Rigsmål connects (as I had done in my Irenmenstrasse 1815, p. 49) the Ericus of Ansgar and the Berich of Jornandes with Riggr, as also the Eriksgata; conf. the devil’s name gammel Erich
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 Odin’s son, Sn. 211a. So is Hildölfr, ibid., ‘Harbard’s lord,’ Sæm. 75b, OHG. Hiltwolf. So is Sigrlami, Fornald. sög. 1, 413, and has a son Svafrlami. So is Nefr or Nepr, Sn. 211a, and has a daughter Nanna 31. 66. So is Sæmingr, Sn. 211a, Semingr in Hervarars., Fornald. s. 1, 416; conf. Sámr, Sáms-ey, Rask’s Afh. 1, 108. The name of Gautr, Odin’s son or grandson, is conn. with giezien (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.
The accounts of Seeaf in AS. chronicles are given by Thorpe, Beow. p. 4. In the same way Beaflor sails alone in a ship, a bundle of straw under his head, Mai 35-9, arrives 51-3, sails away again 152; the ship gets home 180, 39. Horn also comes in a ship, and sends it home with greetings. A Polish legend says of Piast: qui primus appulerit in navicula, dominus vester erit, Procosius p. 47. As the swan-children can lay off their dog-skin. "Skilpunt" in Karajan's Salzb. urk. must be for Skilpunc. Óðinn is a Skilþingr, Sæm. 47. Did the f and b in Scilling, Scibunc arise out of v in skildva? The Goth. skildus has its gen. pl. skildivē.


The diffusion of the Völunga-saga among the Anglo-Sax. is evidenced by 'Välsing' and 'Välses safera' in Beow. 1747-87. The Völungs have the snake's eye (Suppl. to 392, mid.). The tale of Sáufritz is told in Bader no. 435.

Mars segumon, vincius, Stälin 1, 112. Glück 150 says, segomo in nom. De Wal. no. 246 (1847). Can it be the same as ὤγεμών, dux?

Oðinn himself is called helblindi, and Helblindi is the name of a wolf (p. 246). Beaflor 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.

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

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


p. 380.] ‘Mime the old’ in Bit. 138 seems to have a short i, and can hardly belong here. Karajan in Verbrüd. von S. Peter has Mîmilo, Mîmistîn. To Mîmigernefjord (conf. Lebedur’s Bructeri p. 328), perhaps from an adj. mîmi-gern, and Mîmidun (Mîimidomensis = Mindensis, Lappbg no. 25; Miminde on Weser, Schrader’s Dyn. 104), add a third Westph. locality Mîmegersen, now Mensen in Hoya country, Lappbg no. 48. Again, Mîmingle near Osnabrück. Mîmirberh, perhaps Mîmisberh, 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 Mîmîs brunnr of the Edda. With Mîmingus, silvarum satyrus, agrees the sword’s name in En. 5694; conf. Mumminc, Upstdge 137, (Muma in Thidrekss. 65). There are yet to be considered Söck-mîmir, Sæm. 46b; Hoddmîmir who dwells i holti 37; Mîmsvinr, Mîmisvînr, Egilss. 641. Like Mîmi’s head is Virgil’s head which prophesies, MSH. 4, 246. A head of brass prophesies in Val. et Ourson c. 25; enn spinne-hoofd in the Dutch transl. arose perhaps from taking tête d’airain for t. d’araigne. Heads often speak in churches, F. Magn. Edda-laere 2, 264.

Many single heroes remain to be considered, such as Poppo the strong, Hpt’s Ztschr. 3, 239, conf. 8, 347; Hugleieh 5, 10. Also lines of heroes: stirps Immidingorum (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 ingens naturae discrimen copulae commercium tollat . . . supernis terrestria non jugari.

p. 385 n.] Saxo calls Othin, Thor, etc. merely opinative, not naturaliter deos (ed. M. 118), and Balder a semideus (conf. p. 340); whereupon P. E. Müller om Saxo p. 54 remarks: Odin lived neither before nor after Christ. Old Conrad in his Troj. Kr. 858—911 is not quite of that opinion: ‘si wären liute als ir nu sít, wan daz (they were men like you, only) ir krefteclich gewalt was michel unde manievalt von kriutern und von steinen . . . ouch lepten gnouoge (lived plenty) bi der zit, die souberaere waren, und wunder in den járen mit gougelwise 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 hien erde sín, Diemer 139, 24. als er iz waere got 131, 22. min wîrde 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. ‘Gram-baut, 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.
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. 21. Heroes share the lofty stature of gods. Of *Huglácus* the legend says: *quam 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 γὰρ χεῖρες ἐκάστῳ ἀπ' ὀμοι ἀτοσοντο*, 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) perhaps, 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 nách ir minne, und wurde ich danne lebende, sô wurbe ich aber umbe daz wip (I would woo her again). ' Contrariwise MS. 1, 69b: 'sô bin ich doch ûf anders niht geborn.' Solinus says Scipio was another of the *Unborn*, and was therefore called *Cæsar*, 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 wâfen geborn, Krone 10534; conf. 'born with a fiddle.' To phenomena occurring at the birth of a hero, add the storm that attended Alexander's, Pseudocalisth. p.m. 12. Alcmena tests Hercules with snakes, which he kills lying *in his cradle*, as Sigmund does Sinfjötli 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 Thòrr (Suppl. to 320); so Hammer grå, 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-i-auga, gen. Sigurðar orms-i-auga, Fornald. s. 1, 267. 273. 2, 10-4. Formn. 1, 115. His step-brothers say: eigi er oss í augum ormr ne fránir snákar, Fornald. 1, 268 (conf. orm fránn, Heimskr. 7, 238. Sæm. Hafn. 2, 13). Sigurðr Ósins aettað, þeim er ormr í auga, Fornald. 1, 258. Aslög prophesies of her unborn son: ‘enn a 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. 187a he is called ‘inn frán-eygi sveinn.’ brann Brynhildi eldr or augom (fire flashed from B.’s eyes) 215b. ámun (minaces) eru augu ormi þeim eru augu frán (Völundr) 156a. hvöss eru augu i Hagals þyju (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 Nameios 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. 845, 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 1037). Of the Frankish hero Sigurd, the Vilk. saga c. 319 says: ‘hans horund var svá hart sem sigg villgallar; sigg may mean a bristly skin, and seems conn. with the legend of the bristled Merowings. 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 Maurungani and AS. Myrkingas. Might not these Myrkingas 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 spronc, Maerl. 2, 116. Stone remains wet with a hero’s tears: hiute (to this day) ist der stein naz, dà Karl uffe sàz, 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:

iuch het Got ze einer gotinne
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 hät als ein guot wip, Frauend. 1, 6. črt altös vrouwen ende jonefrouwen, Rose 2051. van vrouwen comt ons alle ere, Walew. 3813; for one reason: wir wurden von frowen geborn, und manger bet gewert, Otn., cod. Dresd. 167. daz wir

p. 400.] The hero devotes himself to a lady’s service, she will have him for her knight: ich wil in z’ eime ritter hân, Parz. 352, 24. ‘den ritter dienstes biten,’ ask for his service 368, 17. dins ritters 353, 29. mîn ritter und der din 358, 2. Schionatulander has to serve Sigune ‘unter schiltlichen 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 versuoicht ich ’n, ob er kunde sin
ein friunt, daz wart vil balde schîn.
er gap durch mich (for me) sin harnas enweec . . .
mange âventiure snuht’ 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 strîte 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 (toucheist his coat),’ Keisersb.’s Spinnerin f. 34. Schionatulander nerves him for the fight, and wins it, by thinking how Sigune showed herself to him unrobed; which she had done on purpose to safeguard him in danger, Tit. 1247—50. 1497. 2502. 4104. 4717.

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

Sifrit gedâht an daz küssen daz ver Krîmhilt im hâte getân, dâ-von der degen küene (champion bold) ein niuwe kraft gewan, Roseng. 1866. Man sol vor érste an Got gedenken in der nôt, Dar-nâch gedenke an die süezen mündel rôt, Und an ir edeln
minne, diu verjagt den tot, 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 miiese ein fels erkrachen, MsH. 3, 173. It heals the sick: der sieche muose ën genesen, Dietr. Drach. 350. sol daz ein siecher ane sehn, vor froide wurde er schier gesunt 310. ir smieren und ir lachen, und solde ein sieche das ansehn, dem müeste sorge swachen 70. A flight to the ladies saves a man: hie sal die zuht vor ein, nu he under den vrowin ist komin, 4626; conf. 4589. A lady’s tread does not hurt flowers: ich waen swelhe trat diu kiinegin, daz si niht verlos ir liehten schin, Turl. Wh. 97 b. 152.

p. 400.] Sîn pfågen (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 idis (misprinted eydes, for it rhymes wis, pris 1654-90. 1972); she has a limetree with a fountain of youth. Again, Itisburg, Dronke 4, 22; Idislind, Trad. Wizenb. (printed Dislith), Pertz 2, 389. Dis in Förstem. 1, 335; is Gifaidis 1, 451 for Giafdís? Curtius in Kuhn’s Ztschr. connects itis with ðððyn, but where is the s? I prefer to see in it the shining one, fr. indh=Lucère, ellidoa, ellidoa =lignum (Kl. schr. 5, 435). AS. ides=freolicu meowle, Cod. Exon. 479, 2. Both meowle and mawi have likewise their place here; conf. Meuenloch, Panzer’s Beitr. 1, no. 85. Kl. schr. 3, 108.

p. 403.] ON. disir appear as parcae: ‘vildu svå disir,’ so willed the fates, Höstl. (Thorl. 6, 6); tålar disir standa þer á tex hliðar, ok vilja þik sáran sía, Sæm. 185 a. Sacrific. off. to them: disablót, blétuð disir, Egilss. 205-7. var at disa blóti, reið hesti um disar salinn, Yngl. 33. Of the suicide: heingði sik i disarsal, Hervarars. p. 454; for ser i disar sal 527. ioddís, Sn. 202. Grendel’s mother is an ides, 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, Völs. c. 25; conf. hyfjaberg (p. 1149). völu leiði, divinatrice 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 Velentin: valantinne, volantinne alternate in Hpt’s Ztschr. 4, 437. The völur roam about: ek för i skög völvu liki, Fornald. s. 1, 135; þá var völvan 1, 139. Sæm. 154b. Other prophetesses in Nialss. p. 194-9: Sæunn kerling, hon var fróð at mörgu ok framesyn, en þá var hon gömul mök; she wanted the weed removed, else it would cause a fire, which came true. In Forrn. s. 4, 46: visinda-kona, sú er sagði fyrir örlög mauna ok líf; 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. Navarnē-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 Farøe they say nodn, nodnar, for norn, norrir, as they do kodn, hodn, badn, for korn, horn, barn, Lyngbye 132; so Nodna-gjest 474. That Nürnberg contains norn is the less likely, as we find it spelt Nüern-berc, MSH. 3, 296b, Nüeren-berc, Walth. 84, 17. Nornborn seems a corrup. of Nordenborn, like Norndorf, Nornberg, also in Up. Germany. Conf. the Fris. Non, Ehrentr. Fries. arch. 2, 82; Nurnhari, Karajan 83, 6.

WISE WOMEN.

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

sundr-bornar miök hugg ek at nornir sè,  
eigoð þær ætt 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 adamaninos  
summis vorticibus dira Necessitas  
clavos. Hor. Od. iii. 24, 5.

þiu grimme Nót, Er. 837. merkja á naglí Nauð, Sæm. 194b. Rúnar ristnar: á Nornar naglí 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 ‘þiu feine þiu ist entsláfen,’ 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. meus, 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 nymphas and dialas: they help in loading corn, bring food and drink in silver vessels; three dialas come to the spinners, Schreiber's Taschenb. 4, 306-7.

p. 412.] On the tria fata see Horkel's Abh. p. 298 seq., conf. the three maidens in F. v. Schwaben: twelve white maidens in Müllenh. p. 348. Fays, like elfins, are of unsurpassed beauty: schoener danne ein veine, Trist. 17481. plus blanche que fée, Orange 5, 3059. plus bele que fée ne lerine 5, 4725. pus bela que fada, Ferabr. 2767. de biauté resanblot 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 diu riche' in Lauc. 7185, Fámorgán 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 'Morguein 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 ûz Avelun der feinen lant (fay's land); Er. 1930: der wert Avalón, 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.] Álsa seem akin to ίςος, είςος and είδεναι: ίςος equally distributed, κατά ίςα ex aequo, κατ' αίςαν convenienter, aequae.

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

άσσα οι αίςα κατά κλώθές τε βαρεία
νήσαντο λίμφ—

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

Scilicet hanc legem *neutes fatalia parcae*
stamina bis genito bis *cecinere tibi.* v. 3, 25.
O duram Lachesin! quae tam grave sidus habenti
fila dedit vitae non breviorsa meae.* v. 10, 45.
Atque utinam *primis animam me ponere cunis*
jussisset quaevis *de tribus una soror!* Propert. iii. 4, 28.
*Tres parcae aurea pensa torquentes.* Petron. c. 29.
Daz het in *vröwe Chlóto sô erteilet;*
ouch was vil gefuoc *vró Lachesis daran.* Turl. Krone 7.

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

p. 416.] German legend is full of *spinning and weaving women:* kleit daz ein *wildiu feine span,* Troj. kr. 2895. ein *feine worhte* den mantel, Altd. bl. 2, 231; and fays *weave mantles* in Charlem. p. 105-6. *paile* que fist fere une *fée,* Auberi 37. in the cave sits an *old spinster,* Kuhn’s Westph. 1, 72. Asbiörn. 1, 194; conf. the old *webster,* Rhesa dainos 198. *Gelücke* 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, 457*¹* 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 feyes,* Alsatia 1853, p. 172-3. Many stories of *three women* in *white* or *black,* esp. in Panzer’s Beitr. 1, 2. 11-4-6-8. 25-8. 35-6-8. 46-8; they *stretch a line* to dry the wash on 1, 1. 9. 11-7. 25. 59. 129 n. 271-8; *sing at the birth of a child* 1, 11; become visible at *Sun-wend-tag* (solstice), 1, 38-9. 75. 84. Near Lohndorf in Up. Franconia a lad saw *three castle-maidens* walking, two had kreuz-rocken (-distaffs) with nine spindles spun full, the third a stühles-rocken with nine empty
ones; and the others said to her, ‘Had you but covered your spindles once, tho’ not spun them full, you would not be lost.’

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

p. 418.] Jupiter sends out Victoria, 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 Wålkarie, 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. Lanc. 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 díne òre widergewinnen 14954; der megede sigenuuft 15029. Aurelian led in triumph ten captive Gothic amazons, Vopisc. in Aurel. 34. Lampr. Alex. 6320 calls the Amazons urlouges wip. Paul Diaconus 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 skörúngr mikill, Formn. 3, 90; hon var skorúng mikill, virago insignis, Nialss. c. 96; and Glaumvör is skörúngr, Völs. c. 33 (Kl. schr. 3, 407), skarúngr, Vilk. c. 212; but in c. 129 skarúngr=hero. Conf. skör, f.=barba, scabellum, commissura; skar, m.=fungus, inso-lentia. OHG. scara=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. 228b ‘lauk hann mik skióldom ok hvítom.’ 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 Graunmar turns valkyrja in Asgard, and bears nine wolves to Sinfjöti, Sæm. 151b. Fornald. 1, 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, Forrn. 3, 135. By the expression Hlackr för, Hlöck seems to have the task of conducting those fallen in battle to Ösin or Freyja, Egilss. p. 226. Is Göndull akin to gand? Gl. Edd. tom. 1: 'göndull = nodulus'; so that Ösin'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 Hilticommâ, ad pugnam veniens, Cod. Fuld. no. 153 (yr. 798), describes a valkyr; conf. Hruodicoma, no. 172; ON. Hildur und hialmi, Sæm. 228a; AS. hilde wôman, Cod. Exon. 250, 32. 282, 15. Thrûdr is likewise a daughter of Thórr. Heilah-trûd, Trad. Fuld. 2, 46. trute, Pass. K. 395, 77. frau Trutte, Præt. welthb. 1, 23. the drut (p. 464).

p. 423.] May we trace back to the walkuirie what is said to Brunhild in Biter. 12617? 'ir wåret in iur alten site komen, des ir plåget ó, daz ir sô gerne seket strêt,' you love so to see strife. Brynhildr is 'mestr skörângr' (p. 418 n.). In Vilk. p. 30 she is called 'hin rîka, hin fagra, hin mikillâta,' and her castle Sêgard. In the Nibel. she dwells at castle Isenstein on the sea; is called des tiufels 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: í folk stígum, brutum skiöldu . . . veittum göðum Gothormi 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: let hamî våra hugfullr konûngr ãttâ syстра und eik borit (born under oak); conf. Cod. Exon. 443, 10. 26: wünian under dé-treo; and Grottas. str. 11: vârum leikur, vetr niu alnar fyrir örð neðan. 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 Ågnar, 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: svâ 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 Gangâ, who had married Santanu, but immediately threw the children she had by him into the river, Holtzm. Ind. sag. 3, 95-9. On the union of a hero with the ghostly 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 dryþja (p. 425). The wisiu wip in the Nibel. are also called merwip, diu wilden merwip 1514-20-28, and Hagen bows to them when they have prophesied.

p. 431.] The hut of the forest-women in Saxo p. 39 vanishes with them, and Hother suddenly finds himself under the open sky, as in witch-tales (p. 1072). Gangleri heyrrî dyni mikla hveru veg frå sêr, oc leit ût á hlið sêr: oc þa er hann sêz meirr um, þa stendr hann ûti á slêttum velli, sêr þa önga holt oc önga borg, Sn. 77. Such vanishings are called sion-hverfingar, 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: schrê als ein wildez wip owé! Lanz. 7892. The wild woman's born, gestûhl (spring, stool), Wetterau. sag. 282; wilde frâulm, Wolf's Ztschr. 2, 59; daz wilde vrouwelín, Ecke 172. In Schluchtern wood stand the wild houses, wild table, often visited by the wild folk, Buchonia iv. 2, 94-5; a willemännches haus and tisch (table) near Brückenau, Panz. Beitr. 1, 186; conf. daz wilde getwerc (p. 447). Wood-wives are also called dirn-weibel (Suppl. to 279), and carry apples in their basket, like the matronae and Nehalenniae. At flax-picking in Franconia a bunch plaited into
WISE WOMEN.
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 Zitschr. 4); the mother of Fasolt and Ecke was a rauhes weib (p. 483). Zander’s Tanh. pp. 7. 17 speaks of *wald-schäkklein* 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.

\[\betaωμος νυμφάων\] 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 n.* Ez ne sint merminne niet, En. 240, 4. *Ein wise merminne*, Lanz. 193. 5767. 3585. 6195. als ène 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 hau-fiu*, 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 *mare-qvinde*. ‘waitminne=lamia,’ Gl. florian. Fundgr. 1, 396. *wall-minna=echo* (p. 452), lamia,’ Graff 2, 774. *widuminna*, Cassel ortsn. p. 22.

p. 436 n.* 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 volungė,’ the woodpecker whines, and MS. 2, 94: ‘ir kloket als umbe ein fülen boum ein speht,’ as woodpecker about a pluintree.
WIGHTS AND ELVES.

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 aëre daemonum.’ The vettar have more power over nature than we, but have no immortal soul, a thing they grieve at (p. 517). Fries. bot. udfl. 1, 109.—The Goth. 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 ungethum, Schweinichen 1, 261-2. Spirits are also ungeheuer (p. 914): die übelen ungehiuren, Ges. Abent. 3, 61. 70-6; elbische ungehiure 3, 75. The Swed. rå too seems to have a general sense: sjö-rå, tomtrå, skog-rå, råand, Runa 1844, 70; conf. ãs (Suppl. to 24 and 498). Mod. Gr. στοιχείον, Fauriel’s Disc. prél. 82, must be στοιχείον element, conf. τὸ στοιχεῖον τοῦ τοταμοῦ 2, 77.

p. 442.] The Victovali, Victohali are Goth. Vähtė-haleis, ON. Vaetta-halir, fr. vict, wiht, wight, and the same people as the Nahananvali (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. vaïhteis ubilòs; whilst ‘eines boesen wichtes art’ in Lanz. 3693 (conf. 1633) is altogether concrete; so are, ‘diz ungehiure wiht,’ Ges. Abent. 2, 129; dat vule wiht, Rein. 3660; dat dein proper suverlec wechiken (girl), Verwijs p. 33; O. Engl. wight = being, wife, Nares’s Gl. sub v.; illar vaettir, Formm. 4, 27; ill vaettir ok örm, Forsnal. 1, 487; rög vaettir, Sæm. 67-8; ö-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, Biörn sub v. veginn (slain). The Norweg. go-rejter, good wights, whence the gu-vitter of the neighbouring Lapps, answer to our gute wichte, gute holden (pp. 266. 456. 487); de guden holden, Gefken’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). Wihtelin, p. 441 n., may mean simply a puppet, like tocke, docke: bleierne (leaden) holder-zuerglin, Garg. 253æ. A wichtel-stube in Sommer p. 24, a wichtelen-loch in Panz. Beitr. 1, 42. Like wiht, das ding stands for nightmare, Praetor. Weltb. 1, 27, as bones cases does for boni genii, Alex. 289, 24, and M. Lat. creatura for something, wight, Ducange sub v.

ON. kynd, f., pl. kyndir, is genus, ens, Sæm. 1æ. 6æ. 118æ; kynsl, kynstr, res insolita; Swed. kyner, creaturae, Runa 1844, 74.² Akin to this word seems MHG. kunder, creature, being, thing, also quaint thing, prodigy: was chunders? Wackern. Ib. 506, 30; conf. 675, 39. 676, 28. 907, 7. 909, 17. solhez kunder ich vernam, MSH. 3, 195b. tiuvels kunter, Rol. 223, 22. der tiuvel und allez sin kunder, Tit. 2668. du vertiletz 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, 171æ. ein seltsene k., Walth. 29, 5. ein trügelichez k. 38, 9. diu oeden k., MSH. 3, 213æ. das scheusslich kunter! Oberlin 846b; but also ‘hèrlichiu kunder,’ Gudr. 112, 4. einer slahte k., daz was ein merwunder, Wigam. 119. manege slahte k., Wh. 400, 28. aller slahte kunterlich, Servat. 1954. k. daz ûf dem velde vrizzet gras (sheep), Helmbr. 145. der krebeiz izzet gern diu kunterlin im wazzer, Renn. 19669. OHG. Chunteres frumere, Cod. Lauresh. 211. M. Neth. conder, Brandan 33, 1667. dem boesem unkunter, Dietr. 9859, formed like ON. óvaettr; conf. AS. tudor, progenies, untydras, monstra, Beow. 221.

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

¹ Ar-weggers is a name for earth-wights: ar-beren = erd-beeren, p. 467, l. 3; and weg-lin = wicht-lin p. 449, last l.—Trans.
² Skrymst, monstrum, Vikl. s. 35, skirmsl, Forrn. 4, 56-7, used like kynsl. Ihre says, skrymsl = latebra, Dan. skrämsel terriculamentum; Neth. schröm terror, ON. skraumr blatero; Skrymir (p. 541).
WIGHTS AND ELVES. 1409

MS. 1, 50b, as Pfeiffer p. 75 says the Heidelb. MS. reads 'von den elben.' The dwarf in Orendel is Alban; a name Elblían in Diut. 2, 107; a mountain-sprite Alber in Schm. 1, 47.—With the above Olafth conf. 'ein rehter olf,' Roseng. xiii., which comes near MHG. ulf, pl. úlve, but disagrees in its consonant with alp, elbe. On the other hand, 'du öl, du döl' in H. Sachs i. 5, 525b agrees with the latter; so does Olben-berg, Hess. Ztschr. 1, 245.—The quite reg. M. Neth. alf (p. 463, last 2 ll.) has two plurals: (1) alven in Br. Gheraert v. 719. met alven ende elvinnen, Hor. Belg. 6, 44; and (2) elven in Maerl.: den elven bevelen, Clarisse's Gher. p. 219. There is also a neut. alf with pl. elver; conf. the names of places Elver-sele, Elvinnen-berg. A large ship, elf-schuite, Ch. yr. 1253 (Böhmer's Reg. p. 26, no. 190) is perh. fr. the river Elbe.—AS. ælfinni means nymphae, dún-ælfinni ireades, wudu-ælfinne dry-ades, wæter-ælfinne hamadryades, sac-ælfinne naiades, feld-ælfinne maisdes, 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. ellevild = Norw. huldrin, Asbjörns. 1, 46-8.105. indtagen af huldren 1, 99. To ölpeträtsch, &c. add elpendrötsch, Gräter's Id. und Herm. 1814, p. 102; Up. Hess. 'die ilmedredsche'; Fastn. 350 ölpetrull; conf. trötsch 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 ås 3, 60. elbischer gebaere 3, 68. ich sihe wol daz dü elbisch bist 3, 75.

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

p. 444 n.] Welsh gwion = elf, fairy. On banshi, benshi see Hone's Every Day b. 2, 1019, O'Brien sub v. sithbhrog (Suppl. to 280). beansighe, Leo's Malb. gl. 37, sighe 35. Hence the name of an elvish being in the West of Engl., pixy, pexy, pixhy, 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 pixhy-hording (fairies’ hoard), Barnes sub v. colepexy. Picosy-ridden, i.e. by night-mare; pixy-led, led astray.

p. 445.] The distinction betw. álfar and dvergar appears also in Sæm. 28*: for álfom Dvalinn, Dàinn dvergom. By Alfheimr
WIGHTS AND ELVES.

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 Oðinn to Andvari or Andþvari in Svartálfheim, Sn. 136; so Plutarch 4, 1156 derives daemons from the servants of Kronos, the Ídæn Dactyls, Corybantes and Trophoniad. Curiously Olafr is called digri Geirstas áláfr, because he sits in the grave-mound at Geirsto, Fornm. 4, 27. 10, 212.—Both álbs, alps and the Lat. albus come (says Kuhn in Hpt’s Ztschr. 5, 490) fr. Ssk. ribhus; conf. thie wízun 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. 2ib. Migrating dwarfs are either white or black in Panz. Beitr. 1, 14. Still I think it speaks for my threefold division, that the elves made by witches’ magic are also black, white and red, where red may stand for brown, though hardly for döcker. In charms too, the ‘worms’ equivalent to elves are always of those three colours; an Engl. spell names ‘fairies white, red and black,’ Hone’s Yearb. 1534. And horses black, brown and white turn up in the fay-procession, Minstrelsly 199.

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

447.] For dvergr, Sæm. 49a has durgr. LS. twarg, Westph. twiark, L. Rhen. querge, Firmen. 1, 511; Up. Lausitz querz 2, 264. ‘gituerg = nanus vel pomilio,’ Gl. Slettst. 29, 43. ein wildez getwerc, Er. 7395; getwergelin 1096. daz tzwerk, Keller’s Erz. 632, 3. wildiu getwerc, Goldem. 5, 1. Sigen. 21, 9. Ecke 81, 5. A deed of 1137 is signed last of all by ‘Mirabilis nanus de Arizberg, nepos imperatoris Heinrici,’ MB. 4, 405; was his name Wuntiertwerp? (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
WIGHTS AND ELVES. 1411

(Suppl. to 511). Dwarfs were worked on ladies' dresses, dvergar á öxlum, Sæm. 102b.

p. 447 n.] The korr, dwarf, dim. korrik, is black and ugly, with deep-set eyes and a voice muffled by age, Schreib. Abh. v. streitkeil. p. 80. Welsh gwarchell, a puny dwarf, gwion, elf, fairy, gwyll, fairy, hag. Lith. karlā, karlile. Serv. malienitza, manyo, little-one, star-mali, old little-one, kepetz.

p. 448.] The worship of elves is further attested by the alfablót performed in one's own house, Fornm. 4, 187. 12, 84; 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-bone, OHG. alb-dono, like a kerchief spread out by the elves? (p. 1216); alf-rank, amara dulcis, Mone's Anz. 6, 448. Other plants named after them are elf-bläster, elf-näfver, Dyb. Runa 1847, 31.

p. 451 n.] The adage in the Swiss dwarf-story, 'sälben tho, sälben gha' (conf. issi teggi, p. 1027), is found elsewhere: Norw. 'sjøl gjort, sjøl ha', Asb. Huldr. 1, 11; Vorarlb. 'selb to, selb ho,' Vonbun p. 10; 'salthon, saltglitten,' Wolf's Ztschr. The goat's feet suggest the cloven hoofs of satyrs, for dwarfs too 'dart through the wood on pointed hoof,' Dietr. drach. 140a.—The ill effect of curiosity on men's dealings with dwarfs comes out in the following:—A shepherd near Wonsgehau 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 Wonsgehau 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 geonge men, Cædm. 146, 28; woman's beauty is comp. to theirs, Walth. 57, 8. Frauend. 2, 22. Hartm. bk. 1, 1469. Percival 'bore angel's beauty without wings,' Parzif. 308, 2.¹ And dwarfs are called the fair folk (p. 452); sgön-aunken, Kuhn's Westph. sag. 1, 63. Alberich rides 'als ein Gotes engel vor dem her,' Ortnit 358. die kleinen briute (she-dwarfs), vrouwen also diu bile getân (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.
Ztschr. 5, 425-6); conf. 'Divitior forma, quales audire solemus Naïdes et Dryades mediiis insectere 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; gróze arme, kurziu bein het er nach der getwerge 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 do sint eins kniewes hōch,' Dietr. drach. 299a. 175ab. 343b. Dietr. u. ges. 568. 570. Often the size of a thumb only: pollex, Pol. paluch, Boh. palec, ON. þúmlûngr (Swed. pyssling: 'alla min fru mors pysslingar,' Sv. folks. 1, 217-8; ON. pysslingr, fasciculus), Lith. nyksztelis, 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. barzduckai 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 mennel, Frib. Trist. 5294. ein gar wéniger man mit einer güldin kröne, 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 puant 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 Branden is on a par with the girl sailing over the waves on the leaves of a waterlily, Müllenh. p. 340; conf. nökkeblomster (p. 489).

p. 453.] Hills and woods give an echo: OHG. galm, Diut. 2, 327a; MHG. gal and hal, Deut. myst. 2, 286; widergalm, Tit. 391; die stimme gap hinwidere mit gelichem galme der walt, Iv. 618. They answer: conscia ter sonuit rupes, Claud. in Pr. et Olybr. 125; responses Athos, Haemusque remugit, Claud. in Eutr. 2, 162; daz in dâvon antworte der berc unde ouch der tan, Nib. 883, 3; ein gellendiu fluo, Lanz. 7127; si schrei, daz ir der
WIGHTS AND ELVES.

wait entsprach, Bon. 49, 71; daz im der berc entgegenhal, Er. 7423.—ON. dvergmáli qvað í hverjum hamri, Fornald. 3, 629; dvergmalen, Alex. saga 35. 67. AS. wudu-mær, both echo and nympa 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 halias makes the echo (Suppl. to 480). Echo is the silvan voice of Faunus, Picus (conf. wood-pecker and Vila), Klausen pp. 844. 1141; the Mongols take a similar view of it, Petersb. bull. 1858, col. 70. In the Ir. märchen 1, 292 echo is not ‘muc alla,’ but macalla or alla bair, Gael. mactalla, son of the rock, Ahlw. 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 descr. of queen Mab (child, doll?) in Rom. and Jul. i. 4; conf. Merry W. of W. v. 4. Add Morguein de elvinne, Lanc. 19472. 23264-396-515. 32457.—In German opinion kings preponderate. The Sörlajåttir makes Alfrig a brother or companion of Dvalinn, while Sn. 16 associates Alþiofr with him, Fornald. 1, 391; conf. ‘in dem Elperichis-loke,’ Baur no. 633, yr. 1332. ‘der getwerg kúeíc Bíléï’ has a brother Brians, Er. 2086; Grigoras and Glecidolân, lords of der twerge lant 2109. Another is Antiloïs (rhym. gewis), Basel MSS. p. 29b. On the name of the dwarf-king Luarin, Luaran, 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, Müllen. p. 307; king Piper, or Pippe kong 287. 291-2. Again, the Scherfenberger dwarf, DS. no. 29; Worblestrüksken king of earthmannikins, Firmen. 1, 408—410. Albr. v. Halb. fragm. 25 speaks of a got der twerge.

c. 53. 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. 455.] On the arweggers see KM3. 3, 195. Dwarfs live in holes of the rock: stynja (ingeniscent) dvergar fyrir steins durum, Sæm. 8b. 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-rå, bergrået, Runa 3, 50, iord-byggar 1845, 95, di små undar järli 60, höjbiergs-gubbe, conf. tomtte-gubbe (p. 500), god-gubbe. In Norway, hou-boer, dweller on a height. In Germany too, wildiu getwerc live in the mountain beside giants, Hpt’s Ztschr. 6, 521; ‘der hort Nibliunges der was gar getragen ûz eime holn berge,’ Nib. 90, 1; a wildez getwerc is surprised ‘vor eime holen berge,’ Er. 7396; ‘si kument vor den berce, und sehent spiln diu getwerc,’ see the dwarfs play, Dietr. dr. 252b, conf. 213a; twerge dwell in the Höberg, Ring 211. ‘Daemon subterraneus truculentus, berg-teufel; mitis, bergmenlein, kobel, guttel;’ again, ‘daemon metallicus, bergmenlein,’ for whom a ‘fundige zech’ was deposited, Georg Agricola de re metall. libri XII. Basil. 1657, p. 704b.

Gân úf manegen rûhen bere,
då weder katze noch getwerc
möhte über sin geklummen. Troj. kr. 6185.
The term böhlers-männchen im böhlers-loch, Bechst. 3, 129, must come fr. bühel, collis; conf. OHG. puhiles perc, Graff 3, 42 and the name Böhler. Wend. ludkowa gorâ, little folk’s hill, Volksl. 2, 268*. in montanis (Prasiorum) pygmaei traduntur, Pliny 6, 19. People show the twarges-locker, wiillekes-löcker, wulweckers-locker, wiinnerkes-götter, Kuhn’s Westph. sag. 1, 63.—They also live in grave-mounds, Lisch 11, 366, in cairns (stenrös), and under men’s houses and barns, Fries’s Udfl. 109. These are likewise the resort in summer of the courriquets of Bretagne, who sleep on the hearth all the winter. But they cannot endure men’s building stables over their habitations, which the muck, sinking through, would defile, Mülleh. p. 575. 297. Kuhn, nos. 329. 363 and p. 323. Asb. 1, 150-1. Dybeck 1845, p. 99.1—The name of Subterranean is widely spread: dat unner-ersch, das ünner-ersche, in Sylt-öe önner-erske, Mülleh. 438. 393. 337. de unner-ärschen near Usedom. In digging a well, men came upon their chimney, and found quite a houseful, Kuhn in Jrb. der Berl. ges. 5, 247. erdmännel, erdweibel, Panz. Beitr. 1, 71. Lith. kaukas, earth-man, kaukaras, mountain-god; conf. semmes deewini, earth-gods, Bergm. 145. In Föh and Amrum önner-bänkissen, in Dan. Schleswig unner-væs-töi, unner-bors-töi, unners-boes-töi (töi=zeug, stuff, trash), Mülleh. 279. 281. 337. Elves inhabit a Rosegarden inside the earth, like Laurin, where flower-picking is punished, Minstr. 2, 188. 192.

p. 456.] Venus is called a feine (Suppl. to 411), een broosche eluinne, Matth. de Castelein’s Const van rhetoriken, Ghendt 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 văro holdo, verus genius, Notk. Cap. 81. Is holderchen the original of ülleken, ülken, Balt. stud. 12b, 184, and üllerkens, Temme’s Pom. sag. 256? 2 liuflingr = huldumaðr, Aefintýr 105.—The Norw. huldr folk, Asb. 1, 77 and Farœ huldefolk, Athen. no. 991, are of both sexes, though

1 Two maidens came to a peasant when ploughing, and begged him to leave off, they were going to bake, and the sand kept falling into their dough. He bargained for a piece of their cake, and aft. found it laid on his plough, Landau’s Wäste örter, 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. weckerchen, wulwecker.
the females are more spoken of: a female is called hulder, Asb. 1, 70, a male huldre-kall (-karl) 1, 151. Dybeck 1845, 56 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 pilwiz are named together, Hagen's Ges. Abent. 3, 70; 'der guotaeri' is the name of a MHG. poet. Lith. balči žmones, 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. 41; once the strazeln were seen thrashing in an oven six together, another time fourteen, Schönwth 2, 200. 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 carcass among beasts, Schönwth 2, 220. Nicolov. 34. societas leonina, Reinh. 262). They let a kind servant-girl have a present and a peep at their wedding, Müllenh. 326-7 (see, on dwarf's weddings, Altd. bl. 1, 255-6. Naubert 1, 92-3. Goethe 1, 196). 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 Rudlieb, 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, fells 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.
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 bêder kûne wart ich nie,' of either dipt or dwarf, Biter. 4156. The undergrounders fear not Wode, if he have not washed; conf. Müllenh. no. 500 (p. 458 n.). They can’t abide bell-ringing, Firmen. 2, 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. 832). As the peasant of the Aller country saw the meadow swarming with the dwarfs he had ferried over, as soon as one of them put his own hat on the man’s head; so in the Altd. bl. 1, 256: when the hel-clothes were taken off, 'dô gesach he der getwergè më wen tûsdunt.' 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.

Ostgötl. skot, troll-skot, elf-shot, a cattle-disease, also elf-bläster, Dyb. 1845, 51; conf. äb-gust, alv-eld, alv-skot, Aasen. Their mere touch is hurtful too: the half-witted elben-trötscbe (p. 443) resemble the ‘cerriti,’ larvati, male sani, aut Cereris ira aut larvarum incursatione animo vexati,’ Nonius 1, 213. Lobeck’s Aglaoph. 241. Creuz. Symbol. 1, 169 (ed. 3). The sick in Ireland are fairy-struck.——The name Andvari, like the neut. andvar, can be interpr. ventus lenis, aura tenuis, though Biörn translates it pervigil (Suppl. to 454). With Vestri, Vindalfr is to be conn. ‘Vesträlpus Alamannorum rex,’ Amm. Marcell. 16, 12. 18, 2; it is surely westar-alp rather than westar-halp, in spite of AS. west-half, ON. vestrâla, occidens. 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 entsén, Val. and Nam. 238a. byn yk nu untzên ? Hpt’s Ztschr. 5, 390.

Elves can get into any place. The älfr enters the
WIGHTS AND ELVES.

house 'at luktum dyrum öllum,' Foruald. 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 sich pergenten (self-hiding) truge-tievels, N. Boeth. 42. ein unsihtiger geist, Iw. 1391. The invisibility is usually effected by their head-covering, the nebel-kappe, Ettn. Maufaffe 534. 542. Altswert 18, 30. in miner nebelkappen, Frauenl. 447, 18; or hele-kappel, Winsb. 26, 5. Winsbekin 17, 5; and the secret notches in it are called käppel-snite 17. 18. 'nacht-raben und nebel-käpel,' Katzmaier p. 23-8 (yr. 1397). It seems they also wear a fire-red tschöple, Voubun 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-hcutt, and the boys who wear it varfcar, Hpt's Ztschr. 4, 510-1; conf. 'hverfr þessi álfr svå sem skuggi,' Vilk. c. 150. The courriquets of Bretagne wear huge round hats. Men cry to the dwarfs, 'zieht abe iuwer helin-kleit!' Altd. bl. 1, 256. Like our dwarfs, the little corybantes in antiques wear hats, Paus. 3. 24, 4. Not only Orcus's helmet, but his coat was known, for the Romans called the anemone Orci tunic, 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, where-with to lay about them, Lanz. 428. 436. Er. 53. 96. Iw. 4925. Parz. 401, 16. Even Albrich bore
eine geisel swaere von golde an síner hant,
siben knöppe swaere hiengen vor daran,
dámit 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 wihti, Hel. 92, 2. du trügehaftez wiht, Barl. 378, 35. uns triege der alp,
WIGHTS AND ELVES.

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 ne’er tell) van elfs-ghedrochte, Hor. Belg. 6, 44-5. Deception by ghosts is also getrucnisse, Herb. 12833. unghiure drugi-dinc, Diemer 118, 25. 121, 3. May we conn. with abegetroc the M. Neth. avondtronke? Belg. mus. 2, 116. In App., spell xlii., an alb has eyes like a teig-trog (lit. dough-trough). Getwds, fantasma, is better expl. by A.S. dwaes, stultus (Suppl. to 916) than by SI. dusha, 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, Maurit. 1414. The trud 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. waalräter, Krüger 71b. Kuhn’s Nordd. sag. nos. 338. 358. p. 419 (conf. Walschrand in the M. Neth. Brandaen); Engl. hag-rode, -ridden, W. Barnes; pisy-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. ćma, Boh. tma, Fin. painayainen, squeezer, Ganander 65. Schröter 50.—Other names for plica: Upp. Hess. Hollekopp, at Giessen morlocke, mahrklatte, Judenzopf. A child in Diut. 1, 453:

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

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

p. 465.] Dwarfs ride: diu phert diu si riten wáren geliche gróz den scháfen, Hpt’s Ztschr. 5, 426; conf. Altd. bl. 1, 256. Dwarfs mount a roe, Ring p. 211. 231. Fairies ride, Minstr. 2, 199. Pixies ride the cattle at night, Athenaeum nos. 991. 939. Poike in a red cap rides a white goose, Runa 1844, 60, as the pygmaei rode on partridges, Athen. 3, 440. The ancients kept
dwartfs and dogs, Athen. 4, 427, as men in the Mid. Ages kept
dwars 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 aft. chastised
with blows 1066. Elegast goes a thieving with Charlemagne.
In Wigalois a maiden comes riding, behind whom stands a dwarf
with his hands on her shoulders, singing songs 1721—36; another
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, Caes. Heitsterb. 5,
7 (Suppl. to 946).

p. 467.] While the Devonsh. pixies make away with turnips
(Athenæum no. 991), our German dwarfs go in for peas, erbsen;
hence the name of thievish Elbegast is twisted into Erbagast:
'I adjure thee by thy master Erbagast, the prince of thieves,'
Ztschr. f. Thüring. gesch. 1, 188. These thievish dwarfs may be
comp. to Hermes, who steals oxen as soon as he is born, Hymn
to Merc.—Dwarf Elberich overpowers a queen, and begets the
hero Otnit. 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 marcahen of Fitchers-vogel is also in
Pröhle's M. f. d. jugend no. 7, where he is called fieder-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 fuisse
proditur, Cattuzos (al. Cattucos) barbari vocant, creduntque a
Even the Iliad 3, 6 speaks of cranes as ἄνδρασι πυγμαίοιοι φόνον
καὶ κῆρα φέρονσαι. On dwarfs and cranes see Hecataeus fragm.
hist. Gr. 1, 18. The Finns imagined that birds of passage spent
the winter in Dwarfland; hence lintukotolainen, dweller among
birds, means a dwarf, Renvall sub v. lintu: conf. the dwarf's name lindukodonmies, birdcage man. Duke Ernest's flight to that country reminds of Babr. 26, 10: φεύγωμεν εἰς τὰ Πυγμαίων. As the dwarf in Norse legend vanishes at sunrise, so do the pixies in Devonsh., Athenm. no. 991. In Swedish tales this dread of daylight is given to giants, Runa 3, 24. Sv. folks. 1, 187. 191.

p. 469.] The creature that dwarfs put in the place of a child is in ON. skiptungr, Vilk. 167.187; in Icel. umskiptingr, kominn af Álfum, Finn. Joh. hist. eccl. Islandiae 2, 369; in Helsing. byting (Ostgöt. möling), skepnad af mördade barn, Almqv. 394b; in Småland illhere, barn bortbytt af trollen, litet, vanskapligt, elakt barn 351. In MHG. wehselbalc, Germ. 4, 29; wehselkalp, Keller 468, 32; wehselkind, 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, grubs, wen, either on the apple or at the throat, and likewise used of babies, Reinwald's Id. 1, 54. 78. 2, 69; also butzigel, Adamsbutz 1, 18 (p. 506-7), conf. kribs, gribs (p. 450 n.). Luther's Table-t. 1568, p. 216-7: 'weil er im kropf kielt.' Schm. 2, 290: kielkopf. The Scotch sithich steals children, and leaves a changeling behind, Armstr. sub v. (Leo's Malb. gl. 1, 37). In Lithuania the Laume changes children, hence Laumės apmai-nytas = changeling. Boh. podwržec. Wend. přemeňk: flog him with boughs of drooping-birch, and he'll be fetched away, Volksl. 2, 267-8. Similar flogging with a hunting-whip, Sommer p. 43; conf. Prätor. Weltb. 1, 365. It is a prettier story, that the dwarfs would fain see a human mother put their babe to her breast, and will richly reward her for it, Firmen. 1, 274b. The joke of the 'müllers sun' (p. 468 n.) recurs in the MHG. poem of 'des muniches nôt,' Hpt's Zitschr. 5, 434. Other stories of changelings in Müllenh. p. 312-3-5. DS. 81-2. Ehrentr. Fries. arch. 2, 7. 8.

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

(Behmer golt in Lisch's Jrb. 9, 371). A Swed. version in Dybeck '45, p. 78. '47, p. 38. Tiroler sag. in Steub p. 318-9. Thaler in Wlf's Ztschr. 1, 290. Pröhle p. 48. A Lith. story in Schleicher, Wiener ber. 11, 105. 'As many years as the fir has needles,' Vonbun 6. 'I've seen the oak in Brezal wood' seems old, for the Roman de Rou itself says of Breceliande 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 dedic. to them, Fries bot. udfl. 1, 109; so the fairy queen speaks out of a clump of thorns or of standing corn, Minstr. 2, 193. Their season of joy is the night, hence in Vorarlberg they are called the night-folk, Steub p. 82; esp. Midsummer Night, Minstr. 2, 195, when they get up a merry dance, the elf-dans, Dybk '45, 51, taking care not to touch the herb Tarald 60. The elfins dance and sing, Müllenh. p. 341. Whoever sees them dance, must not address them: 'They are fairies; he that speaks to them shall die. I'll wink and 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. hoien, hvien to holla, dance rings into the grass, Leopr. 32-4. 107. 113-8. 129. Schöuw. 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-skiål, Nernn. 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),
der gref hie (caught he) einen cleinen 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 Antilois to Alexander; and very skil-
ful. Dwarf Pacolet in Cleomades and Valentin makes a wooden horse, that one can ride through the air (like Wieland and Dædalus). Not akin to Pakulls, is he? ‘Manec spæhez werc Ez worht ein wildez twerc, Der listig Pranzopil,’ Wigam. 2585. Dâinsleifr 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 getwerge
alrêst úz einem berge,
dâ ez in mit listen gar
het geworht wol drîzec 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-aunken 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, unholden, Schleiertuch p. 244; Cuonrad de pilwisa, Chr. of 1112. MB. 29°, 232; bilweisz, Gesken’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 biwitzernen,’ Hess. jrb. ’54, p. 252 (al. kwitzerchen). berlewitz (p. 1064). an Walpurgs abende, wan de pülewesen ausfahren, Gryphius Dornr. p. 93; sprechen, ich wer gar eine büleweesse 90; sie han dich verbrant, als wenn du ein püleweesser werst 52; conf. palause (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 wee,
ende merminnen ende beelwiten
ende so briesschen ende eriten,


p. 480.] OHG. *scratin*=faunos, Hpt’s Ztschr. 5, 330. Gl. Slettsst. 6, 222. Graff 6, 577. *scraten*=larvas, Diut. 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, Müllenh. p. 257. In Up. Franconia the schretel is replaced by the *holzfräulein*, who, staying the night at the miller’s in Bern- eck, asks: ‘Have you still got your great Katzaus?’ 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’soga, 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 Schrazental side by side 2, 22; so, with the
Scratman already cited, we find a ‘servus nomine Scraznian,’ Dronke’s Trad. Fuld. p. 19; conf. schratche-land, Anobium pertinax, deathwatch in Carinthia, Fromm. 4, 53. schratzen-löcher, -holes, Panz. Beitr. 1, 111. in Schrazeswank, MB. 35a, 109.—Graff 6, 575 has walt-screchel = fauni, silvestres homines; and Schm. 3, 509 distinguishes fr. schratt, schråttel 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 schrachel is charged with tangling horses’ manes. Schrawaz is appar. of different origin: Rudbertus schrawaz, MB. 28b, 138 (yr 1210); Rubertus shorawaz 29b, 273 (yr 1218). The Swed. skratt is both fatuus and cachinnus; Finn. kratti genius thesauri; ON. skrati = òtunn, Sn. 209b. skrattavardi, Laxd. 152. The Dan. lay of Guncelin has: ‘og hjelp nu moder Skrat!’ Nyerup’s Utdvalg 2, 180. Sv. forn. 1, 73. On altvil, which correps. to the Engl. scrat, hermaphrodite, see Hpt’s Ztschr. 6, 400 and Suppl. to 498.—The Esths call the wood-sprite mets halias, forest-elf, who is fond of teasing and who shapes the echo, Possart’s s. 163-4; conf. the Finn. Ilisi, Kullervo (p. 552). Ir. geilt, wild or wood-man, conf. Wel. gwyllt, wild. But the Pol. Boh. wood-sprite boruta is orig. feminine, inhabiting the fir, like the Greek dryad, hamadryad. Homer speaks of spring and mountain-nymphs, Od. 6, 123-4, and nymphs, daughters of Zeus, who stir up the wild goats 9, 154. Hamadryads are personified trees, Athen. 1, 307. So Catull. 59, 21: ‘Asian myrtle with emblossomed sprays, quos Hamadryades deae ludicum sibi roscoido nutriunt 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 Katzenwitt of the Fichtelgebirge suggests Katszaus of the preced. note. Rubezagal, 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. 178-9; Rübezal, Opitz 2, 280-1; 20 acres in the Rübenzagil,’ Widder’s Pfalz 1, 379; conf. sau-zagil, Hasin-zal,
WIGHTS AND ELVES.


p. 483.] Garg. 119 names together were-wolves, pilosi, goatmen, 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 gütel.' H. Sachs 1, 444b; ein güttel (götze, idol?), Wolddietr. in Hagen's Heldb. p. 236; bergmendlein, cobele, gütlein, Mathesius 1562, 296b.—They are the Lat. faunus, whose loud voice the Romans often heard: saepe faunorum voces exauditae, Cic. de N.D. 2. 2; fauni vocem nunquam audivi 3, 7; faunos quorum noctivago strepitu ludoque jocanti . . . chordarumque sonos, dulceisque quercelas tibia quas fundit, Lucret. 4, 582; visi etiam audire vocem ingentem ex summi caeuminis luco, Livy 1, 31; silentio proximae noctis ex Silva Arsia ingentem editam vocem, Silvani vocem cam 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 'silvestrem locum faunis monstris-que repletum.' Lye has wudewusan (-wasan?) = satyri, fauni, sicuri, Wright 60a wudewusan = 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 fantasma: 'to exorcize the fantasima,' Decam. 7, 1. fantoen, Maerl. 2, 365.—Other names: waltman, Iw. 598. 622; also in Bon. 91, where Striker has waltscrat; walt-töre 440; walt-geselle, -genöz, -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. wildeweibs-bild, -zehnte, 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-mäntschí, Vonbun 1—6. Wolf's Z. 2, 50; conf. Finz (Suppl. to 484). The ON. ívitr may be malus, perversus,

p. 484.] Of ïviðjur and iarnviðjur little is known, but the skōgs-rā akin to them was supposed to live in trees, and any wrong done to him brought on sickness, Fries’s Udl. 1, 109; he dies with the tree, conf. walt-minne (p. 434), hamadryas. The skogrāt has a long tail, Dyb. Runa 4, 88; skogeroa and sjögeroa boast of their deeds and wealth 4, 29. 40.—The wood-wives in Germany wail and cry (pp. 433, 1185): ‘you cry like a wood-wife,’ Uhl. Volksl. 149. The holz-frau 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 rauches weib, Ecke 231. The holz-weibl spin till ‘lichel’ 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 hofh. 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, 264b. A wood-maiden near Wonsgehei said to a woman: ‘Never a fruitful tree pull up, Tell no dream till you’ve tasted a cup (lit., no fasting dream), Bake no Friday’s bread, And God, etc.’ Panz. Beitr. 2, 161.—That wood-mannikins and dwarfs, after being paid, esp. in gold or clothes, give up the
service of man, comes out in many stories. The 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; fenggamäntschi, Vonbun p. 3; nork, Steub p. 318; futtermännchen, Börner p. 243-6: Hob, Hone's Tablebk. 2, 658 and Yearbk. 1533. A pixy, who helped a woman to wash, disappears when presented with a coat and cap. Pixies, who were helping to thrash, dance merrily in a barn when a peasant gives them new clothes, and only when shot at by other peasants do they vanish, singing 'Now the pixies' work is done, We take our clothes and off we run,' Athenm. no. 991.

p. 487.] The huorco sits on a tree-stump, Pentam. 1, 1. Ariosto's descr. of the orco and his wife in Orl. fur. xvii. 29—65 is pretty long-winded: he is blind (does not get blinded), has a flock like Polyphemus, eats men, but not women. Ogres keep their crowns on in bed, Petit poucet p. m. 162-3. Aulnoy 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. 3, 439, norggen, lorggen, nörggin, nörklein, Wolf's Ztschr. 1, 289. 290. 2, 183-4. To Larrin people call: 'her Nörggel unterm tach!' Ring 52b, 2. The Finn. Hiisi is both Orcus (hell), giant and wood-man. The Swed. skogsnerte, skogsnuvea in Fries's Udfl. 110 is a beautiful maiden in front, but hollow (ihalig) behind; and the skogssnuva is described in the same way, Runa, '44, 44-5. Wieselgren 460.

p. 488.] Ein merminne, Tit. 5268. mareminne, Clarisse on Br. Gher. p. 222. Nennius says the potamogéton natans is called seeholde; conf. custos fontium (Suppl. to 584) and the hollen in Kuhn's Westph. s. 1, 200. τὸ στοιχεῖον τοῦ 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 hafsfruun see Suppl. to 312.

is for niger: 'zoo zwart als een nikker'; but the idea of blackness may have been borrowed from the later devil. neckers, Gesken's Beil. 151. 168. nickel-mann, Hpt's Ztschr. 5, 378; conf. too the ON. Nöckvi, Sæm. 116a. The supposed connexion of the R. Neckar with nicor, nêchar is supported by the story on p. 493-4.—Esth. vesi hallias, Finn. weden haldia, aquae dominus, Possart p. 163; conf. Ahlo (Suppl. to 237). The siren, whom Conrad calls wasser-nixe, is also called cajoler, Boh. lichoples (p. 436 n.), and ochechule, Jungm. 2, 903, wochechule fr. lichotiti, ochechulati, to flatter. Spring-nixen (f.) are the Swed. källråden, Sv. folks. 1, 123. A pretty Silesian story of the wasser-lisse in Firmen. 2, 334; does this represent wazzer-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 Damhest, Athenm. no. 997. The nixe appears as a richly caparisoned foal, and tempts children to mount her, Possart's Estl. p. 163. This horse or bull, rising out of the sea and running away with people, is very like Zeus visiting Europa as a bull, and carrying her into the water; conf. Lucian, ed. Bip. 2, 125. The water-möm tries to drag you in, she wraps rushes and sedge about your
feet when bathing, Lisch 5, 78. The merminne steals Lanzelet from his mother, Lanz. 181; conf. Sommer p. 173.

p. 493.] The merman is long-bearded; so has 'daz merwunder einen bart lane, grüenfar und ungeschaften,' Wigam. 177; its body is 'in mies gewunden,' Gudr. 113, 3. The mermaid combs her hair, Müllenh. p. 338; 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 luasserluss, 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 fossegrim clothed in grey and wearing a red cap, Runa '44, 76, is the custom of throwing a black cock into the Bode once a year for the nickelmann, Hpt's Ztschr. 5, 378; and like his playing by the waterfall is Alto'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,' Pluquet'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 noentis,' 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 lienem
vultuli, 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. 188ª, 198ª.

p. 498.] Râ is neut., def. râet; also râland, 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 Müllenh. p. 577. *Neptunius, Neptenius* is also transl. *altvil,* Homeyer's Rechtsb. 14. Watersprites *wail,* or in other ways reveal their presence: the sjö-mor *moans,* Dyb. '45, 98; conf. ‘*gigantes gemunt sub aquis,*’ Job 26, 5; ἐνικ ἐμελλον τὸν ποταμὸν διαβαίνειν, τὸ δαιμόνιον τε καὶ τὸ εἰωθὸς σημαίον μοι γίγνεσθαι ἐγένετο, Plato’s Phædr. 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 *lases,* Gerh. Etr. götter p. 15-6; *Lasa= Fortuna.* A legend of the lar familiaris in Pliny 36, 70. Was there a Goth. lös=domus, and did *Luarin* mean homesprite? *Lares, penates,* OHG. *hūsgota* or *herdgota,* Graff 4, 151. Home-sprites are called *hus-knechtken,* Müllenh. p. 318, *haus-piken; Russ. domovoy; tomtar,* Dyb. 4, 26; Finn. *tonitu,* Castrén 167. On Span. *duende, duendeceillo* conf. Diez’s Wtb. 485; courtit comme un lutin par 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 dea, bona fortuna* and *bonus eventus* worshipped by the country folk, Ammian. Marc. 582-3. The *puk* lives in cellars, Mone’s Schausp. 2, 80-6; niss *puk, niss pug,* Müllenh. pp. 318. 325; *nisebuk, niskepuks* 321-4. MLG. *pûk* (rh. strûk, bûk), Upstand. 1305. 1445. Lett. *puhkis,* dragon, kobold, Bergm. 152; conf. *pixy.*

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

p. 503.] To the earliest examples of *kobold,* p. 500 n., add Lodovicus *caboldus,* yr. 1221, Lisch, Meckl. urk. 3, 71 [later ones, including Cabolt, Kaboldisdhorpe, &c., omitted].—To speak ‘in koboldes sprâche’ means very softly, Hagen’s Ges. Abent. 3, 78.
A concealed person in Enenkel (Rauch 1, 316) says: ich rede in
chowolcz wise. Lessing 1, 292: the kobold must have whispered
it in my ear. Luther has kobold in Isa. 34, 14. 
cobel, der
schwarze teufel, die teufels-hure, Mathesius 1562, 154b. Gobe-
linus, 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.
719. The taterman, like the kobold, is painted: “målet einen
taterman,” Jungeling, 545.

p. 505.] At Cologne they call homesprites heizemännchen,
Firmen. 1, 467. Knecht Hein in Fischart’s Spiel. 367, and
knecht Heinrich. 
A tom-cat is not only called Hinze, but Hein, 
Henz, and a stiefel-knecht (bootjack, lit. boot-servant) stiefel-
henz (boot-puss), coming very near the resourceful Puss-in-boots.
The tubby-cat brings you mice, corn and money overnight; after
the third service you can’t get rid of her, Müllenh. p. 207. A
serviceable tom-cat is not to be shaken off, Temme’s Pom. sag.
p. 318. House-goblins, like the moss-folk, have in them some-
thing 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, Hänscchen, Somm. pp. 33-4, 171, and Good
p. 318. In Holstein they call knecht Ruprecht Roppel 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. 
Klopperle (knockerling) rackets before the death of one of the
family with which he lives, G. Schwab’s Alb. p. 227. ‘Was für
ein polter-geist handtiert (bustles) durch die lichten zimmer?’
Günth. 969; plagengeist, Museüs 4, 53; rumpel-geist, S. Frank’s
Chron. 212b; ‘ez rumpelt staete für sich dar,’ Wasserbär 112;
bozen or mumantz in the millet-field, Reimdich 145; alpa-butz,
alp daemon, Vonbun p. 46-7-8. ‘Quoth the mother: Nit gang hinusz, der mummel (or, der man) ist dusz; for the child feareth the mummel (man),’ Keisersbg’s Bilgr. 166°. To vermummen and verbützen oneself, H. Sachs i. 5, 534°. Not only Rumpelstilt, but Knirfiker, Gebhart, Tepentiren (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-hän sel is said to go in and out through the open gutter, as other spectres pass through the city moat, Müllenh. p. 191. Buzemannen, a place in Franconia, MB. 25, 110-1; Putzmans, ib. 218. 387. Luthertus qui but de dicitur, Gerhardus dictus but de, Sudendf. pp. 69. 70. 89 (yr. 1268), butzen-antlitz, mask, Anshelm 1, 408. Garg. 122b; butzen-kleider, Ansh. 3, 411; does butzen, putzen strictly mean to mask oneself? The Swiss böög, böök, bröög = mask, bugbear, Stald. I, 202. 230; böogen-weise, a Shrovetide play, Schreib. Taschenb. '40, 230; bögglman, Lazarillo Augsb. 1617, p. 5 (?). Bröög seems akin to brunogo, AS. brōga = terror, terriculamentum.

p. 508. On the Fr. follet, conf. Diefenb. Celt. 1, 182. The folet 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 farfadel 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 lutin,’ Gaufrey, p. 169. O.Fr. rabat = lutin. M. Neth. rebas, Gl. to Lekensp. p. 569. In Bretagne, Poulpikan is a roguish sprite, repres. as husband of the fay, and found in Druidic monuments. Lett. kehms, kehmis, goblin, spectre; also lulkis, Bergm. 145. Is gölze, Uhl. Volksl. 754 a goblin?

p. 511.] ‘Hödeke howls’ = it is stormy, Hildesh. stiftsfedhe pp. 48. 91. Falke thinks the whole story of Hödeke is trumped up, Trad. corb. 135. Hütchen is a little red mannkinin 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, Bechst. in Nieritz volks-kal. '46, pp. 78—80. The same Pump-hut in Westphalia, Kuhn’s Westf. sag. 2, 279; mentioned even in Insel
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 Lausitzer 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 carry 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 dó 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 *agernund*, Garg. 88, seems conn. with *Agemund*, the house-daemon in Reinardus.

p. 511.] The homesprite being *oikoupós*, agathodaemon (p. 485-6), there is milk, honey and sugar set on the bench for him, as for the 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. *Napf-hans* is like the Lat. *Lateranus*, Arnob. 4, 6; Lateranus
wights and elves.

Deus est focorum et genius, adjectusque hoc nomine, quod ex laterculis ab hominibus crudis caminorum istud exaedificetur genus . . . per humani generis coquinas currit, inspiciens et explorans quibusnam lignorum generibus suis ardor in foculis excitetur, habitudinem fictilis contribuit vasculus, ne flammares dissiliant vi victa, curat ut ad sensum palati suis cum jocunditatibus veniant rerum incorruptarum sapores, et an rite pulmenta condita sint, praegustatoris fungitur atque experitur officio. Hartung 2, 109 says it is Vulcanus caminorum deus; certainly Varro in fragm. p. 265 ed. Bip. makes Vulcan the preserver of pots: Vulcanum neadiim novae lagenae ollarum frangantur ter precatur (conf. p. 447).

p. 512.] A goblin appears as a monk, Somm. pp. 35. 172-3. With Shellycoat conf. Schellen-moriz 153-4. Homesprites demand but trifling wages, as in the pretty story of a serving daemon 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, Caesar Heisterb. 5, 36. On the Spanish goblin's 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 allertürken is a puppet locked up in a box, which brings luck, Müllenh. p. 209; conf. 'he's got an ooravl inside him,' KM. 183 (infra p. 1203). Wax figures ridiculously dressed up, 'which we call glückes-männchen,' 10 ehen, p. 357; conf. the glückes-pfennig, Prediger märchen 16, 17, also the well-known ducaten-kacker, and the doll in Straparola (5, 21). KM³, 3, 287. 291. The Mönöloke is a wax doll dressed up in the devil's name, Müllenh. p. 209; conf. the dragedukke, a box out of which you may take as much money as you will.—A homesprite can be bought, but the third buyer must keep him, Müllenh. p. 322. One buys a poor and a rich goblin, Somm. p. 33. Such sprites they made in Esthonia of tow, rags and fir-bark, and got the devil to animate them, Possart's Esthl. p. 162; more exactly described in the Dorp. verhandl. i. 2, 89. So the shamans make a fetish for the Samoyêds out of a sheep-skin, Suomi '46, p. 37-8-9.
GIANTS.

p. 516.] On the manducus, 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 schamm (I. schemen) è, do si diu 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 Ruppern, die sich ‘bunt und rauch untereinander anziehen,’ or ‘einen rauchen pelz,’ 3 erzn. 369. Knecht Ruprecht (or Krampus, Klaupauf, meister Strohbart) is St. Nicolas’s man, Ziska’s Oestr. volksm. 49, 110. Hollepeter, Wolf’s Ztschr. 2, 194. ‘dich müez der Semper machen g’sunt,’ the devil have the curing of you! Ring 14, 5. To him corresp. old Grumbus with the rod, Firmen. 2, 45, and Fiele Gig (fidele geige?) of the Kuhlandchen, described in Schlegal’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, prionsquam eo,’ Plaut. Mil. gl. iv. 8, 29.

CHAPTER XVIII.

GIANTS.

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.
Mere descriptive epithets of giants are: der gröze man, Ernst 469. 4288; der michel man, Lanz. 7705; der michel, der gröze, Altd. bl. 2, 149. So of their country: unkundigez lant, Roth. 625, and der riesin lande 761 (=iötun-heim, p. 530); of their nation: unkundigez diet, Hoth. 625, and der riesin lande 761 (=?iotun-heim, p. 530).


Leo in Vorles. über d. gesch. d. Deut. volks 1, 112 agrees with me in tracing the word to ON. eta, AS. etan; conf. mannæta (p. 520n. and Sæppl. to 555), the giant’s name Wolfes mage (Suppl. to 557), and a giant being addressed as ‘dû ungaeb feraz!’ Dietr. drach. 238b. Ssk. krawyád, Bopp's Gr. § 572. Finn. turilas, tursas, turras = edax, gluto, gigas; and this is confirmed by the two words for giantess, syöjätür, lit. femina vorax, fr. sjön = edo, and juojotar, lit. femina bibax, fr. juon=bibo, Schiefner's Finn. w. 606-8. —Schaifarik 1, 141 connects iötun, jätte with geta in Massagêta, Thussagete (p. 577n.). Thorlacius sp. 6, p. 24 thinks iotar, iötmar, risar are all one. Rask on the contrary distinguishes Jötunheimar (jätternes land) from Jötland (jydernes land), likewise Jötunn (gigas) from Jóti (a Jute), Afh. 1, 77-8. GDS. 736; he takes the iötmar to be Finns (more exactly Kvaener), and Jötunheimar perhaps Hâlogaland, Afh. 1, 85-6; but in a note to Sæm. 33 he identifies the iötmar with the Eistir. Swed. jätte och jättesa, Cavallius 25. 467. Jettha, Jettenberg may be for Jeccha, Jehenburg, as Jehelberg became Jethelberg. 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 mêsan, OHG. muosan.

It seems that pyrja pioð in Sæm. 82b does not mean torridorum gens, but stands for pursa, pyrza. With Dan. tosse conf. dysse-troll, Sv. forns. 1, 92-8. Grendel is called a pyrs, Beow. 846. As the rune purs in ON. corresp. to born in AS., we have even in ON. a giant named Böll-born, Sæm. 28a. Sn. 7; should it be Bâlporn, fire-thorn? It is strange that Alvis, though a dwarf, says: pursa liki þycci mer a þer vera, Sæm. 48a. OHG.
GIANTS.

$duris\text{is} = \text{Ditis, Hpt's Ztschr. 5, 329}^{b}$. Gl. Sletst. 6, 169. 'mære von eime tursen,' KM. $^{3}$ 3, 275. In Thuringia the $\text{thurschemann}$, Bechst. März. 63. We still say 'der torsch.' To the Austrian families of Lichtenfels, Tiernstein, Rauheneck and Rauhenstein 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. $\text{Tursemul}$, peasant's name, MsH. 3, 293. In Thürisloun, Falke's Trad. Corb. 100-1. 354. Saracho p. 7, no. 81, ed. Wigand 281-4. 420; $\text{tursen-ouwe}$, etc. Mone's Anz. 6, 231; $\text{Thyrsentritt}$, E. of Lechthal, Steub's Rhät. 143; $\text{Tirschentritt}$, Dirshentritt, Gümbel's Bair. Alpe pp. 217. 247; $\text{Dursgesesz}$, Landau's Wüste örter in Hessen p. 377; $\text{Tärschenwald}$ in Salzachdale, M. Koch 221; $\text{Türstwinkel}$, Weisth. 4, 129. Renvall has $\text{Finn. tursas, turras, turrisas, turri=giants, turilas=homo edax, vorax; meritursas}$, Schröter p. 135. Petersen p. 42. GDS. 122-3.

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

p. 524.] On Hunen-beds and Hunen, see Janssen's Drentsche ondheden pp. 167—184, conf. GDS. 475. Does the Westph. $\text{henne-kleid}$, grave-clothes, mean hünen-kleid? or hence-going clothes, as in some parts of Westphalia a dying man's last communion was called henne-kost?—'Als ein $\text{hiune}$ gelidet,' having giant's limbs, Troj. kr. 29562; $\text{hiune}$ is often used in J. v. Soest's Marg. von Limburg (Mone's Anz.'34, 218); Ortleip der $\text{hiune}$, 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 hünen they live in a hill; conf. the $\text{hünnerskes}$, Kuhn's Westf. sag. 1, 63-4. As the ON. $\text{hûnăr}$ is never quite synonymous with iötunar and $\text{þursar}$, so the $\text{heunen}$ are placed after the giants as a younger race, Baader's Sag. no. 387. GDS. 475.

p. 525.] Other examples of AS. $\text{ent}$: gelýfðon (believed) on $\text{deáde entas}$, AS. homil. 1, 366; on $\text{enta hlâve}$ (cave), Kemble 4, 49; on $\text{entan blew}$ 5, 265.—$\text{Entines-burc}$, Graff 1, 370; $\text{Enzinsperig}$, MB. 2, 197; $\text{Anzin-var}$, Hess. Ztschr. 1, 246, like Ruozelmannes var, Mone's Anz. '36, 300; ad giganteam viam, $\text{entiskewec}$, Wien. sitz. ber. 4, 141; von $\text{enten swarz unde grâ kan ich nit vil sagen}$, KM. $^{3}$ 3, 275.
Giants.

p. 525.] Mercury is called "se gygand" (p. 149); die ghigante, gigante, Rose 5135-82. Biörn writes gigr, Aasen 152b has jygger, gyvr 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.] Gisr = oreas, Säm. 143b (Suppl. to 525). Other terms for giantess: fála, Säm. 143b (conf. p. 992); hálu 143b. 144a; Grísdr in Sn. 113 is the name of a gygr, and her staff is named Gríðarvöllr 114. — Tröll is both monster and giant: ertu tröll, Vatsnd. 292; þú þykki mer tröll, Isl. sög. 2, 365; hálfd-tröll, Nialss. c. 106. 120; trölla-skog, Landn. 5, 5; trölla-skeið, curriculum gigantum (Suppl. to 85); in Färöe, tröll-botn is giants' land. Trollvygr, 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, Ortn. 338, 2; er schlug den trollen Liederb. (1582) 150; ein voller troll 215; wintertroll, 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. dróle, form. draule? It is rather a goblin like the M. Neth. drollen, Belg. mus. 2, 116. Kilian sub v.; conf. Gargantua's dróle (Suppl. to 516).

Thrace, Paus. 1, 25; conf. the Arimaspi and Cyclopes, and the Ind. rakshasas (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 ἐνεαπηχεῖς in breadth and ἐνεόργυνοι in length 11, 307 (conf. Ἐναυτὸς τετράπηχυς, meaning the 4 seasons, Athen. 2, 263). 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, Kschr. 357; ‘ir reicht in kume an die knie (ye reach scarce to their knees), sie tragent klätter-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 sithe, is familiar to us, Met. 13, 764.

Giants have many heads: the sagas tell of three-headed, six-headed, nine-headed trolds, Asbjørnsen p. 102-3-4; a seven-headed giant in Firmen. 1, 333a; another is négankoyp (9 head), Müllenh. p. 450; conf. the three-headed wild woman in Fr. Arnim’s Märcb. 1, no. 8, and Conradus Dri-heuptel, MB. 29a, 85 (254). Pol. dziewcz-sil, Boh. dewē-sil, dwēt-sil (nine-powered) = giant. The legend of Heimo is in Mone’s Unters. p. 288 seq., conf. Steinb’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. fairytale three trolds have one eye between them, which goes in the middle of the forehead, and is passed round, Jäleträt 74-5; conf. K.M. no. 130 (such lending of eyes is also told of the nightingale and blindworm, K.M. 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 kyklópes, the Romans coelites: coelites qui altero lumine orbi nascentur, Pliny xi. 37, 35; decem coelites, ques montibus summis Rhipaeis 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 Hrímgerðr, Sæm. 144a. Giants, like dwarfs, are
GIANTS.

sometimes descr. as black: þráinn svarti þurs, Isl. sog. 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, Hymí’s haus (skull) is hard as stone, Sæm. 56b. Thórr’s wife, a giantess, is named Jarnsaxa. The age of giants is the stone-age.

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

p. 529.] The 11th cent. spell ‘tumbo saz in berke . . . . tumb hiez der berc,’ etc., reminds one of Marcellus’ burd. p. 29 (Kl. schr. 2, 129. 147-8): stupidus in monte sedebat; and conf. Affenberg, Giegenberg, Gauchsberg (p. 680-1), Schalksberg. Note that the iötunn too is called áttirunnr apa, simiarum cognatus, Sæm. 55a. The Frozen Ocean is named Dumbs-haf. Biörn says the ON. stumr = gigas (dummy?); conf. gýgr, giugi (p. 525). In Fornm. sog. 1, 304 the heathen gods are called blindir, daufir, dumbir, dauðir.

p. 530] On Foroniort see GDS. 737. hin aldna (gýgr), Sæm. 5b. Giants’ names: Ór-gemlir (our ur-alte), þrud-gemlir, Berg-gemlir (var. -gelmír). The vala has been taught wisdom by the old giants, she says: ec man iötna ár ofborna, þá er forðom mik froedda hófsö, Sæm. 1a. The good faith of giants is reknowned: eotena treowe, Beow. 2137; so Wäinämöinen 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 þår à haugi oc sló hörpu
gýgjar hirðir, glaðr Egdir. Sæm. 6a.

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

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

mikill mundi æt iðtna ef allir lifði,
vætr mundi manna und Miðgarði. Sæm. 77b.

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


p. 532. Fornald. sog. 1, 469 says: ‘anstan at Ymis 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 Pukkana, 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
GIANTS.

1443
to bellowing bulls? Rask in Afh. 1, 88 derives the names of Herkir and Herkja fr. Finn. härkä, 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 'die 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. Hrimgerðr, surprised by daylight, stands í steins liki, Sæm. 145b; conf. the Swed. tales in Hpt'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 í gögnnum garðu eigi griotistudda garðu mýna!' through my stone-built garth; and B. answers: 'bregða eigi mer, brúðr or steini,' bride of stone, Sæm. 227 (see p. 551). 'finna þeir í heli nockvorum, 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-gubbe (p. 536-7). Finn. kallio, rupes, = Goth. hallus, ON. hallr, hence kaleva, gigas; another Finn. term for giant is vuoren väki, power of the mountain. To þussin af biargi corresp. Tössebergs-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 þik bída eigi iarn,' Isl. sög. 2, 364. He can only be floored with gold, hence Skjold wraps gold about his club, Saxo 8. Grendel too is proof against iron sword: 'þone synscaðan ænig ofer eorðan irenna cyst, gūdbilla nán grētan nolde, Beow. 1596. Arnliotr in Hervarars. has leauge-boots, like the ogre in Petit poucet; they denote the swift pace of the giant, hence Dint. 1, 403: 'hine fuor der herre, ilende alse ein rise duot
Curious old structures are ascr. to giants or heathens: 'inta burg, risón 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 κυκλώτων ἔργον, ἄργων λίθων, the smallest of which a pair of mules could not move. Tyrrhenians build towers (Suppl. to 522 end).—In O. Fr. poems the builders are giants or heathen Sarrasins or famous men of old: la roche au jaiant, Guitecl. 1, 90. 158; un jaiant le ferma qui Fortibiaus ot nom, Renaus 177, 7; Sarrasins build, Garin in Mone's HS. 219. 251; el mur Sarrazinor, Albigeois 6æ35; el palais montent que firent Sarrasin, Garin 1, 88; la tor est forte de luevre as Sarrasins 2, 199; creuie que firent Sarasins 1, 57-9; as grans fenestres que f. S., Mort de Garin p. 146. Caín builds a tower, Ogier 6644-66; roche Caín, Garin 1, 93-4; or the giant's building is traced to Jul. Cæsar, to Constantine, Garin (Paris 2, 53). Chron. fontan. (Pertz 2, 284); conf. the work by Jul. Cæsar in Thietmar 6, 39.—A legend of the great cauldron which the giants were 20 years digging in silence, is told in Halbertsma's Tongvallen p. 54-5. Stone-heaps in the woods the Finn calls kiiden pesût, giants' nests or beds, Kurl. send. 1, 47; a giant's bed already in Il. 2, 783. The brazen dorper is like the huge metal figure that stands on a bridge with a rod of steel, barring the passage, Dietr. drach. 57a. 61ab; old Hildebrand says, 'ich klag ez dem der uf der brücken stät' 62a; they all misdoubt the monster 68b. 74-5: 'der aller groeste viez (rhy. liez), daz in der tiufel wûrge! er was grôz unt dâbî lanc, sin muot was ungetriuwe; er si lebende oder tôt, er ist ein rehter boesewiht,' be he alive or dead, he is a bad one 83ab (on viez, see Gramm. 1, 187).
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 hats: 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 sewers of corn, hunters to husbandmen, Klemm 2, 25. Giants consider themselves the old masters of the land, live up in the castle, and look down upon the peasant, Haltrich 198. In the I. of Usedom they say (Kuhn in Jahrb. d. Berl. ges. f. d. spr. 5, 246) : 'en risen-mäken hätt auk mål enen knecht met zwei essen unnen hâken (plough) in äre schörte (her apron) packt, wil är dat lütte wörm 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. märch. p. 283.

p. 541.] Stories of the giant clearing out his shoe or shaking the sand out of his holsken (wooden shoes) are in the Ztschr. d. Osnabr. ver. 3, 230-5. Firmen. 1, 274*.

The giant feels three grains in his shoe, Hone's Daybk. 2, 1025. Dutch tales to the same purpose in Halbertsma's Töngvallen p. 55-6.


p. 544.] Giants fling hammers at each other, Müllenh. no. 586. Panzer pp. 104. 114. Firmen. 1, 302. Rääf p. 38. Hühne play at bowls, Balt. stud. xii. 1, 115, like the heroes in the mount (p. 953), like Thör (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.
GIANTS.

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. sóg. 4, 56-7-8. **Red-bearded Olaf** is called Olafr *liósiarpr á hár* 4, 38. His *pipuga skágg* could also be explained as the Dan. *pip-skiág*, first beard.

p. 552 n.] Instead of the words in Danske v. 1, 223 the Kämpe v. 155 has: sprang til *flinte-sten lede og sorte*. In Norske ev. 1, 37. 2, 28 (new ed. 162. 272): *flyve i flint*, with anger. Norw. Lapp. gedgóm, I turn to stone, am astounded. MHG. *wurde ich danne zuo eime steine*, Herb. 8362; conf. ille vir in medio *fiat 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. Giesebr. Balt. stud. 12, 114-5. 126. These ‘bride-stones’ are also known to Norweg. legend, Faye p. 4; nay, we find them in France in the *noce 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 Colovize; 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), Siegthal p. 106. Finn. Hiisi, gen. Hiiden, Hiidenpoika = wild man of the woods, giant, Salmel. 1, 242. Lapp. Hiidda, Hiita is a malign deity, Suomi '44 p. 30. The Esth. tale of Kallevepoeg is given more fully in Poss. Estl. p. 174-5. Lönrot, who has collected from 60 to 70 giant-stories, relates in Kurse'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. 'ötunn så er Brúsi hèti, hann var mikit tröll ok mann-æta,' Formm. s. 3, 214. OHG. man-ezzo, MHG. man-ezze (p. 520 n.), AS. mon-æta, Lith. vyrëde, viros edens. The Polyphemus 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 Oghuzian cyclop takes the arrow for a gnat, so in our Ring p. 241: 'ich waen, mich hab ein fleug gestochen.' Similar tales in Konr. v. Würzbg, MS. 2, 205a. Altd. w. 3, 178; esp. coarse is the version in the Leipzig MS., Altd. bl. 1, 122—7. For the giant, later stories substitute a murderer, Mone's Anz. '37, 399. 400; a robber, Wal. märch. p. 167-8-9. Poets of the 13th cent. make 12 schûchære (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. Hraesvelgr, 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 Folktales, 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. Asperiän is styled the giants’ spile-man, Roth. 2161. In Lancelot 17247 seq. are noticed the giants’ ogen verkeren, tunden criselem, hoft queken. A giant couple in Ecke 7 (Hagen 5, 8) bear the names vro Hille and her Grime, conf. Grimr and Hildr, Vilk. saga c. 16. Note the giants’ names in Dietr. drach., Glockenbòz, Fidelnstóz, Ràmedenvalt, Schelledenvalt, Bitterbòch, Bitterkrút, Höhermuot, Klingelbolt; a Grandengrás, 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, Rolf i Topp, Hand i Hændöll, Elling, Staff, Dyb. ’45, 97-9 (see p. 557). The connexion between giants and gods has been pointed out, Suppl. to p. 551.

CHAPTER XIX.
CREATION.

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

For the notion of creating, the AS. has the word frumsceafit, prima creatio: God is frumsceafita freá, Cædm. 195, 9. The Gothic renders kriós by gaskafafts. 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-getät.—Haug thinks Ymir the Pers. Gajomars, Gött. Anz. '53, p. 1960. The birth from feet or legs seems to be remembered in an O. Fr. poem: Fanuel, 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 iötña ár ofborna,' Sæm. 1; 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: bíoðum ypto, orbæ 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 önd, ðór and lâ ök 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). Hiisi 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 Emsg 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. κοῖλη κοιλία, 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 mën himel welle sín, då liuhtent zwéne sternen abe;' and in MS. 2, 189b the eyes are called stars; conf. himmel and gaume,
A tear (thrane) is called in MHG. mers tran, wâges tran, Gramm. 1, 170. The Edda accounts for the taste of sea-water by the grinding of salt out of the quern Grøtțí. A tear bites, like salt; dákru, lacruma [and thero, tearas, zähre] comes from dak, to bite. The Etym. magn. 564, 45 says: Εὐφο-ρίων θυ βύνης τὴν θάλασσαν λέγει οἶνον—πολύτροφα δάκρυα βύνης—τούς ἄλασ βουλόμενος εἶπεν. Βύνη = 'Ινώ, GDS. 300.

p. 570 n.] An Esth. song in Herder p. m. 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., Görrès 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 átmá, produce the first man out of water; Prometheus too forms men of earth and water, Lucian’s Prom. 13; acc. to Horace, Od. i. 16, 13, he tempers the given ‘limus’ with every possible ingredient, conf. Babr. 66. The Greenlanders think the first man was made of earth, and the first woman of his thumb, Klemm 2, 313, as Eve was of Adam’s rib; so Dakshus was pulled out of Brahma’s toe (Suppl. to 559). The eight parts occur even in the Rigveda, Kuhn in Höfer 1, 288.

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

The term liut-stam, nation, is taken wholly from the vegetable kingdom, Otfr. iii. 12, 7. Plants and rocks are not dead, they speak: ὃρνος καὶ πετρᾶς ἀκούειν, Plato’s Phædr. 275. Men
arise out of trees and stones or mud: *O saxis nimirum et robore nati*, Stat. Theb. 4, 339; qui, *rupto robore nati, compositive luto*, nullos habuere parentes, Juven. 6, 12 (conf. die leimīnen, p. 569n.). Men grow out of *pines* in Nonnus (Reinh. Köhler, Halle ’53, p. 24); jā werdent solich leut von bōmen nit geborn, Wolkenst. 61; siner spiez-genōze sweirnet einer von dem obersten biroume, Ben. 419; ‘Where people come from? think I don’t know that?’ Ayrer’s Fastn. 160; 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 Finn. fairytale a foundling is called puuhaara, 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 Prometheus 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 descr. in Ov. Met. 1, 411; the stones are styled *ossa parentis* 1, 383. 393, as Æschylus and Sophocles call rocks the bones of the earth. This sowing of stones reminds one of *mana-seps=λαός, κόσμος* (p. 793). The Saxons, named after sahs (*saxum*), are called in the legend from the Eisenacher Rechtbuch in Ortloff p. 700-1 Kieselinge, *petrioli*; conf. ‘*kisila irquiken 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, dasz er nicht *aus einem steine entsprungen ist,*’ Galmy 230; ‘dasz ich *aus keinem stein gesprungen,*’ Schade’s Pasq. 76, 87; ‘*many a man fancies he is sprung from a diamond, and the peasant from a flint,*’ Ettn. Hebamme 15; ‘gemacht aus *kisling-plut,*’ flint-blood (also, donkey’s rib), Fastn. 680, 26. 32. For other legends of the origin of nations, see GDS. 780.

p. 576.] Acc. to Plato’s Symp. 190 B, there were at first *three* sexes: ἀρρέν, θῆλυ, ἀνδρόγυννο, descended from sun, earth and moon. It is an important statement in Gen. 6, 4, that the *sons of God* (men) came in unto the *daughters of men* (giantesses). Popular legend very remarkably derives dwarfs and subterraneans
from the fallen angels, Ir. elfenm. xiii.; the ‘good people’ are not born, but dropt out of heaven, Ir. märch. 2, 73; the same with the children 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. 842. Eddalären 3, 329. 330. Faye, pref. xxv.—The giant too is called válandes 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.] Παλαιοί λόγοι of deluges (κατακλυσμοί) are ment. by Plato de Leg. 3, 677. The form sin-vluot is still retained in Mauritius 692, also sin-fluo in Anegenge 22, 17. 24, 13, but sint-vluot already in 25, 18, sint-waege 23, 54, sint-gewaege 25, 7. Luther still says sind-flut, not sündflut. 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, flygr orn yrir, så 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. Denkalions 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 Denkalion’s ark, and live in peace together, Luc. de Saltat. c. 39.—The Indian narrative of the Flood is ‘taken from the Bible,’ thinks Félix Nève (De l’orig. de la trad. Ind. du Dél., Paris ’49); the rapid growth of the fish resembles that of Jörmungandr when thrown into the sea, Sn. 32, and of the snake who wishes to be taken to the sea,
Klemm 2, 162; Manus himself signifies man, Kuhn’s Rec. d. Rigveda p. 107. On the other Ind. story, that of Satyāvratas, 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 Warnung 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, aer. 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 gêt, 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 fors in, 5, 5 (p. 592); and Sæm. 44 says: heilög vōtn hlōa (calent). The Hessians sacrificed 'lignis et fontibus,' Pertz 3, 343. The Samländer and Prussians denied the Christians access to groves and springs lest they should pollute them, Pertz 9, 375; conf. Helmold 1, 1. Prayer, sacrifice and judgment were performed at the spring, RA. 799. 'Porro in medio noctis silentio illas (feminas) ad fontes aquarum in orientem affluentes juxta hortum domus egressas Herwardus percepit; quas statim 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 Engl. song has 'I the wel woke,' Wright's Ess. 1, 245; this is the ceremony of waking (watching by) the well. On the Bode in the Harz they still offer a black hen (?) to the river-god. Before starting the first waggonload from the harvest field, they throw three ears into a running stream; or if there is none, they throw three ears into the oven-fire before the waggon enters the stack-yard; if there was no fire, they light one. This is a Bavarian custom, Panz. Beitr. 2, 213. In Hartlieb's book of all Forbidden Arts we read that lighted tapers are set in front of water drawn from three running streams before sunrise, and man legt dem wasser ère an, sam Gott selber (see p. 586). The Romans cherished the like reverence for water: 'flumini Rheno pro salute,' De Wal. no. 232; genio loci et Rheno pro salute,' no. 233; 'deus Rheni,' no. 234. They greeted the bath with bare head on entering and quitting it, and placed votive gifts by the side of springs, Rudorff's Ztschr. 15, 216; they had even ministri fontis 15, 217.

p. 585.] As 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 Rudfl'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. 'Dô spranc ein brunne så ze stete ûz der dûren 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-kammer der flüsse'; so in Hebel pp. 12. 38 the baby Wiese lies in silver cradle in her crystal closet, in hidden chamber of the rock. At Stabburags well and grotto (Selburg diocese) the people see a spinning maiden who weaves veils for brides, Kruse's Urgesch. pp. 51. 169. 171. OHG. klingâ, chlinkâ = torrens and nympha; conf. nixe, tocke (p. 492 n.).

p. 586.] At the restoration of the Capitol it is said of the Vestals: aqua vivis e fontibus amnibusque 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 deheinen sèren (any pains) wâren gebunden, genâde 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 Sîtâ 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, ğūtilē, 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 Thermopylē were called Χύτροι = ollae, Herod. 7, 176; conf. olla Vulcāni.

Helicbrunno, MB. 28a, 63; heiligbrunno 11, 109. heiligbrunno, 29a, 96. Helicbruno, Chart. Sithiense p. 113. Helicbrunno, a brook in the Netherl., Waitz’s Sal. ges. 55. On Helbrunno, see Rudorff’s Ztschr. 15, 226; conf. nobiles fontes 15, 218. ‘Helgi at Helgavatni,’ Landn. 2, 2: Helgavatn, Urðarvatn 3, 2. 3. Other prob. holy springs are Pholesbrunno (p. 226), Gózesbrunno (Suppl. to 368). A Swed. song names the Helge Thors källa in Småland, fr. which water is drawn on Holy Thursday night to cure blindness. Others are enumert. in Mülühl. p. 595. Mary is called ‘alles heiles ein lúter bach’ or ‘heiles bach,’ Altswert 98, 23. 73. When the angel had troubled the water in the pool of Bethesda, whosoever then first stept 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. jōocht-borre, youth-bourn, Horae Belg. 6, 223. The eagle renews his youth at a fountain ‘chök-prunnen,’ Karajan 32, 12. 98, 5; conf. Griesh. Pred. 1, 29.

p. 590.] More about Scand. pilgrimages to springs in Wieslg. 389. 411. A Span. song tells of picking flowers on the Guadalquivir on Midsum. morn, Hone’s Daybk 1, 851. At Warsaw, June 24, the girls throw wreaths of roses into the Vistula, and watch with joy or sadness their various ways of floating down the stream. This resembles the Midsum. custom of the Cologne women descr. by Petrarch, which Braun also in No. 23 of the Rhein. Jrb. traces to Christianity. The Schweiz. arch. 4, 87 says Petrarch first came to Germany in 1356, but his letter describing
the ceremony is dated 1330; in 1327 he saw Laura at Avignon, and then set out on his tour while yet a youth. Whom does he mean by the spiritus pietii of the Rhenish city? Alb. Magnus lived and taught at Cologne, but died in 1280; his pupil Thomas of Aquino also taught there for a time. Duns Scotus came to C. in 1308, and died there; Meister Eckhart (d. 1329) was at C., so was his pupil Tauler. The University was not founded till 1388.

p. 590 n.] Stieler p. 1402 mentions the following Easter custom: 'Habent Borussi verbum schmak-ostern, quod significat obviam quarto post tres dies Paschales oriente die venientes virgis caedere, sicut juvenis nostra facit quarto post ferias Nata-llitas die, et kindelen vocant in memoriam innocentium puerorum. schmack Borussis ferulam notat.' It is really more correct to derive the word from smagač, to flog (see Weinhold in Aufr. and Kuhn 1, 255) than from šmigust, ablation. Easter rods adorned with many-coloured ribbons are called schmack-ostern, Jrb. d. Berl. ges. f. d. spr. 10, 228-9. In Moravia schmeck-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, 369). 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; hverbo 4, 1237. Gr. χαυροβίς, Pott in Kuhn 5, 255. Serv. kolovrat, vortex (lit. wheel-turn) and buk, waterfall’s roar (bukati, mugire). ‘aitwinde
(vel storm) = gurges, eedewinde = vortex, Vocab. ms. Vratisl.; aitveinda = gurges, Diefenb. 271b. Finn. 'korvalle tulinen kosken pyhän wirran pyörtehelle,' he went to the fiery waterfall (Sw. eldfors), 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 = nymph, Graff 4, 504; wazardiezo = nymph 5, 237. wazzerdurh? 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 δίναις καὶ βευμάτων ἐλεγ-μοῖς καὶ ψόφοις. Homer has ποταμὸς ἀργυρο-δίνης, II. 21, 130; he pictured waterfalls as horses flying headlong: χαράδραι βένοναι ἐξ ὀρέων ἐπὶ κάρ 16, 392. 'Tis a being below stirs up the whirlpool, Leopr. 106; Loki dwells in Frånangrs-fors, Sæm. 68. Sn. 69. At the Donau-strudel a spectre gives warning of death, Ann. Althemens., 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. Gê (earth) is repres. in a picture, imploring Zeus for rain 1, 24. The Lith. diewaitis is god of thunder, dewaite 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: 'geért si luft unde tou, daz hiute morgen âf mich reis.' Dew drips from the manes of airy steeds: of Hrimfaxi, Sæm. 32b; 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 πορτπηρούνα? conf. GDS. 865. In the new ed. of Vuk's Dict. the dance and rain-song are called prporyshe and the leader prpatz. When a priest touched the fountain with an oaken bough, the rain-cloud rose out of it, Paus. viii. 38, 3; so the French maire dips his foot in the well of Barenton. In Algeria,
when there is a long drought, they throw a few Marabouts into the river, like the Bavarian water-bird, GDS. 54. Kl. schr. 2, 445 seq.

p. 598.] Nero was going to measure the Alcyonic 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: 'mål min längd!' Wieselgr. 459. On the Esth. worship of water, conf. Kreutzwald’s Pref. to Kalewipoeg xii., and his and Neu’s Myth. liedier 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 auspiciun, Rudoff 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. Katzenveit 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, Lahn, Leine are introd. as persons (p. 494 and Suppl.); conf. Hebel’s personific. of the Wiese.

With the notion of ouwe, eá conf. AS. holm = mare profundum, though ON. hölmr 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. marei and OS. mari are both fem., OHG. meri, m. and n., has in it something divine: eis äla diav, 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, vótos, 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: saevum mare, Tac. Hist. 4, 52; über den wilden sê, MS. 1, 72b; daz wilde mer, Troj. kr. 6922, etc.; des wilden wâges fluit, Gerh. 3966, etc.; daz tobende mer, Troj. kr. 5907, etc.; daz wütende mer, Servat. 3260, etc.; la mer betée, Ogier 2316, Prov. 'mar betada,' Rayn. sub v.; de ruskende see, Uhl. Volksl. 200-1; das wibende wabende wasser, Garg. 111; sîl wâter, Cædm. 7, 2. The Fris. salt, like åλς, means both salt and sea, Ssk. lavanâmbhas, mare salsum, Welsh hall/or, salt sea, Ir. muir salmhar, AS. sealt wâter, 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. 379b. She 'ceased from her raging' as soon as Jonah was thrown in.—Real proper names of the sea are: Oegir (p. 237), conf. AS. wâter-egesa, and 'diu freise der wilden unde,' Tit. 2567; Gýmir, conf. gýmis leóð qveða, Yngl. sag. c. 36; Brimir, akin to brim; and Geojen (p. 239). Names of particular seas: wendilmeri, endilmeri, lebermeri, Graff 2, 820. To Ælfred, wendelse is the Black Sea, only a part of the Mediterranean; daz tiefe wentelmere, Diut. 3, 48; wendelsê, Tundal 42a, 4, and often in Morolt; wendelsée, 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 rôten lebermer, Barl. 262, 16; labermer, Ernst 3210; leversé, Walew. 5955; lever- zee, V. d. Bergl 103. 127. With this term conf. the πλεύσιμων θαλάττων, sea-lung, of Pytheas; F. Magn. traces this lung to the dismembered Ymir. For gársecg, conf. my first ed., Vorr. xxvii., and Hpt's Ztschr. 1, 578. Dahlmann in Forsch. 1, 414 explains gars-eeg as earth's edge; Kemble, Gl. sub v. secg, as homo jaculo armatus! For gársecg in the Periplus, Rask writes garsege, but explains nothing; conf. Cædm. 8, 1. 195, 24. 199, 27. 205, 3. Beow. 97. 1024. The ON. lagastafr is at once sea and sown crop, Sæm. 50-1; Gudr. 1126-8 has 'daz vinstermer,' sea of darkness. Lastly, Dumbs-haf, 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. kôlga and ôlga = aestus maris: 'er saman qvômo kôlgo systir (fluctus undantes) ok kilir lângir,' Sæm. 153a. Ebb and
flood are in Grk. ὕδωρ and πάχυς, Paus. 1, 3; in Irish contraiht and robart, Zeuss 833. The sea-waves are often treated as living beings: 'dā nāmen ez die unden, diu eine ez der andern gap, unde truogenz verre só hinab,' the waves caught it, passed it one to the other, etc., Pass. 313, 73. Three plunging waves are three witches, and get wounded; the waterspout is also a witch, Müllenh. p. 225. On the nine waves, conf. Passow sub. v. τρικυμία, πεντακυμία: 'ἐν τρικυμίας φερομένῳ,' Procop. 1, 318. In a storm it is the ninth wave that sinks the ship, Wright 1, 290 after Leo Allatius; it also occurs in Ir. sagen u. märch. 1, 86. ON. skæl = 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. queckiu lieht, Ernst 2389. You can kill it: trucidare ignem, Lucr. 6, 146. You can wake it: æled weccan, Cæd. 175, 26; bælfýra maest 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 slnoc in daz dach, Troj. kr. 11317; daz wilde fiur spranc ûz den vlinzen herte 12555; daz grimme wilde fiuwer, Rab. 659; daz starke w. f. 698; daz w. f. ûz den swerten spranc 412; daz grimme f. als ein loup ûz den huof-isen stoup (spirited out of the horse-shoes), Dietr. 9325; daz f. vlouc freislich ûz helmen u. ûz ringen 8787. It is a devouring beast: strudende (desolating) fýr, Cæd. 154, 15; brond (glèð) sceal fretan, consume, Beow. 6024. 6223; in pabulum ignis, in fuatur (fodder) des fiures, 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. ἐκ δὲ θυμάτων Ἡφαίστος οὐκ ἐλαμπτε, Soph. Antig. 1007. It licks: Lith. 'agnar laisdo pro stoga,' at the roof; conf. tunga, tungal (p. 700); seven kindlings or seven tongues of flame, Colebr. Essays 1, 190. It snatches, filches: fyres feng, Beow. 3525; se fýr beox þeof, Ine 43, like Loki and the devil. It plays: leikr hár hiti, Sæm. 9b; leiki yfir logi! 68b; leikr yfir lindard-váði 192a; lácende 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 1116b; der rothe hahn kräht aus dem dach, Firmen. 1, 292b; der gelbe hahn, yellow cock 1, 208a; conf. blácan fýres, ignis pallidi, Cædm. 231, 13; fire glitters with seeds of gold, Holtzm. Ind. sag. 3, 194; faces aureas quasiunt comas, Catull. 59, 92. It travels, nigram viam habens, Bopp’s Gl. 83a. Holtzm. 3, 194. In the Edda it is brother to the wind and sea; so Ssk. pávaka, fire, is lit. cleanser, fr. þû (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 flóz, Livl. reimchr. 5956; in Holstein, when a fire breaks out, they call it hot rain, Schütze 4, 340; and the ON. hripuðr, fire, Sæm. 40a seems to be fr. hripa, perfluere.

There was a time when fire was unknown, for the giants have none (Suppl. to 530): ‘fiure was in tiure’ dear, scarce, to them, Gudr. 104, 1. That time is still remembered in Kalevala 16, 247-8 (Castrén 1, 195) and our nursery tales. Fire belonged to the gods; it was stolen by Prometheus, and given to men. Acc. to a Finn. song it is created: an eagle strikes a fire for Wainämöinen, Petersb. Extract 3. Other traditions make a little bird (rebló, 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.

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. 401b; eldr så er aldri sloknaði was called vígðan 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 musel! Berte 116; conf. Holland to Yvain p. 222. The fire-cry in E. Gothland was: kumbør eldær 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, Floidoardus 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 Lüttich legend the earth-fire attacks some men who wear new unwashed 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, Ksrchr. 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 trooc ûf (ûz ?) der erden munde (mouth), Pass. 359, 58; als viurin urspringe (fiery springs) då waeren ensprungen, 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 brennid’; 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 elds-liós,’ Sæm. 59. Out of helmets and swords came fire and light: ob in des fiures zerinnet (when short of fire), daz kinnen sie wol suochen in helm-spange, Tit. 3222; among the Ases the sword gives light, Sn. 79; it shines in the dark, Landn. 1, 5; ‘sin swert hiez si in bar nemen sunder sin gewant . . . daz er’z mit im naeme, sô ’r in die helle quaeme, in die vinsternisse, daz er im gewisse dâmite liuhten 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, du trage ’z in dinne hand bar, unde liuhte dir dâmite’ 3172. Nothing of the kind in Virgil.—Flint-eld is struck over cattle, Dybeck’s Runa ’44, 7. If sparks fly out of a beam that is being hewn, it betokens fire to the house into which it is built, Müllenah. p. 570.

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

p. 608.] Swed. accounts of gnid-eld (rubbed fire) run thus: ‘Genom gnideld tagen i en ekesticke (piece of oak) från ett snöre (string) som så länge dragits fram och ater (pulled to and fro) i en hus-dörr, till-dess det blifvit antändt (kindled), och derefter 3 gånger ansyls 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, hvaruti genom en pinne eld gnides, dermed antändes 9 slags träd, öfver hvilken kreaturen böra gå’; conf. Suppl. to 1089 (?).

p. 609.] Cows or calves are sacrif. elsewhere too, to protect the herd from plague: ‘När kalfvorne mycket bordö, skall man våldsamt fatta an vid hufvudet framsläppa honom ifrán kjötten, och honom verkeligen hals-hugga öfver fåhu-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 March. 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 conficitatis 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 Ar-
cadia, viii. 37, 8. Famous oracles maintained ever-burning fires,
as that of Delphi, whose priests in time of war conveyed the sacred
flame to Platæa, 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 349. 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.
märch. 1, 275-6. 2, 479. The May fire is also called koelkerz,
coelcerth, Villem. B.B. 232. 385-6-7, but he does not explain the
word; elsewh. coel is omen, fides, and certh signum.—An Ar-
moric 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. Sambhuinn 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 an-
boiten, J. v. Scheppau's Oster-pred. p. 8; das ostermaeu-luchten
in Wilster-marsch, Müllenh. p. 168. Even in S. Germany, e.g.
about Abensberg in Lower Bavaria, they used at Easter time to
burn the ostermann. After service at church a fellow lighted a
candle, ran out into the fields with it, and set the straw Easter-
man on fire. A Paderborn edict of 1781 abolished the Easter-
fire, Wigand's Pad. and Corv. 3, 281. 1, 317. Instead of bocks-
thorn (p. 616 n.), Groten's Gesch. v. Northeim 1723, p. 7 says:
'On this hill the bocks-horn was held within the memory of man.'
The Easter squirrel-hunt in the Harz (p. 616) reminds of the
Lay of Igor (Hanka p. 68), where every householder pays a
squirrel by way of tax. Akin to Easter-fires are the Walburgs
(Mayday) fires, Müllenh. p. 168: in Rügen, on Mayday eve, took
place a molkentoverschen bernen with fire-bladders (p. 1072 n.),
conf. Osnabr. verein 3, 229; on the Hundsrück the young men
and boys are allowed to cut wood in the forest on St. Walburg's
eve, Weisth. 2, 168.

p. 620.] The sol-stitium is in Homer τροπή ἡξέλιοι, Od. 15,
404; ἀμφὶ θερινὰς τροπὰς, Procop. B. Goth. 2, 13; ἀμφὶ τροπὰς
χειμερινὰς 3, 27. The Bavar. records have sunwenden, sunbenden,
the Aleman. sungihten: 'ze sungihten,' Weisth. 1, 293. 304.
316—8; ze singeht 1, 323; nach sungehent 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-gäht, N. Cap. 46, kirch-giht
(going, Oberlin).—Vor der sunnewenden, Bamb. reht. ed.
Zöpf 154; 'hiute ist der alte tac nach sunnewenden, da sol daz
járzit enden.' Iw. 2940.

Midsummer was a great time for meetings and merrymakings:
'ze einen sunewenden då Sifrib 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 Heunenland is to take place 'zen naehsten sunewenden' 1424, 4; and the heroes arrive at Etzel's court 'an sunewenden abent' 1754, 1. On Midsum. day the Zurich people carry their hot pottage over the water to Strassburg, Glückh. schiff, v. 194 seq.—On sunwend-fires, see Panz. Beitr. 1, 210 seq. Sunwent was corrup. into summit, simmet-feur, Leopr. 182; simentfeuer, H. Sachs i, 423a; sommerfeur, Albertini's Narrenhatz 100; S. Johannis-fürle, Germ. 1, 442. A sage remark on the sonwend-fire in Firmen. 2, 703; feuia hupfa 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 prasseln, to crackle. Midsum. fires flamed in Sweden too, 9 sorts of wood being used, and 9 sorts of flowers picked for posies, Runa '44, p. 22. Wieselgr. 411. In Spain they gathered verbenas in the dawn of St. John's day, and lighted fires, over which they leapt, Handbk of Sp. 1, 270b. A St. John's fire in Portugal is descr. 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 kauli, witch's bones), and sing songs, Stender's Gram. p. 50, Dict. 85a; on St. John's morning a wreath of flowers, or hawthorn, is hung over the doors, Fr. Michel's Races maud. 2, 147. In Esthonia they light a John's
fire, and gather a bundle of sweet-smelling herbs; these the girls put under their pillows, and what they dream comes true, Possart's Esthl. p. 172. On the Zobten-berg in Silesia (fr. Sobota, sabbath) the Slavs kept their sobotky, Schafarik 2, 407 of transl.; it is also called ‘mons Slesie, mons czobothus,’ conf. Dietmar (in Pertz 5, 855). Moravia too has its John’s fires, Kulda (in d’Elv) 111-2. Plato de Legg. 19, 945 speaks of a festival following the summer solstice.

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

at madidus Baccho sua festa Palilia pastor
concinet: a stabulis tunc procul este, lupi!
ille levis stipulae solemnis potus acervos
accendet, 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 Mülleh. p. 167.


3. AIR.

p. 632.] Wind is in Ssk. anila = āνεμος, also pavana, cleanser, fr. pû, like påvaka, fire (Suppl. to 602). So in Finn. tuuli ventus,
tuU ignis; conf. 'des fiuwers wint,' Gudr. 499, 2, and viwer-röter wint, Nib. 1999, 2. An OHG. suëp = aër, Graff 6, 856, ON. svif = motus repentinus, vibratio. Aš Wôdan is the all-pervading æther, Zeus is equiv. to aër: âŋê ðv ân tîs ðnomá săe e kai Δîa, Frag. Philem. in Meineke 4, 32 (Euripides has aëther 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 ãve/mos as cause of life, and the sword as that of death, Lucian’s Tox. 38. GDS. 222. 459. The Finns call a malaxía (calm). Wainämöinen’s way, Vainämöisen tie or kulku: the god has walked, and all is hushed; he is named Swantolainen fr. suvantó, locus ubi aqua quiescit. The Norse Andvari is a dwarf, but alsoventus lenis, contrarius; conf. Bêjîdî, óskabyrr (pp. 149. 637), Wüetelgôz (p. 367 n.), þoden (Suppl. to 132 end). In the Mid. Ages Paul and John ‘habent dâ ze himile weteres gewalt,’ Ksrchr. 10948; they are the weather-lords, and their day (June 26) the hail-holiday, Scheff. Haltaus 111.—Walt-wint = auster, Mone’s Anz. 8, 409, because it originates in the forest. The winds have a home: Vindheim vidan byggja, Sæm. 10a. Wint, Wintpôz, 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 sin gêret (air be honoured) von spers krache,' Tit. 2, 2; 'er neic gegen dem winde der då wâte von Gottliude,' bowed to the wind that blew fr. G., Helmb. 461; ‘stâ bl, lä mich den wint anwaejen (let the wind fan me), der kumt von mines herzen këneinnen,’ 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; ‘vloch (flew) waer die wint ghebôt,’ bade, Maelr. 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: erzûrnet sind die lüfte,’ Dietr. u. ges. 393; ‘die lüfte solden zûrnen’ at the height of the towers, Servat. 84. The air groans,
mutter, grunts: 'grunzet fone ungewitere,' N. Cap. 58; 'grót wint ende gesoech,' Lanc. 3899; 'die winde begunden swegelen,' began to pipe, Servat. 3233; conf. 'up dem windes horne,' Weisth. 3, 231. On Fönn, Dríf a, Miöll, see GDS. 685.

p. 632.] Of the wind's bride: mit einer windes-briute wurden sie getwungen, Servat. 2302; in nam ein windes-brút 2844; flugen vaster dan ein w. b., Engellh. 4771; daz diu w. b. gelit, Hpt's Ztschr. 7, 381; gelich der windesbriute, Troj. kr. 33571. Luther says windsbraut for ventus typhonicus, Acts 27, 14. Old glosses have nimphus, nimpha, stormwind, Graff 1, 625; is this a misapplication of nimbus? or a congener? In France they speak of the whining of Melusine (p. 434), who in Bohemia passes for a goddess of wind, and to whom they throw flour out of the window for her children (Suppl. to 636); conf. the whimpering of the Vila, and the weeping of the Esth. tuuleema, wind's mother, Böcler 146-7. Is the Swiss harein, Stald. 2, 21, fr. OHG. harein = clamare, Graff 4, 578, or fr. charon = queri 5, 465?

— Other expressions for wind's bride: wind-gelle = venti pellex (sné-gelle), Hpt's Ztschr. 6, 290. Rocholz 2, 408; Bavar. wind-gäisperl, Swab. wind-gäspele, Leopr. 101. 120; Bavar. windschbrach, -brausz, Panz. Beitr. 2, 209; sau-kegel, Rocholz 2, 187. OHG. wanda = turbo, Graff 1, 761; ON. roka, turbo. Other OHG. terms: ungistuomi = strepitus (MHG. ungestümi, vehementia aëris, Superst. H. cap. 77); ungewitiri = tempestas, procella, Graff 1, 630; arapeit = do. do. 1, 407; heifti = tempestas, Windb. 308. 313; unst = procella, tempestas, AS. üst; with treip = agebat (nubila ventus), Graff 5, 482, conf. ON. drífa, snowstorm, drífa örva, a storm of arrows.—Heralds of winter were 'twerd und sùrín bise;' MS. 2, 193b; contrary wind is in MHG. twer or twere, and ON. And-pvari, Andvari 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 flåge in Pass. and Jeroschin; windes vlågen, Marienleg. 84, 21. 87, 8; die wint ene vlåge brachte, Rose 13151. Maerl. 3, 189; Dut. vlaag, Gothl. flagá, vindflagá, Almqvist 422b; 'rotten und sturmwinde,' Luther's Letters 5, 155. In Slavic it is vikhr, Pol. wich'er, Boh. wich'r; Lith. unmaras, vësulas, whirlwind (conf. our provinc. 'eilung,' M. Neth. ylinge, Wessel's Bibel p. 7, with ON. él, jel, nimbus).
The Greeks had ἀεξλα, θῦελλα, λαίλαψ; Ital. fortuna di mare = storm.

p. 633.] Zio resembles Mars and Indras, the god of winds and of souls, who with his Maruts or spirits of storm makes war on the giants of darkness, Hpt’s Ztschr. 5, 488-9. 6, 131. 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-kegel, Rocholz 2, 187; in Bavaria wind-sau, Zingerle’s Oswalt 83 (airōs, goatskin, hurricane). Frau Fiulc or Frick also acts as goddess of wind, Hpt’s Ztschr. 5, 376. 6, 131; conf. the fahrende 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 alrèrst 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.
sàn kumt her virwitz gerant
und loeset den meiden üf (unlooses) diu bant. Renn. 268.1

Conf. ‘der fürwitz, so jungfern theuer machet,’ Simplic. 1, 568;
hine fyrwit brac,’ Beow. 464. 3966, 5565; vurwitz segens, Turl. Wh. 128a (Suppl. to 273 n.); ’s sticht’s der wunderwitz, Hebel 157; fürwitz, der krämer (huckster), Uhl. Volksl. 636. OHG. firiwizi is also portentum, mirificum, Graff 1, 1099; ‘man saget mir von kinde, daz keme uns von dem winde,’ Erlösung 2440.—
As the North had its storm-giant Hræsvelg, Kl. Grooth’s Quick-born calls a tempest ‘de grote und de lütge windkerl’; conf. ‘Gott füeget den wind,’ Rabenschl. 619; ‘der Gotes geizt dass (saz?) üf des lustes vederene, Aneg. Hahn 4, 72. Ἅιολος, φιλος ἄθανάτοιος θεοίς, Od. 10, 2; κεῖνον γὰρ ταμίνων ἄνεμων ποιήσε Κρονίων, 10, 21. Virgil’s Αἰολος sits in a hollow mountain, and Juno begs wind of him, ΑΕιν. 1, 52. 64; conf. KM. no. 89: ‘weh’, ‘weh’, windchen!’ blow, blow, Windie.

1 Conf. λωγι-τωνος, τύρνων λύειν. Tībi (Hymenaee) virgines zonula solvunt sinus. Catull. 59, 53; zonam solvere virgineam 65, 28.
Eagles were fixed on gables or the top of a tent pretty often:
le grant tref Karlemaine font contremont lever,
par desor le pomel font l'aigle d’or poser,
par devers Montauban en fist le chief torner.

Renaus 151, 2—4.


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

A golden eagle on the roof in Athenæus 2, 259; and observe, that αερός 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 windwurzel (-root), a sign of hurricane, Schmidt v. Werneuchen 131.

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

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

Instead of giving the wind food, a woman says ‘I’d rather stab the dog dead,’ and throws a knife into the yard (p. 632 n.); conf. M. Koch’s Reise in Tirol p. 87-8. Winds were thought of as meal-devouring dogs, Hpt’s Ztschr. 5, 373-6. 6, 131; conf. Hodeke’s howling (Suppl. to 633). In a storm at sea a dove appears, flies three times round the ship, one man puts out his arm and ‘de cauda ejus tres tulit pennas, quas mari intinguens tempestatem compescuit,’ Venant. Fortun. vita Radegundis, Acta Bened. sec. 1, p. 332. The Gr. θύελλα snatches away, Od. 20, 63-6, like the Norweg. northwind. To hurtful winds black 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

p. 637.] Divine, semi-divine or diabolic beings excite wind
(Suppl. to 145): Got füeget den wint, Rabenschl. 619; in Serv.
songs God is implored for wind, Vuk ii. 561. 1089. i. 369 (no.
511). 370 (no. 513). 322 (no. 455); Christ is appealed to, Sv.
vis. 2, 167. The saints invoked in a storm are called wazzer-
heilige, water-holies, Marienleg. p. 85; the martyrs Paul and
John ‘hânt dâ ze himele weteres gewalt,’ Kschrhr. Diem. 335, 1.
Scrâwunc in Hpt’s Zeitschr. 6, 290 seems the name of a weather-
giant; Fasolt chases a woman in the mountains, Ecke 167, as
Wuotan does; conf. ‘mein sohn Windheim,’ Wolf’s Ztschr. 1,
311. Is there a special meaning in ‘der wint von Aspriâne dôz,’
whizzed, Roth. 4226? ‘Folks said it wasn’t a natural wind,
yet 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 guie’ 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 óska-byrr conf. Suppl. to 149. ON. byr,
Dan. bôr, fair wind. Low Germ. seamen’s words are bö, a sud-
den and passing squall, böiges wetter, donnerbô, regenbô, hagelbô.
Slav. búria = procella, Miklos. p. 6; Serv. bura, Russ. burán,
hurricane, conf. bôpêas. Boreas helps the Greeks, Herod. 7, 189.
On Juno, see Suppl. to 632 beg. Can OŚin’s name of Viðrîr be
akin to AS. hwîða, hwœða = aura lenis, hwœðrian = murmureare?
The Slav. pogôda is in Lith. pagada, fair wind, fair weather.
Mist in ON. is called kerlingar vella, nebula humi repens.

p. 639.] With the provisions of the Lex Visigoth., conf. the
Indiculus Superstit. (in Pertz 3, 20) de tempestatibus and corni-
p. 693 about χαλαζο-φύλακες, hail-wardens; εν Τέταυς χαλαζάν
is said of Zeus, Lucian 7, 51.

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 fiölkýngveðr,
Fornm. sög. 4, 44. In a Lapland epos a maiden has three sorts
of magic knots; she unties 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 ἀφκος of Æolus, Od. 10, 19, is also in Ovid’s Met. 14, 224: Æolon Hippotaden, cohibentem carcere ventos, bovis inclusos tergo; and 14, 230: dempsisse ligamina ventis. Eight whirlwinds are hidden in a cap, Schiefner’s Finn. m. p. 611 [a formidable ‘capful of wind’]. Conf. setting the cap this way or that in Sommer p. 30-1, and Hüttchen, Hodeke.

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

p. 641.] To the Greeks it was Zeus that shed the snow, Il. 12, 280-1; ἐνφεὶ ὁ Ζεὺς, Babr. 45, 1. ‘Die tòren (fools) sprechent (in winter) snia sni!’ Walth. 76, 1.

4. Earth.

p. 642.] Ssk. dhará, Gr. χώρα, Bopp’s Comp. Gr. p. 304. Ir. tir, Lat. terra, ‘akin to torreo, and signif. the dry,’ Pott 1, 270. Another Ssk. word is ksham, Bopp’s Gl. 92a. ON. hauðr, neut., Saem. 120-6-7. Goth. grundus fr. grindan, as our mél, malm, 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; sid folde, Cæd. 154, 5; on rúmre foldan, Exon. 468, 25; eþpeþa χθων, conf. Wh. 60, 28. Altd. bl. 1, 388. Eracl. 2153; ûf der scibligen (round) erde, Diemer 214, 23; ûf der moltigen erde, Mar. 157, 39; diu vinster erde, Tit. 5120; in der røten erde, Karaj. 93, 10; um ein wenig rothe erde, Simpl. 1, 575; eorðe eal-grène, Cæd. 13, 3; Guds grona 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,
The earth will take in liquids: fold scal við flóði taka, Sæm. 27th; but ‘bluoit benimet (robs) der erde den magetuom,’ maidenhood, Mos. 10, 28; dannoch was diu erde ein maget, Parz. 464, 13. Earth bears not on her breast the man of blood: ‘já solte mich diu erde umbe dis mort niht en-tragen,’ Ecke 143; ‘mich wundert daz mich diu erde geruochet tragen,’ still deigns to bear, Greg. 2511; ‘den diu erde niht solde tragen,’ Wackern. lb. 588, 3. Stricker’s Klage 38; conf. ‘daz iuch die erde niht verslant,’ swallowed, Warn. 3203; ‘terre, car ouvrez, si recois moi chaîtes!’ Garin 2, 263; ‘heald þu nu hrûse!’ Beow. 4489. So the witch may not touch the bare earth (p. 1074), holy water must not touch the ground (Suppl. to 587); whereas to the saint she offers herself as a seat: ‘diu erde niht en-dolte daz er búge sin gebeine (tholed not that he bent his limbs), si bót sich her engeine, daz er als ûf einem stuole saz,’ Servat. 1592. On earthquakes, see p. 816. Men confided secrets to the earth, Lother u. Maller 36-7: ‘si klagten só senlîche, daz in daz ertrîche möhte g’antwîrtet hán,’ would fain have answered them, Mai 44, 21; they made their plaint to the stone, Lisch’s Meckl. jrb. 5, 100. Müllenh. p. 37, or told their tale to the dead wall, Arnim’s März. 1, 70.

Much might be said on gold, silver, iron. To the Finns iron (rauta, Lapp. route) is brother to water and fire, Kalev. 4, 29, and is born of virgin’s milk. There is liquid gold and milk in amrita (p. 317). Gold is called Fróða miôl, Egilss. p. 450, ógnarliomi = oceani lumen, Sæm. 152a, and munnfylli or munnal iôta, Sn. 83; conf. ‘morgenstund hat gold im mund,’ though F. Magn. derives those words fr. mund = hand. Gold placed under a dumb woman’s tongue makes her speak, Formm. s. 3, 117—9; gold is tempered in dew, Tit. 3698 (Tigrisgold, 4348). On dragons’ and griffins’ gold, see pp. 978. 980.

p. 644.] Emigrants took *earth* as well as fire out with them (Suppl. to 611); conf. the strewing of earth in the Old Saxon legend. *Þórhaddr* var *hosgoði* i *Þrândheimi*, hann *fýstist* til Islands, ok tók *áðr* ofan hofst, ok hafði með ser *hofs-moldina* ok súlnunar, Landn. 4, 6.


p. 645.] A *mons sanctus* near Jugenheim is mentioned in a record of 1264; conf. *svetá gorá* = Mt Athos; an *ὄρος ierón* of the Getæ named *Kórgáwov*, Strabo 7, 298; a holy mount *Θήκης* in Pontus, Xen. Anab. iv. 7, 11. The mountains named *grand-father* are discussed in Hpt's Ztschr. 1, 26. Two adjacent mountains in Lausitz are named by the Wends *ćorný boh* and *bjetý 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 *átvunað á fialli því*, er stóð í nesinu, er hann kalladi *Helgafell*, at þangat skyldi engi maðr *ópreginu lita*; ok svá var þar mikil *fríðhelgi*, at þar skyldi engu granda í fiallinu, hvarki fæ ne mónnum, nema sialft gengi brott. *Þat var trúþa þeirra* þorólfs fraenda, at þeir *dæi allir í fiallit* (al. codex: þa þeir dæi, mundi þeir í fiallit hverja allir). And 2, 16: *‘höfðu mikinn átvunað á hólana—trúðu þeir því, at þeir dæi í hólana’* (hól = tumulus, colliculus); conf. 'dying (vanishing) into the mountain.' The Icelander Kodran of Vatnsdal had a stone at Gilja, to which he and his fathers sacrificed; they imagined the *ár-maðr* lived inside it, from whom fruitful years proceeded, Kristnisaga c. 2.—Stones *prophesy*, Norske ev. no. 30; they are *washed, 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 iarðfastom steini stóð ec innan dyra, Sæm. 99; till en jordfasten sten, Sv. folks. 1, 217. Sv. afventyr 1, 282-4-8. 305; AS. earSfsest. But we also hear of the ‘wahsender bühel,’ growing hill, Lanz. 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, wagoden stein, no. 12; gnappstein, Stalder 2, 519; Dan. rokke-stene, Schreiber’s Feen 21. These stones by their rocking are said to bring on thunder and rain, O. Müller 2, 340. Stones are often landmarks: zu dem graeven stein, Weisth. 1, 242, an dem blauen stein 2, 661.

p. 646.] Giants and men turn into stone (p. 551-2); stones have sense and feeling. It is true we say ‘stone-deaf, stone-dead,’ stille sam die steine, Karl 92b. 94a, and Otfried iv. 7, 4 calls them unthräté, pigri; yet in Luke 19, 40 ‘the stones would cry out;’ the stone holds fast, Müllehnh. p. 142-3. The pierres de minuit move at midnight, conf. the turning-stones in the Ir. márch. 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 die mürsteine mohten klieben herdan,’ Klage 977 (so: ‘si ruoften, daz diu erde unter in sich mehte haben ûf getân,’ opened under them 1073); ‘stahel, vlins u. stein sih muosen von dem jâmer klieben,’ Türl. Wh. 3b; ‘klage, diu flinse het gespalten,’ split flints, Tit. 3765; ‘von ir schoene müeste ein vels erkrachen,’ MsH. 3, 173a [similar examples omitted]; ‘hiute ist der stein naz, då Karl uffe saz, vil heize weinunde,’ to-day the stone is wet, whereon K. sat hotly weeping, Ksrchr. 14937. Stones relent in

CHAPTER XXI.

TREES AND ANIMALS.

p. 647.] As Freidank 10, 7 says that angels are immortal, that of men the spirit is immortal, but the body mortal, and of beasts both body and soul are mortal; so Berthold p. 364 allows being to stones, being and life to plants, feeling to animals. Schelling says, life sleeps in the stone, dozes in the plant, dreams in the beast, wakes in man. The Ssk. a-ga, na-ga (non iens) = tree, hill, Bopp’s Gl. 2ª. 189ª. So in the Mid. Ages the line is drawn between ‘ligendez und lebendez,’ Diemer 89, 24. Notker’s Boëth. speaks of boume and chrinters (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, 3ª; ‘gi bom, gras, lof unde krût (leaf and herb), helpet mi skriegen 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. smiereut, MS. 1, 44ª; 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; dô bist kurzer, ich bin langer, alsô stritens üf dem anger bluomen unde klé 51, 35; vil maniger hande bluomen kîp (chid), MS. 1, 35ª; bluomen kriegen umb ir schîn, 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 Hindus with elaborate ceremonies marry trees to one another, esp. the mango and tamarind, shrubs like the rose and jessamine, even tanks and stones, Sleeman's Rambles and Recoll. [Horace: vitem viduas ductit ad arbores]. Woycicki, Germ. ed. p. 144-5. For Greeks, see Bötticher. The Germans wake tree as well as corn, Zingerle 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. Yölsung's tree, barn-stockr, stood in the hall, Yöls. 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 Tungüses, Ostitäks, Boriät's, Cherkesses, 3, 106. 125. 114. 4, 91. The golden fleece of the ram was nailed to an oak, Preller 2, 211.

p. 651.] That is a pretty story of the holy oak, whose falling leaves people do not touch. When it is cut down and burnt, a dog appears in the ashes, and makes the people take all the ashes back to where the tree stood, Firmen. 1, 358. The oak as a tree of plaints occurs in Megenberg, Hpt's Zschr. 4, 255. Messages are delivered to a holy oak, Livy 3, 25. Its great age inspired respect: 'so long as oak and earth do stand,' Weisth. 2, 225: 'while the tree is in the ground and the acorn thereon,' 3, 779;
j'ai vu le gland et la gaule, Barzas br. 1, 28. 32. On oak and beech, see Dyb. '45, 78-9; conf. τὴν παλαιὰν 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, lagsda, Lith. lazda = corylus, baculus; Lazdona = 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 sade till mannenn: 'hugg mig ej, då blöder jag,' hew me not, or I bleed, Wieselgr. 378; conf. the Pruss. tale in Tettau and Temme p. 259, and the Finn. clopuæ, arbor vitae, 'non cædenda 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. paëgle, 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, aune = 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 fuz qui est coverz de lescorce 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: à baðmi viðar þeim er látta austr limar, 
Sæm. 195*. Flowers were invoked: es sten dri rosen in jenem 
dal, die ruset, jungfrau, an, Uhl. Volksl. 87. O sanctas gentes, 
quibus haec nascuntur in hortis numina! Juven. Sat. 15, 10.

2. ANIMALS.

p. 655.] Beasts are commonly regarded as dumb: stumbez 
tier, Iv. 7767, stomme beste, Lanc. 18849. 32919, daz un-
sprehende vihe, Warnung 2704; conf. muta animalia, Dan. 
umlörende beest, ON. ömala; ‘der lewe zeict im unsprechenden 
grooz,’ Iv. 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 
ausa loqui, Claudian in Eutrop. 2, 43; attonito pecudes pastore 
locutos 1, 3. Oxen talk, Panz. Beitr. 1, no. 255. Nork 12, 377; 
ox and ass converse in the Bret. volksm. 87-8, but only for an 
hour once a year, between 11 and 12 on Christmas night, N. 
Preuss. prov. bl. 5, 468. Bosquet p. 221. Beasts can see spirits: 
Balaam’s ass saw the angel with the sword, Numb. 22, 23—33; 
the dogs see the goddess, horses and hounds are ghost-seers 
(p. 667), Panz. Beitr. 1, 118; nay Athenæus 3, 454 says all birds 
were men once.

p. 656.] Conf. Ferd. Wachter’s art. Pferde in the Halle 
Encycl., and the beautiful Serv. wedding-song (Vuk, ed. nov. 15, 
no. 23. Wesely p. 55). Sleipnir is the son of Loki, a god, and 
Svaðilfari; from him is descended Sigurð’s Grani, Völs. c. 13, 
and Grani hr. mans vid,’ Fär. qväd. 156. A sagacious trusty 
steed occurs in Walach. märch. no. 17, one that gives advice in 
Sv. sag. 1, 164; and in German, still more in Hungarian fairy-
tales we have wise, helpful, talking horses, Ungr. tatos s. Ispolyi 
(conf. p. 392). Skinfaxi is a cow’s name in a Norweg. tale, Asb. 
Huldr. 1, 202.

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

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

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


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

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

p. 664.] The Boriats dedicate to the herdsmen’s god Sulbundu a horse, on which he rides at night, and which they find all in a sweat in the morning, Klemm 3, 115. The horses ridden by spirits or night-wives have stirrup, cord and wool in their sides, and are covered with drops of wax, Kaisersb. Om. 42d. 43*. Kalmuks also consecrate a horse to the god, and let it run loose,
ANIMALS.

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 hoc 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.

The hoof-prints of a god’s horse in stone were believed in by the Komans: Ergo et illud in silice, quod hodie apparent apud Regillum, tanquam vestigium ungulae Castoris esse credis, Cic. de Nat. D. 3, 5. A sacred white horse walks on water without wetting his feet, Polier 2, 618.

Foremost of victims stands aśva, a horse-sacrifice is aśvamēḍha, 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, Müllen. 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.

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

Oxen dig up a hurricane with their horns. A bull-calf is reared to fight the dragon, DS. 142, Müllen. 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, iörmunrekr, reginn, Sn. 221a (ed. Hafn. 587).

A most ancient and fierce gölfr, worshipped by the people, Fornm. s. 4, 57-8; conf. eburSrung (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. folktale, that goes about grunting with a knife in his back (Hpt 4, 506-7), and the Dan. legend of Límforiden (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- sens’s ÄEn. 1137. The dog knows Odysseus in his disguise; bitches can scent a Faunus: ‘ab ea cane quae femina sit ex primipara genita Faunos cerni,’ Pliny 8, 40, 62; only a dog with four eyes (nellisilm), i.e. with spots over his eyes, can see a devil, Estn. verb. 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. Orn. 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 Vetrlidí is Sumarliði, Forrmn. s. 3, 205; conf. Gramm. 2, 505. Other poetic names for the bear in Sn. 175. 221, e.g. iorekr, equos fugans. To Samoyeds and Ostiaks the bear is a god, Castrén 235. 342; the Finn. ohto is born in heaven, and brought to earth in a golden cradle; ‘to climb on the bear’s shoulders’ means to go to heaven; his foam has virtue, and should be taken up, Kalev. 13, 236. 254. As Oðinn has two wolves, the Finn. Pahonev has great bloodhounds in his service, Salmel. 1, 193. It is believed in Scotland that deer can see spirits, Arvids. Ossian 1, 238. Felis aurea pro deo colitur, Pliny 4, 29, 35; cats are poisonous, acc. to Berth. of Regensb. 303; Unander connects fíres 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 volatileibus,’ 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 rande han kreide ut den dack,' Firmen.1,292b. Cockerow announces day: ἐπεὶ δ' ἀλέκτωρ ἥμεραν ἐσάλπισε, Lucian's Ocypus 114. A set phrase in fairytales is: "Iou gal canté, e foughé jhour," Dict. langued. 224; 'cokkes crewe andie hit was daie,' Sevin sages 2536; thaz huan gikundit dages kunstf, O. iv. 18, 34; dô krât der han, ez was tac, Altsw. 67, 3; skal ek fyrivestan vindhialms brût aðr salgofnir sigrþioð vekei, Sæm. 166. It scares away spirits:

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

p. 672.] To Ostiáks 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: κλρκοσ, usu. ἵππαξ, 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
The swallow, OHG. sualawâ, AS. swealewe, ON. svæla, Dan. svale, Lapp. svalfo. Goth. svalvo? hruzda? Dac. crusta, Lith. kregržde, Gr. χελιδόνων, Lat. hirundo for χριδόνω, Χριδῶν, Wallach. rândurea, Alban. delenduse. Lett. besdeliga. Slav. lastvice, vlastvice, Serv. lasta, lastavitza, Russ. lästochka. Finn. pääsky, Est. päästlenne, Hung. fetske. The swallow, ως 'Αθνώλα, is the first to pluck a borrowed plume out of the κολοιώς (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. Íðunn, like Procne, is changed into a ‘swallow’ acc. to one reading, though the usual reading is ‘hnot,’ nut. The swallow’s young are born blind, Dyb. ’45, 67; ‘if one of their chicks grows blind, they fetch a herb, lay it on, and restore the sight; hence the herb’s name of chelidonium,’ celandine, Dioscor. 2, 211; and Megenb. says the same about schellwurz (Suppl. to 1194).

The swan, OHG. alpiz, MHG. elbez, AS. ylset, Sl. labud, lebedi; Gael. eala, ealadh, Ir. ala, eala, Wel. alarch, eleirch. ‘Ulfa pytir mer þótti illr vera hiå söngvi svana,’ Sn. 27; ylæte song, Cod. Exon. 307, 6; see p. 436 and Schwartz p. 43-4-6. The Finns call their youtsen a holy bird, pyhâ linu, Kalev. 8, 73.

The stork is called odoboro in Slettst. Gl. 36, 33; otfer, öldifer, Altswerf 71. In Lower Germany: òdebar langbên, hålebât langbên, knepper (rattler) langbên; in Groningen aiber, eiber; in Gelders uiver, heiluiver, also heilebaut, albaor, Simrock no. 335-6; heilebate, Hor. Belg. 7, 27'; ‘to call the stork heilbott and otterwehr,’ Froschmeus. Ji vii’. Can we trace it to a Goth. addja-baira, egg-bearer, or addjå-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 putsns, holy bird, and melnspahklis, 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. υςεβέ-
O-TCLTOV %&ov, ^sop. 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 Spinrocken-evang. Samst. 16. In striking harmony with Wolfram’s eulogy, the stork in Babr. 13, 5 says: οὗ σπόρον καταφθείρω.

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. πελεκαν, to hack, πελεκύς, hatchet; Stald. 1,263 has tann-bicker, =picus martius; Lith. volunge, wood-hacker, is the greenpecker Lith. genys, Serv. zhunia, are also names of the woodpecker; Lett. dsennis, dsilna, is the bee-eater. The Russian diátel, Pol. dzięcioł, Boh. datel (woodp.) seems conn. with dziécig, ditiæ, déti (child), perhaps because he was considered a foster-father, as Picus was to Romulus. The Swiss merzafiilli is in the Henneg dialect shortened into a simple merz: ‘der merz hackt dich,’ Hpt’s Ztschr. 3, 360. Beside klikktati, used of the woodpecker’s whine (and of the vila’s cry, p. 436), we have totrkati =pulsare in arbore, ut picus facit. Lith. ulbauya volungë, 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 ‘hän ich in den speht erschozen?’ Hpt 6, 501.

p. 675.] The sparrowhawk, Boh. krahug, krahulec, krahuljk = falco niusus, Pol. krogulec, Linde 1134b; Hung. karoly, karvoly. The OHG. for kestrél, wannoweho, wannunwechel, Graff 1, 643, wannunwechel in Ziemann, sounds remarkably like the Lett. vehia vannags, sparrowhawk, lit. holy hawk, for Lith. vanagas is hawk, vanagelis little hawk. Garg. 279b has the exclamation: ir wannenwähre! 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 weihe,

1 Tinunculus is no doubt from tina, a vessel very similar to wanne; see Victor Hahn’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. 196a. On strix, στριγίς, see pp. 1039 n. 1045.

p. 678.] The cuckoo, by calling out his name, awakens joy, hence his Finn. name of ilo-käki, joy-cuckoo, Kalev. 14, 226, munaiset käkeni 5, 196-7 (like Swed. tröste-gök); yet also sorrow-cuckoo, Castrén 292; six gold cuckoos, kuus on kullaista käkeä, Kalev. 14, 31; the sun like a golden cuckoo climbs the sky 27, 265. Lapp. jääkä, Syriän. kók. Ssk. kõkila, Pott's Zähl-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, Leopr. p. 79. Shaksp., at the end of Love's Lab. Lost, quotes a verse on Spring and the cuckoo, and one on Winter and the owl. The cuckoo is summer's warden: swylce geac nómad geomran reorde singeð sumers weard, sorge beoded. He prophesies to unlighted maidens, conf. Runa '44, p. 10; 'waz der kukuk hiure sanc,' this year sang, Mone's Schausp. 131.

p. 680.] Zitefogel, 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-pha's head, Bunsen 1, 435; conf. the figure at 315. 591 with the
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 êrste loup gesiht, sô getar sich’s gesaten niht, er vûrht 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-pigä, 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 hiwre unde vert!’ this year and last, an old hand, Helbl. 4, 800; ‘des wirt guot rât, kukuk!’ 8, 1234.—Instead of the hoopoo, the wryneck takes the place of servant to the cuckoo: Finn. käen piika, cuculi ancilla, is transl. ‘jynx torquilla’ by Renvall, ‘curruca’ 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 handmaid. The bittern and the hoopoo were once cowherds, Lisch Meckl. jrb. 5, 77.—The kibitz, kywit, peewit, which plays a
prominent part in the märchen of the Juniper-tree, is called girlitz in Stalder 1, 448: 'in plover's reedy swamp (giritze-ried) enchanted maidens fly.' Other tales of the lapwing in Nares's Gl. sub. v. The polytrichum comm. is in Finn. käen petkel, cuculi securis; gauch-heil (pimpernel ?), which is not in Graff, and is sometimes called hühnerdarm, morsus gallinae, is in M. Nethl. guychel-hoyl, Mone 6, 448.

p. 683.] The dove, a holy bird to the Syrians, was in Ssk. called kapôta and pritu, Gr. περιστερά, Lat. columba and palumba, Slav. gólubî, 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. nyksztélis (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. Brosäml. 19c; hunting the baum-meise is severely punished, Weisth. 1, 465. The Finn. tiainen, Est. tikhane, is helpful, and understands beer-brewing, Schiefsner's Finn. märch. 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 fairytales. The cast slough of a snake is called senectus serpentis in Pliny and Marcellus no. 46 (Kl. schr. 2, 134. 150), agreeing with ON. elli-belgr from elli, eld; e.g. at kasta ellibelgnum = vernare. There is a beautiful legend about the snake in Klemm 2, 162-3; it lives for ever, 154. Its appearing is mysterious, so is its vanishing, 'des slangen sluf,' Freid. 128, 7. In Ssk. it is called the creeper, wriggler, breast-walker, uraga, Bopp 52b; conf. Genesis 3, 14. The Ind. serpent-sacrifice lasts for years, it com-

1 Why is the wren called king in the Gr. βασιλικός, 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.
pels all snakes to come up and throw themselves into the fire, Holtzm. 3, 172-3. 186-8. In the Parthenon at Athens lived a serpent sacred to the goddess, and had a honey-cake offered to it every day, Herod. 8, 41. To the Romans also the anguis was holy, Klausen p. 1014.—A caduceus with figures of snakes in Pliny 29, 54 (12); and snake-figures may be seen on the Stuttgurt todtenbäume. A serpent on a helmet was called ezidémon, Beneke sub v.; ‘ezidemon daz edel kunder,’ Tit. 3311. Lohengr. p. 12, where his friedeliane (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 Ofnir and Svâfnir are the names of two snakes, and at the same time by-names of Oôinn, so Hermes is closely allied to the agathodaemon, Gerh. as above 204; and divine heroes, descended from Oôinn, 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.

The Greeks called the home-snake oixuypòs ọψις, 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 giuotos, black snakes, are fed and worshipped as household gods, Lasicz 51-5-6. That of milk-drinking belongs also to the snake-stories in Vonbun p. 24. Bader nos. 98. 106 (on the mocken, p. 686 n., see Schmeller 2, 549. Stalder 2, 212. Diut. 2, 84). Snakes had drink given them, Athen. 4, 364; one that sucked milk out of the breast, in Lucian’s Alex. 7. With the Pomeran. story of a snake creeping into the pregnant woman, conf. Vopisci Aurelian. c. 4: ‘pueri ejus pelvem serpentem plerumque cinxisse, neque unquam occidi potuisse; postremo ipsam matrem, quae hoc viderat, serpentem quasi familiarem occidere noluisse’; and Spartiani Sever. 1: ‘dormienti in stabulo serpens caput cinxit, et sine noxa, experge-factis et acclamantibus familiaribus, abiit.’—More tales about the ‘schlangen-krönl’ in Vonbun 24-5. Woeste 50; about the king of snakes in Müllenh. p. 355. Panzer 1, 183; the Ssk.
Vásukis, rex serpentum, Bopp’s Gl. 158a. Holtzm. 3, 143-5. 196-7. 157. 163. A Swed. story tells how the ormar elect r. 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, Reusch 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 antiq. 6, 217; the like in Bosquet p. 204-6-9. ‘Des Montags nach S. Peters tach, so aller wurmichleiche ze waszer gät,’ Rec. of 1286 in Gemeiner’s Regensb. chron. 1, 423; Fäfnir also skreið til vatn, 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.³ 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 ‘kleinen munden,’ Pass. 310, 20. A Celtic story of the anguinum (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, brũarspordr, see pp. 978. 732 n.

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

p. 689.] Δράκων is fr. δέρκω, as φις fr. the lost δπτω: ‘sharp-sighted as a lindwurm,’ Soester Daniel p. 141; Gal. *dearc* = lacerta. Dragons are akin to snakes, hence the ‘multitudo serpentum cum 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 trüt* 6443 (in 6453 rather the giantess). The *hvít-orm* 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 orm* med *fírom*,’ 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 *sláys the dragon’s brood*, Æsch. Suppl. 262—7. There are ways of guarding against them, and of killing them: *blásvorm* in Mors is a venom-spitting worm; he can blow through seven church walls, but not through knitted stockings, Molb. Dial. lex. 43. Again: ‘fór att en orm med säkerhet skall kunna dödas, ritas först kring honom en ring med *års-gummal hassel-kjäpp*, innan han slås,’ Räáf. Coats of mail are hardened in dragon’s blood: gehert in traken bluote, Ecke 24; ganz al umbe den rant
schilt gemachet von gold und drachenbluot, Wigam. 2105; swert gehert in drachenbluot, Drachenk. 11. It is said of Alexander: ‘gebeizet was sîn 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 Fafnir’s heart, understood the language of birds; Gudrun had eaten some too, Sæm. 211; conf. ‘quìn et inesse serpenti 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; Syriân. zmey, snake, Gabelentz p. 8. Fishes too deserve attention: Athen. 3, 30-5-6 speaks of a ἵππος ἰχθύς, they were beasts of Artemis and Hecate 3, 194; conf. Berlita’s herrings (p. 273).

p. 692.] For chafer there is even an Egyp. cheper; OHG. chwât-chever (dung-beetle), scarabâeus, Graff 4, 378, sun-chever, brucus, N. 104, 34; Westerw. mai-kleber, Ravensb. eckernschäfer; AS. cynges caferiûn, aula regia, ÆElfr. Homil. 122. Keoverlinge-burg and Seeverlinge-burg, Hpt’s Ztschr. 7, 559; ‘preedium châver-loch’ (lôh?), MB. 8, 405. 500 (yr 1160), ‘hodie kefer-loh’ 8, 516, AS. ceafor-leâh, Kemble nos. 570.1088. Conf. OHG. muggi-stat, Graff 2, 654; brem-garten, breum-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 gwibeden, musca, gwiblo, to fly, swarm. Κάϊβαρος κόπρον σφαίραν ποιήσας, Æsop. Fur. 223. Ælian. Hist. anim. 10, 15. Arist. Hist. anim. 5, 19 (conf. Lucian 8, 428). The Cod. Exon. 426, 11 has: ‘is þæs gores sunu gonge hrædra, 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. márch. 285; and chuleih, scarabœus, 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. scön-leih, monstrum.

p. 693.] The lucanus cervus (conf. H. Müller’s Griechenth. 446) is in Finn. tammihärkä, oak-ox, Serv. yelôn, cervus volans, Engl. stag-beetle, stag-fly, Fr. escarbot, Swiss gueger, 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 tordi-ýfill, Droplaug. saga p. 10: tio synder sagas förlätas (ten sins forgiven) den som vänder om en på rygg liggande tordyfvel, 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. eordi-ceaforas = tauri, i.e. scarabaei terrestres, was doubtless modelled on the passage in Pliny.

p. 693 n.] Hung. cserebogár, maybug, lit. oak-chafer, oak-worm; Pol. chrabaszcz, chrząszcz, Boh. magowy chraust, Russ. siplî, O. Sl. siplî, Dobrowsky Inst. 271. Prov. bertals, bertaus, Mahn p. 59. Finn. lehtimato, leaf-worm, melolontha, Swed. löfmatk. Osnabr. eckel-tiewe, Lyra 23, also eik-schawe, Münsterl. ecker-tiefe, Ravensb. eckern-schäfer; Märk. Pom. zebrenkje; Swiss bugareje, Stald. 1, 239. Walloon: balowe, abalowe, bieuse a balowe = hanneton, fr. baloier = voltiger, and bizer, OHG. pisôn; 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, ‘Menneche, 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. skrække-trolld is an insect too, but a wingless one. The Pentam. 3, 5 tells of a fay that plays with a sweetly humming chafer (scarafone).

p. 695.] The coccinella, Ind. Indragópa, Indra’s cowherd, Bopp 40 a. Schiefn. on tarwas p. 5; Finn. lenninkäinen, which sometimes means the beautiful hero Lemmenkäinen; Engl. God’lmighty’s cow, Barnes; sünnenkind, sun’s child, Schütze 4, 225; Austr. sonnenkalbel, sun’s calf. Goldwivil, cicindela, Diut.

p. 697.] Bees live among men, and the joys and sorrows of the family are duly reported to the beehives, Bosquet 217, esp. the death of the master, ‘if you wouldn’t have all your hives waste away within year and day’ they say in Münsterland. The same thing in Wilts, Berks and Surrey. Bees foretell the future to man (p. 1136): a humblebee in the box gives notice of spring, Panzer 2, 173. ‘*Apes furtivae* do not thrive, Pliny 19, 7, 37. Bosq. 217. Their home is carefully prepared: ‘*istud vas lacte et bona herba 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. *ἀνθηδῶν*, 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. 87a. A pretty name is ‘*pini-süga* (bee-suck) = thymus,’ i.e. heath. Finn. *mehiläiskanerva* = clino-podium 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 âne hileichiu dinc geborn,*’ the bee is maiden, born without nuptial doings, Predigten hrsg. v. Kelle 40. ‘Der
ANIMALS.

Veldtbau,' 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, pchelî=apis, and byk=taurus, under boukati=mugire (the hum of the bee?). The Gl. Salom. make wasps come from the rotten flesh of asses, drones from that of mules, hornets from that of horses, and bees from that of calves, conf. Diut. 2, 194: ἐπτος ἐρρήμενος σφηκῶν γένεσίς ἐστί, Lessing 9, 146 fr. Aelian 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 Schroter 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-sūti): 'bittes daug pri-sūwo,' the bees have stitched a good piece on. Bees build: ἐνθα τιθαβωσουσι 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, dactor; 'einen fürsten (prince) hänt bien,' MS. 1, 84a; 'volgheden, alse haren coninc doen die bien,' Maerl. 3, 343; 'alsam diu bin zuo den karn mit fröiden vallent, ob ir rehter wisel (var. wiset) drinne st,' MS. 2, 3a; Flem. 'koning der bien,' Hpt. 7, 533; Hennebg. 'der hädkerr, der weisel,' Brückner. Cherkess psheh, prince, Klemm 4, 18. The Samogits allowed bees a god of their own, Babilos, and a goddess, Austheia, Lasicz 48. On the other hand, the Vita S. Galli (Pertz 2, 7) says: in modum parvissimae matris apis, conf. mater aviorum (p. 1242); bienen-mutter, Haltrich 121. Their honey is not everywhere sweet: τὸ γὰρ μέλι ἐν ἀπασι τοῖς Τραπεζοῦντος χωρίοις πικρὸν γίνεται, Procop. 2, 464; μέλι Ποντικὸν πικρὸν ἐστι καὶ ἄνδες, 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 März. 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-ríke; 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 laquear, lacunar. AS. ‘scóp heofon tò hrófe, ’ and hróf 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 mouth, see Hpt’s Ztschr. 6, 541). A variation of the idea in the ON. ‘und himin-skautom,’ under the skirts of heaven. Sæm. 173b. Norweg. hibna-leite, himna-leite = horizon, Germ. kimm, kinning.—After death we may go to himmel (not heven); but the sun, moon and stars in L. Saxony stand in heven (not himmel); heven-scher, scudding clouds, Brem. Ndrs. wtb. 4, 645. Heven seems more the æther, the ‘radnr, rodon’ of next paragraph. In Austria they call heaven blo-landl, Blue-shire; and OHG. ufιη = Olympus, supernum.

OS. radur, AS. rodon (norS-ródon, Cod. Exon. 178, 33) can hardly be conn. with Ssk. ródas, coelum et terra, Bopp 295b. Does the (perh. kindred) word álfröddull, m., Sæm. 37a, mean the
SKY AND STARS.

moon? With AS. sceld-byrig connect another expression of Cædmon's, 182, 22: *dæg-scealdes hleo, day-shield's (?) roof.

p. 701.] Ssk. tárrã, f., Zend. štär, Gr. ἀστήρ, 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 sīdus, Pott 1, 127 compares Lith. swidus, shining, and στήριχ. It belongs more likely to sido, consido, as perhaps even stella and star are conn. with sta, stand; conf. stalbaum, and 'er (Got) sitzet ūf den himel-steln' rhy. zeln, weln, MSH. 2, 236b. MS. 2, 166b.—In Vermland, tungel=star, Almqv. 391a. Helsingl. 403a; in Angermanland, tongel=mâne, Almqv. 307b. 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 lieht-vaz, lamp.

The OHG. girusti of the stars agrees with AS. hyrste gerün, rodores tungel, Cædm. 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 τράπεζα τοῦ ἥλιου, sun's bright table, Aesop 350. The sun has a tent: 'undir röðuls tialdi,' Hervar. s. p. 438 (conf. Psalm 19, 4). The stars are considered sons and daughters: 'da möhten jungiu sünnelin wahsen ūz sîm liehten schin,' little suns grow out of, Wh. 254, 5 (p. 703 end); 'eina döttur berr álfl-röðull,' moon (?) has a daughter, Sæm. 37a. In Lett. songs the stars are saules meitas, sun's girls, deeva dêli, sons of God, Bättner nos. 15. 18 (1842).

p. 703.] The sun is 'der werde schin,' MS. 1, 54a; 'der hérscchein,' Fromm. Mundart. 4, 98. 113 (but see Suppl. to 731): se æðela gleám, Cod. Exon. 178, 31; beorht beácen Godes, Beow. 1134; skînandi god, Sæm. 45a. 195a; heádo-sigel, sol e mari progrediens, Cod. Exon. 486, 17 (conf. p. 223). Three suns are spoken of in Nialss. c. 131 end: til þess er þriar sôlir 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 derives the Zend. hware and Ssk. sûra, sûra, sun, fr. svar, svarga=sky; is Sûryas the same word as ἥλιος (for σΦηλιος) and sol? (Pref. liv., GDS. 301). We might also conn. the Goth. sáuil with sáuls=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 scínanda goði;
biörg oc brim ec veit at brenna scolo,
ef hann fellr í frá.  

Ennius (in Varro 7, 73) calls the sun caeli clipeus, and the notion is Slavic too, Hanusch 256.—On the sun as an eye, conf. Kuhn (in Höfer 1, 150), Passow sub vv. ὁμα, ὃθαλός. Li solauns 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, Sonneborn in Saxe Gotha, Dronke's Trad. Fuld. pp. 42. 61; Sunneborn, Landau's Hessengau 181; Somborn near Gelnhausen; Sunnobrunnon, Werden's Reg. 236, and ougenbrunne 6, 230; conf. Förstemann 2, 1336.—To AS. wuldres gim, heofones gim, Cod. Exon. 174, 30, corresp. the Ssk. diei dominus, diei gemma = sol, Bopp 27a. Other AS. terms are: tuclea friðcandel, Cædm. 153, 15, heafoncandel 181, 34; rodores candel, Beow. 3143, woruldcandel 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. mäno, AS. mōna, ON. máni, all masc.; Carinth. monet, Lexer's Kärnt. wtb. Yet also: 'diu maenin beglīmet,' V. Gelouben 118 (glīmo, 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 334, 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 hêrre' 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: ὃ δὲ εἰστηκει μέχρι ἐως ἐγένετο καὶ ἡλιος ἀνέσχεν ἑπειτα ὅχετο ἀπιῶν, προσευχαμένος τῷ ἡλιῳ, Plato's Symp. 220. A feast of the sun was held in Dauphiné, Champoll. Dial. p. 11. On the Tartar worship of the sun, see K. Schlözer 32-3. Among Tungüses an accused man has to walk toward the sun, brandishing a knife, and crying: 'If I am guilty, may the sun send sickness to rage in my bowels like this knife!' Klemm 3, 63. 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. nišapati, noctis dominus, or naaťréša, tārăpati, stellarum dominus; in Pol. ksiežyc, lord of night, and he is shepherd of the stars (Suppl. to 722). The moon is invoked against anger: 'heiptom seal māna kvedia, Sæm. 27b; and is asked for riches. With the German's naive prayer to the moon to 'make his money more,' conf. a Swed. one in Wieselgr. 431. Dyb. Runa '44, p. 125, and the 'monjochtrogier,' 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 lunā, Macrobr. Sat. 1, 18. Virg. Geo. I, 5. Acc. to F. Magnusen, Freyr is sol, Freyja lunā; and four names of Freyja, 'Mardöll, Horn, Gefn, Sýr,' or 'Siofn, Lofn, 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 grēn,' Potter 2, 104; MHG. 'diu sunne beschīnet, diu maenin beglimet,' V. Gelouben 118 (Suppl. to 704).

p. 707.] In Pohjola, sun and moon get stolen; the sun is delivered fr. captivity by Perkun's hammer, N. Pr. prov. bl. 1, 299. Kl. schr. 2, 84. 98; conf. 'donec auferetur lunā,' Ps. 72, 7. In eclipses the demon Rāhus threatens the sun and moon, Kuhn in Höfer 1, 149. Holtzm. Ind. s. 3, 151; a dragon tries to swallow the moon, Cæs. heisterb. 3, 35, yr 1225 (Kaufm. p. 55); the Swed. sol-ulf is Dan. sol-ulv, Molb. Dial. p. 533.—But the sun may withdraw his light in grief or in anger:
Sunna irbalg sih (was indignant) thrâto suslîchero dâto (deeds),
ni liaz si sehan worolt-thiot (-people) thaz ira frûnisga lioht,
hinterquam in thrâti (disgust) thera armalîchun dâti.

ioh harto thaz irforahta.

The sun hides his face before a great sorrow, e.g. at the death of Christ, or that of Von Meran: 'ez moht diu liehte sunne ir schîn dâ von verlorn 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 superst. practices at the eclipse of 989, Thietmar of Mersebg says 4, 10: 'sed cunctis persuadeo Christicolis, ut veraciter credant, hoc non aliqua malarum incantatione mulierum vel esu fieri, vel huic aliquo modo seculariter adjuvari posse.'

The daemon that dogs the moon is called by the Finns capeet; the capeen try to eat her up, Hiärn p. 37-9; Juslen has 'capet, eclipsis lunae.' Now Renvall sub v. kavet, gen. kapeen, pl. kapeet, gives only the meanings 'daemon, genius,' conf. Peterson p. 31; but sub v. kuumet 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 defectu lunae silenti nocte cieri solet, Livy 28, 5; conf. Plutarch 4, 1155.

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

p. 709.] The change of moon is called 'des månen wandelkère,' Parz. 470, 7, 'd. m. wandeltac' 483, 15, 'd. m. wandel' 491, 5. The period of her shining is expr. by: Sô dem månen sin zit In der naht herfür git,' Er. 1773. By new moon we mean the true conjunction of sun and moon; but the Greeks reckoned the vouwvnvia 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 maan' [i.e. bruch, wane], Goldschm. Oldenb. volksmed. 144. OHG. mänol-fengida = neomenia, calendae, Graff 3, 415, conf.
SKY AND STARS. 1503

fengari p. 701 n.; anafang mánódis, N. 80, 5; MHG. ein niuwer måne hät nåch wunsche sich gestalt, er hät gevangen harte wer-deliche,' begun most worthily, MS. 2, 99a. Welsh blaen-newydd, first of the new. The Esths hail the new moon with: 'Moon, get old, let me keep young!' Böcler's Ehsten 143. Full moon: ein voller måne, MS. 2, 83a; höfisyld, Molb. Dial. lexic. 'Nova luna est cornuta, unde plena rotunda est,' N. Boeth. 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 hodent (conceal) vor sunne, vor måne, vor alle westermane'; what means this last word? The sun is imagined standing in the east, the moon in the west: 'össten for sol, og vesten for måne,' Asb. og Moe 2, 6 seq.

p. 711.] Taga blod emellan (let blood betw.) ny och nedan, Folks. 1, 111. Swed. nedmörk is the Gr. νυξ σκοτωμήνος, Od. 14, 457. Superstition about ned and ny, ned-axel and ny-tändning, Rääf 110-6. In Dalecarlia, new moon is called åväxand, Almqv. 262b; in the Edda, halfmoon is 'inn skarði máni,' Sæm. 134b, as indeed Perkuns chops the moon in two, Rhesa 92. 192. The Scand. ny is MHG. daz niu; thus Diemer 341, 22: 'alsó si an daz niu gát, und iewederen (each) halben ein horn hät'; then 342, 27: 'diu måninne gát niht ze sedele, an deme niu noch an deme wedele'; but again 341, 21: 'diu måninne chrump wirt unde chleine.' A statute of Saalfeld, like that of Mühlhausen, says (Walch 1, 14): 'wer da mit uns hierinne in der stat sitzet nuwe unde wedil (= a month), u. kouft u. verkouft.' 'Neu u. völle des monds,' Ettn. Unw. doctor 435; 'so hat Luna zwei angesicht, das ein gen New u. Abnew gricht,' Thurneisser's Archidox. 147; 'vollmond, bruch oder vollschein,' Franz. Simpl. 2, 301.—Waxing and waning are 'wahsen unde swinen,' Barl. 241, 24; M. Neth. 'wassen ende wanen,' Rose 4638, conf. p. 709 n. [and Engl. wan, wane, want, wanhope]. An Ind. myth of the waxing and waning moon in Holtzm. 1, 5—8. KM.3 3, 401. The moon changes about so, his mother can't cut out a coat to fit him, KM.3 3, 347. Plut. in Conviv. sept. sap. Aesop. Fur. 396. Corais 325. Garg. 135b.

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

p. 715.] The reverse of what Cæsar says about the Germans (de B. Gall. 1, 50) is told by Pausanias i. 28, 4 of the Lacedæmonians, who would only fight at *full-moon*. Silver and gold are brought out at *newen mon*, Sup. G. 108. ‘Quaedam faciunda in agris potius crescente luna quam senescente; quaedam contra, quae metas, ut frumenta et caeduam silvam. Ego ista etiam, inquit Agrasius, non solum in ovibus tendendis, sed in meo capillo a patre acceptum servo, ne decrescente luna tendens calvus fiam,’ 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 gehauen hat,’ Petr. Mihi 108b; ‘si howent raif (they cut hoops, the rascally coopers) an dem niwen mân,’ Teufelsnetz 11127; elder to be cut by waxing or waning moon, Gotthelf’s Schuldb. 14; more food taken, or less, acc. to the moon, Bopp’s Gl. 122b. Without moonlight, herbs lack scent and flavour, Holtzm. Ind. s. 1, 6. 8; *tes mánen tou ist anagenne, unde sámo saphes unde marges* [Moon’s dew is regeneration, the seed of sap and marrow?], N. Cap. 25. Drink out of a jug that the moon shines into, and you’ll be moonstruck [lunatic, sleep-walker?], Stelzhamer 47.

p. 720.] The moon’s spots are also descr. as a *stag*, Hitzig’s Philist. 283. In a Greenland story, while the Moon pursues his sister the Sun, she dabs her sooty hands over his face; hence the spots, Klemm 2, 314. The New Zealand view is, that they are like a woman who sits plucking Gnathuh 4, 360. The Ranthum people think the man in the moon is a giant, standing upright at ebb-time, and stooping at flood, Müllenh. 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 sprechend die laien, es sitz ain man mit ainer dorn-pürd (thorn-load) in dem monen,’ Megenb. 65, 22. Ettner’s Med. maulaffe 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-bitschele: three lads would start for the goal, the two foremost got prizes, and the third had a bunch of thorns tied on his back. In Bavaria the reapers leave a few ears standing, and dance round them, singing:

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

The stalks tied together represent St. Mäha’s städala (stack), which they stuffed full of ears; only we must observe, that in Bavaria the moon is called mà, not mäha, Panz. Beitr. 2, 217 (Suppl. to 157). The Kotar on p. 719 n. was a herdsman beloved by the goddess Triglava, who put him in the moon. Finn. kunitar=moon, Kalev. 22, 270. 26, 296 or moon-maiden, from kuu, moon, Est. ku, Morduin. ko; and kvuumet 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 Liudegêr in the Nibelungen, and Gödeke’s Reinfried 90.


p. 722.] The stars are said to glister, twinkle, sparkle: sternen glast, MS. 2, 5b; ein sternen blie, flash, Parz. 103, 28. The morning stars break out, like fire: swenne der morgensterne ie früje úf brast, MS. 2, 5b; an der sternen brunste, 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 álσευv, 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 Dulaurier’s Chronol. armén. ’59, 1, 180-1.——Stars were invoked, as Hesperus in Bion 11; they were messengers of gods, as Arcturus in the prol. to Plaut. Rudens; they do errands for lovers, Vuk no. 137. Stars are kind or hostile: quaeritis et caelo Phoenicum inventa sereno, quae sit stella homini comoda, quaeque mala, Prop. iii. 21, 3; interpreting the stars is spoken of in MS. 1, 180b; Prov. astrucs (astrosus) meant lucky, and mal-astrucs 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 ouztama.

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 ouztama;

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-schnaitzu, snuffing, 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 ξυφίας, sword-shaped, or πυγώνιας, 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,’ Claud. B. Get. 243, crine vago 247.

The evening star was also called tier-stern, ‘darumb daz die wilden tier dan herfür gent (wild beasts then go forth) auz iren walden und holern,’ Oberl. 1639. Similar is the Lith. žwerinnė fr. žweiris, fera, Boh. zwjčtnice, wild star, evening star; conf. AS. swána steorra. Another Boh. name temnice, dim star, is like MHG. tunkelsterne. Welsh gweno, evening star, Venus. The Lith. has also wakaninne, evening star, auszrinne, morning star, beside žwerinnė mažoju for Mars, and žwerinnė didoju for Saturn.—The day star, ‘der lichte tage-sterre’ of Albr. v. Halb. (Haupt 11, 366), is Serv. danítza, Boh. dennice, Russ. dennítza; ‘der bringe-tag’ in Scherfer’s Grobian 75 is modelled on luci-fer. Der morgensterne, swenne or úf gât, und in des luftes trübe lát, lw. 627; der morgenstern frolockt reht, ob er brinne, Hätzl. 3*; ik forneme des morgensternes slach, Upstand. 750; ‘some say the devil has taken the daystar captive, hence the cold and ill weather,’ Gutslaf’s Wöhanda p. 265.—The polar star, ON. hiara-stiarna; OHG. leite-sterre, loadstar, Graff 6, 723; MHG. leite-sterne, Trist. 13660,1 also mer-sterne, stella maris, Griesh. 2, 13; cathlinn der flut in Oisian 2, 334; in O. v. 17, 31 ‘Polónan then stetigon,’ nom. Polóni? conf. polunoci [pure Slav. for mid-night!] = 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 Thórr, not O’Sinn, that threw Thiassi’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-geßtirn in the Wetterau (Höfer’s D. urk. 60. Schmidt’s Gesch. d. grossh. Hessen 1, 241) is spelt in the Cod. Lauresh. 3123—30. 249. 250-2 Leit-kestre, Leit-castro, Leiz-castro, and has therefore nothing to do with star.
head was placed in the sky (p. 284-5), so was that of Rāhu, Holtzm. Ind. s. 3, 151.

p. 725.] Ssk. rxās pl., the shiners (the 7 sages), rzas sing., the shiner = ṣapktoś. Indra’s car is made of the seven sages; the constellation may also be called vāhanam, waggon, Kuhn in Höfer 1, 159. 161. Holtzm. Ind. s. 1, 30. The Grt Bear represents the British Arthur (confounded with Arcturus), and the Lyre is his harp, Davies’s Mythol. p. 187. All the luminaries ride in cars: ‘luna rotigerae vagationis,’ Kemble 5, 195 (yr. 931). Charles wain is over the chimney, 1 Henry IV. 2, 1; der wagen ist ob dem hus, Keisersb. Brösaml. 70 e; der hinelswagen schon die deichsel rückwärts drehet, Scherfer’s Grobian ed. 1708, p. 72. An O. Belg. riddle asks who it is that has to go round on the Roodestraat all night in a coach without horses, and appears in the morning: ‘Bruno heeft een’ koets ghemaekt Op vier wielen, zonder peerden; Bruno heeft een’ koets ghemaekt, Die alleen naer Brussel gaet;’ meaning the coach in the sky, Ann. de la Soc. d’émul. de la Flandre occid. ’42, 4, 368. Geticum plau-strum, 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 juncti. Varro 7, 74: boves et temo. Ov. Met. 10, 447. Ex Ponto iv. 10, 39: plaustrum. Gl. slettst. 1, 2: Virgiliias, sibistantirne; and 6, 392. 479: Majae, Plidas, sibinstirnes.—Ir. griogchan, a constellation; Gael. grigirean, Charles wain, otherw. crann, crannarain (p. 729 n.); griglean, griglean meanmnach, grioglachan, Pleiades. Ir. camcheachta, plough, ploughshare, seven stars of the wain. Finn. otava or otavainen, ursa major, is distinguishing fr. vāhā otava, ursa minor; yet otava can hardly belong to ohto (ursus). In Kalev. 28, 393-4 otavainen and seitsentäh tinen (seven stars) are used as if synonymous, and both have shoulders. The Lapp. sarw is both alces, elk, and ursa major; in Ostiak too the constellation is called los, elk (Klemm 3, 128), and has a head and tail. In Greenl. it is tukto, reindeer, Klemm 2, 314. Fabricius 504b. In American, 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.
Orion’s belt, Lat. jugula, jugulae: ‘nec Jugulae, neque Vesperugo, neque Vergiliae occidunt,’ Plant. A. i. 1, 119; also ensis and ensifer, Forcell. sub v. ensis: ‘nitidumque Orionisensem, Ov. Met. 13, 294. In Westgöt. Friggs-råken and Jacobs staf; ON. fiskikallar, F. Magn. Dag. tid. 105. ‘Orion constell. a rusticis vocatur baculus S. Petri, a quibusdam vero tres Mariae,’ Gl. Augiens. in Mone 8, 397; in Schleswig Mori-rok and Peri-pik, Müllenh. no. 484. Finn. Kalevan miekka, Kalevae ensis, also Väinämöisen miekka or vikate (sithe), Schiefn. on Cast-rén p. 329; Lapp. niall, nialla, which usually means taberna, repositorium; in Greenl. the belt is named sicktut, 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.

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. ‘piadas, sifunsterri,’ Oehler 359. Fr. l’estoille poussinière, Rabelais 1, 53; las couzigneiros, Dict. Languedoc. 127. The Hung., beside fiastik, has heteveny. In Serv. märch. pp. 15 and 87 appears a girl with the golden hen and chickens, conf. Vuk no. 10; the Wallach. story tells of a gold cluck-hen and five chicks, Schott p. 242.1 Syryän. voykodzyun, lit. night-star. The Lith. and 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 räuko (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 188a; conf. Welsh y twr tewdws, the close pack, i.e. Pleiades, and eburdrung (p. 727). The Amer. Indians worship this constell., Klemm 2, 112. 153. 173.—Similar to the Lith. name for the Kids, viz. ‘ploughman and

1 The lost lamb is looked for at the morningstar, eveningstar, moon and sun, Lith. in Rhessa p. 290-1-2; conf. p. 707-8, and ‘coming to the sun, and asking him,’ Hym. in Cerer. 64.
oxen,' is the Serv. voluyara (fr. vol, ox ?), a star that ploughmen know, for when it rises they look out for their oxen. Cassiopeia is Lith. jostandis, no doubt fr. josta, girdle. The Hyades, AS. raedgastran. Ly: 'the five in the head of Taurus'; raedgaesnan, Gl. Epin., redgaesrum, Gl. Oehl. p. 336. The Lyre, Boh. haus-licky na nebi, fiddle in the sky.

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

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

p. 734.] On names of the rainbow, see Pott in Aufr. and Kuhn's Zts. 2, 414 seq. The ON. Æs-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. brūar-sporðr, bridge's tail, is further illustr. by a MHG. sporten, caudae vulpium, Griesh. 1, 125. 2, 42. The rainbow is called a messenger in Formm. sög. 9, 518: grārr regen-boði Hnikars stóð á grimmum Göndlar 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): 'terræ 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 wetter-maal (county Guttenstein), which I find nowhere else; regenboym=iris, Gl. Sletst. 39, 320. Finn., beside taivaan-kaari, heaven's bow, has vesi-kaari, water bow, Úkon-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. dugā, but not in the sense of iris, which they call těcza. 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 (ilman wempele), the sky-bow (taiwon kaari), weaving, Kalev. rune 3 beg. There also sit the sun (Päivätär) and moon (Kuutar), to listen to the song of Wäinämöinen 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 legitimus saepe, Irim de coelo mitti, cum praesentium rerum verti necesse sit status.’

CHAPTER XXIII.

DAY AND NIGHT.

p. 737.] On the origin of ʔμαρ, ʔμέρα, Bopp thinks differently, see Gr. 505. With Dagr as a mythical person conf. Baldæg, Swefdæg; of his son [or father] Dellingr it is said in Fornald. sög. 1, 468: ‘utí fyrí Dellingr 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. nís 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. oidhche, aidche, Zeus 257, Gael. oiche; Finn. yö, Est. öj, Hung. éj, Lapp. iya, ya; Basq. gaüa, gauba, arratsa, zaroa. The Greek language has a separate name, νυκτός ἀμολγόσ, for the last third of the night, when dreams are true (p. 1146 mid.); [but also the first third, when Hesperus shines, Il. 22, 317].

p. 737.] Day and night are holy: ἡνός δία, Od. 9, 151. 306; mit Got und dem heiligen tag, Hpt’s Ztschr. 7, 536-7; so mir der heilige dach! 107, 46. 109, 19; so mir Got u. dat heilge licht! 254, 19; so mir dat heilige licht! 57, 1. 105, 30; summer (so mir) der dach, der uns allen geve 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
Day appears as a personality independent of the sun:

‘Awake the god of day,’ Haml. 1, 1; ‘hoer tag, den nieman bergen kan,’ Spiegel after Altsw. 191; quasi senex tabescit dies, Plaut. Stich. v. 1, 8, conf. the Plautian phrase ‘diem 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 hôte âf der tach 300, 13; waz wizet mir der tach (got to say against me), daz er niene wil komen? 335, 14; alt und junge wânden, daz von im der ander tac erschine, Parz. 228, 5.

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

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

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 meliore coma, erinemque repexi
blandius elato surgant temone jugales,
efflantes roseum frenis spumantibus ignem!

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

The sun rises: er sôl rann up, Formm. s. 8, 114. Sv. folks. 1, 154. 240. Vilk. s. 310; rinnet âfe der sunne, Diem. 5, 28; errinnet 362, 26; der sunne von dir ist ûz gerunnen, MS. 1, 28a. Lith. utžteka sâule, up flows the sun, fr. tekëtî; light
also flows and melts asunder, conf. 'des tages in zeran,' Wigam. 3840. 'Morne, da diu sunne äfgät, u. sich über alle berge lât,' Dietr. drach. 345b; swâ si vor dem berge äfgät, MS. 1, 193b, conf. M. Neth. baren, ontpluken (Suppl. to 743); ë diu sunne üfstige, climb up, Dietr. dr. 150a; dei sunne sticht hervor, 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, Valent. u. Namel. 243b; 'wan dei sunne anquam,' arrived, Soester-f. (in Em.) 673, bright an 627. 682; 'diu sunne äftrat,' steeped up, Mar. leg. 175, 47. 60; de sonne baven de bane quam, Val. u. Nam. 257b; diu sunne was ëf âo, Frauend. 340, 29; bi wachender sunnen, Keyserrecht. Endemann p. 26.

p. 740. Er sach die sonne sinken, Lanc. 16237; diu sunne under sanc, Pass. 36, 40; die sonne sanc, see ghinc onder, also soe dicke hevet ghedaen, Walew. 6110; sô der sunne hinder gegât (LG. hintergegangen?), MS. 2, 192b; von der sunnen üfgange u. zuogange, Griesh. 2, 23; hinz diu sunne zuo gie (went-to) 122; dô diu sunne nider gie (went down), Nib. 556, 1; diu sunne was ze tal gesigen (sunk), Wh. 447, 9; ouch eiget diu sunne sere gegen der àbentzite (sinks low toward eventide), Trist. 2512; also die sonne dalen began, Lanc. 16506; also hi di sonne dalen sach, Maerl. 3, 197; ê si diu sun geneiget (stooped), MSH. 3, 212a; zu dal di sunne was genigen, Diut. 1, 351; des âbends dô sich undersluoc diu sunne mit ir glaste, Pass. 267, 51; diu sunne ie zâ ze tale schöz (downward shot), Alb. v. Halb. (Haupt 11, 365); der sunne ze âbent verscein, Rol. 107, 23. Ksrchr. 7407 = die sunne iren schîn verluset (loses her sheen), Keyserre. Endem. p. 210; metter sonnen-scede (discessu), Limborch 8, 206.—On coucher, colcar, collocare, solsatire, see RA. 817: einz vif' soleil cochant, Aspr. 39b; ' und sólar siot,' till set of sun, Sæm. 179b; 'untaz siu sizzit,' until she sitteth, Fragm. 29, 14; e die sonne gesâsse, Weisth. 2, 453; bis die sonne gesitzt 2, 490; in sedil gân = obire, Diut. 2, 319a.

(Sunne) gewited on west-rodro, Cod. Exon. 350, 23; west on-hylde swegelbeorht hinne setl-gonges fûs 174, 32; bis die sonne wider der förste gibel schinet, Weisth. 3, 498. Norw. 'solen be-gyndte 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
1514

DAY AND NIGHT.

and for giáhamarr, conf. F. Magn. Dagens tider p. 15 and Bopp's Gl. 25b: 'Asta, nomen montis occidentalis, ultra quem solem occidere credunt;' it came to mean sunset, and at last any downfall: 'Day sinks behind the best of mountains, Ast,' Kurunge 563. 1718. 2393. Holtzm. Ind. s. 3, 183-4. (Pott in his Zählmeth. 264 derives asta, sunset, fr. as = dejeicere, ponere); 'diu sunne an dass gebirge gie,' Ecke 110; έτι έλιναυ ήλιον έτι τος ὀρεστ, καλ οὐπο δεδυκέναι, Plato's Phædo 116; ichn gelouve niemer mè, dass sunne von Mycène gë, Trist. 8283 (Mycenæ in Argolis, Sickler p. m. 283-4). In a rocky valley of Switzerland, at a certain hour once a year, the sun shines through a hole in the mountain-wall, and illumines a church-steeple; conf. the sun shining into Belsen church, Meier's Schwäb. sag. 297. — 'Dô diu sunne ze gaden soldes gân,' Morolt 1402; de sunne geit to gade, Brem. wtb. 1, 474; ήλιος κοιμάται, Wieselgr. 414; de sunne woll to bedde, Firmen. 1, 329. M. Neth. 'die sonne vaert henen thearer rusten waert,' Maerl. 3, 124; umb jede abendzeit, ehe die sonne zu hause kömpt, 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, rimi-sauil, mean the sun at rest? Hpt's Ztschr. 6, 540; quant li solaus ganchi (totterd), Mort de Garin 144. Note the phrase in Balewein 8725: 'Doe begonste die sonne gaen Te Gode van den avonde saen;' conf. Esth. 'pääw lähhäb loya,' the sun goes to his Maker = sets. The light of sunset is thus expr. in MHG.: 'diu sunne z'abunde schein,' to evening shone, Karl 3525.

p. 742.] ON. glaðr = nitens and laetus, and we say 'beaming with joy'; so the beaming sun is called 'Glens beðja Guð-blíð,' God-blithe, Edda Sn. Hafn. 1, 330. Sunnenfroh (or Sunnenfrö, 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. Solfot, Arfv. 1, 177. 180; at gláðja sig = to set, Sv. äfvent. 342. At evening the sun's bow goes to joy: illalla ilohon, Kalev. 27, 277. Acc. to Hagen's Germ. 2, 689 the sun has a golden bed, lies, sleeps on gold: als di sonne in golt geit, Arnsb. urk. no. 824, yr 1355; gieng die sonn in gold, Günther 783; de sunne ging to golde, Ges. Abent. 2, 319; singt als die sonne fast zu golde wolde gehn, Scherfer
195.—The sun in rising out of the sea, crackles, Ossian 3, 131; and the image of the zolotà bába (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.

Occiduo lota profundó sidera mergi, N. 221. ‘Sage me, for hwam scne seo sunne swà reáde on ñerne morgen? Íc þe secege, for þam þe heo cum’d up of þære sæ,’ Altd. bl. 1, 190; nu gengr söl í egi, Alex. saga p. 163. The sun bathes at night, Hpt’s Ztschr. 4, 389. N. Pr. prov. bl. 1, 298; ‘dō begund’ ez werden naht, und sleich diu sunne nách ūr aht umbe daz norden-mere, als ê,’ crept round the northern sea, Geo. 6001; weil die sonne niederfunkt, Schmidt v. Wern. 184.—But the sun also goes into the forest. Swed. ‘solen går i skogen ’: sol gátt í skog, Folks. 1, 155; nær sol gick i skog, Cavall. 1, 96; ‘siþan sol är undi vîpî,’ got behind the trees, Oestg. 175 (F. Magn. Lex., sub v. landvidi, gives a differ. explan. of vide, vîpi); nå nu ned, du sol, i gran-skog, Kalev. Castr. 2, 57. Finn. kule (kulki) päiwä kuusikolle! 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 peinapfel kommt,’ (Weisth. 3, 791)? till he gilds the fir cone?

Unz sich der tac ufsmachte, Hagen’s Ges. Abent. 2, 367; der tac der sleich in (crept to them) balde zuo, MS. 1, 171b; der tac der schlêicht wie ein dieb, Hätzl. 23a; der tac náhen begunde nách sinem alten vunde, Türl. W. 125a; die dach quam, die niet onstont, Maerl. 2, 236, so that he never stands still. The day says: ‘I fare away, and leave thee here,’ Uhl. 169; der tac wil niht erwinden (turn back, leave off), Wolfr. 8, 18; der morgen niht erwinden wil, den tac nieman erwenden (keep off) kan, MS. 1, 90b. ‘Dô 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 sin entsuoben, Pass. 30, 79; sich der tac entslöz (unlocked), Urstende 118, 61; der tac sich üz den wolken böt, Türl. Wh. 67a; dó si gesåhen den morgen mit sime liehte üfstrichen, die vinstre naht entwichen von des sunnen morgenröt, Pass. 36, 51; der tac lühte schitere (thin), Serv. 3237. Dager var ljus, Sv. folks. 1, 129. La nuis sen va, et li jors esclarí, 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, Erala. 4674; sach verbaren den sconen dach, Lanc. 44532. 45350. Also outplucken: ‘ontplóc haer herte also die dach,’ her heart flew open like the day, Karel 1, 1166. Walew. 3320. 7762; conf. ‘sín herte verlichte als die dach,’ Walew. 9448; entspranc die dach, Karel 2, 593; die dach uten hemele spranc, Walew. 6777. 4885; Fr. ‘le jour jaillit,’ macht der tac hersPriessen, Hofm. Gesellsch. 59; Lett. ‘deena plaukst,’ sprouts, buds. The day stirs: dag rinit, O. i. 11, 49; naht rinit, O. iii. 20, 15; liocht rinit, O. i. 15, 19. ii. 1, 47. The day is rich, powerful: ‘quotes ist er nihn 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 forð gewät, Cod. Exon. 412, 12; diu nacht gemachlich ende nam, Frauend. 485, 11; uns ist diu naht von hinnen, Wolfr. Lied. 8, 16; unz uns diu naht gerümet, Hahn’s Stricker 10, 35; so lange bis die schmiede pinken, u. der tag sich wieder vorzeigt, Ettner’s Vade et occide Cain, p. 9. It is finely said in the Nib. 1564, 2: ‘unz daz (until) diu sunne ir liehtez schinen böt (held out) dem morgen über berge;’ als der morgenröt der vinstern erde lieht erböt, Mar. 169, 28; unz der ander morgenröt der weride daz lieht böt, Serv. 1839;ouch schein nu schiere der morgenröt, den diu sunne sante durch vreude vür (Dawn, whom the sun sent before him for joy) daz er vreudenrîche kūr vogeln u. bluomen brâhte, Türl. Wh. 69a. Simpler phrases are: dó begundez liuhten vome tage, Parz. 588, 8; gein tage die vogele sungen, Mai 46, 16. For descrying the dawn they said: ‘nü kins ich den tac,’ choose, pick out, espy, Walth. 89, 18; kós den morgen lieht 88, 12; den morgenblic erkós, Wolfr. Lied. 3, 1; als man sich des tages entsté, Wigel. 5544.
p. 744.] Day is like a neighing steed:
Velox Aurorae nuntius Aether
He cleaves the clouds: der tac die wolken spielt (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-ulfg, Förstem. 1, 328.

p. 744.] Day is beautiful: beau comme le jour, plus beau que le jour ; ils croissoient comme le jour, D'Aulnoi's Cab. des f. 243; wahsen als der tac, S. Uolr. 328. So he cleaves the clouds: der tac die wolken spielt (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-ulfg, Förstem. 1, 328.
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 puca, the dawn shoots. With à la pointe du jour, conf. ‘matineret a punta d’ alba,’ Milay 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 anzagen welle, sich hebet ein küler wint, Nib. 2059, 2; diu luft sich gein dem Tage ziuht (air is drawn towards day), diu naht im schier entflüht, Türl. Wh. 65a. We must conn. aurora and aûpiov (morrow) with aura, aûpa (breeze); and AS. morgen-swëg may be akin to swëgel (p. 746). ‘Söl ek så dríupa dyn-heimum,’ 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 fuai mear a’ grien o stuidh nan ceann glas,’ ubi oritur sonore sol a fluc-tibus capitum glancorum, Tißhmora 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 ‘l’aube’ as ‘par dessus, tout à la pointe’; It. sull’ alba. Our anbrechen contains the idea of noise: daz der tac âf prach, Diemer 175, 7; de dach up brak, Hpt’s Ztschr. 5, 399. Detm. 1, 50 [Sim. examp. om.]; day breaks in through the windows, Felsenb. 3, 458; ich sihe den morgensterne âf brehen, MS. 1, 90b, conf. Lith. brêkszt, to glimmer, dawn; erupit cras, Walthar. 402; l’aube creva, Mécó 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) der vogel-sane 93, 32. With the Span. ‘el alva se rie,’ conf. Turn. v. Nantes 42, 4: ‘diu sunne in dem himel smieret,’ smiles. Crepusculum presupposes a crepus, which must belong to crepare, as i/re^o? murk is akin to ψόφος noise, see Benfey 1, 617 seq. Bopp’s Gl. 91.

p. 748.] Bopp’s Gl. 53b connects uhtvó with ushas, from ush to burn, as 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, Diat. 1, 530\(a\). Falowendi, falowendi = crepusculum, Graff 3, 496-7 (falo = fulvus, pallidus); prima luce = in der urnich-den, Hor. Belg. 7, 36\(b\), for which AS. has wóma (p. 745), beside glommung, dægrim = crepusculum (may we connect 'as de dach gremelde'? Fromman 4, 265). ON. byrtling; and with dags-brún is conn. the Fr. female name Brun-matin = Aurora, Diet. 2, 325, misspelt Brumatin, Méon 3, 447. MLG. dageringe = diluculum, Detm. 1, 173, 2, 546.

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

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

DAY AND NIGHT.

Diu tunkle, evening twilight, Osw. 2013-71; OHG. tunchali, Graff 5, 435. Swed. tysmörk, Dan. tusmørke crepusculum (p. 814 n.). Vesperzît, sô diu sunne schate git (gives shadow), Mar. 158, 7; conf. δῶσετό ἦ ήέλιος, σκιώντο τε πᾶσαι ἄγναι, Od. 11, 12. 15, 185. Twilight is also eulen-flucht, or simply eule, owl, Firmen. 1, 268. Si bran ūf söhne sam der abentrôt, MS. 1, 34. ON. göldröði, aurora vespertina. 'Abentrôt, der kündet lüter maere,' Walth. 30, 15. Modern: 'abendroth gut wetterbot,' or 'ab. bringt morgenbrot,' or 'der morgen grau, der abend roth, ist ein guter wetterbot,' Simrock's Spr. 20. 19. 7099. On the other hand: Ἐναίγγελος μὲν, ὁσπερ ἡ παροιμία, Ἡώσ γένοιτο μητρός εὐφρόνης πάρα, Aesch. Agam. 264.

p. 749. S&k.uṣas aurora, dual uṣasā, Bopp's Gl. 53b; Lat. aurora for ansosa; Att. ἐὼς, Ion. ἕος, Dor. ἄος, Æol. ἄως; conf. Ostara (p. 290). The blush of dawn is expr. in Ssk. by narár, the virgins, Gött. anz. '47, p. 1482. In Theoc. 2, 147 the goddess rosy-armed is drawn by steeds (Suppl. to 738); 'constiteram exorientem auroram forte salutans,' Cic. de Nat. D. 1, 28 (conf. Creuzer p. 126). On the Slav. Iutri-bogh as god of morning, see Myth. ed. 1, p. 349 n.

p. 750. The origin of 'Hennil, Hennil, 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 chalemiaus tint,' 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 huche et crie, Méon 1, 195; et la guete ert desus la porte, devant le jor corne et fretele 1, 200. 'Der wahtære diu tage-liet (pl.) sô lúte erhaben hät,' Walth. 89. 35 (see Lachm. on W. p. 202); den tac man kündet dur diu horn (pl.), MS. 2, 190b; diu naht was ergangen, man seite ez wolde tagen, Nib. 980, 1; wahter hietet hoh enbor, MS. 1, 90b; er erschelt ein horn an der stunt, dàmit tet er den liuten kunt des tages kunft gewalticlich,
DAY AND NIGHT. 1521

Ls. 3, 311. He cries: 'ich sich in her gân (I see him come on),
der mich wol erfrouwen mac, her gât der liehete schoene tac,'
ibid.; smerghens also die wachter blies, Floris 1935; der uns den
tag herblies, Liederb. of 1582. 28, anblies 238; der wechter blost
an, Keisersp. Brösaml. 25\(^a\); '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 kaston,' the
ward over the coach-boot. Did watchmen carry a mace called
morgenstern? see Hollberg's Ellefte Juni 5, 9. Frisch 1, 670 says
it was invented in 1347.

p. 750.] Day is beautiful and joyous: der tac schoen u. grisse
sin lieht beginnet mëren, Troj. kr. 9173; daz lieht mit vreunden ûf
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 vrno kunte
den tac, Kschr. 7885; ἀντήρ ἀγγέλλων φάσο, Od. 13, 94.

Birds rejoice at his coming: ἵνικα ὄρνιθες ἀσωσι πρῶτοι,
Charon. Fragm. 34\(^b\); ὁ ὄρνις τὴν ἑω καλὸν, Athen. 4, 36: daz
cleine sœze vogellin kan dingen (reckon) ûf dem morgenschin, u.
sich des tages fröuwen muoz, Troj. kr. 20309; nam diu naht ein
ende, die vogel des niht wolden durch iemans freuden swende
verswigen, wan sie sungen als sie solden (would for no man’s
pleasure hush, until, &c.), Tit. 5364; noch sœzer denne dem
voglin morgens vröne, Frauenl. Ettm. p. 27; de voghel den dach
smorhens groette, als hine sach, Rose 7832 (conf. 'den kleinen
vogellin tröumet ûf esten,' dream on the boughs, MS. 2, 166\(^b\)).
Cock-crow announces day: ἐξέργεσθαι ἥδη ἀλεκτρυνόνων ἀδόντων,
Plato's Symp. 223; der han håt zwir (twice) gekraet, ez nâhet
gën dem morgen, MS. 2, 152\(^a\); 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 turns of speech: ez taget lanc (slowly), u. nahtet
drât, Teichrn. 70; als die nacht mit aller gewalt (all her might)
herein brach, Drei klûgste 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 126; cum nox inrueret,
Greg. Tur. 10, 24; wie die nacht herbrach, Katzzip. ci\(^b\); biss das
der abend hereindrang (pressed in), Fischart’s Gl. schif 1131;
forth of each nook and corner crowds the night, Goethe; dó viel
Again, night sinks, bends, falls: der âbent was zuo gesigen, Diut. 1, 351; ist diu naht herzuo gesigen, Troj. kr. 11718; diu n. siget zuo, Dietr. drach. 154b; uns siget balde zuo diu n., Lanz. 709; diu n. begunde sigen an, Morolt 1620. 3963; diu n. siget an, Dietr. dr. 327b; diu n. vast ûf uns neiget (bends), Hâtzl. 192, 112.—Or day sinks, and night climbs: dô der tac hin seic, diu n. herzuo seic, Dietr. 9695; bis 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 va, et la nuiz asseri, Garins 2, 157; la nuiz va aprochant, si declina le jor, Guitecl. 2, 169; nu begund diu sunne sigen, u. der âbentsterne stigen, Zwei koufm. 180; ez begunde sigen der tac, Er. 221; à la brune, à la chute du jour. Similar are the phrases: der tac was iezuo hin getreten, Pass. 27, 7; der tag gieng zu dem abend, Uhl. 1, 246; conf. ‘dagr var á sinnum,’ 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 sleich hin, u. kam diu naht, Freib. Trist. 4705; ja swant (vanished)
der tac, u. wuohls (grew) diu naht, Heinz v. Konst. Ritt. u. pf. 7; conf. Lat. *adulta nocte*; dò der tac verswant, G. frau 2013. 2427; LG. *he lett dagen u. swinen, ‘schemmern u. dagen,’* Strodtm. 200. 238. Brem. wtb. 4, 634; ‘dò der tac zeroetroet wart von der vinsternisse gròz, u. diu n. herzuo geßõz,’ came flowing up, Troj. kr. 10489; der tac gefluse hin 8519; dò der t. was ergàn, Diemer 149, 25; ‘als der t. was gelegen,’ lain down, Ernst 4679; ‘dò der t. lie sînem schîn,’ let be, left off, Troj. kr. 11095; ‘der t. sin wunne verldt, his bliss forsakes, MS. 2, 192b; der t. sin lihct verldt 2, 496b; der t. lât sînen glast, Troj. kr. 8480; dò des tages lihct verswein, Barl. 368, 3; sîðsan æfens- leocht under heofenes hâdor beholen weorðeð, Beow. 821; der tac gieng mit freuden hin, dò diu naht ir trüeben schîn über al die werlt gespreite, Gerh. 4931; æfenscïma forð gewât, Cædm. 147, 30; der tac begerte urloubes (took leave) mit liukte, Tit. 3743.

Night catches, grasps: diu naht begrífet, 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 dà diu n. begreif, Mai 39, 5; die nacht kompt geslichen, Ld. 1582, 53. Night covers, spreads her mantle: þa com æfter niht on lást dæge, lagu-streámas wreáh, Cædm. 147, 32; ‘ja waene diu n. welle uns nicht wern mér,’ will not guard us more, Nib. 1787, 2; die nacht war für augen, Drei kluge leute 147; evening was *at the door*, Pol. maunaffe 171; der abend all bereit vor der hand, Schweinichen 1, 87; dò man des âbindis intsub, Athis C*, 153.

Night was deemed hateful, hostile, Benfey 2, 224: Grk δείλη, δειλος evening is akin to δεισω I fear; conf. νυξ ðloeh, Od. 11, 19, naht-eise horror 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, 233e. On the other hand: ‘la nuit porte avis,’ conf. to sleep upon a thing.

p. 752.] ‘Night has the victory won’ is also in Rosen-g. 1119; der tac vertreip diu vinster naht, 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: ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαῖνη, Od. 12, 291. OS. thiiustri naht, Hel. 133, 4, etc.; de dustere nacht, Hpt's Ztschr. 5, 393; in dero naht-finstri bechlepset, N. Cap. 13; diu vinster n., Frauend. 339, 30, etc.; diu töt-vinster n., Lanz. 6538; diu swarze n., Herb. 7964. In thieves' lingo, schwarz = night; diu trúbe n., Wh. 2, 10. Swiss 'kidige nacht,' pitch-dark, Stald. 2, 98 (kiden = ring out, pierce); bei eiller naht, Abele's Gerichts-h. 1, 391. Uhl. Volksl. 633 (Ambras. Ldrb. 1582, 377). AS. 'on wanre niht,' pale, Beow. 1398; niht wan under wolenum 1295; conf. OS. wanum undar wolenum, Hel. 19, 20, morgan wanum 21, 1; niht-helma genipu, Cod. Exon. 160, 12; sceaduhelma gesceapu scriðan cwómon, Beow. 1293; ON. grima, larva, means also conticinium, quando omnia quasi obvelata caligine videntur.—In voller nacht (pleine nuit), Schweinich. 3, 59, 87. 234; 'die geschlagene n.,' stricken, hushed, Matth. Pred. v. Luth. p. 27. Philand. 2, 83; beloken n., Rein. 2271 (illumis?); nuit close, Babou 219; schon weicht die tiefe n., Goethe 12, 242 = succincta nox, Sid. Apoll. Epist. 3, 3; ἀλλ' ὃτε δὴ τρίχα νυκτὸς ἐν, μετὰ δ' ἀστρα βεβήκει, Od. 12, 312. 14, 483, conf. the seven parts of night, Fernow's Dante 2, 229.—Night is long, νυξ μακρὴ, Od. 11, 373; often called intempesta nox, unseasonable (for work): dum se intempesta nox praeipitat, Cato de Mor.; conf. the ON. adj. niol, Saem. 51a (AS. neol, neowol = prona?). But also évφρην, the kindly (comforting?), Hes. Op. et D. 562; OHG. kistillandi naht, Diut. 1, 251; 'dō was diu süeze n. für,' gone by, Lanz. 1115. On 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 nöt,' 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) = år (year), says Miklos. 110; Zend. yârê (year), Pott 2, 557. Bopp, conf. Gramm. p. 568. Kuhn’s Ztschr. 2, 269 connects år with ṣ̄āpâ, hora. Bekker in Monatsber. ’60, p. 161 says ēap for Fēap = vér. We may also conn. ēap with ḫ̄pr (early), as our frühling with früh. Kuhn thinks ver is for ves, Ssk. vasantas (spring); conf. vasas, vâsara (day), vasta (daylight). Ssk. vatsara (year), Bopp’s Gl. 306.

Finn. vuosi (year), Esth. aast, conf. Lat. aestas; in Kalev. 1, 248 vuosi year, and kesä summer, seem synonymous. Ssk. vatsara (year), Bopp s Gl. 306 b. 1911. Finn. vuosi (year), Esth. aast, conf. Lat. aestas; in Kalev. 1, 248 vuosi year, and kesä summer, seem synonymous. Ssk. vatsara (year), Bopp s Gl. 306 b. 1911.

p. 755.] Change of season, change of year is expr. by ‘diu zit hat sich verwandelot,’ MS. 1, 78 b; conf. ‘in der zîte jâren,’ years of time, Mai 107, 18. To the Egyptians the year sails round, whilst in German ‘unz umb kam daz jår,’ Otnit 899; ein umbe-gendez jår, Trist. Frib. 1079; ein mänd in (a month to them) des jâres trit, 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, 452 c from Besold. New-year is expr. by ‘sô sich daz jår geniuvet hät’ in springtime, Warnung 2291; or ‘wann daz jår aus-chumpt,’ out comes, Gest. Rom. Keller 99; do das jår auskom, Weisth. 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 wunneclîche jår, Reinh. acc. to var. 2248 (ms. P.K.); guot jår gange si an (encounter them), Kistener 1188; conf. übel-jår, mal-anno (p. 1160 end); do das jår auskom, Weisth. 3, 650; ehe ein jahr in das land kommt, Drei Erzn. 266; ehe zwei jahre in’s land gehn, Pol. manl. 8; daz vünfte jår in gie, Trist. 151, 27; that jår furdor skrêd (strode), Hel. 13, 23 (conf. AS. forð gewât dæg-rîmes worn (numeri dierum multitud), Cædm. 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 ‘Evnautûs 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: ‘sô 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. mîstvetr, appears in M. Neth. as medewinter, Lanc. 13879, middevinter 23907. A computation of sumor and lencten, Andr. & El. p. xxiv. Leo's Rectitud. 212-3. The ON. dægr is Swed. dygn. Gudrun says in Sæm. 232b: 'fôr ek af fialli fimm dægr talîd,' 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 grôðrar, in summer til sigrs, Yngl. s. cap. 8; tribus temporibus anni, Lacombe. 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 Gûlistan 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, härfest [Scot. hair' st], see Gramm. 2, 368. In Up. Hesse also they call spring ausrwerts, Vilmar's Hess. Ztschr. 4, 52.

p. 761.] Spring is expr. by the phrases: ez was in der zite aller bluomen ursprinc, Flore 5529; sô die bluomen erspringent 153; von den bluomen wie sie sprungen 821; conf. flos in vere novo, Pertz 5, 735. More vividly personal are the adjs. in: 'der lange frühling,' E. Meier's Schwäb. märch. p. 303; 'vil lieber Sumer, der liebe S.,' MS. 1, 167b. MSH. 3, 212a; diu liebe sumerzît, MS. 2, 108a; diu liebe sumer-wunne, Dietr. 381; saelige 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
SUMMER AND WINTER. 1527

2, 75; OS. skrèd the wintar ford, Hel. 6, 13; hiemi saeva transiit, Carm. bur. 193; swanne der winter abe giene, unde der sumer ane vienc, Alex. 5094; Neth. die winter ginc in hant, Maerl. 2, 8 (like: binnen dien ginc die nacht in hant, Lanc. 46927); als die winter inginc, Lanc. 36044; geht der winter daher, Götz v. Berl. 246; der vorder Winterklaub herwider hat gehauset sich auf seinen alten sitz, Wolkenst. 67; nu ist der leide winter hie, Ben. 396; der sumer ist comen in diu lant, MS. 2, 83a; pis kumpt der sumer hère, Otnit (V. d. Rön) 29; unz uffen S. Urbans tac, danne gat der sumer in, H. Martina bl. 250; si jehent, der sumer der si hie, MS. 1, 67b; es geet ein frischer freier somer da herein, Bergreien 71; ver redit optatum, Carm. bur. 178.—Or, instead of Summer, it is May, as mai-gesëss means summer-pasture, Stalder 293; als der Meie in gat, Warn. 1887; an S. Philippen-tage, sô der Meie alrêrst in gât, Frauend. 63, 13; also die Mey in quam, entie April orlof nam, Lanc. 23434; ‘dâ hat uns der Meie sînen krâm (wares) erloubet, ze suochen, swaz wir sigher varwe geruochen,’ to pick what we please, MS. 2, 167a; des Meien blic, Tit. 32, 2; dô man des liehten Meien spîl mit sigher blûete komen sach, Troj. 6889; Meie, die heide grüeze! MS. 2, 167b; der Meie hât die heide geëret 2, 52a: ‘der winder twanc die heide, nu grüenet si im ze leide,’ to spite him, Ben. 453; flower-leaves, whereon ‘der May sein dolden (umbels) henget,’ Suchenw. 46, 28; des liehten Meien schar (company) stât bekleit in purpur-var (-hue), MSH. 3, 195b; flowers are ‘des Meien kûnne,’ MS. 2, 22a, and ‘sumer-geraete’ 1, 194b; uf Walpurgen tag xv. gebunt Mei-gerten (-switches), Weisth. 3, 497; ‘giezent nur den Meien under ougen!’ sings a girl in MS. 2, 74b; does it mean ‘put the garland on me’? Mai, dein gezelt (pavilion) gefellt mir wol, Wolkenst. 116.—May has power: ich lobe dich, Meie, dîner kraft, MS. 2, 57a; des Meies virtuit, Uhl. 1, 178; gên wir zuo des Meien hôch-gezîte (hightide), der ist mit aller sigher krefte komen, Walth. 46, 22 (Lachm. is wrong in note to Nibel. p. 6). So: in der sumerlichen maht, Parz. 493, 6; der sumer mit sigher kraft, MS. 1, 37a; des Meien kraft sie brâhte dar, der was der målaere (painter), Blicker 79; der winter twinget mit sigher kraft, MS. 1, 37b; des Aberellen kraft, Hpt’s Ztschr. 6, 353, and so of all the months. With power is blended goodness: des Meien güete u. kraft, Muscatbl.
in Altd. mus. 2, 189; ze veld u. úf der heide lac der Mai mit sîner guëte, Hätzl. 131, 6. Suchenw. 46, 15; des Meigen guëte, Hätzl. 159, 584. Troj. 16213; conf. thera ziti guati (Suppl. to 791); der Meie hete dò gevrouit (gladdened) mit der liehten künfte sîn (his coming) diu wilden waltvogelin, Partenopier 45, 18; sumer, du hâst manege guëte, Lachm. Walth. xvii. 7. Summer brings bliss: si jehent, der sîmer der sî hie, diu wunne diu sî komen, MS. 1, 67b; 'heia smerwunne, swer uns dïn erbunne!' grudge us thee 2, 63a; sît die smerw. alrèrst begunde nähen 2, 74b; er is komen wider mit gewalde, den der Meige hât vertriben; smerw. ist im entrunnen (fled before him) balde, der ist vor im niht gebliben, Frauen. 507; smerw., nîg dem süezen Meigen, MS. 2, 22b; der smerw. guëte, 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 boum, der dâ stât,
der loubes vil u. bluomen hât,
\[\text{ein got hât sich dâ nider gelân (let himself down),}\]
\[\text{ân den (without him) môhte ez niht ergân,}\]
\[\text{ez ist bê namen Tervigant.} \quad \text{Geo. 2162.}\]

The poet of the Warnung sings:

\[\text{nu minnet (ye adore) bluomen unde gras,}\]
\[\text{niht in der (not Him who) sîn meister was;}\]
\[\text{wîp unt vogel-gesanc}\]
\[\text{unt die liehten tage lanc,}\]
\[\text{der sache jegelîche (all such things)}\]
\[\text{nemt ze einem himelriche.} \quad \text{Hpt's Ztschr. 1, 495.}\]

And still more distinctly:

\[\text{einer anbetet (one adores) daz vogel-sanc}\]
\[\text{unt die liehten tage lanc,}\]
\[\text{darzuo bluomen unde gras,}\]
\[\text{daz ie des vihes spîse was (cattle's food);}\]
\[\text{diu rinder vrezzent den got (oxen gobble your god); ibid. 1, 500.}\]

Green foliage is the garment of May and Summer: quoique le bois reprenne sa robe d'été, Villem. Bardes Bret. 215; sumer-kleit hât
SUMMER AND WINTER. 1529

er ir gesniten (cut out), MS. 2, 47b; der Sumer wil richen manigen boum mit loubes wát (leafy dress) 2, 83a; heide u. anger habent sich bereitet mit der schoensten wát, die in der Meie hât gesant (which May has sent them) 2, 83a; herbest, der des Meien wát vellet von den risen (cuts fr. the twigs) 2, 105a; vil rîcher wát, die Meie hât 1, 192a; sich hâte gevazzet (collected) der walt, u. schoeniu kleit gein dem sumer an-geleit (put on), Maurit. 1684; in Meigeschem walde, Tit. 143, 1; solutis Ver nivibus viridem monti reparavit amictum, Claud. B. Get. 168.

p. 762.] Winter is a ruthless ruffian warrior: ‘spiteful envy’ is complained of, MS. 1, 192a; ‘der arge Winter twanc,’ oppressed, ibid.; der W. bant (also twanc) die heide 2, 78ab; nu ist der blüenden heide voget (tyrant) mit gewalt üf uns gezoget, hoert wi’er mit winde broget (blusters) 1, 193a; des leiden Winters überlast, der sî verwâzen (be cursed) u. sîn roup! 2, 20b. Winter has an ingesinde, retinue, Hpt’s Ztschr. 4, 311; des Winters vâfen tragen (weapons carry), MsH. 1, 328a. But May is armed too, and fights him: mein ros schrait (my steed strides) gên des Maien schilt, Wolkenst. 115; diu sunne dringet liehtem Meien dur den grüenen schilt, der von loubé schaten birt (brings leafy shade) den kleinen vogellín, 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: þá wæs W. scacen, fæger folden bearm, Beow. 2266 (yet see p. 779 n.); brumalis est ferita rabies, Archipoeta p. 76; Winder, wie ist nu dîn kraft worden gar unsigehaft (unvictorious), sít der Meie sînen schaft hât üf dir verstochen, MSH. 3, 195b; fuort mich durch des Meien her (host), der mit ritterlicher wer den W. hât erslagen (slain), Hätzl. 131, 51; winder ist nider valt (felled), Wiggert 37; hin sant wir den W. jagen (chase away), Conr. v. Ammenh. extr. W. p. 51; wol hin, her W., ir müezt ie ze rûme in bergen, Frauenl. 369, 16; der sumerwünne den strît 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. anhjôn=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,
dà si mite enpfâhen den Meigen. To welcome the spring is in ON. ‘på fagna þeir sumri,’ Maurer 2, 232; alle die vogel froeliche den Sumer singende enphâint, MS. 1, 21a; enphâhen die wuniglichen zît, Diut. 2, 92; ontfaet den Mei met bloemen, hi is so schone ghedaen, Ühl. Volksl. 178; sleust uns auf (unlock) die tüür, u. lest den Sumer herein, Fastn. sp. p. 1103; ir sält den Sumer grüezen, u. al siningesinde, MSH. 3, 202a; Meie, bis (be) uns willekomen, MS. 1, 194b; wis (be) willekomen, wunnelicher Meie 1, 196a. May and Summer are distinguished: sint willekomen fro Sumerzit, sint will, der Meie 1, 59a; ich klage dir, Meie, ich klage dir, Sumerwunne 1, 3b.

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

p. 763.] The coming of Summer is known by the opening of flowers, the arrival of birds: der sumer ist komen schöne über mer hât uns ze lande brâht ein wunniclichez her, MSH. 3, 226a, as in Ssk. spring is called kusumákara, florum multitudinem habens; dô man die sumerwunne bî der vogel reise erkande, dô löste der Mei die bluomen úz den tiefen banden 3, 229b; der sumer ist mit süezem sange schöne erwecket 3, 241b; doch kam ich ûf ein heide, diu was liehter bluomen vol, dara ran 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) viöl; kneels down and raises the hat, ‘ir lât den sumer schînen,’ MSH. 3, 202b; ’s ersti veigerl brock i’ dir z’liab, Firmen. 2, 798, and Voss goes in search of the first flowers as spring-messengers, Goethe 33, 148; the first buttercup and hvitsippa used to be eaten, Dybeck ’45, 68-9, conf. the first 3 cornblossoms, Superst. I, 695. 1018. Tussilago, coltsfoot, is called sommer-thûrlein (-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 hirundineum vel ciconium, Sidon. Apoll. 2, 14; ciconia redeuntis anni jugiter nuntiatrix, ejiciens tristitiam hiemis, laetitiam verni temporis introducens, magnum pietatis tradit exemplum, Cassiod. Yar. 2, 14; Maien-bule, sommergeck, Diet. 2, 506 sub v. hühl: conf. 'kunden vogel rehte schouwen, só lobten sie ze frauen für die lichten sumerzit, MS. 1, 84a. 

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

Winder ist nider volt (felled).
Winder, du bist swer sam ein blî (heavy as lead),
Sumer, 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 bühlī, fastenbühlī, 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, Kindh. Jesu 101, 12; (dancing on the meadow before the wood) reigen vîr den walt an eine wise lange, MS. 2, 55b; ze holze loufen, reigen 2, 56a; daz dir ze walde stât der fuz z forskim (for a dance), Wimbekin 29, 4. Haupt p. 78. Massm. Eracl. p. 609; wir suln vor disem fürholz ligen durch der bluomen smac u. der vogel gesane, Wigam. 2472; ich wil vor disem walde ein höchzit machen, u. herladen u. bitten frouwen u. ritter stolz an diz grüene fürholz 2477; vor dem walde in eine tal da sach man swenze blicken, die megde wurfen och den bal, MS. 2, 50b; 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 Maïus, quo tempore omnes populi voluptati et gaudio, laetitia 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 Maïo amasii, in signum amoris et solatii causa amicarum, altissimas arbores plantare solent, quas Maïos appellant’; conf. Forcell. sub v. majuma.—At Lons le Saunier and St Amour the prettiest girl is chosen to be *nymphé 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, Dënnige’s Heinr. VII, 191; conf. the May-feast as descr. in Machiav. Stor. Fior. 1, 109. 149. In ancient Italy, under stress of war or pestilence, they vowed a *ver sacrum*, i.e. everything begotten and born that spring,
Niebuhr 1, 102. The Servian Whitsun queen is called kralitza, Vuk sub v.

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


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

CHAPTER XXV.

TIME AND WORLD.

p. 791.] Wile, stunde, Graff 4, 1224, zit, wile, stunde, Uolr. 1554, and stund, 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 komen hin, Servat. 2652.

As Xpóvos was a god, and Kaupós is called a graybeard, Tommaseo 3, 15. so is diu wile personified, conf. wil-sælde, pp. 857 n. 863; ‘der wile nigen,’ bowing to w., MSH. 1, 358; undanc der wile sagen, Kl. 274; gërt si (honoured be) diu wile unde dirre tac, Parz. 801, 10; saelic wile, saelic zit, MSH. 1, 296, conf. AS. sael=felicitas and tempus opportunum; gistuant thera ziti 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. amžis, Armor. amzer, Kymr. amser, Ir. am. The Lat. seculuni is fr. sec to go, Ssk. sac fr. sak^sequi (or secare? Pott, 2, 588). The OHG. dihsmo, conn, with Goth. ?eihs, means processus, successus, advance, GraffS, 111. M. Neth. tiden=ire, Lekensp. 622. Gramm. 1, 978; diu wile hete sich vergangen, Osw. 3443; die tit ghinc vort, Maerl. 2, 364; þa seo tíd gewât ofer tiber secaco, Cædm. 9, 1; thò ward thiu tíd cuman, Hel. 3, 14. 23-4. 25, 22; ein paar stunden kommen in’s land, Weise’s Lustsp. 3, 198; es giengen nicht drei tage in’s land, Jucundiss. 36; ehe zwei jahre in’s land gehen, Pol. mauaffe 4; thiu tíd was gináhit, Hel. 121, 21; náhtun sìh thio höhun giziti, O. iv. 8, 1; zit wart gireisöt, O. i. 4, 11; ‘swie sich diu zit huop,’ arose, Tit. 88, 4; die tít, die nooit noch gelac, Rose 353; weil jetzt die zeit beigeneigt, Eichst. hexenpr. 85; thio ziti sìh bíbrahtun, O. iii. 4, 1; thò sìh thiu zit bíbrahta, O. iv. 1, 7; dò sík de tíd brächte, Sachsenchr. 205; dò sík brächten dusent u. twehund jär 226; forð baero (1. baeron) tíd, Cædm. 8. 31; nie sich diu zit alsð getruoc, Trist. 13, 34; sík hadde de tíd gedragen, Sachsenchr. 213; our ‘what future time might bring with it,’ Irrg. d. liebe 248; ‘die zeit bringt’s.’

p. 792.] Stunde, hour, often stands for time: ‘jä gie in diu stunde mit grózer kurz-wile hin,’ their time went by with much pas-time, Nib. 740, 4; nach des Merzen stunden, Gudr. 1217, 3. But the OS. werolt-stunda=mundus, Hel. 76, 5. 159, 11. The M.Neth. also expressed a moment by ‘en stic,’ Rose 1952, and by the phrases: ‘biz man geruorte die brâ,’ while one moved the eyelid, Servat. 342; biz ein brâ die andern ruorte 3459; alsö schieere (as fast as) diu ober brâ die nideren gerüeret, Hpt’s Ztschr. 2, 213.
Voss 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 *yuga*, the two last and corrupt ones being *Devâpara’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 Schlaraßenland, Cockaign, GDS. 1. 2. So in Ssk. the plur. of *lôka* (*mundus*) = *hominès*; and OHG. AS. *ferah, feorh* have ‘mid’ prefixed to them, answering to *mitil-gart, mid-dan-gerd*: OHG. *midfiri, mittiverihi*, AS. *midfeorwe*. Manaséps seems to correspond to the Eddic *alda ve iarðar*, Sæm. 23b, popularum habitaculum, terra ab hominibus inhabitata (F. Magn. p. 255 n.), to which is opposed *útve* = *útgardar*, gigantum habitacula. And the Gael. *siôl*, seed, often stands for people, men.

Ssk. *lôka*, mundus, fr. *lôc, lucere*? conf. Lat. locus, Lith. *laukas = campus*; ‘disa *scónán* werlt’ in Notk. Bth. 147 transl. pulerum mundum. The Hindūs also held 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 *ó̱r̓avós, γαῖα, τάρταρος*, Hes. Theog. 720 (see Suppl. to 806). ON. *heimr terra, himinn coelum, heimir infernum*? Heimr is opposed to hel, Sæm. 94b; *liggja ì milli heims ok heljar*, Forrn. 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 ouh hiar nidare.’ Distinct fr. *middjungards*, earth, is Goth. *mîbgards = medium in the compound mîbgardavaddjus, μέσο-τοιχον*, Ephes. 2, 14. ‘This *myddel-erde*, Ali-saunder p. 1; iz thisu vorolt lërtã in mittemo iro ringe, O. iv. 19, 7; *erl-rinc*, Diemer 118, 23. 121, 1; der *irdiske ring*, Mar. 191, 16. Earth is called diu *gruntveste*, Rother 3651; OHG. *cruntfести* 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 Altmark 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 Þór’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 vrône sal,’ lordly hall, Diemer 297, 6, which usu. means heaven; but ‘der sal’ 326, 7 seems to be temple. On the other hand: ‘diz jâmartal,’ vale of sorrow, Renn. 896; diz âmertal, Griesh. Pred. 2, 101; in ditze chlageliche tal, Mar. 148, 2. 198, 33; dieses jammer u. kummerthal, Schweinichen 1, 17; ‘varen ûz disem ellenle,’ misery, Griesh. 2, 15; ûz disem ubelen wôftale, Diem. 301, 2; in disem angst-hause, Drei erzn. 270; von dirre snoeden werlt, 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 yheksän an, Kal. 10, 190. 28, 308-9; vor froide 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: miotviðr kyndiz (is kindled), Sæm. 8a; miotvið maeran fyrir mold nedan 1a; which is rendered arbor centralis, for miöt = medium, says Magnusen. But Rask reads myotviðr, and other expositors miötůdr. Is miötůdr the tree the same as miötůdr, God (p. 22)? Again: ‘it aldna tré,’ Sæm. 8a; perh. also the word aldurnari, 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) vorolt-enti sines selbes henti, thaz houbit himilisga munt, thie fuazi ouh thesan erdgrunt, thaz was sin al in wâra 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 Nifthoggr, 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.] Gehenna is supposed to mean vale of sorrow; pl. gehennae, Arnob. 2, 14. Arab. iahennem, Pers. gehinnom; the Turks, too, retain it in the Koran as jehenne, the abode of eblis, diabolus. ἄδης, ἀδής is expl. as the invisible (god), fr. ἀδής. Hades is addressed as a person: ὁρᾶξ Ἄδη, Soph. Trach. 1085; so is the Hebrew Sheol, יָהָשׁ, יָהָשׁ Gesen. 731b [see Hosea 13, 14, and 1 Cor. 15, 55]. Lucian de luctu 2. 3 deser. Hades as a vast and dark subterranean abyss, encircled by the fearful streams of Cocytus and Pyrphlegethontes, and to be reached by sailing over the Acherusian bog.—Dietrich in Hpt's Ztschr. 7, 305, says Nifhel is a place of torment too; yet höll in Fischart's Garg. 202a, is still a mere dwelling place: das (wie dort geschrieben 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 hattt: engan hefi ek natt- verð haft, ok engan mun ek fyr enn at Freyju,’ not sup till I sup with F. (yr 945), Egilss. p. 603; ‘lifð heilir herra, ek man hið 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-reid drive through the halls of a giantess, Sæm. 227. Diu tiefe helle, MS. 2, 184b. Hpt’s Ztschr. 2, 79. In the same sense death is called deep: an thene diapun død, Hel. 136, 1, and conversely ‘in der bitteron hella,’ Grieshaber 2, 33. 44. 65. 76. 97. 108. 122; and ‘diu helle diu’st ein bitter hol,’ MSH. 3, 468c, when usu. it is death that is bitter.

—The Greek underworld had an opening, through which Pluto descends when he has carried off Proserpine, Paus. ii. 36, 7, while Dionysus leads Semelé 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 nā-grindr neðan, Sæm. 68a. 86a; hnigin er hel-grind, when the grave-mound opens, Hervarars. p. 347. OS. helli-porta, Hel. 97, 17; thin helliporta, O. iii. 12, 35; anthedt fan hell-doron, Hel. 71, 9; de doir vanner helen mot anpen wesen, Slennerhinke, beginn. There is a Höllthor-spitze in Salzburg, M. Koch’s Reise 315. Der helle invart is a hole at which all the dead went in, En. 2906—15; dringet in daz helletor, Hpt 2, 69; diu riuwe (ruth) stèt 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 hät uf erde hús, ze hímel ist reine für Got ir geleite, minne ist allenthalben wan ze helle,’ love is everywhere but in hell, Tit. 51; helle-viur, -fire, Kehr. 1138; daz winster viur, MSH. 1, 298b;
'ich hàn friwer u. wínster ze der zeswen unt ze der wínster,' to right and left, Todes gehugede 661; der helle friwerstót, Warn. 72; in der helle brinnen u. bráten, Griesh. 2, 76. 108. 123. Yet the heathen fancy of fires darting out of opened grave-mounds, and of hauga-eldr in general (Fornald. s. 1, 437), seems conn. 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. maulaffe 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-velle (l. -welle), Tod. geh. 686; die bechwälligen buche 899; mit bechwälliger hitze 929. In the märenchen of Dame Holle the gold-gate and pitch-gate stand opposed, like heaven and hell. Again: in dem swebel, Warn. 260; in den swebel-sèwen (-lakes) baden, Servat. 3541; diu helle stinchet wirs danne der füle hunt, Karajan 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 ἀκμων) 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. ἀ-πόπος, bird-less, 'quia sunt avibus contraria cunctis,' Lucr. 6, 742. An AS. word for hell is scraf, cavern, Cdadm. 212, 10. MHG. ábis, Roth's Dicht. pp. 10. 23; 'daz abgrunde' also occurs in Rother 4434; 'in der helle grunde verbrunne è ich,' I'd sooner burn, MS. 1, 56a; an grund grimmaro hellion, 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. äðys] it is called bez-dná, bottom-less, like á-βυσσος. Conf. der erde volmünde (fullamunt), Gute frau 2022; der erden bunder (ON. pundari), Hpt's Ztschr. 2, 131.

p. 806.] On the Delphian navel as earth's centre, see Pott's Zählmeth. 267; Zeus ascertains it by sending out eagles or
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 ubernahm,’ p. 7; über d’hellplata springen, Vonbun p. 65. Dillestein means bottom-stone.

p. 807.] The underworld has its waters, streams: så hon þar vada þraungna strauma menn meinsvara, Sæm. 7b; Vadgelmı vada 181a; in der helle baden, Engelh. 6050; ze helle baden, MSH. 2, 259b, 260b; in den swebel-sëwen (brimstone lakes) baden, Servat. 3541; sële besoufet (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 unerfulte butze des abgründes úz diezen, Todes geh. 896; helle-söt, MSH. 3, 463b answers to the AS. seoð in the text; Hellekessel, -kettle, a family name at Bonn. Susl in cwissusle is appar. the ON. sjysla, 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 wyrmsele and wyrmum bewunden, Judith 134, 49, 57; þær bið fyr and wyrm, Cædm. 212, 9; úz diseme wurmgarden, Diemer 295, 25. There also dwells the hell-hound (p. 996-7. Suppl. to 815) There were punishments in hell for heathen heroes too: Sigurdr Fafnisbani has to heat an oven, and Starkaðr ‘hefi ökla-eld,’ Formm. s. 3, 200; conf. St. Patrick’s Purgatory by Th. Wright xi. and 192.

p. 809.] Leo in Hpt’s Ztschr. 3, 226 has a Gael. mudspuil, mutatio, which I have not found in any dictionary. He only gets it out of 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, muorrə [Mong: modə] = arbor; but Syriànic and Permic mu, Votiak muziern=land, Rask’s Afh. 1, 39. Finnic, beside maa, seems to have moa, mua, Castrèn’s Syrían. Gr. p. 149.

p. 810.] Surtr is a giant, not a god: S. oc in sváso goð, Sæm. 33a; S. ok aesir 188a; Surta sefi 8a is supp. to mean fire. Domesday-bk has a man’s name Sortebrand. With Surtr conf. Slav. tchort, ćert, 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 κόσμον ἐκπυρωσίς, 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: ἐπικρατήσειν δὲ ποτε καὶ πῦρ καὶ ὕδωρ, Strabo 4, 45. 198: Gael. brath, ultimum orbis incendium; qu là bhurath, in aeternum, unquam; conf. Ossian 3, 433. AS. oð baeles cyme, till fire's coming = end of the world, Cod. Exon. 200, 28: unz an die stunde dò allez sol verbrinnen, Karajan 50, 15; grøzer schal, als al diu werlt då brunne, Wigal. 7262: din jàmertac wil schiere komen, u. brennt dich darumbe iedoch, Walth. 67, 19.


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

p. 815. The stars fall from heaven (Suppl. to 817), the rainbow breaks down. Atlas holds the vault of heaven on his shoulders, it must fall when he removes them: quid si nunc coelum ruat? Ter. Heaut. iv. 2. The Celts ἐφασαν δεδέναι μὴποτε δ ὀὐρανὸς αὐτοῖς ἐμπέσοι, 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 Nòtt, 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 tòðum,' teeth, Kemble no. 715, yr 1006; hellehunt, MS. 2, 147b (Suppl. to 807. p. 996-7). The Last Judgment is like the tribunal of Minos in the underworld, Lucian's Jup. confut. 18, and the judgment of souls of the Mongols, Bergm. 3, 35; conf. Michael's balance (p. 859). AS. notions about the end of the world are preserved in Cod. Exon. 445.


p. 818.] The valkyrjs conduct to heaven, as the Hours opened the cloud-gate to Olympus. So too the angels fetch away dying heroes: la vos atendent li anges en chantant, contre vos ames vont grant joie menant, Asprem. 22b; lame emporterent li ange en chantant 28a. 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 threw themselves into the lake or brook running below, in which they were washed. Such water bears the name of Odens-källa: in taking possession of them, the god first washed or bathed them; conf. Geijer 1, 115 (Suppl. to 832).—Brave men go to Valhöll: så var átrúnaðr heiðinna manna, 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. Vápna-þing goes on in
V., for which a son fits out his father by burying his weapons with him, Nialss. c. 80; 'þá vart valkyrja at Alföður, mundo einherjar allir beriaz um sakar þínar,' were glad to be struck down for thy sake, Sæm. 154b. When Håkon died a heathen and was buried, his friends gathered round his grave, and in heathen fashion saw him off to Valhöll: maelto þeir svá fyrir grepti hans, sem heiðanna manna var siðr til, oc visoðo honom til Valhallar, Håkonars. c. 32. Inde vola nuncupat (Ringo), adjicitque precem uti Haraldus, eo vectore (equo suo) usus, fati consortes ad Tartara antecederet, atque apud praestitem Orci 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 hâ holl, high hall (though only the dat. occurs: hâva hollo, Sæm. 24b. 30b. Sn. 3); and Hropts sigtoptir, 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 infer vont li bel cavalier qui sont morts as tonois et as rices guerres,' Ancassin in Méon 1, 355. Both AS., OHG. and MHG. phrases point to a heavenly castle: Godes caldorburg, Dei palatium, Cod. Exon. 441, 8: rodera ceaster, coelorum urbs 441, 10. A minute description of the himilisge Godes burg (Hpt's Ztschr. 3, 443-4) says: diu burg ist gestiftet mit aller tiuride meist edler geist gimmon, der himel meregriezon, der burge fundamenta, die porte ioh die mure daz sint die tiuren steina der Gates furst helido. A similar house, glittering with gold and light, occurs in a vision, Greg. Tur. 7, 1; ir erbe solde sin der himelhof, Ludw. d. fromme 2478.

p. 820. Heaven is 'der himelische sal,' Todes gehug. 942; der vröne sal, Diemer 301, 3; der freuden sal besitzen (possess), Tit. 5788; conf. freuden-tal besitzen, in contrast with riuwen-tal 3773-4; it is true a castle is also called freuden zil, goal of joy, Wigal. 9238. 11615; hverfa à mun-vega (pleasure's path) = to die, Egilss. 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 win,' Diemer 103, 5; s'aurai mon chief em paradis flori, ou toz jors a joie, feste e deli, Aspr. 18a;
1544 TIME AND WORLD.

ἐν μακάρων νήσοις πίνειν μετὰ τῶν ἡρώων, ἐν τῷ Ἡλυσίῳ λευ-
μῶν κατακείμενος, Lucian's Jup. confut. 17.

p. 820 n.] The reading I proposed in Parz. 56, 18 is now verified by MS. d; conf. berc ze' Fāmorgān 496, 8, ze Fāmurgāne 585, 14, and ' Fāmorgān hiez daz lant,' Tūrl. Wh. 24a, see 37a.


p. 821.] Ssk. dēšas, land, Zend. paraadêshas, fairest land, Benfey 1, 438; τῶν παράδεισων = hortum, Lucian's Somn. 21; the garden of the Vandal king is called παράδεισος, Procop. 1, 382, conf. 434. Ir. parrathas, O.Sl. poroda. The earthly paradise is the Rose-garden, conf. its descrip. in a Pommersf. MS. (Hpt 5, 369). Roseng. 1028. Tit. 6044. Another term is 'saltus wunnilo,' Lacombl. no. 65 (855); conf. 'lust-wald,' pleasure-park. Weinhold. in Hpt 6, 461 after all connects neorxena with norna.—The Slav. rai, paradise, Miklosich 73 would derive fr. rad", glad, as nai fr. nad". Boh. ragnarad or rai-grad, paradise-garden, later hradiště (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 'Oasios a μακάρων νήσοις, a green island in the sea of sand. 'A land flowing with milk and honey,' Exod. 3, 8. Mar. 160, 17, like Cockaign, Lubberland, which even the Greeks knew of, Athen. 2, 526—533 [Hor. Od. ii. 19, 10: vini fontem, lactis rivos, lapsa mella]. Conf. milk, honey and blood as food for gods and drink for poets (pp. 317. 415 n.); mellis lacus et flumina lactis erupisse solo, Claud. Stil. 1, 85.

p. 823.] Ἡλύσια are places which lightning (the sun) has struck, Benfey 1, 457: ἐν τῷ Ἡλυσίῳ λευμῶν, Jup. confut. 17; conf. Plutarch 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 ἀσφοδέλος, Rom. albicus, see Dioscor. 2, 199, with whom Theophrastus agrees, while Galen descr. the plant very differently, see Sprengel on Diosc. 2, 481.

Like the children in our marchen, 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. 393; conf. the sacred apple-wood, Barzas breiz 1, 56-7. 90, and ‘fortunatorum insulas, quo cuncti, qui aetatem egerunt caste suam, convenient,’ Plaut. Trin. ii. 4, 148; ἐν μακάρων νῖκοις ἥρωων, Lucian’s Demosth. enc. 50. Jup. conf. 17. Champ flory, la tanra Diex son jugement, quand il viendra jugier la gent, O.Fr. life of Mary in Lassberg’s Zoller p. 74; an der maten (prato beatorum), Flore 2326. AS. grêne wongas, Cod. Exon. 482, 21; þes wong grêna 426, 34; þone grênan wong ofgisan 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-borinn Godmundr’ in the far off realm of paradise, Sæm. 153b, is Granmar 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. 42a: hrís, gras, við. There is a saying about him: Viðarr, er guð enn í Görðum, hann er líka í Grindarskörðum.

CHAPTER XXVI.

SOULS.

p. 826.] ὡν χύ anima and νοῦς 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 firihli = vulgus 683); that ferah was af 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, ávemói*, as the Sl. *dukh* 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. 123; der *ádem* (breath) zuo den luften fuore, Ksrchr. 13400. It was feared that a *soul* passing away in a storm would be blown to pieces by the *wind*, Plato’s Phaedr. p. 77.—

The soul fares, slips out: *stirb lib, sèle var!* Herb. 14040; diu *sél* waer im *entlissen*, Tundal. 44, 31; diu *sél* sich ûz den liden (limbs) zôch, als der *slurfet* ûz dem gwande (garment), Servat. 3464; só sih diu *sèle enbindet* von mennesklicher zarge, Mar. 153, 5 (Fundgr. 2, 153); ‘*nu breche Got ir sélén bant!*’ is inscr. on a tombstone, Wackern. W. v. Klingen p. 22; wenn mir die *sel fleuszt* (flows) von des leibes drauch, Wolkenst. 263; von mir wolde diu *sèle* sin *endrunnen* (run away), MS. 2, 52a; dren (fr. three) *genk* dei seile ut den *mun* (mouth), Soest. fehde p. 625. The soul escapes through the gaping wound: *kat’ oútaµéénν ωτειλήν*, II. 14, 518, conf. 17, 86; *ψυχη λέοντε*, Od. 14, 134; *is seola* was *gisendid an suothan wey*, Hel. 169, 27, and what is more striking: than im that *lif scriði* (abiret), thiu seola *bisunki* (mergeretur, elaberetur), 169, 21; conf. Karajan 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, Dáinn (p. 453). The Lith. *vélės* f. are manes, and *welūkas* spectres, Nesselm. 61-2 (Suppl. to 913 end, 968).

p. 828.] Souls are of *three kinds*, those of angels, of men, of beasts, says Dietm. of Mersebg (Pertz 5, 739). Curiously, however, each man is credited with *three souls*, two of which perish with the body, but the third survives: *bustoque superstes evolat*, Claud. de 4 cons. Honor. 228—235. Men’s souls (*ψυχαι*) go to the underworld, their bodies (*avrovs*, like *selb = mín lip*) become the prey of dogs and birds, II. 1, 4. Of lovers it is thought, that *their souls intermarrj*; the notion must be old, for we find it in H. v. Veldeke: *wir sín ein lip und ein geist*, En. 6533, and still more clearly in H. v. Morungen: *iuwer sèle ist meiner sèle frowe*, MS. 1, 57b; conf. ‘ich wolte nit, daz mín
séle úz des besten menschen munde 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 glast (flash) sam ein brinnen-der louc, Rol. 228, 21; the soul of Mary shines in passing out of her body, Haupt 5, 545; souls in parting are seven times whiter than snow, Myst. i. 136, 21; ez müegen wöl zwó sèle sín, 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, Böttner no. 89; conf. the meaning of selig, blessed. When the soul parts fr. the body, a sweet scent is perceived, Wh. 69, 12—15. Flowers grow on a virgin’s grave, Athen. 5, 495, lilies out of dead men, Zappert pp. 29, 31. On lovers’ graves two trees spring up: det växte tvenne träd uppå deras graf, det ena tager det andra i famn, Arvidss. 2, 11. Vines grow out of the mouths of the dead, Tit. 5790; fíve roses bloom out of a dead man’s head, Maerl. 2, 308.

\[
\text{sin tiost doch valte (felled) den edeln Mór,} \\
\text{daz er die bluomen mit bluot begóz (bedewed):} \\
\text{die gote des valles sère verdróz (vexed the gods),} \\
\text{daz der minnare sus belac (lover so ill bestead);} \\
\text{und waen daz vür (I ween that from) den selben tac} \\
\text{náach der áventiure sage} \\
\text{daz selbe velt niht wan (nothing but) rósen trage,} \\
\text{só gróz wart al der gote klage.} \\
\]

Türl. Wh. 36°.

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. udfl. 1, 110. The wegewarte is also called wegetritt, Hänsele am weg, feldblume auf der wegescheide, Meinert’s Kuhl. p. 6; wegeluoge = heliotropium, Mone 8, 401.

p. 829.] Poles with pigeons on them were set up over Lombard graves, Paul. Diac. 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 två duftar af himmelen ned
SOULS.

(down); när de foro upp, så voro de tre, when they flew up again, they were three, Sv. vis. 1, 312-5. 373.—A senrin bleib ich ewiglich, und wann ich stirb, wird ich a schwalbn, Almer 1, 58. Souls fly about as ravens, Michelet 2, 15; they swarm as little ducks, Klemm 2, 165; night-owls rise from the brain of a murdered man 4, 220. The story of Madej is given more correctly in Wend. volksl. 2, 319, conf. Walach. märch. no. 15. In Egypt. hieroglyphs the sparrowhawk with a human head is a picture of the soul, Bunsen’s Dingbilder 126. Every soul, after parting from the body, hovers for a time betwixt 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’ ἐκ ἰδέων πταμένη Ἀιδώσδε βεβήκει, II. 16, 856. 22, 361; ψυχή δ’ ἵπτ’ ὅνειρος ἀποτπαμένη πεπότηται, Od. 11, 222. Lucian’s Encom. Demosth. c. 50 says of the dying orator: ἀπέπτη, evolavit.

The larva, the butterfly is called ὀ νεκόδαλος. Swed. käring-själ, 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 sinkς, and when the manninkin 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 skipta litum oc hönum (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. O’Kearney 133. 160.
Gods, by way of punishment, are born again as men (Suppl. to 338), men are changed into beasts corresp. to their character, e.g. by the wand of Circe, R.A. p. xiv. Claud. in Ruf. 2, 482 seq. Thorir hjörtr is pursued by a hunter and his hound; struck by a javelin, he falls to the ground, but out of his body springs a stag, which again is hunted down by the dog, and killed after a hard struggle, Maurer’s Bekehr. 1, 295-6. Animals too have had many souls, like Lucian’s cock.

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

p. 832.] Souls are received, drawn on, by Wuotan, Frouwa, Rán and Hel, by the watersprites, by angels and elves, by the devil (pp. 1001 beg. 1017). Near the places named Valhall there is often an Odens-källa (Suppl. to 818 beg.), as if Oden, before admitting souls, should bathe them in the clear stream, as the Greeks thought souls were cleansed in the rivers of Hades, and took the draught of oblivion in Lethe. ‘Oden som kom upp ur Odens-kammare eller Asne-käfve, som ligger in Asne-sjö (fordom Oden-sjö), at välja de slagne på Bråvallahed, och föra dem på ett gullskepp’ (Räaf); conf. the story of Haki, Ynglinga-s. c. 27. Old sea-kings were supp. to be buried in a golden ship, Müllenh. no. 501.—A funeral pile is built up in a ship, Saxo Gr. (ed. Müller) p. 235; conf. the ship-mounds thrown up over the dead, Worsaae’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
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 passage-money, 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. Haecli 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. 5810 (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 Sirát, 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 heimen futike gjeve sko, han tar inkje (he need not) barfött gange in kvasse tynnerno (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 Lithuan-
ians 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 guzzin ir gebet Sente Michahële zu drôste sînre
sôle, Diut. 1, 426; Michael is ‘trôst allir sêlen,’ Roth. 4438: he
brings the soul ‘in Abraham’s barm,’ Hpt’s Ztschr. 3, 522, conf.
Pfeiffer’s Wigal. p. 340. Other angels may come instead of
Michael: venerunt duo juvenes, candidis circumamicti stolis, ani-
mam a corpore segregantes, vacuum ferentes per aërem, Jonas
Bobb. in Vita Burgundofarae (Mabillon 2, 421); conf. the Gemini
(p. 366).

Got sante eine engellische schar (angelic band),
die nâmjen dô der sêlen war (care, charge);
si empfiengen (received) an der selben stunde
iegelechtes (each one’s) sèle von sînem munde (mouth),
unde vuorten wirdelechle (worshipfully)
si in daz êwige himelriche.

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 sêle 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
Schausp. 2, 321-2. The soul first lodges with St. Gerdrud, then
sails over the leber-meeer (liver sea), Gryse Ee 1111b; conf. Gef-
ken’s Catal. p. 54.
Death as messenger of Deity is called der heilig tod, H. Sachs i. 5, 528d. 1, 447b. Death receives, fetches, escorts: sàn in der tòt entphien, Uolr. 1253; er hât den tòt an der hant (p. 848); her moste haven den tòt, Hpt’s Ztschr. 2, 183. We still say ‘du kannst dir den tod davon holen,’ it may be the death of you, and ‘mit dem 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 versuscheiden, H. Sachs (Goz 2, 16. 19), mit tòde vallen, Nib. 2219, 3. Yet again; si beliben mit dem grimmen tòde 1555, 3. Er bràht ir (of them) vil manegen dahin, dà er iemer wesen solde, Gudr. 889, 4; conf. ‘si-ne kumt niht her-widere’ 928, 2; ‘der tòt der hât die unzuht, daz er nieman deheine flught zuo sinen friunden haben lât,’ has the ill manners to allow no flight, Klage 1581.—Death is a departing; the dead is in OS. called gjíjaran, Hel. 169, 27, in ON. fram-enginn, Sàem. 83a; AS. ‘he gevát,’ died, Homil. 1, 330, ‘hæfde forð-síðóð,’ had gone off, Beow. 3105; than im that lif scridið, Hel. 169, 20. Gr. oixòv to be gone, oixóμενος = θανών. Gl. slettst. 8, 35 renders moriebatur by ‘towita, vel hina-zòh.’ Ssk. prèta, gone=dead, Bopp 37b. Dying is called ðú varn, faring out, Wels. gast 5436; (he is daust, drauzen, out = dead, Stelzhamer 166. 175); vervarn, Walth. 23, 23. MS. 2, 138b; ‘forðférde, oþit,’ AS. chronol.; er ist an die vart (journey), diu uns nâch 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 ûf min hin-vart, MSH. 3, 298b; er swuor ûf sin hinwart 301a; bis auf mein hinefart, Bergreien 127; die lest fart farn, Suchenw. xxxiv. 105; zuo der langen vart, Lanz. 1949; up mine langhe vaert, Reinh. 2213; ON. lòng gânga, Sàem. 222b; on longne weg, Cod. Exon. 173, 24; zuo der langen hervart, Ksrchr. 6304; des tòdes hervart, Mar. leg. 54, 14.—To join the great host (p. 847); conf. oî παλείως, plures = mortui, ‘quia ii majore numero sunt quam vivi’; qui abierunt in communem locum, Pl. Casina, prol. 19; versuscheiden, depart, Renn. 21093; our ‘drauf gehen’; freude lán, leave joy, Parz. 119, 15; swenn er dise freude lát, Wels. gast 4908; látaz, Islend. sóg. 2,
Dying is also called staying, being left: blivet doot, Maerl. 3, 325; biliban, mortuus, Graff 2, 47; our geblieben, left (dead on the field). Or it is describ'd as perishing, of διανεμεῖν, as going down to the dust, χθόνια δύνα, II. 6, 411; varen onder moude (mould), Maerl. 3, 61; voer ter moude 3, 152; til iarðar hńiga (bend), Alfskongs-s. cap. 13; conf. bêt ter moude! Lanc. 44032; manger la terre, mordre la poussière. The Greeks called the dead διανεμεῖν, gone home to Demeter (earth), Plut. 4, 1154; heim-varn, W. gast 5440; went, was gathered, unto his fathers.—Fara til heljar=mori (p. 802); gen Tothenheim faren, Braut 55, 6; fara í disar sal, Fornald. sóg. 1, 527 (conf. heingja sik í disar sal 1, 454); fara í lios annat, to other light, Sæm. 262a; sökien lióht ódar, Hel. 17, 17; de hae luce transire, Lex Burg. 14, 3; Esth. ilma minnema, go to the other world; conf. μηκέτι ὑπα τον ϕαίς, Soph. Philoct. 415. An fridu faran (go to peace), thar ér mína fordron dédun, Hel. 14, 22. For dying is a going to sleep: den langen sláf sláfén, Kolocz 285; daz in (him) der lange sláf gevie (caught), Ring 246; conf. ūf einem stró ligen, MS. 1, 25a.—The dead go to God: Dryhten séecean, Beow. 373; si sin vor Gotes ougen (eyes), Trist. 18668; fore Meotudes cneowum (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 tót über in gebiut, Ls. 3, 124; 'God came with his mercy,' Schwein. 2, 167. 184. 252. —Various peculiar expressions: 'er hât im den namen benomen,' taken the name (life) fr. him, Nib. 1507, 4: virwandelen (change) disen lip, Kschrchr. 6318; des lebenes ferwandelen, Diut. 2, 290; den lip, daz leben, verwandeln, Cod. Vind. 428, no. 154; ’tgelach moeten betalen, have to pay the piper, Maerl. 2, 238; er ist verschlossen, slit up, Vict. Jacobi 88; Esth. 'lay down the breath.' Life is expr. by 'der sele walden,' Ben. Beitr. 86, and death by 'he is tor selen gedegen,' Michelsen Lub. 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 endrin spielt (split in 3), enniuniv (into 9) sich sin zunge vielt, Reinh. 2243; sin houbet gar zespielt, Lampr. Alex. 6922; daz herze ir in dem libe spielt, Herzmaere 520; hans hoved brast udi ni stykker, DV. 1, 157; we say the heart breaks in death, bursts with grief.

p. 841.] The Ind. Yama is god of justice, of death and of the underworld, Bopp's Nalas pp. 201. 264; in this last capacity he is named Kāla, the black, Bopp's Gl. 74b; he answers to the Pers. Jemshit, Zend. Yimó. Yama sends his messengers, who conduct to his dreary dwelling, Kuruinge 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 ἰμπελής, II. 2, 701. Apollo and Artemis come regularly and kill off the old people with painless darts, ἄγανοις βελέσσοι, Od. 15, 410-1; τὴν βάλεν Ἀρτεμίς ἵοχείρα 15, 478; αἰδὲ μοὶ ὅς μαλακὸν θάνατον πόροι Ἀρτεμίς ἀγήν 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; 'úf 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 diu schriet wāfen úf den Tōt, er sí entslōfen 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; dó ergreif in der Tōt, dò er im só zuokunft enbōt (while he to him his arrival made known), só daz er in geleite, Greg. 20. He knocks at the door: bereite ze úftuonne deme klophaere, Uohr. 1329; so in Berno, 'ut pulsanti posset aperire.' He comes as a young man: der jüngelinc, der geheizen ist Tōt, Ls. 2, 373. The Lapland Yabmen akka, uxor vel avia mortis, sits in a subterr. cave, and was worshipped as a divine being, Lindahl's Lex. 82b; ich selbe sol hin in daz hol, Fraueul. 114, 8; des todes hōle (p. 853, Gossip Death's cavern).
p. 842.] With mors conf. Zend. merethyu, Bopp's Comp. Gr. 46; schmerz, smart is expl. differently by Benfey 2, 39. A Norse word for dead is dāinn (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: sefrattu fyrri, Seem. 95;b; κομησατο χάλκεον ὑπνο, II. 11, 241. As sleep is called the sandman, death is in Esth. called earthman, sandman, liwa annus, Sand-Jack, liwa pater, Sand-peter; conf. Alf. Maury's Du personnage de la mort, Revue Arch. 4th year, pp. 305—339.

p. 844.] Death comes creeping: mors obrepit, PL Pseud. ii. 3, 20; mors 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 ūz ir libe, Wigal. 8032; der Töt kumt geslichen als ein diep, Cato 397 (mutsPELLi also thiOferi, Hel. 133, 4); der Töt erslichen, wins by stealth, Warn. 3109; der töt hât mich erslichen, Hugdietr. Fromm. 5; er ist mir na' geslichen (crept after), der mich kan machen bla (blue), Muskatbl. 18, 36; der T. sличt vaste herein, Steph. Stoßl. 174; daz euch nicht übersleiche der T. mit sein gereusch, Wolkenst. 31. M. Nethl.: ūr die Döt belope, Maerl. 3, 191. Dir ist vil nähe der Töt, Kschrhr. 5084. 11298; conf. AS. nea-laecan (Suppl. to 846 end); swie mir der T. üf dem rücken waere, on my back, MS. 2, 46b.—Death is invoked by men weary of life: er rief (cried) nach dem töde, Kschrhr. 1724; Töt, kum u. toete mich! Dioclet. 4732; nun kum Töt! Hartm. 1, büchl. 292; kum Dot! Mar. kl., after Arnold 28. 440; conf. ἀλθετω μόρος, Aesch. Suppl. 804; O Yama, come, release me, Holtzm. Kur. 723; kom T., brich mir daz herz enzwei, Hagen's Ges. Abent. 1, 301; wè dir T., kum her, u. nim uns alle hin, Mai 150, 12. 155, 4. 162, 4. 164, 13. 178, 27; recipe me ad te, mors, amicum et benevolum, Plaut. Cistell. iii. 9; nu kum, grimmelcher T., u. rihte Gote von uns beiden, MS. 1,17b; 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 döt, dat si quame, Lanc. 35711; dat se den dōd beide schulden unde baden, dat he niht ensūmede (delay),
1556

DEATH.

wen dat he quême, unde ön (fr. them) dat levend to hand neme, Everh. Gandersh. 487ª; weiz Got, her Tót, ir müczet her, Apollon. 235; nim mich T., brich T. mîn herze! Altd. bl. 1, 288-9; òwê T., wes midest (shunnest) du? Ls. I, 99; wê T., zwiu sparst du mich? Mai 43, 10. W. v. Rheinau 190ª; eia T., mohtes du mich getoeten! Steph. Stofl. 181; wallan Daeð, wela Daeð, þat þu me n’elt fordenen, Kg Leir 160, 20; he dex, la mort m’envoie! Guitecl. 2, 148; T., nu öuge 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. hât hin genomen, Uhr. Trist. 20. Frib. Trist. 32; Secundillen het der T. genomen, Parz. 822, 20; der T. hât mich begriffen (gripped), Hugdietr. Oechsle 10; è iz der T. begriffe, Diemer 348, 9; dô ergreif den vater euch der T., Gregor. 19; begrift auch dâ der T. 413; Den hât der T. verzimmert, boxed up, Suchenw. 16, 167; des Tôdes zimmer 19, 17; conf. diap dôdes dalu (Suppl. to 803); tôdes muor, Türl. Wh. 16ª. Death, like the devil, has jaws, a throat, to devour with: vallen in des Tôdes giel (gullet), Karl 72ª; si liefen dem Tôd in den rachen (ran into the jaws), Theiln. der Serben (?) p. 23 (yr. 1685); conf. ‘ir welt in gewissen tôt,’ certain death, Wigal. 6061; in den tôt riten 6153; we say ‘den in den tod gehn.’

p. 845.] Death rides, as the dead lover fetches his bride away on horseback, Hpt’s Altd. bl. 1, 177. Müllenh. no. 224; and so far back as Sæm. 168b: mál er mer at ríða roðnar brautir, ñdr salgofnír sigþjoð veki (ere the cock crows); conf. des Tôdes wip, Engelh. 3402 n.; ich gezime dir (I suit thee) wol ze wîbe, Er. 5896. Like the Schleswig Hel (Müllenh. no. 335), Wode also and the wild hunter ride on a three-legged horse; Wode catches the subterraneans, ties them together by their hairs, and lets them hang on each side of his horse, Müllenh. p. 373. On Boeotian tombstones the dead man stands beside the horse, with the inscription: ἠρώς 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. Stofl. 174; in des Tôdes vallen (snares)beklemmet, Mart. 11b; kâmen zuo des Tôdes valle, Livl. 1808; in des Tôdes läge (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in dem leben stalt, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; die in (fr. them) het der T. verstolen, Wigal. 9213; in des Todes lage (ambush), Kl. 1356; der Tôt in des Todes lage (ambush), Kl. 1356; in des Todes lage (ambush), Kl. 1356; der Tôt im daz leben stal, Ottoc. 86a; the sâne (his men)stuonden 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 vuoter (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 grimmnen Tôde ranc, Servat. 1771; mit dem T. hât sînen geranc, Warn. 174 (the devil wrestles too: mit wem die tievel haben gerungen), Renn. 10727; überwunden (vanquished) sich den Tôde ergeben (surrender), Wigal. 7662. Death is armed: A.S. wiga vælgifre, Cod. Exon. 231, 8; wiga nealæceð 164, 4; deáð nealæcet, stòp stalgongum strong and hreðe 170, 17; wir ligend auf des Todes spiez (spear), Ring 253. He shoots arrows, like Charos (Kindt 1849 p. 17): wæl-pilum, Cod. Exon. 171, 15, wæl-straelum 179, 11; ûf in sleif des Tôdes hagel (hail), G. schm. 158; in hât benomen des Tôdes schûr, 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.’

p. 847.] Death has an army: ‘der Tôt fuort in die gemeinen
vart,' the common journey, Ottoc. 86a; 'der T. gebiutet sîne her-
vart,' army's march, Barl. 397, 32. His badge, his tâcen (Suppl. to 200), is the pallid hue: des Tôdes zeichen in liechter varwe, Nib. 928, 3. 2006, 1; des T. z. wirt schön (is displayed) in swarz-gelber varwe, Warn. 128; des T. gilwe (yellow), MS. 2, 166b. Those who are veig, fey, may thus be known, Belg. mus. 5, 113. On the contrary, in Wigal. 6151, a red cloth tied to a spear betokens that a man shall ride to his death that day:

An ein sper man im dô bant
einen samet der was rôt;
daz bezeichent daz er in den tôt
des tages riten solde.

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

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

Iris is sent down to Dido:

Devolat, et supra caput 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. Æn. 4, 702.

p. 848.] Death mows, Lett. nahwe plavj, Bergm. 69; des Tôdes sichel, Wolkenst. 278. He is a sitheman, Shah-nameh, v. Görrses 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, 236a; der grimmecliche tôt, Hagen's Ges. Abent. 1, 300; der arge tôt, Ernst 1954; der übel tod, der bitter, Ring 6d, 12. 54f, 26. Fr. 'male mort;' ez ist niht wirser 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. 5881; jà weistu rehte alsam den T., Flore 3756; ich weiz ez wârez (true) als den T., Trist.
Death was depicted with frightful aspect: an sinem schide was der Tot gemalt grusenliche, Wigal. 2998; conf. des Todes schild-gemaele, Tit. 2689, the Harii (p. 950), and the death’s-head hussars. On the tomb near Cumae the skeletons are put in a dancing posture, Olfers in Abh. der Acad. 30, pp. 15. 19—22.

p. 852.] 'Friend Hain is not so easy to buy off,' Hans Wurst doktor nolens volens, Frankf. and Leipz. 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. 321b (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 Tôt gestracte, Ernst 3011; θάνατος τανηλεγίς, 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 tôt 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 Tôt als ein licht, Altd. bl. 2, 122; the devil (here meaning death) is to come for a man when a wax-taper has burnt down, Müllenh. p. 180. On the torch of Eros (whose other attribute, like Death’s, is the bow), and on his relation to Psyche, see Gerhard’s Eros pp. 5. 15. 32. KM. 3, 70.—Death is a godfather; see also Phil. v. Sittew. 2, 673-4. In the same way the hoberges-gubbe, the man of the mountain (miner?) is asked to be godfather (p. 189), Müllenh. p. 289
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 (ἐπιθαυνάτιος), conf. ON. dæub yfl, morticinium. Faeges forðsið, moribundi decessus, Cod. Exon. 182, 34; wyrd ne meahte in faegum leng feor gehealdan 165, 18. Die vēge dōt, Karel 2, 733; veige eben tod, Klage 536-9. 1304; sit lie man bī den veigen vil der pfaffen ûf dem sande (left with the dying many priests), Gudr. 915, 4; si was ze frīeje leider veige, Flore 2163; dā vielen (fell) die veigen, Ksrchr. 4909. 7078; dā gelāgen die veigen, 5247. 7803; ‘die veghe es, hie moet ter moude,’ who fey is, must to mould, Walew. 3876; ni sī man nihein sō feigi (no mortal), O. i. 11, 10; dā 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, sō ereret in vil kleiner list (so long as he is not fey, a little skill will set him up), Iw. 1299.

p. 857.] Destiny rules over the highest of gods: ἐπερ δὲ τῆς κεφαλῆς τοῦ Διός εἰσιν Ωραί καὶ Μοίραι, Paus. i. 40, 3. It is expr. by the following terms: ON. sköp lēt hon vaxa, Sæm. 249b, OS. giscapu mahtig gimanōdun, Hel. 10, 18; thiun berhtun giscapu gimanōdun 11, 17; regano-giscapu gimanōdun 103, 3; conf. torhtlico tīdi gimanōdun 3, 11. Dan. den kranke skjebrne, DV. 1, 123; conf. den kranke lykke 1, 195.—ON. örlög, OHG. urlac, MHG. urliuge, urlowe, Gramm. 2, 790; voru nū endut pau álög, Hervarars. p. 488; and the Sax. compds orlag-huila, orleg-
The hour of birth and destiny is determined on by night: nöt var i boe, tornir quâmo, þar er autilingi aldr umskôpo, Sæm. 149; diu mir wart bescheiden (she was destined for me) von den nahtweiden, dó si èrste wart geborn, Krone 4840.

Even in early times destiny is placed in the hands of gods:

Zeüs γ' αυτος νέμει ὀλβον Ὀλυμπιων ἀνθρώποισιν ἔσθαλος ἂδε κακοίας, ὅτες ἔθελησιν, ἑκάστῳ. Od. 6, 188.
κακή Διὸς αἰσθανόμενον ἀνέρος ἡ ἐπικλώσσῃ γαμεύοντι τε γηγομένῳ τε. Od. 4, 207.
οὐ μοι τοιούτων ἔπεκλωσαν θεοὶ ὀλβον. Od. 3, 208.
διὸ γὰρ οἱ ἐπεκλωσεν τὰ γε δαίμον. Od. 16, 64.

The last three passages have ἐπικλώσιον (I spin for), the term gener. used of the Fates.

p. 859.] The weighing of destinies, performed by Zeus in the Iliad, is called 'weighing of souls' by Welcker, Cycl. 2, 189, just what Christian legend ascribes to St. Michael:

Sant Michel richtet üf sin wâge (holds up his balance),
und henket sich der vålant dran (though the devil hangs on),
doch schaffet er niht, der swarze man,
wán 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 flang. þa var ec foedd, burt frå briosti mer. Þátt at hun flô, hvergi settiz, svå hun maetti hvîld hafa, Sæm. 126; ‘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. xlv. xlv.

p. 862.] In the unavoidableness of fate there is something cruel and grudging. The luckiest and best men perish at last:
sīt sturbens jämmerliche von zweier edelen frouwen nit (women’s jealousy), Nib. 6, 4; wie liebe mit leide ze jungest lōnen kan (love may reward with woe at last) 17, 3; als ie diu liebe leide ze aller-jungiste git (turn to woe) 2315; a koma mein eptir munu8, Sæm. 129a; conf. these views of the world’s rewards, and Lehrs’ Vom neide p. 149.—To the possession of costly things is attached misfortune and ruin. In the tale of Tyrfing it is the splendid sword that kills; conf. the fatal sword (p. 205). So the horse of Sej anus 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, Tūrl. Wh. 29a; wan ez solt et sin, Parz. 42, 6; ez muoz alsō wesen, Nib. 1482, 1; swaz geschehen sol, daz geschiht, U r stende 104, 48. Helmbr. 1683. OS. that it scolde giwerthan sō, bethiu ni mahtuin si is bëmithan (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 då muosen sterben, Tit. 1799; nieman sterben mac (can die), unz im kumt sin Lester tac, Kl. 103; nieman ersterben mac, ë im kumt sin endes-tac, Lanz. 1613.—Ego vero nihil impossible arbitrör, sed utcunque fata decreverunt ita cu ncta mortalibus evenire, Apul. p. m. 87; mir geschiht niht, wan mir geschaffen 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.—Mir ist niht beaht, Flore 1184; diu ist dir eraktōt (intended), Griesh. 2, 18; dem si rehte eraktōt ist 2, 19.—Ich ward giboran zi thiu, O. iv. 21, 30; wer zuo drīn helbling ist geborn, Diut. 1, 325; ze drīn scherphen geborn, Renn. 15886; dur sanc (for song) bin ich geborn, MS. 1, 53; er wart zer fluht 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;
Destiny and Well-being.

1563

Dan. 'er det saa laget, saa faaer det saa blive'; ez gët keinem anders dan im wirt ëggeleit, Mich. Beham's Vom unglauben 4 [necessity is laid upon me, 1 Cor. 9, 16].—' Swaz dir enteile is getân, des ewirt dir nïht benomen,' you can't fail to have, En. 82, 6. 87, 21. 117, 1; deme si beschert was, ê si wurde geborn, En. 3993: nieman gelouben sol an daz wort 'ez ist ime beschert,' Germania 3, 233; dem galgen beschert, Renn. 16815; est in beschert, u. en-mac niht anders sin, Flore 4588; uns wirdet cnogiz kespirre ich peskerit N. Arist., beskerit unde beskibet 94; waz ist uns beiden beschert u. bescheiden, Herb. 14054. We say: es ist mir beschieden, verhângt, bestimmt, geschickt.—Lith. lemtas, 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; zugeschrempt, Keisersb. Von koufleuten 89. Geistl. lewe 50c; ez ist mir sus gewant, Parz. 11, 8.—More antique are the phrases:

ou γῆ σας καταδυσόμεθ' ἄχνυμενοι περ
 cioè Adao domou, πτιν κόρομιν ἦμαρ ἐπέλθη. Od. 10, 174. μοίραν ἐ' οὔτινα φημὶ πετυγμένοι ἐμμεναι ἀνδρῶν. II. 6, 488.

AS. gæ på wyrd swa hio scel, Beow. 905; só habed im wurd-giscapu Metod gimarod, Hel. 4, 13, conf. 18, 10. 45, 14.

p. 863.] Weal and luck are all but personified in the phrases:
kum, glück, u. schlagt mit haufen drein, Docen's Misc. 1, 279; ein garten, den glück u. heil buwet, Mohr reg. v. Frauenbr. no. 386, yr. 1434; heil, walde iz! Diut. 1, 353; des helfe mir gelücke! Nib. 1094, 4; mine helpe God ende goet geval! Walew. 286; an's mi God ende goed geval! Karel 2, 3609; mîn heil, nu linge (prosper)! Altsw. 14, 31. 96, 4; Silvio volgete grôz heil, En. 13138; die wile (meanwhile) sin heil vor gienc, 7251; to snatch the luck that was going to another, Unw. dort. 358; those that luck pipes to may dance, Docen's Misc. 1, 282; when God and good luck greet him, Simpl. 1, 536; daz in daz heil verfluoket (curses him), Hartm. 1, büchl. 782.—Without personification: si liezen die vart an ein heil, 3297; waere daz an mînem heile, MS. 1, 193b; vart iuwer strâze (go your way) mit quatem heile, Iw. 832; ze heile komen, MS. 1, 75a; heiles vurt waten (wade the ford of), Suchenw. xxxiii. 35; quotes mannes heil, Hpt's Ztschr. 2, 179; ich troweême heile, Nib. 2102, 4; même heile...
ich gar verteile, MS. 1, 83a; du maht mìn heil erwenden (canst thwart), Walth. 60, 18; ich danke's mime heile, Nib. 1938, 4; conf. mìn saelde si verwäzen (cursed be), Mai 174, 4; mìn saelde ich verfluoché, Flore 1182; ich ziuku ez ûf (I lay it all upon) die s. mìn, Lanz. 3162; doch zürn ich an die s. mìn 4300.—

More peculiar are: 'wünschet daz mir ein heil gevalle,' befall, Walth. 115, 5; conf. M.Neth. gheval, luck, Huyd. sub. v., and our Veldeke's 'daz si mère (increase) min geval' 1, 21a; 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, fröuden vunt, Dietr. drach. 303b; der Saelden vunt, MSH. 1, 359a; glückes vunt 351b.—Glück, heil and saelde are named side by side: doch sô was gelücke u. Sisrides heil, Nib. 569, 2; heili joh säilda, O. Ludw. 5; man saget von glucke u. von sälde, Herb. 6770; sô möht ime gelücke u. heil u. saelden u. ère úfrisen, Walth. 29, 31; gelücke iuch müeze saelden wern (may fortune grant), Parz. 431, 15. Gelücke is distinguished fr. heil, Herb. 3238. 15465; conf. τύχη, μοῖρα, εἴμαρμένη, Lucian 3, 276; dea Fortuna, Pl. Pseud. ii. 3, 13.

There is a white fortune and a black, a bright and a dark: thiu berhtun giscapu, Hel. 11, 16. 23, 17; þà beorhtan gescœft, Cædm. 273, 20.

Eia, glücke! eia, heil!
nu hâst du mir daz swarze teil (black side) allenthalben zuo gekart (toward me turned); mir sint die wizen vege verspart (barred), då ich wîlen ane gînc (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 balltu deenu!' my white day, Bergm. 76 (see p. 1138).

p. 864.] Of Saélde's vigilance I have some more examples [Omitted]: mìn S. erwachet, Ls. 2, 509; swer si nu solde schouwen, des S. was niht entslâfen, Türl. Wh. 46a. And the same of Luck and Unluck: hadde mi mìn gheluc ghewaect, Marg. v. Limbg 1, 1226; our unluck wakes, Günther 1014; my luck is
fast asleep 212 (conf. Dan. 'den kranke lykke,' DV. 1, 195; den kranke skjebne 1, 123). M. Neth. die Aventure wacht (p. 911); erwacht sin planet, Chron. in Senkenb. 3, 459; fortunam ejus in malis tantum civilibus vigilasse, Amm. Marc. 14, 10, conf. ' at vos Salus servassit, Plaut. Cist. iv. 2, 76. The Laima (Suppl. to 877) also sleeps and wakes up, Büttner no. 761. Luck is coaxed: sè, gelücke, sè, Walth. 90, 18.---Similar phrases: min weinen-der schade (hurt) wachet, MSH. 1, 102 a; skade vaker, Aasen's Ordspr. 210; to wake a sleeping sorrow/ Oedip. Colon. 510. ON. vekja Nauð, Sæm. 194b (var.), like vekja víg 105a. Vreude diu ist erwachet, diu ie verborgen lac (lay hid), MS. 2, 99a; conf. wach auf, fried, Fastn. 39, 1; bî werden man (to noble-minded men) sô wachent wibes guete, MS. 1, 190a; ir guete u. bescheidenheit ist gên mir entslåfen 1, 26b; ir genâde (favour) mir muoz wuchen 1, 33a; wil ir diu (minne) ze herzen nâhen wachen, MSH. 1, 316b. Nemesis, vengeance, sleeps and wakes. 'A place where a certain danger waked,' Serb. u. Kroat. 10.
an Saelden wunsches arm entslafen, Tit. 1248. Ipsa, si vellet, Salus his circumfusa, ut vulgo loquimur, eos salvare non posset, Liutpr. Legatio 13. Er was ûf der Saelden wege, Ernst 1843; conf. ‘sô verst ûf gelückes ban,’ MS. 1, 88b; hôhe getrat ze Saelden, Mar. 164, 30; ich kan si wol erjagen (hunt her down): si-ne welle sich mir mè versagen (refuse me more) dan si sich deheime (any one) versagte, der si ze rehte jagte, Greg. 1529. ‘Ir Saelde diu sach sie an,’ looked on her, Mar. 187, 20; we say ‘smiled upon,’ conf. τὴν τύχην προσμειδώσαν, Lucian’s Asin. 47, Fortuna arriet. ‘Ich muoz ir guoz verdienen,’ earn Fortune’s greeting, Greg. 1527; Got u. das guick grüset, Simpl. 1, 536; daz mich vrô Saelde erkande (recognised), MS. 2, 99a; sô volgt dir S. näch, MSH. 3, 224b; mîn frô S., wie sie min vergáz (forgot me), Walth. 43, 5. ‘Einer gelücke erslichen, daz der ander niht wol kann erloufen,’ one creeps up to her, another can’t run her down, MSH. 3, 297a; das guick 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 flôch,’ fled, Ottoc. 713a; ‘vrou Saelde këret mir den naëc,’ turns her neck (back), Frauenl. 447, 22; fortuna maleïda, Radl. 1, 11; fortuna vetus, 1, 66; vrou S. ist wilder dan ein rêch (roe), MSH. 2, 315a, conf. ‘gelücke lief entwerhes,’ ran athwart, Troj. 12598; S. wird pflûcke, Kolocz 100; daz wiltwilde gelücke springt, MS. 2, 147b. ‘In der Saelden huote varn,’ travel in her keeping 1, 88a; wîsen ûz vrou S. huote, MSH. 1, 339a; conf. ‘cum fortuna ludere,’ be her playmate, favourite, Pertz 2, 79.— ‘Der Saelden stabe, dâ sult ir iuch an stiuren,’ staff whereon ye shall lean, MSH. 3, 462a; sitzen ûf der S. kûr 1, 93a (MS. 1, 36a); daz iuch vrô Saelde láze 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. daz 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 flîze pflac,’ carefully tended her, Wigal. 8950; vrou S. ir stiure gap siner ammen (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 vrouwe Saelikheit allen-wîs an in geleit (on him set) ir vil staetigez
destiny and well-being. 1567

Marc, Greg. 1063; der Saelden gundes teil, Krone 4883.—Er sitzet in S. vogel-hüse, Renn. 19512; kaeme ich üf der S. stuoł, Partenop. 93; der. S. dach (roof), MS. 1, 191b; daz uns decke diner S. van (flag), MSH. 1, 339b; entsliezen üf (unlock) der S. schrin, Dietr. drach. 94b; aller S. grunt 105a. 303b; der. S. seil (rope) 239b. 257a; der S. vaz (cask), Hag. Ges. Ab. 1, 461; sich daz (beware lest) din muot iht trunken ge von des gelückes stoufe (bowl), Frauenl. 116, 19; von gold ein S. vingerlm (ring), Lanz. 4940; daz golt der S., Tit. 4914. 5028; Saeeldenberc, Mone 1, 346. 7, 319.—Der S. zwic (twig, Suppl. to 977); eiu zwi daran din Saelde blüejet, Hpt 4, 527; sin S. blüete, Wh. 463, 9; ez grüenet miner Saelden ris (twig), Winsbekin 6, 4; wo sein glücksgrasl graint, Stelzhamer 36; gelücke ist viten hie gesät (widely sown), Dietr. drach. 187a. It is prettily said: das glück abblaten (disleaf), Fastn. sp. 1143, as if to pluck off the flower of luck; ‘luck brings roses,’ Ldrb. of 1582, 225; grozmechtig krut-körb vollglück (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. slac (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 umbevangen, Hpt 4, 520. ‘Der S. tou sin herze hät genetzet,’ S.’s dew 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 ‘heilir horfnar’ (p. 864-5 n.): then sålidon intfallan, O. ii. 4, 89; er mohte sinen 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 Sri, Holtzm. 3, 150, the áγαθή Γυναίκη, the bona Fortuna, Gerh. in Acad. ber. ’47, p. 203-4.

p. 869.] On fortune’s wheel see Wackernagel in Hpt 6, 134 seq. Cupid also has a wheel: vorsor in Amoris 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 ungeweven u. sinwel, Bit. 12440. Fortune rises and falls, like a wheel in motion, Meghad. 108; daz rat der frö Fortüne, Turlin's Krone 7; Marie, du heiles u. gelückes rat, Hpt 4, 523; dat rat van aventure, Rein. ed. Will. 6183; mir gêt der Saelden schibe (wheel), Engelh. 4400; dô unser schibe ensamt gie (together went), Warn. 3048; wil mir der S. schibe gân, als si dicke (oft) hât getân, Dietr. drachh. 12; gelückes rat umbe trîben, Troj. 13322; als sich këret (turns) des gelückes rat, Pass. 32, 62; in bezôch der werlde gelückes rat 356, 15; si vuoren (rode) ûf gelückes rade, Flore 845, conf. 'auf gelukes choken varen,' Suchenw. 27, 115; ich lige iemer under glückes rade, MS. 2, 194a; ic was te hoghe gheseten (sat too high) op dat rat der aventure, Marg. v. Limb. 1, 185; Woldemares schive in groten lukken hadde lopen (run), Detm. 1, 99; gelückes balle, Tit. 2368; unglücke daz gê sî an (befall them), darzu der laster (infamy's) schibe müeze in allen gên in hant! Dietr. dr. 143b.

Saelden is sometimes called blind: sprich niht 'Saelde sî blint,' des si niht ist, Cato 442; sia mâletôn (her they painted) plinda, Notk. Boëth. 42; and aventure is blind, Rose 5067, or blindfolded 5858. Notker in Boëth. 43 translates 'deprehendisti coeci numinis ambiguos vultus' by 'nû bechennest tâ daz analutte des sich pergenten (skulking) truge-tieveles.' To Gotfried's 'glesîn glûcke' add the 'fortuna vitrea' of the Archipoeta p. m. 237. p. 869.] Der Saelden kint, Freid. 134, 2; Gabriel salutes Mary as such, MSH. 3, 18a; frou Saelde und Heil, ir kint, Krone 15827. 23094, conf. 'sit in the middle of God's lap,' Drei kl. leute 159; mignon, Lafont. 5, 5; frou S. ir stiure gap sîner ammen, diu sîn phlac, dô er in der wiegen lac (in his cradle lay), Er. 9898. 'Der Saelden bote,' messenger, Pantal. 172; Seldenbut, Urk. of Hanover; des sî min Saelde gein im bote, Parz. 416, 4. Like Saelden bote are also: Triuwen bote, Engelh. 6332;
Of Frau Fortuna, a kind of Venus, there is a legend in Altd. bl. 1, 297. With Fortunatus conf. Faustus. The wishing-hat carved out of a finger-nail, Schiefner on Kalewipoeg 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, Ferabr. 2752. 2800; ON. húngurband, our schmacht-rieme. Saxo ed. Müller 114 mentions an 'armilla possessoris opes augere solita,' a 'tunica ferrum spernens' 118, an 'insecabilis vestis' 122; conf. the growing mantle in Lanz. 5812, the seamless coat, the κριθέμων of Ino, Od. 5, the brest-net broden, Beow. 3095, the bread-pocket in Wigal. 4469. 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 lienes, Perrault 167. Aulnoy 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 aut frugibus pleno,' Arnob. 6. 25 (conf. 'nam haec allata cornucopiae est, ubi inest quicquid volo,' Plaut. Pseud. ii. 3, 5); so has our old Otfrid i. 10, 5 a horn heiles, and Wolkenst. p. 61 a Saeldenhorn, conf. Gif-horn. It is an odd thing to speak of sitting down on the bull's horns, i.e. pillars, of wealth, Pentam. Liebr. 2, 112.—To make a wishing-net, you burn a small boat, and sow flax in the ashes, which shoots up in two days, is picked, baked and braked in two days more, and spun, knitted and stitched in another two days, Kalev. 26, 188; conf. Schröter p. 19. Wishing-dice in H. Sachs ii. 4, 114c. On the stone of victory, see p. 1220. Indra's spear that never misses, that of itself comes back to the hand, and even when he lends it to others, returns to his hand (Holtzm. Ind. s. 2, 137-8. 155), and the javelin that flies back of its own accord (Ov. Met. 7, 684), are like Thór's hammer, like the sword that gives victory in Saxo ed. Müll. 115, like the one
that brandishes itself in Dybeck ii. 28, and l'arc qui ne faut in the O. Fr. Trist. 1716-45.—The Ssk. manoratha, wheel of thought, may be the same as the wheel in Wigalois, conf. Saelde's wheel and her glove, Krone 22855. 23093. Similar to Skióblaðnir, 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 Æthiops 'est locus apparatis epulis semper refertus, et quia ut libet vesci volentibus licet, ήλιον τράπεζαν 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, Meghadhuta ed. Schütz p. 25-7; like the tree in our fairy-tale, fr. which the child shakes dresses down. The wishing-cow Kāma-duh means 'milkable at will,' Bopp's Gl. 70b. Weber 5, 442; acc. to Hirzel's Sakunt. 153 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-gear, see Pref. p. xxxiii.


p. 876.] Every man has an angel of his own, but so have some beasts, Keisersp. Brosäml. 19c. Agreeing with Cæsar Heisterb., the Pass. 337, 46 says: daz einer iegelichen menscheit zwëne engel sint bescheiden: einen guoten, einen leiden iegelich
mensche bi im hät. Every man has his candle in the sky, Hpt 4, 390 (see Suppl. to 722 end). Dô sprach der engel wol-getán: ‘ich was ie mit dir, unt woldest nie gevolgen mir (obey me); von ubele ich dich chérte (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; angleus Domini te semper praecedat, comitetur ac subsequatur, Vita Mahthild. c. 20.—In Ottfr. v. 4, 40 the angel says to the women: já birun wir in wâra iu eigené giburâ=your servants. The angel is called wisaere, 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 vluot) manigen hin verdrücket, ob in dar-üz niht zücket (plucks him out) sin engil mit voller kraft, 337, 41. The angel rejoices over his protégé, MSH. 3, 174b.—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, πουμαῖος, 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: Haraldi ver fylgðom (p. 671). On ‘gefa nafn ok fylgja lâta,’ see GDS. 153-4.—Hamînga means luck, Formm. sog. 4, 44; gæfa ok h. 4, 26; í hamîngju tauti, in the riot, full swing, of luck, Björn sub v. taut; ef hamîngja fylgir, 7, 230; fylgjor hans höfðo vitiað Heðins, Sæm. 147a. Glûm’s dream of his father-in-law’s h. appearing as a dîs, 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. toise, Conan 105; conf. Wilh. Meister, where some one sees himself sitting; the white lady, the banshie.

p. 877.] The Slav, dóbra sréția, Vuk 3, 444, sréția=luck 788, looks very like Ssk. Šři, Bopp 356b [but s-ret-ati=convenire, ob-ret-ati=invenire, etc.]; sréția is bestowed by U-süd, destiny. ‘I am thy luck, thy brother’s luck,’ Serb. märch. no. 13. The
Lettic Laima, Nesselm. 351, is distinct fr. Laume 353; Lith. also Laima = Gk. Δαιπτο, Lat. Lamia (p. 500 n. Suppl. to 864 mid.): Laima lēme sauluzēs dienatē, Rhesa dain. p. 10. She is comp. in Bopp’s Gl. 296a to Lakshmi, abundantiae et felicitatis dea.

p. 879.] Misfortune comes, goes: chumet ein unheil, Karajan 5, 2. 19, 15; zuo gienc in beiden daz unheil, Diut. 2, 51, conf. daz leit gieng ire zuo 2, 50; hie trat mīn ungelücke für, Parz. 688, 29; unglück weichst 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-spoet (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 umfangen 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; Unfalo in Theuerdk; un-gevelle, Flore 6152; unheil mich fuorte an sinen zoumen (reins), Engelh. 5502; riet mir mīn unheil (advised me), Er. 4794; undane begunde er sagen (’gan curse) sime grōzen unheile, Kl. 403 L.; sin ungelücke schalt, Lanz. 1951; mīn Unsaelde, Nib. 2258, 1; Unsaelde si verwāzen! Helnbr. 838; Unsaelden-brunne, Mone’s Anz. 6, 228; Unsaelde ist heiles vient (foe), Flore 6158; ‘misf. is at the door, in blossom,’ Fromm. 4, 142; ungelücken zwic (twig), Cod. pal. 355, 116a [the oppos. of Saelden-zwic, wishing-rod, Suppl. to 977 beg.]; ung. winde, MS. 1, 84b; thut ein ungelück sich aufdrehen (turn up), H. Sachs iii. 3. 8a. The shutting misf. up in an ‘eicher’ is like fencing-in the Plague and spectres, Müllenh. 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.
PERSONIFICATIONS. 1573

CHAPTER XXIX.

PERSONIFICATIONS.

p. 880.] Like the Gr. πρόσωπον is the Goth. lúðja, Matth. 6, 17, conf. Gal. 4, 19. I have found MHG. schīn = eīdos in two more places: des lewen schīn, Bon. 67, 42; sînen schīn (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, diu Sælde, der Hunger.’

p. 884.] To personified elements I have to add the Slav. Pogóda (p. 637), conf. Byr; Ignis, Aqua, Ær, Veritas in Scherz u. Ernst (1522-50) cap. 4, (1555) c. 354. H. Sachs i. 255; Frosti, Logi, Shiálf (tremor), Yngl. sag. c. 22. We say of Snow, ‘there’s a new neighbour moved in overnight’ (pp. 532. 761). ‘Hrímn and Forst, háre hildstapan lucon leoda gesetu,’ Andr. 1258 and Pref. p. xxxv. The Esths worship Cold (külm) as a higher being, Peterson p. 46. Finn. Hyytö, Hyytämöinen = gelu; Aeryämöinen is the wrathful genius of severe cold. MHG. Ríje (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 Hlín the ásynja is echoed back in AS. hlín, Cod. Exon. 437, 17, as the name of a tree. The George in Reinbot’s allegory is a child of der Sunne and diu Róse, and is called Rósen-kint. On Nýji and Niši, see above (p. 700). With the two femin. names of months in AS., Hrede and Elástre, conf. the Roman Maia, Flora, Aprilis, who are goddesses in spite of the months Maius and Aprilis being masc.

p. 887.] The sword, the biter, is often made a person of. Ssk. asi-putrî = culter, lit. Sword’s daughter; conf. ON. sultr (p. 888). KM. 3, 223. The ON. álr, awl, is brother to the dwarf or the knífr, Sn. 133. Does ‘helm ne gemunde byrnan sîðe’ in Beow. 2581 mean ‘the helmet forgot the coat of mail’? On rhedo, see GDS. 606. Strange that a warrior’s garb is in Beow. 903 Hræðlan láf, but in 4378 [Hre]ðles láfe; conf. herge-wâte, RA. 568. A ship on touching land is addressed as a living creature (p. 1229 ?).—It is a confirmation of Brísånga men, that the OS. Throt-manni, monile gutturis, is the name of the town Dortmund, and Holtes-menî, monile silvæ, Trad. Corb. no.
321, afterwards called Holtes-minne 384, is the present Holzminden. With Hnoss is perh. to be conn. the OHG. female name Neosta, Förstemann 1, 960; ON. kvenna knoss = mint. Mann-gersinar occurs in Thidr. saga p. 153. What means the M. Neth. 'want haer met gersemen doeken'? Rose 11001; is gärs-uma the truer division of the word? Gramm. 2, 151. Light is thrown on the maiden Spange by aude-spaung ungri, feminae juvenculae, Kormakss. p. 186; conf. mouwe = maiden and sleeve, fetter (Kl. schr. 5, 441), erenberga, both shirt and Eremberga, schilt-vezzel (-fetter) = scutiger, squire, Oswalt 3225. In the same way as Hreda, Hnoss, Gersemi, Menja (p. 306-7) and the Eom. Carna, dea cardinis (Ov. Fasti 6, 101—168), are to be expl. the gods' names Loki and Grettir. A beautiful woman was often compared to some goddess of female ornament: hodda Sif, hodda Freyja, hringa Hlin in Kormakss. 26 means simply a lady adorned with rings. On the same footing as the goddesses of nuts, bees, dough, etc. cited by Lasicz p. 48-9 stand the Puta, Peta, Patellana, Viabilia, Orbona, Ossilago, Mellonia in Arnob. 4, 7, 8, and the goddesses of grains in Augustine's De Civ. D. 4, 8 (Rhein. jrb. 8, 184) and many more in the same author; conf. Robigo, Rubigo (p. 477 end).


p. 888.] Victory is personified in the AS. phrase: Sigor eft åhwearf asc-tir vera, Cædm. 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, 538; '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, єφθασεν ἐπ' αὐτούς ἥ ὀργη, 1 Thess. 2, 16; 'an dem hât Haz bi Nide ein kint,' in him hate had a child by envy, MS. 1, 75a; kâmen ūf des Nides trift, Pantal. 754. Envy, like Φθόνος, is a
daemon; there was a form of prayer to keep him off, Lehr’s Vom neide 144 seq.; Finn. Kati, genius invidiaev; 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 Opi, Tiösull oc Ópoli vaxi þer þár með trega, Sæm. 85a.—Πλοῦτος, the god of wealth, is blind; the Ssk. Kuvéra is ugly, with three legs and eight teeth, Bopp 78a; Richeit, Er. 1584.—Hunger, se þeod-sceæa hreow ricsode, Andr. 1116, conf. our ‘hunger reigns’; Hunger is the best cook, Freid. 124, 17; der H. was ir beider koch, Wigam. 1070; Hongers camerie, Rose 4356; der H. koch, 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 Düne-habe, MS. 2, 179a; dô lag er ûf daz hunger-tuoch (-cloth), Fragm. 22a; am hunger-tuch neen (sew), H. Sachs ii. 2, 80e, etc. (Göz 1, 192. 2, 52); der Hunger spilt (gambols), Suchenw. 18, 125; då våt Frost u. Durst den H. in daz hår, u. ziehent (clutch H. by the hair, and drag) gar oft in al dur daz hûs, MS. 2, 189a; il est Herbot (affamé), Trist. 3938; ther Scado fliehe in gåhe! O. ii. 24, 37.—Sleep, as well as death, is called Sandmann (Supp. to 842): can it possibly mean one who is sent? conf. ‘dô sant er in den slâf an,’ Anegenge 15, 47; but the other is called Pechmann (pitch-man) as well, Schm. sub v., and Hermann, Wend. volksl. 2, 269a. Sleep, a brother of Death, comes in the shape of a bird (p. 331), and sits on a fir-tree (see Klausen p. 30), like the sun sitting on the birch as a bird, and lulling to sleep, Kalev. rune 3. A saint says to Sleep: ‘com, guæt knecht, com hare dan!’ Maerl. 3, 197. Sleep looks in at the window, Kanteletar 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, Höser 3, 89. Deus Risus, Apul. p. m. 105. 111. Selp-hart, Wackern. lb. 902. Renn. 270. Virwitz (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 καρδίας μέριμνας, Aesch. Septem 271; conf. ‘ist zwîvel (doubt) herzen nächgebûr.’ Necessity (diu
Nōt) parts, Nauðr skildi, Kl. schr. 112-3; si váhten als den liuten touc (as became men), die ez diu grimme Nōt bat, Er. 837; conf. 'als in mín wāriu sculde bat,' as my just right bade him do 1246. Der Rāt (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, Haurvatāt and Ameretāt (whole-ness 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.

Otrfr. iii. 9, 11 says: 'sō wer sō nan biruarta, er frumna thana fuarta,' whose touched, carried off benefit, as we talk of carrying off the bride; frum u. ēre, 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 bianté fu largese sa suer et honors sa cousine, Guited. 1, 116.

p. 892.] Personifications have hands and feet given them, they dwell, come and go. The Athenians have the goddesses Παιθω and Ἀναγκαῖ (persuasion, compulsion), while in Andros dwell Πεινι and Ἀμηχαίν (poverty, helplessness), Herod. 8, 111. Ἀλήθεια (truth) has fled alone into the wilderness, Babr. 127. Aesop 364. Another name for Nemesis was Ἀδράετεια, unescap-ability. Exulatum abiiit Salus, Plant. Merc. iii. 4, 6; terras Astraea reliquit, Ov. Met. 1, 150; fugère Pudor Verumque Fidesque 1, 129; paulatim deinde ad superos Astraea recessit hac comite, atque duae pariter fugère sorores, Juv. 6, 19; Virtue goes, and leads Luck away with her, Procop. vol. 2, 407.

Aller Freuden jüeze kère (turn) in den helle-grunt, Warn. 1206; gewunnen si der Fröiden stap, Dietr. dr. 200b; diu mac mir wol ze Froeiden hāse geschragen (var., mich wol ze Fr. h. geladen), MS. 1, 9a; conf. Fr. tor (Suppl. 866 beg.). Krutchina, affliction, jumps out of the oven, Dietr. Russ. märch. no. 9.
Carrying Fró-muot on the hands resembles the levatio imperatoris et novae nuptae, RA. 433. ‘Fromut-loh cum feris ibi nutritis’ must be a bear-garden, Dronke’s Trad. Fuld. p. 63. Haupt in Neidh. 135 thinks Frómut is simply Cheerfulness.—Gherechtichheit, die sware was, vlo tachterst, Rose 5143; conf. Frauenlob’s poem on Gerechtigkeit, Hpt’s Zeitschr. 6, 29. Minne, Trouwe es ghevloen, Rose 5141; diu Triuwe ist erslagen, Töd. gehugde 268; Treu ein wildbret (head of game), Schweinichen 1, 13; ver Trouwe, ver Wärheit, Helbl. 7, 38; der Triuwen hüe (cell), Engelh. 6295; der Tr. bote 6332; in Tr. pflege (care), Winsb. 8, 8, conf. ‘der Zühte sal’ good breeding’s hall 8, 7; St. Getruwe (trust) and Kümmernis (sorrow), Mone 7, 581; nieman wil die Wärheit herbergen, Müllenh. no. 210; Pax terras ingreditur "habitu venusto," Archipoeta ix. 29, 3.

p. 893.] Der Eren bote and E. holde (Suppl. to 869); frouwen E. anis, Frib. Trist. 61; daz Ere sin gewerte si, Türl. Wh. 125b; fró E. und ir kint, MS. 2, 151b; an Eren stráze gestigen, Pass. 47, 80; Ere ûz pfade gedringen, Ben. 450; in der Eren tor komen 551, 26; sin lop (praise) was in der E. tor, Frauend. 81, 14; sitzen üf der E. banke, Gr. Rud. 11, 20; saz üf der E. steine, Lanz. 5178, conf. Er. 1198. Wigal. 1475; der E. bäne hät überdaht, Engelh. 230; der E. dach, kranz, Rauch 1, 319; verzieret nü der E. sal, Walth. 24, 3; ûz frou E. kamer varn, MS. 2, 151a; der E. tisch, Suchenw. 4, 152; der E. pflüge, Amgb. 2a; in der E. forste, Gold. schm. 1874, conf. ‘in der Sorgen forste,’ Engelh. 1941; der E. kröne treit (wears), Roseng. 908; treit der E. schilt 914; der E. zwî (bough), Hpt 4, 546; er ist der E. wirt (host), MS. 2, 59a; mantel, da frou Ere hät 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 bode, Partenop. 80-4-6. 101; der M. kraft, Ulr. v. Lichtenst. 35, 15; diu Minne stiez ûf in ir krefte rís (thrust at him her wand of power), Parz. 290, 30; der Minnen stricke (toils), MS. 1, 61a; Minne u. Wisheit, Flore 3740; frau M. presents herself to two maidens as teacher of love, with a rod (einem tosten) in her hand, and gives one of them blows, Hätzl. 163; 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 en edel vorstinne,’
Personifications.

Potter 1, 1870; Máz, aller tugende vrouwe, Pantal. 120; Maeczheit bint ūf die spen (to teach the baby temperance?), Suchenuw. xl. 144; Zucht, Mäze, Bescheidenheit, Mai 176, 13; Zucht u. Scham stánt an der porte, u. huotent, Hpt 2, 229; ze hant begreif sie diu Scham, Anegenge 17, 31. 18, 22; diu Riwe was sin frouwe, Parz. 80, 8; der Riwe tor 649, 28; diu Vuoge, Füegel (p. 311 n.). 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. 160a; 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 143b; a dwarf in the forest leads to the three Fates, H. Sachs v. 333b, or the wild lady leads one about 1, 272cd.

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. Frau 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-riter, Conrad says wilde aevintuwe. 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, Vrázheit, Unkünsche, Gritekeit, Zorn, Nit, Trâteheit, Hoffart,' 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 dea es, tua me in sacraria dono,* Prop. iv. 24, 19.

p. 896.] Diu Schande (disgrace) vert al über daz laut, MSH. 3, 448; só hät diu S. von ir vluht, Kolocz. 129; ver S., Renn. 12231; swa vró Ere wol gevert, daz ist vró Schanden leit, MS. 2, 172; in S. hol verklüset 2, 147b. Unére laden (invite dishonour) in daz hüs, Uebel wip 815; Untriuwen bant, Wigal. 10043; Unminne, MS., 1, 102a; Ungendde (ill-will) hat mich enpfangen ze ingesinde (for inmate) 2, 51b; Unbill (injustice) knocks at the door, Fischart in Vilmar p. 4; diu Werre (p. 273 n.)—

Wendelmuot (Suppl. to 273 n.); conf. *frowe Armuot* (poverty) muose entwichen, von ir huse si flôch,’ fled, Er. 1578; ez het diu gróze A. zuo im gehûset in den glet, diu A. mit jämer lit, Wigal. 5691; sit mich diu A. alsô jaget, Pass. 352, 89; das uns schon reit (rode us) frau Armut, H. Sachs i. 5, 523a; conf. *reit mich gross Ungedult,’ impatience 524e; frau Elend, Hätzl. 157-8 (there is a Fr. chapbook about bonhomme Misère). Missewende von ir sprach, daz ir teil dâ niht en-waere, MS. 1, 84a; Missewende diu im niht genâhen mac 1, 85a. Wê, wer wil nu Sorgen walten? diu was mîn sinde (housemate) nu vil manegen tac 1, 163b.

p. 898.] Ἐφύμ θέος, Hes. Op. 761-2; Ἐφαμα carries rumours to Zeus’s throne, Theocr. 7, 93. There is a Lat. phrase: scit Fama, scit 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 maere wit erbrach, Pass. 285, 20. 71, 41; daz m. was erschollen, Mai 228, 22. Lanz. 9195; von dem uns disiu m. erschelent (these rumours ring), Ecke 18; daz m. erschal in diu lant überal, ez en-wart niht alsô begrabên, Kolocz. 85; daz m. ûz schal (rang out), ûz quam, Herb. 14372-4; dese mare ute schót, Maerl. 2, 203. 3, 340; alse die mare dus (abroad) ût sprang, Hpt 1, 108; daz maere breitte sich (spread), Herb. 502. 1320. 17037, or:
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. The poet was called a smith, songsmith; in

1 Deilen unde snoren, Sassenclir. p. 3; die leier schnuren (to string) in Spee 299.
Rigveda 94, 1: huncce hymnum Agni venerabili, currum velut faber, paramus mente, Bopp's Gl. 260b.—With scuof, scóp, poëta, conf. OHG. scoph-sanc, poësis, Graff 6, 253; schoppfpučh (-book), Karaj. 86, 6; in den schopf-buochen, Ernst 103; conf. Lachm. on Singing p. 12; marrér scotpf Israhel, egregius psaltes Isr., Diut. 1, 512a.—With ON. skáld-skapr should be mentioned an OHG. scaldo, 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,' Diut. 2, 227b; daz vand er (indited), Helembr. 959; die vinden conste, ende maken vèrse, Franc. 1919; de makere, die de rime vunt (invented) 1943; er vunt dise rede, Mone '39, p. 53.—AS. gidda, poëta, can be traced in other Aryan tongues: Ssk. gad, dicere, loqui, gai, canere, gatha, gita, cantus; Lith. giedóti, sing, giesme, song, Lett. dzeedaht, dzeesma; Slav. gudú, cano fidibus, gúspí, psaltery, Dobrowsky p. 102.—On the Celtic bard, see Diefenb. Celt. 1, 187; bardi, vates druidae, Strabo p. 197; Bret. bardal, nightingale. Ir. searthon, chief bard.

p. 901.] On the effects of song we read: þær wæs hceleða dreám, Beow. 987; huop ein liet an, u. wart fró, Hartm. 2, büchli. 554; einen frölich geigen (fiddle him into mirth), Wigal. p. 312, conf. 332. We often meet with AS. 'giedd wrecan,' Cod. Exon. 441, 18; sóð giedd wrecan 306, 2. 314, 17; þæt gyd áwrec 316 20; þe þis gied wrecce 285, 25; conf. vróude wecken, Türl. Wh. 116b.

p. 905.] The poet or prophet is νυμφόληπτος, seized by the nymphs (muses), Lat. lymphtatus. He is gođ-málugr, god-inspired, Sæm. 57b; Gylfi gaf einni farandi konu at launum skemtúnar sinnar. . . . en sù konu var ein af Asa aelt; hon er nefnd Gefuin, 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.'

Kváisir = anhelitus creber, Sn. 69; see Biörn sub v. qvásir.

Inditing is also expr. by fitiogen (to mortise), richtten (righten), Hpt 6, 497; richtere, Roth. 4853 and concl.; berichten, Freid. 1, 3; eines mezzen, Dietr. 190; wirken, Herb. 641; das liet ich anhefte (tack on) úf dine gnåde volle, Mar. 148, 5; der diz maere anschreip (jotted down), Bit. 2006. The M. Neth. ontbinden = translate, Maerl. 3, 73. 48; in dietsce wort ontb. 352; in dietsch onbende 228; in dietsche ontb., 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,’ K.M. 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 Mécón 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. Bure. Waldis 4, 71 and Weise’s Erznarren p. 23. Franciscus makes himself a wife and child of snow, Pfeiffer’s Myst. 1, 215. Whoever drank of the dyri miödr (precious mead), the honey mixt with Kvásir’s blood, became a skáld: thus the poet prays for a single trahen (tear) out of the Camênæ’s fountain, Trist. 123, 38.

Oðinn gains Oðroerir fr. Suttûng, who then pursues him; so Wainamöinen, after winning Sampo, was chased by Louhi in eagle’s shape (p. 873). Oðinn himself says in Hávamál 23b: ‘Oðroerir er nu uppkominn á alda ves iarðar,’ and in 24a it is said of him: ‘Suttûng svikinn hann lét sumblí frá, ok graetta Gunnlöðu. Other names for the drink: Yggs full, Egilss. 656; Yggjar miödr 657; Vidíris full 665; Vidíris þýfi 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. veitvôds, testis, seems to exclude it, yet d and þ are sometimes confounded. F. Magnusen transl. Oðroeri ingenii excitator; Björn makes hræri obturaculum lebetis. On the relation of Ödr to Oðinn, see Suppl. to 306.

Oðinn bestows the gift of poesy on Starkar. ‘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, Theocrit. 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.
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 crepuere sonos. Prop. iv. 9, 1.

Conf. the story of the Kalmuk poet, Klemm 3, 209. 210, and poor shepherds’ visions of churches to be built (Suppl. to 86). GDS. 821.

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 wain to gather wisdom, wave and billow and tide stand still, Kalev. 10, 449—457; conf. Petersb. extr. p. 11. In the Germ. folksong the water stops, to list the tale of love, Uhl. 1, 223-4.

Den ene begyndte en vise at qvåde,
saa faart over alle qvinder,
striden ström den stiltes derved,
som fórre vor vant at rinde. D V. 1, 235.

A song makes tables and benches dance, Fornald. sög. 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, 232. Sv. vis. 1, 33. On Orpheus, see Hor. Od. i. 12, 7 seq.; conf. the Span. romance of Conde Arnaldos.

Poets assemble on hills (as men did for sacrifice or magic), e.g. on the Wartburg: an pui, où on corone les biais 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
SPECTRES.

dal gauch (solsequium). The rederijkers too name their rooms after flowers; is it a relic of druidic, bardic usage?

p. 911.] The ON. *Saga* reminds one of the Gr. Φήμη, of whom Hes. Opp. 762 declares: θεὸς νῦ τίς ἐστὶ καὶ αὐτῆ. She converses with Oðinn, as Φάμα conveys rumours to Zeus (Suppl. to 898 beg.). Musa is rendered sängerin, Barl. 252, 7; ‘ladete musas, daz wären sengéren (rhy. eren),’ Herb. 17865; but again, ‘musé’ 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; *l’haus der Aventuren* 5786. 5810-39; *jonste 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, Bährl. and Roth’s Wtb. 1, 908; so χοίν χείσθαι τῶι νεκύεσσι, viz. meal, wine and water were poured into a hole, Od. 10, 517—520. 11, 25—29. The souls eagerly drink up the blood of victims, which restores them to their senses, Od. 11, 50. 89. 96-8. 148. 153. 228. 390. The shades live on these libations, Luc. de luctu 9. The Lith. vėlės fem. means the figures of the dead, Mielcke 1, 321; to the Samogitian goddess Vielona a particular kind of
SPECTRES.

1585

cake was offered: cum mortui pascuntur, 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.] Geheuer, not haunted, is also expr. by dicht, tight, Sup. I, 768: nu bin ich ungehiure, Wigal. 5831; I asked mine host, was he sure no ungeheuer walked the stable, Simplic. K. 1028; it is unclean in that house, Nürnberger 11. In Notker ‘manes’ is transl. by unholdon, in AS. by hell-waran (habitantes tartarum).

Spuken (haunt, be haunted) is also called wafeln, Kosegarten in Höser 1, 377; AS. wafian, ON. vofra, vofra, voja, MHG. waberan. ON. voja = spectrum; AS. wæfer-syne, OHG. wabersiuni = spectaculum, Graff 6, 129. Kl. schr. 5, 437. The dead lie ‘heilir i haugi,’ at peace in the cairn, Hervar. p. 442; svå låti åss pik (God leave thee) heilan i haugi 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 nox est concessa defunctis; conf. the story in Altd. bl. 1, 160, a Norweg. tale in Asbiörnsen’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. Dict. sub. v. ‘sich anzeigen.’


p. 916.] Instead of talamasca, we also find the simple dala,
larva, monstrum, Graff 5, 397; talmasche, De Klerk 2, 3474. The Finn. talma (limus), talmasca (mucedo in lingua), has only an accid. resembl. in sound. AS. dwimeru, spectra, lemures, larvae nocturnae, gedwimor, praestigator, gedwomeres, nebulonis, gedwomere, necromantia, Hpt 9, 514-5. The MHG. getwâs agrees (better than with Lith. dwase) with AS. dwaes, stultus, for getwâs means stultus too, Eilh. Trist. 7144. 7200. 7300. An ON. skrâveifa, fr. veifa, vapor, and skrâ obliquus? Vampires are dead men come back, who suck blood, as the Erinnyes suck the blood of corpses, Aesch. Eum. 174 [or the ghosts in the Odyssey]; conf. the story of the brown man, Ir. már. 2, 15.

p. 918.] The Insel Felsenb. 3, 232 says of will o’ wisps: ‘from the God’s acre rise you flames, the dead call me to join their rest, they long for my company.’ ON. hræ-ðios, corpse-light, hrævar-ðios, hrævar-eld. Vafr-logi, flickering flame, is seen about graves and treasures in graves (pp. 602. 971); conf. Sigurd’s and Skirni’s ‘marr, er mie um myrgcan beri vixan vafriðoga,’ Sæm. 82a.——Wandering lights are called ‘das irre-riding’=ghost, Schelmufsky 1, 151; der feuer-mann, Pomer. story in Balt. stud. xi. 1, 74; brünniger mann, Stald. 1, 235; laufende fackel, Ettm. Unw. doctor p. 747. AS. dwäs-liht. M. Neth. dwaes-fier, Verwijs p. 15; lochter-mane, Müllenh. p. 246. Wend. bludnik, Wend. volksl. 2, 266b; Lith. baltwykszlé, Lett. leeks ugguns, false fire; Lapp. tjestonjes, Lindahl 475b; conf. KM. 3 3, 196.——On girregar, conf. Beham (Vieuna) 377, 21; ‘einen girren-garren enbor-richten, einen teuflischen schragen mit langem kragen,’ Hag. Ges. Ab. 3, 82. The kobold’s name Iskrzycki is fr. Sl. iskra, spark; and in Hpt 4, 394 the lüchte-männchen behave just like kobolds. In the Wetterau feurig gehn means, to be a will o’ wisp.

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 u.); vile si dâ vunden lüterlicher kinde vor der helle an einem ende, dâ die muder wâren mite tôt, En. 99, 12, whereas ‘östen (ab oriente) schulen diu westir-barn in daz himirliche varn,’ Karaj. 28, 12. Unchristened babes become pilweisse (p. 475), as untimely births become elbe (p. 1073); the unbaptized become white lëtiches, Bosquet 214, or kaukas, Nesselm. 187b.
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 Hachelberg in the Rheinharts-wald, Landau's Jagd p. 190.—Another version of the Hackelberg legend is given by Kuhn in Hpt's Ztschr. 5, 379; conf. supra (p. 146-7). Can this be alluded to in a stone sculpture let into the wall of Diesdorf church (Magdeburg country), representing a man whose left leg is appar. being wounded by a sow? Thüring. mitth. vi. 2, 13 and plate 7 no. 5. Somewhat different is the story of the one-eyed wild-sow, whose head laid on the dish gives the master of the hunt a mortal wound, Winkler's Edelm. 371. The whole myth resembles that of Adonis, and the Irish story of Diarmuid na mban p. 193. H. D. Müller (Myth. der Gr. stämme ii. 1, 113) compares it to that of Actaeon.—Dreaming of the boar, Rudl. 16, 90. Waltharius 623; a boar wounds the Sun in her cave, Rudbeck quoted in Tenzel and Mannling p. 205. Hackelberg must hunt for ever: alhie der lib, diu sèle dort sol jagen mit Harren (his hound) éwiclichen, 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 'Geckenbehrden' of Cologne is brought in. Tut-osel is fr. tuten, bo-äre, Diut. 2, 203b; τυτώ ὢ γλαύξ, a sono tu tu, Lobeck's Rheumat. 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 güauthier, 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 Salg-fräulein, Wolf's Ztschr. 2, 60. 35; he baits the loh-jungfer, Somm. pp. 7. 167; so giant Fasolt 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 Linkenboldslöchle (-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 Ottobeuern lovely music used to be heard at Christmas time. If any one put his head out of window to listen, and to view the march of Wute, 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 Müllenh. p. 373. The child’s exclamation, ‘Oh how warm are a mother’s hands!’ is like those of the gipsy-woman’s child, ‘There’s nothing so soft as a mother’s lap’ and ‘there’s nothing so sweet as a mother’s love,’ Müllenh. no. 331; Lith. motinòs rankòs szwelnòs, mother’s hands soft, Mielcke 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, Simr. p. 80. Müllenh. no. 195-6-7; hvert fell blöðugt 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 aerea á que están condenadas las Herodiadas por la muerte del bautista, Wolf’s Ztschr. 4, 191. In Wallachia Dīna (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. märch. 296.

p. 936. An Eckehart occurs also in Dietr. 9791. On the
Venusberg, see Simr. Amelungen-1. 2, 315. We find even in Altswert 82: dirre berc was fro Venus, conf. 80, 9, 83, 7. H. Sachs has Venusberg iii. 3, 3 b (yr 1517). 6 b (1518). 18 b (1550). A witch-trial of 1620 says: auf Venesberg oder Paradies faren, Mone 7, 426. There is a Venusbg by Reichmannsdorf in Gräfenthal distr. (Meiningen), near Saalfeld. A M.Neth. poem by Limb. 3, 1250. 1316 says Venus dwells in the forest. 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, 
quæ levis occidui deflectitur aura Favoni, 
Horrisonum Latio vicinus nomine dicit (by a Latin name), 
qui Nessum bibit undosum Verarimque 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 lamias 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, H.S. p. 49. In the Wend. volksl. 2, 267 b the wild hunter is called Dyter-bernat, Dyter-benada, Dyke-bernak, Dyke-bjadnat. In one story 2, 185 he is like the Theodericus Veronensis whom the devil carries off. Diter Bernhard in Dasent’s Theophilus 80; brand-adern (barren streaks) on the plains are called by the Wends Dyter-bernatomy pué, D.’s path. Yet, acc. to Panzer 1, 67 it is a fruitful season when the wilde gjai 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,
1591
215; conf. the kaiser in the Guckenbergh near Gemünd, Bader no. 434, and the Karlsberg at Nürnberg, no. 481.

p. 940.] On Schnellerts, see Panzer 1, 194 and the everlasting hunter of Winendale, Kunst en letterblad '41, p. 68. Reiffenb. Renseign. 214. The setting-out of a carriage with three wheels and a long-nosed driver is descr. in the story of the monks crossing the Rhine at Spire, Meland. 1, no. 664 (p. 832). Copiae eques-
tres are seen near Worms in 1098, Meland. 2, no. 59; battalions sweeping through the air in 1096, Pertz 8, 214; conf. Dionys. Halic. 10, 2; higher up in the clouds, two great armies marching, H. Sachs iii. 1, 227a.

p. 943.] Something like Herne the Hunter is Horne 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-sjö) now lies, a stately mansion stood (herre-gård), whose lord one Sunday went a hunt-
ing with his hounds, having provided himself with wine out of the church, to load his gun with, and be the surer of hitting. At the first shot his mansion sank out of sight, Runa '44, 33. Here the huntsman is evid. Oden himself. — Among the train of Guro rysserova (=Gudron the horse-tailed, Landstad pp. 121. 131-2) is Sigurd Snaresvend riding his Grani (Faye 62). The members of the troop go and sit over the door: the like is told of devils, who lie down in front of lit-husner 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 überthüür' iii. 1, 261; sein seel setz er uff über thür, lats mit dem teufel beiessen, Simpl. pilgrim 3, 85.—Northern names for the spectral procession are: oskareia, haaskaalreia, julekreia, skreia, Asb. og Moe in the Univ. annaler pp. 7. 41-2; julkreid'i, julkreid'di, oskerei, oskorrei, aalgarei, jolareiae, Aasen's Pröver 27-8. 31; conf. Thorsreid (p. 166) and husprei, hesprei, thunder. Lapp. julleair, 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; Εκάτης δειπνούν means the bread laid down where three roads met, Luc. Dial. mort. 1 and 22 (note on Lucian 2, 397); feros *Hecatae* perdomuisse canes, Tibull. i. 2, 54.

p. 950.] The appalling guise of the *Harii* (GDS. 714) recalls our death’s-head cavaliers. At the outset of the Thirty-years War there were Bavarian troopers called Invincibles, with black horses, black clothing, and on their black helmets a white death’s-head; their leader was Kronberger, and fortune favoured them till Swedish 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 sinem schilde was der Tot gemält vil gräsenliche (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.


*Disappearing* (verschwinden) and *appearing again* are ἀφανῆ 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 theru henti, O. i. 22, 44; verswant den luten under den handen, Griesh. Sprachd. 26 [Late examples omitted]; ze hant verswant der kleine, Ortnt 141, 4; vile schiere her verswant von sinen ougen zehant, daz her en-weste, war her bequam, En. 2021; vor ien ougen er virswant, Hpt 5, 533; verswant vor sinen ougen, Krone 29606 [Simil. ex. om.].—Der engel så vor im verswant, Wh. 49, 27; dô der tiuvel hin verswant, Barl. 3027; dô der winder gar verswant, Frauen. 409, 17; solde ein wip vor leide sin verswunden MS. 1, 81; der hirz verswant, Myst. 1, 233; in den wint gåhes (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, 174a: ‘von hinnan stêt mîn begirde (desire), Got müeze dich in huote lân!’ alsus swein diu gezierde, Duït. 2, 251-2; Sant. Servace dô verswein, Servat. 3317 [Ex. om.].—Voer ute haren ogen, Karel 2, 990; de duvel voer dane als eîn 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: O’Sinn hwarf þà, Sæm. 47; oc nu hverfur þessi alfur só sem skuggi; (as a shadow), Vilk. c. 150; brottu horfinn, ibid.; fló þà 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 Romvart 660. Vanishing is often preceded by thunder: ein grózer slac, Heinr. u. Kun. 4215. Erf. mårch. 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 imprecat or invoked in the following phrases: in te ruant montes mali, Plant. Epid. i. 1, 78; kâta tîs gyîs dînai νῆχόμεν, Lucian 3, 156. 5, 202; χανεῖν μοι τὴν γῆν ηὐχόμεν 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 lufte mich verslwunden, Hpt 5, 540; λὰναν ἑθηκε, Il. 2, 319; λύθος ἕξ ἀνθρώπου γεγονέναι, Lucian’s Imag. 1; der werde z’einem steine! MS. 1, 6a; hon (Goðrun) var buin til at springa af harmi,
TRANSLATION.

Sæm. 211; du-ne hetest ditz gesprochen, du waerst benamen zebrochen, Iw. 153. We talk of bursting with rage (p. 552 n.), i.e., in order to jump out of our skin: er wolte aus der haut fahren, Salinde 13.

p. 958.] A translated hero is spoken of as early as 1096: Inde fabulosum illud confictum de Carolo magno, quasi de mortuis in id ipsum resuscitato, et alio nescio quo nihilominus redivivo (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 ‘schmaräkeln,’ p. 4. A legend of Fredk Redbeard in Firmen. 2, 201A. A giant has slept at the stone-table in the mountain these 700 years, Dyb. 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 (conf. Panzer 1, 17. 71. 367), but the other incidents differ. Such giants call churches de hvita klock-märrarna 4, 37, and the bell bjelleko, Dyb. ’45, 48. ’44, 59; the blind grey old man reminds one of Oden. Acc. to Praetor. Aerect. p. 69, Kaiser Frederick seems to have cursed himself into the ‘Kiphäuser.’—On the Frederick legend, see Hpt 5, 250—293. Closener p. 30-1 (yr 1285). Böhmer’s Reg., yr 1285, no. 830, conf. 824-6. Kopp’s Rudolf pp. 736—749. Detmar 1, 130 (yr 1250). Of Fredk the Second, the Repgow. chron. (Massm. 711) says straight out: ‘bi den tiden sege-men dat store keiser Frederic; en dêl volkes segede, he levede; de twivel warede 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. 22b says: auff dem keyser Friderich stan; Schiller 120b (?) : und nebenerh hatten unsere kerle noch das gefundene 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 sündig, auf d. a. k. hinauf sündig, zechen, i.e. without thinking of paying.

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, Arnim’s Märch. no. 18; conf. the Slav. vilas and villy, spirits of brides who died before the wedding-day, who hold ring-dances at midnight, and dance men to death, Hanusch pp. 305. 415; dancing willis, Mailath’s Ungr. märch. 1, 9; Lith. wêles, figures of the dead.

A certain general plants an acorn to make his coffin of, Ettn. Chymicus 879. There is some likeness betw. the story of Release and that of the Wood of the Cross, which grows out of three pips laid under Adam’s tongue when dead. That the pip must be brought by a little bird, agrees with the rowan sapling fit for a wishing-rod, whose seed must have dropt out of a bird’s bill (Suppl. to 977 beg.), and with the viscum per alvum avium redditum (p. 1206); conf. the legend of the Schalksburg, Schwab’s Alb. p. 32. You must fell a tree, and make a cradle out of it; the first time a baby cries in that cradle, the spell is loosed, the treasure is lifted, H. Meyer’s Züricher ortsn. p. 98; conf. the tale in Panzer 2, 200. 159. Other conditions of release: to draw a waggon up a hill the wrong way, to buy a piece of linen, to hold the white lady’s hand in silence, 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, Müllenhn. p. 580. Somm. Sagen p. 21. Meyer’s Züricher ortsn. p. 97.

Men do bury treasures in the ground: the Kozácks
are said to keep all their money underground; thieves and robbers bury their booty, dogs and wolves pieces of meat. The Marsians buried the Roman eagle they had captured in a grove, whence the Romans dug it out again, Tac. Ann. 2, 25.—The treasure is called *leger-hort*, Renn. 17687. 2505; ON. *taurar* = thesauri, opes reconditae. 'Shogs 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* (glüht ans), Müllenh. p. 203-4. Treasure-gold turns to *coal*, Lucian's Timon 1, 110. Philops. 7, 284; conf. the legends of Holla, Berhta, Fredk Barbarossa and Rübezel. The *coals* of a glowing treasure turn to gold, Reusch no. 25-6-7. *Glimmering fire* and *coals* of a treasure, Dieffenb. Wetterau p. 275.—*Signs* of a treasure: when a hazel bears mistletoe, and a white snake suns himself, and treasure-fire burns, Reusch no. 15. Where treasures lie, a blue fire burns (Hofmannswaldau), or light finds its way out of the earth, Leipz. avent. 2, 40; it *swarms* with insects, etc. (pp. 692-4).—The treasure-lifter is stript and plunged up to his neck in water in a tub, and is left till midnight to watch for the coming of the treasure, Cervant. Nov. de la gitanilla p. m. 106. A beshouted treasure *sinks*, Wetterau tale in Firmen. 2, 100; conf. AS. *sinć* = thesaurus, opes. Some good stories of treasure-lifting in Asbiörnsen's Huldr. 1, 142-3-4. Ghosts have to give up buried weapons: saemir ei drangum dýrt våpn bera, Fornald. s. 1, 436. A connexion subsists betw. treasures and graves: the *hauga eldar*, grave-fires, indicate money, Egliss. 767. The hoard does *not diminish*: sin wart doch niht minre, swie vil man von dem schatze truoc, Nib. 475, 12.

[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, Wetterau. sag. p. 284. Phil. v. Steinau p. 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: 'via 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: vergisse-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; blümelain vergiss ni main, Meinert 34; vergiss mein nicht, Menante’s Gal. welt p. 70. Swed. förgät-mig-ej, Dybeck ’48, 28; Boh. ne-zapoměňka, Pol. nie-zapominka, Russ. ne-zabúdka, conf. Weim. jrb. 4, 108; das blümlein wunderschön, Goethe 1, 189.—The heel cut off him that hurries away, Firmen. 2, 176. In a story in Wächter’s Statist. p. 175-6 the wounded heel never heals. A proverb says: 'Tis what comes after, hurts your heel.

p. 974.] The spring-wurzel is in OHG. sprinc-wurz, lactarida, lactaria herba, Graff 1, 1051, or simply springa 6, 397. Does piderit, diderit (usu. diterich, picklock) also mean a spring-wurzel? Firmen. 1, 271. The springw. or wonderflower is sometimes called bird’s nest, Fr. nid d’oiseau, plante apéritive, vulnéraire, qui 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 misletoe? 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. hnjzdnjk, ophrys nidus avis, ragwort, Pol. vol. iv.
The Swed. *slag-ruta* is cut off the *flyg-rönn*, bird’s rowan (or service) tree, whose seed has fallen fr. the beak of a bird, Dybeck ’45, 63; it must be cut on Midsummer eve out of *mistletoe boughs*, Runa ’44, 22. ’45, 80. Dan. *önske-qvist*, Engl. divining-rod, *finding-stick*. Ger. names: der *Saelden zwic*, Altsw. 119. 127, conf. unglückes zwic (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*, Dietr. drach. 310a.

Nu hât gegangen miner künstne 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 dine haut, wurche zeichen manikvalt; ze allen dingen ist sie guot, swes só wunsget din muot. Not a word of all this in Exod. 7, 9; the wishing-rod however did not serve the purposes of harmful magic. Conf. the *virgula divina*, Forcell. sub v.; Esth. *pilda*, GDS. 159.—The wishing-rod must have been cut at a fitting time and by clean hands, Kippe die wippe 1688, D 4b: it is a hazel-rod, and holy, Vonbun pp. 6. 7. 64; a hazel-bough, Fromm. 3, 210; a white *somer-laden heslin stab*, Weisth. 3, 411. 461. Stories of the wishing-rod in Kuhn p. 330. Müllenh. p. 204; of the old wünschel-stock, ib. no. 283. On the manner of holding it, see Hone’s Yearbk 1589. It is called *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. Kuvéra, a hideous being, is god of wealth. Dít- is the same as divít-, Pott 1, 101. When money is buried, the devil is appointed watchman, Müllenbh. p. 202-3, or a grey man on a three-legged white horse guards it 102. Finn. aarni or kratti is genius thesauri, conf. mammelainen below. AS. wyrm hordes hyrde, Beow. 1767. Fáfni says: er ek á arfi lá (on the heritage lay) miklom mínis fóðor, Sæm. 188b; meðan ek um menjom lag, ibid. 'Lanuvium annosi vetus est tutela draconis;' maidens bring him food:

Si fuerint castae, redeunt in colla parentum, clamantque agricolae 'Fertilis annus erit!' Prop. v. 8, 3.

Dragons sun their gold in fine weather, Runa '44, 44, like the white maidens. Some good stories of the roving dragon in Müllenbh. 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. Otteurm in Karajan begins with ót =eád, conf. ót-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 Andvara-naut was the most essential part of the hoard, that in it lay the gold-engendering power and the destiny, but German legend put in its place the wishing-rod; note however, that such power of breeding gold is nowhere ascribed to Andvara-naut. Sigurd first gave it to Brunhild (Fornald. s. 1, 178), then secretly pulled it off again (187). Siegfried in the German epic, after winning the treasure, leaves it in charge of the dwarfs, does not take it away therefore, but gives it to 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, Fáfni 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
(Renvall) reminds one of ON. mōdir Atla = serpens, Sæm. 243b. 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. 'änz Lurlinberge wart gefurt sin stolze eventure,' Ritterpr., and Lurinberg, Graff 2, 244. Or Burlenber 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 crush (Suppl. to 952 end): heyrði hann dyna mikla, Sn. 77; there was a bang, and all was sunk and gone, Panz. 1, 30 (in Schm. 3, 125 a loud snore); then comes a crack, and the castle once more is as it was before, Kuhn’s Westf. sag. 2, 250; a fearful crush, and the castle tumbles and disappears, Schönwerth 3, 52.——Near Staffelberg in Up. Franconia lies a great pond, and in it a great fish, holding his tail in his mouth; the moment he lets it go, the mountain will fly to pieces and fill the pond, and the flood drown the flats of Main and Rhine, and everything perish, man and beast, Panz. 2, 192. A little cloud on the horizon often announces the bursting-in of the flood or violent rain, Müllenh. p. 133. 1 Kings 18, 43-4 (Hpt 8, 284). An angel walks into the sinking city, Wolf’s Niederl. sag. 326. Of the foundling Gregor, who came floating on the flood, it is said: der sich hät 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 Ahuromazdào, see Windischm. Rede p. 17-8; the cuneif. inscriptions have Auramazda, Gr. Ἄρωμας θεός. Ahura is the Ssk. asura, Böhtlg 555; and Benfey in Gött. gel. anz. '62,
DEVIL. 1601

p. 1757 conn. mazda with Ssk. medhás, medhâm = vedhâm. The Ind. asura is evil, the deva good; the Pers. ahura is good, the daêva bad; so heretics repress. 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, Cædm. 20, 12; sie fielen díri tage volle, Karaj. Denkm. 42, 9; Hephæstus falls a whole day fr. Olympus to Lemnos, Il. 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. ἡ διάβολος by diabula, pl. diabolós, slanderers, 1 Tim. 3, 11. Among corruptions of the word are: Dan. knefvel, snefvel, Molbech’s Tidskr. 6, 317; Arab. eblis, iblis; prob. our own ‘der tausend!’ conf. dusii (p. 481) and daus, Dict. 2, 855. Lith. dēvalus, dēvulus = great god, Nesselm. 140a. Devil, Devilson occur as surnames: Cuonradus Diabolus de Rute, MB. 8, 461. 472; filii 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, cacadaemon, says Schiefn. Finn. namen 611.

Satanas in Diemer 255, 10; satanât in Hpt 8, 155. 355 (the odious s.). Karaj. Sprachdenkm. 52, 3; a pl. satanasâd 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 rât (advice), wander in bezeren ne hât, Fundgr. 2, 87; als ez der tiufel riet, Nib. 756, 9; der tiuvel mir baz riet, Frib. Trist. 2207. The devil is called niht quotes: we say ‘it smells here like no good things’; Lett. ne labbais, the not good; Lapp. pahakes, the bad one. He is called der ubel âtem (breath), Fundgr. 2, 18; unreine saghe untwas, Bruns 324-5; conf. Swed. Öden hin oude, Ihre’s Dial. lex. 123; der arge tumbe, Martina 160, 23, as we say ‘stupid devil’; arger wihl, Diut. 1, 470; der sûre wirt (sour host), Helbl. 2, 587; ûz des bitteren tiefels halse (throat), Griesh. 52; den leiden duvelen
(odious d.), Hpt 2, 197; der leidige tifel, Mos. 52, 18; leding, Cavall. Voc. Verland 40a; lôjing, lôje, 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. vif maufé, Méon 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-tüfél, Gotth. Erz. 1, 162. 177. 253. 275. 286, ur-teufel 2, 277; d’ oude sathan, Maerl. 2, 300; de vald knecht, de vald, 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; warc=diabolus, Graff 1, 980; hellwarc, 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. unholdâ in OHG. hymns conf. ‘ daz wip, diu unholde,’ Pass. 353, 91; in Unhulden- tal, Bair. qu. 1, 220; and the Servian fem. vilu in many points resembles the devil. Uberfengil, ubarfangdri, praevaricator, usurpator, seems also to mean the devil in contrast with angels, Hpt 8, 146.

p. 992.] Der ubele vâlant, Diemer 302, 28; der v., Karaj. 89, 14; diu válandin, Cod. pal. 361, 74c; válantíune, Krone 9375. 9467; diu ubele v., Mai 170, 11; disem válande gelich 122, 21; dû urkiusche der válande 172, 16; ein vil boeser vâlant, Türl. Wh. 136b: swaz der v. wider in tet (against them did), Welsch. gast 5177; des válandes spot (mock), Warn. 2426; des v. hant
The word occurs in the Erec, not in the Iwein, Hpt's Pref. xv. I find Conr. of Würzburg 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 vaeliant = vaillant 9647, and faliant, valiant, Lanc. 21461. 24643).

—Du pôser feilant, Fastn. sp. 578, 21; böser volant 926, 11; volandes man, Hpt 5, 20. 31; der schwarze voland, 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. Völundr, 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. Thór's lame goat (p. 995). He is blind, Lith. aklatis; his eyes are put out with melted lead (p. 1027). He is black: ne nos frangat demon ater, Chart. Sithiense p. 8; tenebrosus hostis, Münter's Tempelh. 158; der swarze meister, Hpt 1, 277; von dem tiuvel hoert man wol, wie er swerzer si dan kol, u. ist doch unsicht (yet invisible), Ls. 3, 276; die swarzen helle-warten, Servat. 3520. In Tirol and the Up. Palatinate he is called grau-wuzl, Schm. 4, 208. He wears grey or green clothes (p. 1063), and, like the dwarfs, a red cap, Müllenh. p. 194. The African Negroes paint the devil white, Klemm 3, 358. 364.

p. 995.] The devil's horn partly resembles the hone in Thor's head (p. 373); conf. 'gehurute helle ohsen,' horned ox of hell, Hpt 8, 151. 236. He has a tail: 'tied to the devil's tail,' Keisersb. xv. Staffely 41-3. 59. Schärtlin p. 226; the troll too has a tail, Dyb. Runa 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-leás, Andr. 1170.

p. 997.] The devil has horns and cloven feet, Wolf's Ztschr. 2, 63; his goat's feet peep out, Mone 8, 125, as goat's feet and claws are ascr. to dwarfs (p. 451 n.); daemones in specie caprarum, Acta Bened. sec. 1 p. 33; devil as stein-geisz [wild goat,
Capricorn?, Haltrich p. 44. Pfeiff. Germ. 1, 484; die böse teufels zigen (she-goats), i.e. witches, Keller's Altd. erz. 192, 22. With 'bocks lid' agrees 'des tuuvels 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. 17. Here belong the surnames Hellbock, Hollbock, Denkschr. der k. k. acad. 5, 20.

The devil is named Sau-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 fuhl, Weisth. 2, 528. There is a hero's name, Ur-swin, Dietl. 5253; conf. ur-ber, ur-kämpe, ur-sau, ur-schwein. The devil is called a luhs, lynx, MS. 2, 6b, 7a; a hare, Panz. Beitr. 1, 137; an ape, because he apes God (Suppl. to 1024 beg.).

The devil was 'der vil ungehiure helle-wolf,' Hpt 5, 520; die helle-wargen 7, 376; abstrahis ore lupi, Erm. Nigell. 4, 370.

Helle-hunt = Cerberus, Gl. sletst. 4, 32. Renn. 289; der übele hunt, Diemer 309, 22, der helle-hunt, der hunt verwâzen (accursed), 314, 2, 13; vuor der übermuote hunt alsö 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,' Ksrchr. 4314; der höllische geier, vulture, Meinert p. 165; das hat sie der geier gelernt, Lessing 2, 446; die höllische agalaster (magpie), der satan, Pol. 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 v; fört juw (brings you) de kiwit nu weer her? B vii e. He has goose-feet, crow's feet, Thür. mitth. vi. 3, 67. 70.

The serpent in Paradise was wrongly supposed to be the devil, Schwenk's Semit. 162. He is called der lintwurm, Mar. 148, 28; der alde helle-trache, Pass. 13, 23. 101, 47; der hellewurm 106, 27; celidrus, Erm. Nigell. 2, 191, fr. χέλων, water-snake. Leviathan is transl. in AS. by sæ-dracæ; he is descri. 'cum armilla in maxilla,' Vom geloub. 601, and there is 'ein rinc ime in sine nasen gelegit' 541; conf. 'in des tuuvels drozzen,' throat, Rol. 244, 29; den hebt des tuuvels kiuwe (jaw) verslunden, Warn. 540.

Belzebup, Karaj. 52, 3; Belsebúc in Fragm. of Madelghis;
DEVIL. 1605

Besebuc, 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 (slege), Kemble’s Sal. and Sat. 146. 177. He is called Hemmerlein, Anbras. lied. 142. As Donar’s hammer gradu. becomes a fiery sword, it is also said: ein fiurec swert der tiuvel hât, Hpt 5, 450 (p. 812. Suppl. to 1013 end). The devil rolling like a millstone resembles the troll rolling like a ball, Nilsson 4, 40.

p. 1002.] The devil is ‘der alde hellewarte,’ Pass. 23, 18. helle-wirt 99, 11, der alde hellewiiht 293, 94; er rehter hellescherjen gouch, Mai 156, 40; hellescherje, Tit. 5468. 5510; hellescherge, Helbl. 2, 603; hellejiuwr, Berth. 56; there is a man’s name, Helli-tamph (-smoke), MB. 14, 424; der fürst àz helle abgründe, Walth. 3, 12, as we say ‘the prince of darkness.’ With hellegráve (p. 993) connect the prop. names Helcrapho, Böhmer’s Font. 2, 185, and Herman der hellengrave, hellegrave, Mon. zoller. no. 305 (yr 1345). no. 306.

The devil dwells in the North: cadens Lucifer . . . traxit ad inferni sulfurea stagna, in gelida aquilonis parte ponens sibi tribunal; hunc feroecissimum lupum Agnus mitissimus stravit, Raban. Maur. De laud. crucis, fig. 10; ‘(Lucifer) chot, wolti sizzin nordin,’ Diem. 94, 16; entweder zu den genádin oder den ungenádin, sive ad austrum sive ad aquilonem, Leyser 135, 34. In the N. lies Jótun-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 fjàlls (at the devil), Sv. vis. 2, 163.


By desser kerken buwet (builds) de düvil einen Nobis kroch, Agricol’s Sprikworde (1528) n. 23 bl. 14a; nobis-haus, Mone 8, 277; in nobis haus, da schleget das hellisch fewer zum fenster hinaus, Er. Alberus’s Barfusser Münche Eulenspiegel u. Alcoran (Wittemb. 1642) bl. E 4; ‘so fare they on to nobishaus, where flame shoots out at the window, and bake their apples on the sill,’ Schimpf u. ernst (1550) c. 233; ‘hush, thou art now in nobis-
hauss' = purgatory, H. Sachs (1552) iii. 3, 44^th; ir spart's (the Reformation) in Nobiskrug, Fischart's Dominici leben (1571) \( x^b_2 \). 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: mûse-kätzen, wô wut du hen? ik wil nå nábers krauge gân. On Nábers-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.] A.S. socco is found on German soil too: Adalbertus soccco, Annal. Saxo (Pertz 8, 690). Seyfriden dem steppekchen, MB. 16, 197 (yr 1392). The devil's name Barlabaen is also in Walew. 9741; Barlibaen, Limb. 4, 959; Barnebaen, Barlebos, Barlebaen, V. d. Bergh 11. 12. 275-6; bolbeuer, said of a boor, Rose 2804. The word frimurc in Türl. Wh. 136^r, fëmurc in Cod. pal., reminds of Fêmurgan (p. 820 n.).—Names of devils: lasterbale, schandolf, hagendorn (conf. p. 1063), hagelstein, Berthold 56; ein tiuvel genannt lesterline, 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 håle,' the devil; Vesterb. snogen, the bald, Unander 36, conf. kuhl-kopf in Gramm. 2, 374; Östgöt. skammen, skrutt, skråll, Kalén 17^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 218, as Green-coat in witch-stories, KM. no. 101. In Östgöt. Oden means devil. His army is called a swarm: des tivelis geswarne, Rol. 120, 14; der tivuel hát úzgesant sín geswarne 204, 6; geswerme, Karl 73^b; des tiefels her (host), Griessh. 2, 26. Verswinden sam ein kunder, daz der boese geist fuort in
The devil demands a sheep and a cock, Cæs. Heisterb. 5, 2; or a black he-gout, 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).

A stinking hair is pulled out of Ugarthilocus; seven hairs off the sleeping devil or giant, like the siben löcke (Luther, Judg. 16, 19) off Samson’s head, Renn. 6927. Diu helle ist ūf getän, 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 déchaîné, Voltaire’s Fréd. le gr. 23, 118.—With the phrase
‘the devil’s dead,’ conf. ‘Ulli er daudr’ (p. 453 n.). Other expressions: des tiuvels luoder = esca diaboli, MSH. 3, 227b; ‘the d. may hold the candle to one that expects the like of him,’ Nürnberg 254; ‘of the d. and the charcoal-burner,’ Fastn. 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. Sittew. 2, 686—690; c’est l’histoire du diable, eine teufelsgeschichte. There was a Geschichte vom henker, Gotthelf’s Uli 148.

p. 1013.] The devil’s seed occurs also in Dietr. dr. 281b and Boner’s Epilog 51. His sifting: hînet rîteret (tonight riddles) dicht Satanas alsam weize, Diem. 255, 10. Fundgr. 1, 170. His snares: wie vil der tubil ūf uns dont (tendiculas ponit), Hpt 5, 450; παρίς is in Gothic either hlamma, 1 Tim. 3, 7—6, 9 (ON. hlömm = fustis), or vruggō, 2 Tim. 2, 26; des tivelss netze, Mone’s Anz. ’39, 58; des tiefels halze, Griesh. 2, 93; des tiuvels swert, Ls. 3, 264 (p. 999 end); daz vindet der tiuvil an sîner 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, Häitzl. 167, 43; der arge vālant truoc 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 gebrâht, Helbl. 1, 641. inch brâhte her der tiuvel ūz 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 tūfel, 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 tiwel het dich hiute hin? Hahn’s Stricker 14. We say ‘where’s the d. got you?’ i.e. where are you? wo hât dich der henker? Fr. Simpl. 1, 57. The Greeks too said: τὸν δ’ ἀρα τέως μὲν ἀπήγαγεν οἴκαδε δαίμων, Od. 16, 370; τίς δαίμων τόδε πῆμα προσήγαγε; 17, 446; ἀλλὰ σὲ δαίμων οἴκαδ’ ὑπεξαγάγοι 18, 147.—To the curses add: der tiwel neme! Herb. 6178; daz si der tiwel 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 tiuvel lachen, Helbl. 4, 447 (Suppl. to 323 end); ‘you make the devil laugh with your lies,’ Garg. 192.

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 deugen, Eliz. of Orl. 447; der den tüfel nützschit (nihtes?) kan, Ls. 2, 311; conf. ‘hvaða Oðins låtum?’ (Suppl. to 145 n.); our ‘the devil (nothing) do I know;’ teufels wenig, Ph. v. Sittew. Soldatenl. p. 191, our ‘verteufelt 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 duvel dronken ghemakt’? Rose 13166. With ‘the d. first and God after’ agrees: in beschirmet (him protects neither) der tiuvel noch Got, lw. 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 ahmam unhrainjaim, Luke 6, 18; MHG. ein behetzt man, demoniac, Uolr. 1348; behaft, Diemer 324, 25. Servat. 2284; ob då behaftet bist, MS. 2, 5a; behaftete lute, Myst. 1, 135, 147; ein behaftet mensch, Renn. 15664-85. 5906; sint mit dem tiuvel haft, MS. 2, 82b; mit dem übeln geiste behaft, Warn. 350; der tiuvel ist in dir gehaft, Ecke 123; tiufelhafte diet (folk), Barl. 401, 25.——We say behaftet or besessen: mit dem tiuvel wart er besezzen, Ksrchr. 13169; der tiuvel hät in besezzen, Warn. 344; obsessus a daemon, Böhm. Font. 2, 323; tiuvel-winnic, Servat. 783; tiuvel-sühtic 1079; gevangen mit dem tiuvel, Fragm. 36a; des boten ich zuo’s wirtes maget mit worten hän gebunden, MS. 2, 11a; die den viant hebben in, Maerl. 3, 234. ON. þu hefir diofulinn i þinni hendì, Vilk. s. 511, i.e. he makes thy hand so strong; daz iuwer der t. müeze pflegen (tend)! Herb. 2262; der t. müeze in walden 9747; daz iuwer der t. walde 14923. 18331; der t. müeze walden iuwer untériue 16981; var in einen rostüschaer, Helbl. 7, 744; vart in ein gerihte, sliefet in den rihtaere 7, 750.——A devil says:
sine ut intrem in corpus tuum, Caes. 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 soven duvel darum bestan, Kantzow 2, 351; nu friz in dich den tufel der din suocht, 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 üz ir jungen munde sprach, Parz. 396, 19); der t. ist in dir gehafft, der fiht üz dinem libe, Eckeln. 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. avantur. 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-tievel (p. 464), conf. 'drinigr 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 nīdis vatir Lucifer,' Diemer 94, 20.

p. 1019.] Making a covenant with the devil, Keisersb. Omeiss 36-8; he bites a finger of the witch's left hand, and with the blood she signs herself away; or he smites her on the face, making the nose bleed, Mone's Anz. 8, 124-5. The devil's mark (p. 1077); hanteste (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. 887) in Pertz 2, 742: Diabolus cuidam paupertculo . . . . in humana se obviam tulit.
specie, pollicitus non mediocriter illum esse ditandum, si societatis vinculo in perpetuum sibi delegisset adnecti. A similar story in Thietmar 4, 44 speaks of prope jacère and servire. One has to abjure God and all the saints; the d. comes and gives the oath, Hexenproc. aus Ursenthal p. 244-6. Rozaz håt beidiu söle und leben einem tievel geben, der tuot durch in wunders vil, er füeget im allez 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 söle verliesen, der tübel hilfet ime derzuo, daz er spâte und fruo tuon mac besunder vil manicfalden wunder, Alex. 2837. — Kissing the devil (pp. 1065 last l., 1067 last l., 1071); ich en-vride der tievel (unless the d. shield thee), du-ne kanst niht genesen, Nib. 1988, 2. The d. fetches his own, as ÖSinn or Thôrr takes his share of souls: der hel-scherge die sinen 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 ÖSinn: gâfu Oñi, Forum. sög. 2, 168; conf. gefinn Öñi sialfr sialfum mer, Sæm. 27b. With Bearskin conf. the ON. biarn-ölpu-maðr, Kormakss. p. 114; the Hung. bearskin, Hungarian. in parab. p. 90-1; Völundr sat á berfialli, Sæm. 135a; lying on the bear skin, Schweinich. 2, 14; wrapping oneself in a bear’s hide, KM. no. 85; getting sewed up in a bear skin, Eliz. of Orl. 295. 

One who is on good terms, or in league, with the devil, is called devil’s comrade, partner, fellow: vælantes mun, Rol. 216, 7; des tiveles higen 156, 4; der tiwvels bote, Hpt. 6, 501; t. kneht, Iv. 6338. 6772; ein tüvels knabe, Pass. 172, 59. 175, 16. 296, 27; our ‘teufels-kind,’ reprobate; filii Tiafelonis habent Tiefels-grub, MB. 12, 85-7; Morolt des tiwvels kint, Mor. 2762; wären ie des tiveles kint, Trist. 226, 18. The polecat, Lith. szeszkas, is called devil’s child, because of its smell? iltisbalg (fitchet-skin) is an insulting epithet. Helle-kint, Griesh. 2, 81; des tiwvels genôz, Trist. 235, 29; slaefestu, des t. gelit (lith, limb)? Pass. 377, 25; alle des tievels lide, Hpt 8, 169; membrum diaboli, Ch. yr 1311 in Hildebrand’s Svenskt dipl. no. 1789 p. 15 (p. 997). What does 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. 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. ärtsch. no. 18; conf. März. of Bukovina in Wolfs 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 ûch daz kapelllichen vor den gretien,' 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 Mülenh. 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, Jaum. 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. Pfahlmauer 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 magnis 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-lrunno (p. 226).—On the other hand the devil’s wall is not only called schwein-graben, but also sau-strasse, Stälín 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 tufels graben,’ Segesser 1, 645. On a giant’s wall in Mecklenbg lies a teufels back-ofen (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 227a. 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 Wunsiedel, Schönw. 3, 56, and the student of Plesse 3, 26. Again: ‘wå sit ir ze schuole gewesen? hat in der tufel 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. 548). Similar stories in Schönwerth 3, 61. Müllenh. p. 300-1. A cock that is carried past, crows and puts the devil out in his building, Sommer p. 53. Schönw. 3, 60. Disappearance takes place after thrice clapping the hands, Dybeck 4, 32 (nos. 31 and 33). With the story of ‘self done, self 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 svsess, 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
the formula of agriculture: 'ryþia undir rugli ok róvum,' rye and turnips, Östgöt. lagh pp. 217. 220.


CHAPTER XXXIV.

MAGIC.

p. 1031.] Got wunderaere, Gerh. 4047; Got, du w., Ad. v. Nassau 230; Got ist ein w., Helmbr. 1639; Krist w., Walth. 5, 35; Got wundert, Engelh. 455. 491.

Nù mòhte ich nemen wunder,
waz göte wåren bì der zìt?
si wåren liute, als ir nù sit,
wån daz ir krefteclich gewalt
was michel unde manecvalt
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: Thòr’s image speaks, walks and fights, but by the devil’s agency, Formm. 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 grål makes men magic-proof even to the fifth of kin: die edel fruht vom gråle, unz an die funsten sippe keines zoubers stråle 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
dingen zu; ‘das ich solcher frawen sei, die mit bosen stocken
umbgen,’ Bodmer’s Rheing. 424 (yr 1511). ON. *forðœðu-skapr,*
*forðœðu-verk* (misdoing) = veneficium; *forðœ-spír,* Gutalag 77;
*forðœþa,* Östg. lag 225. AS. *mán-forðœdlan* = malefic, 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 affactoratricem.—OHG. *zoupar,* Graff 5,
580-1-2. MHG. *den* selben zouber, Hartm. büchl. 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. *zobria* f., Mone’s Anz. 7, 424; mit zouber
varn, MS. 1, 73a. Curiously in the Dresd. Wolfdietr. 162: kein
z. dir kan gewinken (rhy. trinken); tover en ontfoerdene mi,
Karel 1, 1469; si zigen in zouberlicher dinge, Trist. 272, 2;
zouber-liste, Ercal. 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.;
witken, Bruns Beitr. 337; wickerie, bote, wichelie, Gefken’s Beil.
141, toverie, wickerie 124. Welsh *gwiddan,* witch. OHG. *wichôn*
saltare, gesticulari, Graff 1, 708; conf. Hpt 3, 92. AS. *lweoler=
augur, fugle lweoler,* fr. hweol, wheel. Lett. *deewaredsis* who sees
God and discovers hidden things, conf. devins (p. 471). Buttmann 2, 256 derives *χράω,* I divine, fr. grabbing, grasping; conf.
Gripir (p. 471).—*Weis-hexen,* Gryph. Dornrose 90, 27; wiza-
nunc, divinatio, wizzigo, vates, Gl. Sletst. 6, 699; ein wizzag
gewaere, MS. 2, 189b; vitka liki fara, Sæm. 63a; Engl. wizard.
ON. *gan,* ‘magia,’ Björn; but ‘inconsultus gestus,’ Nialss. p. 683a.
AS. *hwata=omena,* divinationes, Can. Edg. 16 (Suppl. to 1107
beg.). Lat. veratrix, 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. *wár-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 fiölkunnigra Finna,
Forum. s. 2, 167; *kýnga,* magica, Laxd. 328; in Cavall. Voc.
verl. 38a *kyng,* sickness. *Leikur,* witches, versiformes, Gröttas.
11. Betw. Lauterbach and Grebenau a divineress was called e
bló kend, a blue child.


MHG. die buoze versuochen, try remedies, charms, Morolf 916; sühte büčzen, heal sickness, Freid. 163, 16; de tene böten, cure toothache, Hpt 3, 92; boeten, Gefken’s Beil. 151. 167; boteric 124. 175-7; zanzeln, work magic, Mielcke 36a.

Lupperie, Gefk. Beil. 109. 112; lăchenie, Troj. kr. 27. 234; lăcheuaere 27240, conf. 963; stria aut herbaria, Lex Alam. add. 22.

ON. boltisar konor, witch, Sæm. 197b (p. 988); fraði, scientia, esp. magia nigra (suppl. to 1044).

Nethl. terms for sorceress, witch: nacht-loopster (-rover), weer-makster, weather-maker, luister-vink, mutterer in secret, grote kol, great horse; op kol rijden, work magic, Weiland sub v. kol; in ma anwót sein, be bewitched, Wolf’s Ztschr. 2, 54. Necromanticus habebat cucullum ac tunicam de pilis cyparum, Greg. Tur. 9, 6; conf. indutus pellibus 10, 25.

The AS. drý, magus, comes not fr. ᵃ蹉, oak (p. 1215 end), but fr. Ir. draoi, 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: sin zouben las, Pass. 171, 25; ein pfaffe der wol zouben las, Parz. 66, 4; ‘ich hån von allem dem gelesen daz ie geflóz u. geflouv’ says the soothsayer, Troj. kr. 19057; in den swarzen buochen lesen, Ksrchr. 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
Magic is ascribed chiefly to women. Priestesses, prophetesses, were old, grey-haired (p. 96-7): Sibylla 'saz antfas (unkempt) an irme bete-hüs,' Eu. 2694; gróz u. grá was ir daz hár, u. harte verworren (tangled) als eines pferdes mane 2698;
daz mies lokehte hienc ir ûz den òren 2708. Neapol. scirpus, 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-moder, 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. cailléach 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, hägjis = striga, Gl. Jun. 378, 381; hazzisa = eumenides, Gl. Sletst. 6, 273; haghetissen, Br. Gheraert 717, conf. hezosun = palaestritae, Graff 4, 1073. Hagedisse = 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. kèkszé, harlot, formed fr. hexe, as keksztas fr. heher, a jay? In the Ring p. 250 a witch is called Hächel, sorceress; conf. ‘hägili, stå!’ stay, little witch, 57. The Swiss hugsne = hexe (Stald. 2, 10) may hark back to OHG. hahsinôn subnervare [hamstring, cut the hächse, hough], for a witch unnerves (comedere nervos, p. 1081 last l.); conf. Fris. hexna, hoxnæ, hoxne = poples.

p. 1042.] Oßinn is called galðrs fjöðr, Sæm. 94a. The Vilkina-saga names a sorceress Ostacia, who learnt magic of her step-mother (see p. 1055). Other names of witches in Skáldskap. 234. A sorceress is a vala or völva: seið-staðr mikill, þottust menn þá vita, at þar mundi verit hafa vóln leiði nockud (sagae tumulus), Laxd. p. 328. She is also called flögð: flögð á Heiðar-skóg, Forum. 3, 122; Nethl. nacht-loopster, grote kol (Suppl. to 1037 mid.); conf. rærði sin gand, før at seiða, Vilk. saga c. 328:

p. 1044.] Gera seið-hiall mikinn; appar. a platform to hold a good many: þau fördust þar á upp óll (all), þau kvåðu þar freði sin, en þat voru galdrar, Laxd. 142.

p. 1045.] For masca, the Lomb. Glosses have nasca, Hpt’s Ztschr. 1, 556; conf. talamasca (p. 915). With striga connect stórgf owl, who waylays children, and is kept off by hawthorn, Jv. Fast. 6, 130—168; stórfla in Leo Allatius; stýflas (γόνισ) DC. Another word for mask is schem-bart, Schm. 3, 362. Oäger’s Ulm p. 526: nu sitze ich als ein schempart triuric, Renn
17998; scema = larva, Graff 6, 495-6; LG. 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 Tyrolean legend tells of roving night-wives and their cauldron, Germania 2, 438. In our nursery-tales witch and old cook are the same thing, KM. no. 51. Lisch’s Meckl. jrb. 5, 82.—On a hill or mountain named kipula, or kipivuori, kipumäki, kipuharja (sorrow’s mount, hill, peak), stands Kivutar before a cauldron (kattila, pata), brewing plagues. In Kalev. 25, 181, is mentioned a parti-coloured milking-pail (kippa), 182 a copper bushel (vakka), 196 kattila. Acc. to Renvall a witch is panetar, panutar. A butterfly is called kettelboter (-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 appositu, Arnob. 2, 67; salinum est patella, in qua diis primitiae cum sale offerebantur. Egyptians hated salt and the sea; their priests were forbidden to set salt on the table, Plut. De Iside 32.—The interchange of H and S in hal and sal is, acc. to Leo (in Hpt 5, 511), syntactic in the Celtic tongues, and Gael. sh is pron. h. Hallstadt is more corr. spelt Hallstatt, M. Koch’s Reise 407. Ssk. sara = salt. Lat. halec, herring, is akin to ālās, salt, GDS. 300 [So Sl. seldź, ON. sild, herring, means salt-water fish; but Tent. häring = heer-fisch, bec. it goes in hosts, shoals, Hehn’s Plants and Anim. 411].

p. 1050.] Witches eat horseflesh, Wolf’s Ztschr. 2, 67. The pipe at the dance of trolls inside the hill is a horse-bone, Afzelius 2, 159; conf. a Pruss. story in N. Preuss. prov. bl. 1, 229.

p. 1051.] The Witches’ Excursion takes place on the first night in May, Lisch’s Meckl. jrb. 5, 83. Wolf’s Zts. 2, 68. ‘The Esth. witches also assemble that night,’ says Possart p. 161; others say the night of June 23-4, i.e. Midsum. Eve. ‘They ride up Blocksberg on the first of May, and in 12 days must dance the snow away; then Spring begins,’ Kuhn in Hpt’s Zts. 5, 483. Here they appear as elflike, godlike maids.

p. 1053.] Witches’ Mountains are: the Brückelsperg, Wolf’s Zts. 1, 6; several Blocksbergs in Holstein, Müllenh. p. 564;
Brockensburg, Dittm. Sassenrecht 159. GDS. 532; the unholdenperg 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 bloszen zellen, whereon it is given out that witches hold their dances on Walpurgis night, even as on Mt Brocken in the Harz,’ Zeiler’s Topogr. ducat. Brunsv. et Luneb. p. 97. Betw. Vorwalde and Wickensen (Brunswk) stands the witches’ mount Elias. Near 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 Köilberg 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. buhilesberc, 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 Schleinkofel, Zingerle’s Hexenproc. 37; seven more places are given in his Sitten 32 and Alpenburg 255. 262.—In Bleking the Swed. trysting-place is called Jungfru-kullen, Wieselgr. 398; in fairy- tales Blå-kulla or Heckenfjell, Cavallius 447-8. The vila holds her dance on the mountain-top (vr), vrzino kolo; there also she initiates her pupils, Vuk sub v. vrzino kolo. ‘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 mont-joie, Kulda. In Persia another name for Mt Demavend is Arezúra, where daevas and wizards assemble, Spiegel’s Avesta 2, cxiv.

p. 1054.] In Vilk. cap. 328 ‘rødri sín gand’ seems to mean ‘rode into the air.’ There is a dwarf named Gand-álfir, Sæm. 2b, and a valkyrja Göndul (p. 421). The Hächel rides on a wolf, Ring 230-7; witches fly on goats, 210-1. Matth. v. Kemnat names unholde and nachthusser together; does the word contain thusse, durse? In Passion 4, 85 it says: daz ist ein naht-vole, den guoter werke tages-lieht lát gesehen wènec iht. The Vatns-
MAGIC. 1621

døla p. 106 cap. 26 thus descr. a sorceress and her extraordinary
turn-out: þar fer þà Liót, ok hefir bretilliga um sik búit, hun
hafði rekit fótinn fram yfir höfuðit, ok fór öfug, ok retti höfuðit
út á millum fótanna aðr; öfagurligt var hennar augnabræd, 
versu hun gat því tröllsliga skotit. Verlauff’s note p. 107 says, 
the (old) Gullföris saga cap. 17 descr. the similar figure cut by a
sorceress, to duff the enemies’ weapons.

p. 1061.] Troll-dances descr. 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 thumblings dancing on the table before 
him; the rest is like other witch-stories. H. Sachs v. 343 be 
says witches hold their dances and weddings on a great beech-tree.
A musician comes upon a witches’ dance, and has to play to 
them, Firmen. 2, 383-4.—AS. niht-genge, witch; conf. naht-
egese, naht-eise (note on Andr. xxxii); nacht-ridders, Br. Gher. 
715; nacht-volk, Vounnb p. 34-5. Wolf’s Zts. 2, 53; glauben, 
die lüte des nachtes farn, Gef. Beil. 24; ON. Nátt-fari, a man’s 
name, Landnam. 1, 1; varende vrauwen = witches, Belg. mns. 2, 
116. Br. Gher. 717; ausfahrerin, Judas erzsch. 2, 107; naht-
frawe 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 νυκτός, 
Lucian’s Asin. 1. In Servia the magicians and their pupils 
travel with the vila. The unhuld fetches bottles of wine out of 
cellar, H. Sachs i. 5, 532 b. A story in Pertz 2, 741 of a pilosus 
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-vlieghe, hornet, and in the Mark 
they still speak of a dasen-schwarm, Schmidt v. Wern. 276-7. 
MHG. ‘daesic hunt,’ Frauenl. 368, 2. Heimdall is called hornbyt-
valdi, Sæm. 92 b.

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. Gräisle, 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 Linden-tolde (-top) a witch? Ring 235.—

p. 1069.] Witches take an oath to do the devil's will; see in Geschichtsfreund 6, 246 the remarkable confession of a witch of Ursernthal (yr 1459). The *devil's bride* sits up in the *tree* with her 'kalt-samigen stink-bräutgam, Garg. 72b; devil and witch hold dance and *wedding on trees and boughs*, H. Sachs v. 343be. In records even of the 12th cent. occur such surnames as 'Osculans diabolum, Basians daemonem, Demonem osculans, Bése diable,' Guérard's Prolegom. to the Cart. de Chartres p. xciv. What does 'osculans *acnionem* ' there mean?—Tres mulieres sortilegae Silvanectis captae, et per majorem et juratos justiciatae (yr 1282); the bishop claims that they belonged to his jurisdiction, Guér. Cart. de ND. 3, 341. And even before that: Judices tanquam *maleficam 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:

*zauberei und kupel-spiel,*

das machen si nit teuer (not scarce);
es wird doch ie eine versërt
mit einem heissen *feuer*.

'Vil fewers zu! ist der beste rat (plan),' thinks Matth. v. Kemnat 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-faren 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 cinerem jaciatis. Forum. sog. 2, 163: Klauf hann þá þór í skóður einar, lagði í eld, ok brendi at ösku, siðan fekk hann ser lög nókkurn, kastad þar á öskunni, ok gerði af grant, þann grant gaf hann blauðum 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 kübel (tub), das si obnan ausfärn (fly out at the top), Vintler (Sup. G, l. 180). A witch is called fork-rider, Garg. 47⁴; 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 riða 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 (=irmensul), 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 54⁴, 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 ‘filch people’s milk fr. them,’ M. Beham in Mone 4, 454; they are called molken-tover,
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. déaw-drias, Cædm. 3795 (Bout.), Grein 101; towe daz gelesen wirt (gathered dew), Notk. Cap., conf. thau-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 mannern ir gsele,' 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); ungemeilit kint [unbetrothed?] are employed in sorcery, Ksrchr. 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. güsenitza, Pol. wąsienca, Boh. hausenka, Langued. diablotin; ON. bröndângr, variegata, Swed. kålmask. The butterfly is called pjeif-mütter, Schm. 1, 30, fifun-trager, Alb. Schott 291; conf. pipolter, fifolter. The witch is delivered of will o' wisps, Thür. mitth. vi. 3, 69.—Witches carry magic in their hair, therefore we cut it off: this already in M. Beham's Wien p. 274; conf. the weichselzöpf (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 Goðrún says of herself: ‘hōfo mik, ne drekðo hāvar bāror,’ Sām. 267ᵃ; ‘hon mātti eigi söqva,’ she might not sink 265. The unsightly German witch is paralleled by the Finn. Pohjan akka harvahammas (thin-toothed), Kalev. 2, 187. 205. 5, 135.

p. 1077.] Heathen features are the witches’ consumption of horseflesh or even man’s flesh, also their dislike of bells. With the witch’s blood-mark, and with Death’s mark, conf. ‘stakins (στιγματα) Frāujins ana leika bāiran,’ 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 thrönen. Exactly the same is said of Thöck: ‘Thöck mun grāta purrem tārum (with dry tears) Baldrs bālfarar.’ Here the witch answers to the giantess.

p. 1080.] To lie under a harrow defends you fr. the devil: stories in Müllenh. no. 290. Firmen. 1, 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. iędzona means old witch, eater of men, esp. of children; conf. iędza, a fury. Wicked women with white livers are also known in France, white-livered men in Schambach 123ᵃ. Witches poke straw into the heart’s place: þer í 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 vavatonom; and just before: videt manuciolum de stramentis factum. At a witches’ feast, boys were usually killed, boiled or roasted, and eaten up; which reminds us of heathen practices, and those of giants. Such killing, cooking, and eating of children is an antique, and vital feature, KM. nos. 15. 51-6, conf. supra (pp. 1045 end. 1058—60). Kettle and cooking are a part of magic.

p. 1083.] A beast crawls into the sleeping woman’s mouth Wolf’s Ndrl. sag. 250, and note p. 688; or a snake creeps out of it, Walach. märch. p. 103. A white mouse slips into the dead man’s mouth, Somm. p. 46; ‘but alas, in the midst of her song a red 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
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 halm of straw in the bed by her sleeping husband, Mone 8, 126. With OHG. irprottan, tranced, connect 'inbrodin lac,' Lachm. Ndrhrhein. ged. p. 9, and 'in hünxebrüden gelegen,' Reim dich p. 52. Our entzückt is in MHG. 'gezucket anuie geiste,' Duti. 1, 466; als in zuckete der geist, Uolr. 1331. We also say 'rapt, caught up, carried away.'

p. 1083.] With the Servian starting-spell agree the Moravian, Kulda in D'Elvert 92-3. German formulas in Mone 8, 126. Panzer 1, 251. Müllenh. no. 291. Lisch's M. jrb. 5, 85. With them compare: oben hinaus, nirgens an! Callenb. Wurml((?) 86; hui oben aus, und niervend an, Agricola's Spr. 217. Kl. red. (?) 1565) 113a; hei op hei an, stött nernich 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 mörkt bag, Norske event. 1, 121; ljyst för mig, mörkt efter mig, Sv. ävent. 1, 410. 427; hvitt fremun, og sort bag, Abs. 421. But 'herop og herned til Mönsaas,' Asb. Huldr. 1, 179, is another thing. An Engl. spell for faring to Elfland 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. march. p. 53. Faust uses a magic mantle to fly up; conf. the remarkable tale of a dwarf who spreads out his cloak, and lets a man stand on it with him, H. Sachs i. 3, 280bc.

p. 1085.] The good people (p. 456) cut themselves horses out of switches, Erin 1, 136. The magic steed must be bridled with bast, or it runs away, 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: τῆς χαλάζης ὄσον μέδιμνοι χιλιοί διασκεδασθήτωσαν, Lucian’s Icarom. 26. ‘You hail-boiler!’ is a term of abuse, Mone’s Schausp. 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 Wulfstân’s journey. The weather must be well boiled: if the pot is emptied too soon, your labour is lost, Mone 8, 129. 130. The Kalmuks have the same kind of weather-making, Klemm 3, 204.

—-Witches boil apple-blossoms, to spoil the fruit crop, Mone 8, 129. Dull on the fir-tree pours out hail, Panzer 1, 20. Says an old woman dripping wet, ‘I’ve had this weather in my back this fortnight.’ When the huntsman heard that, he struck her over the hump with a stick, and said, ‘Why couldn’t you let it out sooner then, old witch as you are?’ Simplic. 1, 287. Witches make stones roll (ein rübi gan) into the hay and corn fields; also avalanches, Proc. v. Ursernthal 245—8. The shower-maidens feed on beshowered (lodged) corn, Panzer 1, 88. Hence Ph. v. Sittew. and the Fr. Simpl. 1, 53. 68 call the witch ‘old weather;’ elsewh. she is hagel-anne, donnerhagels-aas (-carrion), 7 Ehen p. 78; shower-breeder, fork-greaser. Witches are weather-makers, Wolf’s Ndrl. s. 289. A witch drops out of the cloud, Bader nos. 337. 169. The Servian vila leads clouds (vode óBlake) and makes weather, Vuk sub v. vzrino kolo; she teaches her pupils the art. Our Germ. phrase, ‘the old wives shake out their petticoats’ = it snows, suggests the Wallachian witch who throws off her petti-coats. The Indians of Surinam say their sorcerers have thunder-storms, violent showers and hail at their command, Klemm 2, 168.—-The O. Fr. poets name heathen kings ‘roi Gaste-blé,’ Guillaume 4, 179. 256 and ‘roi Tempesté,’ 4, 257. 26; conf. Mätzner 257 and Tampasté in Wolfram’s Wh. 27, 8 (rhym. with Faussabré for Fauche-pré, or blé?) 46, 20. 344, 7. 371, 3. 442,
39. A Thessalian sorceress fetches the moon down from the sky, and shuts her up in a box, Aristoph. Clouds 749. At vos, deductæ quibus est fallacia lunæ, Propert. i. 1, 19; tunc ego crediderim vobis et sidera et amnes posse cytacæis ducere carminibus i. 1, 23; illic et sidera primum præcipitī deducta polo, Phæbeque serena non aliter diris verborum obsessa venenis palluit, Lucan. Phars. 6, 496; cantus et e curru lunam deducere tentat, et faceret si non aera repulsa sonent, Tib. i. 8, 21; hanc ego de cælo ducentem sidera vidi, i. 2, 45; te quoque, Luna, traho, Ov. Met. 7, 207; in hac civitate, in qua mulieres et lunam deducunt, 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: ἔπιμασσεσθαί, Od. 13, 429, conf. 16, 172. Venus touches the mouth of Ascanius with her feather, En. 802; and Dido catches it (the magic) from his lips 815. Mice are made out of fallen pears, but without tails, Firmen. 1, 276b; conf. the red mouse (Suppl. to 1083 beg.). Young puppies made, Simpl. 2, 296-7 (ed. Keller), conf. 328. Acc. to Renvall, bjära is the Finn. para, genius rei pecuariae lac subministrans; conf. Lencquist De superst. 1, 53. Castrén 167-8. Ganander’s Myth. Fenn. 67, even Juslenius sub v. para. In Angermanl. it is called bjara, 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, Formn. 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 imagines facere, a phitonissis requirere consilium, et alia nefandissima tenebrarum exercere opera,’ Sudendf’s Registr. 2, 158; ‘quaerunt responsa daemonum, cerea
simulacra faciunt, et in suis spurcitiis erroneas consulunt phitosissas,’ Bull of Greg. 9 (1233), ibid. 2, 168. On wax-figures, see Osnabr. verb. 3, 71.—M. Lat. invultuor, praestigiator qui ad artes magicas vultus effingit; invultare, fascinare, Fr. envoultier, Ducange sub vv. 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. lx., and the story in Müllenh. p. 233; conf. imago argentea (Suppl. to 1175 end). Ferebatur imaginem quandam ad instar digitii, ex Egipto adlatam, adorare; a qua quotiens responsa quærebat, 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 ἵχνος καὶ ἀμαυρωτίν, 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: ἐπιβέβηκά σοι, καὶ ὑπεράνω εἴμι, 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 (heliotrope) 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 werewolf in H. Sachs ii. 4, 16°, meerwolf, beerwolf in Ettm. Unw. doct. 671. Werwatz (watz = brood-hog) is a family name at Dreieichenhain; is it formed like werewolf? 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,
Firmen. 1, 213. People with a wolf-girdle are ulf-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 Daernonol. (1598) pp. 152. 162. Sigefridus dictus wolfvel, MB. 1, 280, but wolve (Wölfel?) 8, 458. The gods send Idun a wolfskin: vargs-bely sido, 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. i varg-skinns ólpu, Fornm. s. 10, 201 (ólpa, Úlpa = 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 ‘ raugen wolfs-zagel’ growing out of the back betw. the shoulders, Preuss. prov. bl. 26, 435. 117. 172.

p. 1098.] The witch appears as a fox, Schreib. Taschenb. 4, 309; as a three-legged hare, Somm. Sag. 62; as a kol-svört ketta, 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 potui. The òfreskr in the evening sees a bull and a bear fighting; the next day two men lie wounded in bed, Lindn. 5, 5.—Transformation into a bear or fox, a swan or raven, is frequent. In Walewein 5598: tenen vos verbreken; and 785: versciep hem. ‘Er entwarf sich zu,’ he changed into, Myst. 1, 214, etc. A bride turns into a swan, Müllenh. p. 212; a man becomes a hawk or falcon, and comes flying to the tower, Marie 1, 280, conf. 292. Women often change into toads: wesen ene padde, en sitten onder die sille, Walew. 5639; gienge ich als
MAGIC. 1631

ein krote gat, u. solde bi eime züne gân, 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, Verlauff on Vatnsd. p. 106-7. The magicians and enchantresses in our fairytales often change men into wolves, bears, cats, dogs or swine; the witches of a later time have no longer the power. Circe's formula, when turning men into swine by a stroke of her rod, was: ἔρχεο νῶν 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 hömum, skipta litum ok látom, vixla 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 tarnhát which makes invisible. In the same way the wrong wife or lover is smuggled into bed at night, as Brangaene for Isot, conf. Berthe au grand pied and the Fabliau of the hair-cutting. A later and coarser version of this is the mere exchange of clothes.

p. 1099.] Magic lies in the nails: des zoubers ort-habe (seat) ligt an den nagelen, Geo. 57b. Magic is fixed in the hair: consider the elf-lock, elf-knot (p. 464); witches have all the hair shaved off them, see story in Klemm 2, 168. M. Beheim 273, 26. 274, 7. Magic is taken out of the hair, Wolfdietr. 548; conf. wolf's hair above.—Magic can make us proof against sword and bullet, shot and stroke; e.g. by a thread of silk, RA. 183. One so made proof is called a frozen man, Etttn. Unw. doct. 641. 653. 683, iron man, ON. hard-giörr, poison-proof, Sæm. 170; Kyrtil bitu eigi iarñ, 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. 347e (conf. 'digging something in for a man,' iii. 3, 7d), and the exorcist banntuch-macher, hart-macher, Gutslaf's Wöhh. 207. 337. Othello 3, 4 has a magic kerchief wrought by a sibyl: 'the worms were hallowed that did breed the silk.' A St. George's shirt is made of yarn that was spun on a Saturday, Superst. G, v. 182.
p. 1100.] 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 boser 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 marchen 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, ἀναπνοῆ and ὀφθαλμὸς βάσκανος are already in Plutarch's Sympos. v. 7; nescio quis teneros oculus mihi fascinat agnos, Virg. Ecl. 3, 108. Engl. evil eye, Ir. the balar, Conan p. 32; the blink o' an ill ee, Home's Dayb. 2, 688. His diebus ei (Chilperico) filius natus est, quem in villa Victoriacensi nutrire praecepit, dicens 'ne forte, dum publice videtur, aliquid mali incarnat 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, struz-eiger (ostrich-eggs) bruetet, üzsatz (leprosy) erwecket, u. ander krefte hat gar vil, Renn. 18016; men spit in a pretty girl's face for fear of the evil eye, Ir. márch. 2, 64.

p. 1101.] Sä ze hant ir röter munt einen tüsent stunt (times) sō schoenen (rösen, underst.) lachet, MS. 1, 11s. 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, Mannhdt's Germ. mythen 149. 439; camillen-bluomen strœwen, swen sō lieplich lachen wil ir munt, MSH. 3, 212h.

p. 1102.] 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 Färöese still call the draught of oblivion oumínna, Qvad. p. 178. 180. The Servians make their voda zaboravna of mountain-herbs, Vuk 2, 612-3. Conf. φιλτρον, love-potion; mein-blandinn miödr, Völs. saga c. 25; scheidel-tranc gebrûwen,
Amgb. 15a. Incendia inter epulas nominata aquis sub mensis profusis ab-ominamur, Pliny 28, 2.

p. 1103.] Silence is a safeguard against magic: Saxo’s ‘ne incauto effamine maleficiis locum instruerent’ (p. 659). Incantations are in Serv. urötzi, 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 prebiyeno golièni,’ 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: ός μη βασκαινθω δε, τρις εις έμων έπτυσα κόλπον ταύτα γάρ άργαία με κοτυτταιρις εξεδι-

CHAPTER XXXV.

SUPERSTITION.

p. 1105.] Gr. δευσιδαίμων superstitious, δευςιδαιμονία superstition. Tac. Germ. 45 speaks of the superstition of the Aestyans. Pott 1, 157 derives the word fr. stare super, to stand by or before
the god or altar. Wend. vïera faith, p'iviïra, p'siviïra superstition [Russ. suye-verie]. With the Swed. vidske-pelse agrees in part the OHG. unscaif superstition, unscaflhho superstition, Graff 6, 453; there are also unpiderpi 5, 219 and ubirfenkida, Gl. Sletst. 25, 327 both = superstition; ubarwintelingun superstition, Mone's Anz. '35, 89. AS. ofertæle superstition, Ly. Later words: geloubelin, Krolewitz 3753; swacher gloube, ungeloube, Er. 8122-39. We have also köhler-glaube, collier's faith, and in the Quickborn höner-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; l'zeichen, 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. hwät omen, divinatio, also hvätung, OHG. hváz (p. 951), conf. hvätund iris (p. 1216 n.); fugel-hvâte divinatio per aves. AS. hwortton hige, hael sceávedon (on the voyage), Beow. 407; OHG. heil-scówungnur augurium, Graff 6, 556; hel-scówinge, Partonop. 20, 13; heilige scowede augurium, Sumerl. 2, 41; hél-scówinge, Bilderdyk's Verscheidenh. 3, 143. Frauenl. 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. års-gäng, Hpt's Ztschr. 4, 508 seq. Both that and the power of healing are passed on from women to men, from men to women, conf. Firmen. 1, 318. Sommer's Sagen p. 171. As in Superst. I, 996, so in Müllenh. 399 the gift of spirit-seeing is transferred by treading on the left foot and looking over the right shoulder. Previsio is the faculty of presentiment intensified to actual seeing and hearing: a foreseer, forepeeper beholds funerals, armies in march, battles, also unin-
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 vorkiekers 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 òfreskr, Landn. 3, 14. 4, 12. 5, 5 (p. 344); or does 'òfreskir menno så ðat' in these passages mean that even ð-fresk men could see it? for Biørn Haldorson (sub vv. freskr, òfreskr) maintains that freskr is the seer, and òfreskr the non-seer; which seems right enough, provided that freskr means cat-sighted, from fress (felis). Our nursery-tales tell of these cat-eyed men with an eye for mice, KM.3 3, 198; then there is the giant who gets cat's eyes put into his head. Another term is fronsk, som natten til en høitids dag, isär Jule-natt, kan forud-sige det til-kommende, Molb. Dial. lex. 138. Frem-syn is to be acquired by smearing with riisormsod, or by looking at a funeral procession through a skagle-ðiet, Moe's note.

p. 1109.] On sieve-running, see Müllenh. no. 272. Tett. and Tem. Preuss. sag. p. 284. Erbe-sib crisply, a plant's name, Sumerl. 56, 37. To detect the thief, a hoop is driven, Panzer's Beitr. 1, 210; three plates are laid for him, containing bread, salt and lard, Hpt 7, 538; dishes shaken, and froth observed, Tett. and Temm. p. 260. Balt. stud. xii. 1, 37-8; 'when in a sword he sees the stolen thing,' Troj. kr. 27412 (the sword holds in it a spirit, Frauenl. p. 142-3: ich hôte in eime swerte von âventiure 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 : lèton tân wîsian på se tân gehwearf Andr. 1099. The 'temere ac fortuito spargere' of Tacitus is like ON. 'hrista teina,' to shake the twigs, as in Sæm. 52a: hristo teina, ok ð hlaut sá. M.Neth. si worpen cavelen, Jesus c. 229, conf. 'jacere talos in fontem,' Sueton. Tib. 14. Rudorff 15, 218. Goth. hlauts imma uurrann, âlaxc, Luke 1, 9. GDS. 159; ez was in sô gevallen, Livl. chr. 5724, ez was im wol gevallen 1694, in was der spân gevallen wol 2483, in viel dicke wol ir spân
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 tánun); the Frisians, whose Lex Fris. tit. 14 says: teni lana munda obvoluti. So the Greek suppliants bear in their hands λευκοστεφεῖς νεόδρέπτους κλάδους, Aesch. Suppl. 333, σὺν τοῖς’ ἱκετῶν ἐγχειρίδιοις ἐριστέπτουσι κλάδοις 22, λευκοστεφεῖς ἱκτηρίας 191, κλάδοις νεόδρόποιοι 354 (κλάδ-ος is hlaut-s, hlôz); ἐρίφ στέφεων, Plato Rep. 3, p. 398. Hermann’s Gottesd. alt. p. 105-8 (raw wool is laid on the stone, Paus. x. 24, 5). The Slavs cast lots with black and white sticks, Saxo (Müll. 827), and divined by the odd or even lines in ashes, ibid. —— Drawing lots with willow-leaves, Ettm. Maulaffe 703; with stalks of corn, Vuk no. 254. RA. p. 126; sortiri ex sitella (bucket), Plant. 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); loss-büchlein, Ph. v. Sittew.; löselln and lösell-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 üz den spachen (p. 1121 mid.); conf. Superst. H, c. 80, in dem fewre sehen; D, 38r. and 140r., für-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 σφαδασμός (convulsions) of one devoted to death, when his back was pierced with a sword, Strabo 4, p. 198; the Cimbrians from the blood and entrails of their sacrificed prisoners 7, p. 294, Lat. exti-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 nôt, 
min bruoder ist geslagen tôt, 
ein her (army) in minem hove lac (has lain) 
sit gester bis an disen tac!' 
*Daz bein hât manigem sit gelogen (lied).*

Livl. 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 cat joy when she *sneezes*, Avadanas 2, 149, 150; *πταρμός ἐκ τῶν δέξιων*, Herm. Gottesd. alt. p. 186; *Ερωτες ἐπέπταρον*, Theocr. 7, 96; haec ut dixit, Amor, sinistra ut antea, *dextra sternuit* approbationem, Catull. 44, 17; atque, ut primum e regione mulieris, pone tergum eius maritus acceperat sonum *sternutationem* . . . solito sermone *salutationem* 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*, Ettm. Frauenl. p. 70.

p. 1117.] Ringing in the ears: *ἐβούμβει τὰ ὁτα ὑμῖν*, Luc. Dial. mer. 9; aures *tinniunt*, Pertz 9, 265; *sine oreν songhen*, Walew. 9911.—*Supercilium salit*, a good omen, Forcell. sub v. *superc. 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. *Wax* may be poured instead of lead, Mone's Anz. 7, 423: *ceram in aquam fundere*, Lasicz 56.

SUPEKSTITION.

汉语-κληδόνιστος [fr. κληδόν, omen]. A titulus in the Salic Law treats 'de superventis vel expsolationibus.'

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. lieder p. 255.

p. 1126.] Meeting an old woman is called karing-möte, Afzel. 2, 148. 'Unlucky to meet a red-haired woman bef. any one else in the morning,' O’Kearney 132. 'The first thing that meets me, were it even a parson, a beggar or an old woman,' Goethe in Weimar jrb. 5, 458; wizzet, wem der (unsaelige lip) anegenget an dem morgen fruo, deme git 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 schiuben 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 sîn vürwar (hoped verily to be) deste saeliger ein jár, 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-rå, for fishers the hafs-fru is unlucky meeting, Afzel. 2, 148. 150. No woman with spidle or distaff may tarry in my lord’s mill (bann-müle), Weisth. 2, 25. To meet one that is lame of the right foot, or gelded, or effeminate, is unlucky, Lucian 5, 208; conf. Brodæi Misc. in Grævii Thes. 2, 509; (eunuchus) procedentibus omen, Claudian in Eutrop. 1, 125. Parsons’ journeys are a sign of rain, Praetor. Alectr. 163. About meeting a black or a white monk, see Spinnr. evang. Friday 10; about a sword being handed by a woman, ibid. Wednesd. 20.

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: \(\text{αἰσχώ \ θηρίων τῶν \ προῖας \ ὄρας \ ὄνομασθήναι \ δυς-κληθοῦστων}\), 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 63. On the hare and the wolf, Lappenberg's Eulenp. p. 144.—The encounter of a wolf estimated variously: ‘Sed gravius mentes caesorum ostenta luporum horrificant; duo quippe lupi sub principis ora, dum campis exercet equos, violenter adorti agmen, et excepti telis, immane relatu, prodigium miramque notam duxere faturi,’ Claud. B. Get. 249.—‘Sei weren einen wulf op dem wege vangen (caught), dei quam utem holte gegangen, des freueden sei sik all int gemein,’ all rejoiced, Soester fehde p. 667; ‘the colonel held this brush with the wolves to be a good omen that they should yet further come upon unlooked for booty,’ Simpl. 2, 74. Men wish the wandering fox luck on his journey, Ettn. Unw. doc. 240. Do wart en catte lopende vor dem here (army), Detm. 1, 154.

The weasel is changed into a fair lady, Babr. 32; it is called \(\nu\mu\phi\iota\gamma\alpha\), 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. \(\varrho\varrho\epsilon\iota\alpha\iota\epsilon\gamma\iota\nu\varrho\) pullca, venusta? conf. damoiselle belette, Lafont. 3, 17. In the Renart it is called petit porchaz, in the Reinaert clene bejach. ON. hreisiköttr is ermine. Auspicio hodie optumo exivi foras, mustela murem abstulit præter pedes, Plaut. Stich. iii. 2, 6. A legend of the mustela in Marie 1, 474.

p. 1129.] 'Opus came to mean any auspicio, whether of birds or not, Aristoph. Birds 719—721. A bird-gazer \(\text{οἰωνίστης}\), II. 2, 858; \(\text{οἰωνίας} \ \text{γρώναι} \), Od. 1, 159; \(\text{διαγρώναι} \ \text{πτήσεις} \ \text{ὄρνιθων} \), Paus. i. 34, 3; \(\text{οἰωνῶν} \ \text{σάφα} \ \text{εἴδως} \), Od. 1, 202; \(\text{ὀρνιθάς} \ \text{κρίνων} \), Hes. Op. 826. ‘Telemus Eurymides, quem nulla fejellerat ales,’ Ov. Met. 13, 770; nunc ave deceptus falsa 5, 147; \(\text{δύς-οἰωνιστὸς} \), Luc. Eunuch. 6.—OHG. fogalrarta augurium, fogalrartón augariari, Graff 2, 536; fogilrartóð auspicium, Gl. Sletst. 22, 3. AS. fugel-hwáte augurium (Suppl. to 1107). Boh. kob, koba, divination by flight of birds; koba, kuba, falcon. Not every bird is adapted for divination: \(\text{ὄρνιθες} \ \text{δὲ} \ \text{τὰ} \ \text{πολλὰ} \ \text{ὕπ'} \ \text{ἀυγὰς} \ \text{ἡελίω} \ \text{φοιτῶσ'} \), ovdé te πάντες ἐναισιμοί, Od. 2, 181; fugl fröð-hugadr, Sæm. 141*; parra, cornix, picus, pica are augurales, Aufrecht in D. Zeitschr. 1, 280.—Men watched the flight as well as the

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.

tūṇ δ’ οἰωνὸνι ταυντετερύγεσσι κελευείς πείθεσθαι, τῶν οὐτὶ μετατρέπομ’ οὐδ’ ἄλεγιξω, εἴτ’ ἐπι δεξί’ ἵωσι πρὸς Ἡω τ’ Ἡλιον τε, εἴτ’ ἐπ’ ἀριστερά τοίγε ποτὶ ζόφον ἑρόεντα. Il. 12, 237.

The Greeks often mention the eagle:

ἐπέπτατο δεξίος (right hand) ὀρνις,
aietos (eagle) ἀργὴν χῆνα φέρων ὄνυχεσσι πέλωρον ἤμερον εξ αὐλῆς. Od. 15, 160.
aυτὰρ ὁ τοίσιν ἀριστερὸς (left hand) ἦλυθεν ὀρνις,

τῷ δ’ αιετῶ (two eagles) εὐρύστα Ζεὺς
The flight of the mouse-hawk is carefully scanned by the Kal-muks, Klemm 3, 202. We read of δεξιὸς ἑρωδίος (heron) in Hipponax, Fragm. 50, of δεξίη σίττη (woodpecker), Fragm. 62; ardeoelae (herons), altero oculo carentes, optimi augurii, Pliny 11 37. 52. Hrafni flyggr austan af hà meiði (tree), ok eptir honom örn í sinni; þeim gef ek erni (to that eagle) eftum bráðir, sá mun á blöði bergja minu, Hervar. cap. 5; hrafni qvað at hrafni, sat á hám meiði, Sæm. 149b. Similarly: þá qvað þat kráka (crow), sat qvisti á (on bough), Sæm. 106b; corrix avis divina imbritum imminentium, Hor. Od. iii. 27, 10. Herm. Gottesd. alt. § 38; rostro recurvo turpis, et infernis tenebris obscurior alas, auspicium vетeri sedit ferale sepulcro, Claud. in Eutrop. 2, 230; nuper Tarpeio quae sedit culmine cornix, ’est bene’ non potuit dicere, dixit ‘erit,’ Suet. Domit. 23.—Martens vögelken, Firmenich 1, 139. 140; Sunte Maartens veugeltje zat al op een heuveltje met zijn rood rood rokje, Halbertsma’s Tongvallen p. 45; Engl. martin, hirundo minor, Nenn. 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 vögerl aum tannabam (fir) steht auf oanm fuss, hat a zetterl im schnaberl, von meinem dearndel (girl) ann gruss, Seidl Almer 1, 24. The châtaka 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 Müll. Meghadūta, 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, *messaud* and *messauda* (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 *Vrihaddevata* p. 117. p. 1133.] The *over-flight* of some birds is significant:

Zwoa schnee-weissi *tüberli* (dovelings)
sänt übawärts *g’flogn*,
und hiaz hat mich mein dearndl (girl)
schon wiedä bitrogn (fooled me again). Seidl Almer 34.

*Pigeons* also fan the king while he dines, Athen. 2, 487.

Again:

Ob im vant er einen *arn* (eagle),
des schoene was seltsaene;
er was im, in waene (I ween),
gesant von Gote ze gemache (comfort):
mit einem vetache (wing)
*treip er im den luft* dar (fanned the air),
mit dem andern er im *schate bar*. Servat. 1330.

Albert. Magn. *De falcon.* c. 4: ‘Ego enim jam vidi qui sine ligaturis intrabant et exibant, et nobis comendetibus 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; *pfaewine huote*, Kolocz. 184 [on ‘peacock hats from England,’ see Hehn’s *Plants and Anim.*, Lond. ’85]. With *öminnis hegri* connect ‘iwer iegeslichen hât diu *heher* (OHG. *hehara*) an geschriet ime walde,’ the jay has cried a spell over you all, Wh. 407, 11.

p. 1134.] A *sihle singing* on your *right* brings luck, Bütttn. Lett. lied. pp. 248. 266. 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 diu 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, déaf [Hehn'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 dilationem naturalem ad hominem, et proprierea ponit se supra vestigium hominis, et post mortem festinat ad amandum cadaver, et dicunt aliqui quod generetur ex medulla spine in dorso hominis,' Stephan's Stofl. 118.

Infausto bubone, Claud. in Eutr. 2, 407; a bubo prophesies to Agrippa, Joseph. 18, 6. 19, 8 (Horkel p. 494); bubo, cartae funebris lator, Marbod's Carm. 1577. Hipponax in Meineke's Choliambi p. 112 calls its κρυγή (screeching) νεκρῶν ἀγγελός τε καὶ κηρυκά. 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 húwaere, der naht-húwer, Albrecht's Ovid 177b. 345a; trèrie als ein unflaetec hüwe, Renn. 17993. The screech-owl, kauz or käuzlein, 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 scuwút on the tree, Maerl. 2, 323. 348 and the voglein kreide-weiss (chalk-white), Museus 5, 28.—The word klag-mutter reminds of Berhta, of the white lady, the fylgja and the banshee, bansighe (pp. 279. 280). On the Wendish wailer, God's little chair, see Wend. volksl. 2, 269b. Somm. p. 169. A death is foretold by 'la poule qui chante en coq,' Bosq. 219. Other omens of death are: When the dead in churches are seen or heard at night by the living, it bodes a new event to these, esp. death: quando-
cunque a viventibus haec audintur 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 todtten-uhr is termes pulsatorius, the Engl. deathwatch scarabæus galeatus pulsator, Hono's Yrbk 823; ich hör ein würmlin kloffen, Garg. 278; the death-smith 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, Claud. B. Get. 241. Bees that fasten on you, Aelian's Var. 12, 40. Pliny 8, 42; bee-swarms and spiders, Bötticher's Hell. temp. 127; ea hora tantae aranearum telae in medio populi ceciderunt, ut omnes mirarentur; ac per hoc significatum est, quod sordes hereticæ pravitatis depulsæ 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, Kalemipoeg, note on 2, 218.

p. 1137.] Other omens of death are bloody weapons, a rusting knife, KM. no. 60; but also flowers, Altd. w. 2, 187. Hpt 3, 364. Corpse-candles, mists in churchyards, prefigure a dead body, Hone's Daybk 2, 1019; an expiring lamp is a sign of death, Altd. w. 2, 186 (weather also was foretold by divinatio ex lucernis, Apuleius ed. Ruhnken. lib. 2, p. 116). Elmo's fire, Santelmo, blaze 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 fizzling of meat when roasting, and the self-lighting of an extinguished fire, Klemm 3, 209; retulerunt quidam de ipso (abbate Sangallensi) agonizante, quod audierant voce plangentium et bullitionem caldariaorum (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 vrue des morgens ûf-gestân, die muosten dâ daz leben lân (lose), Livl. 1255; sumelich ze vrue hate des morgens ûf-gestân, der muoste dâ ze pfande lân 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, Büttnner 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. 935. 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. dagam vitâβ=dies observeat, Gal. 4, 10. Ἡμέρα μέλαινα, μὴ καθαρά, ἄποφρας (fr. φράζω), see Lucian's Pseudologista (ἡ περὶ τῆς ἄποφράδος), conf. ed. Bip. 8, 434; so ἄποφράδες 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, paganico nimirum auspicio, perpetrare consuevit, Pertz 8, 240. Napoleon avoided Fridays, Wieselgr. 473. AS. nellað heora ping wanian on Monandæg for anginne ðære wucan, A.S. hom. 100.

Juvenes...missurum se esse, in quas dii dissent augurii sedes, ostendit, Livy 5, 34. The Hirpini were led by the wolf, hirpus, the Picentini by the pecker, picus, the Opici by the bull, ops? Wackern. in Hpt 2, 559. Mommsen’s Röm. gesch. 1, 76. Bull and sow as guides, Klausen’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 Reasford (Deeds in Moser) 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. Mules show where the convent of Maulbronn in the Black Forest is to be founded. A hare guides, Paus. iii. 22, 9. —Ravens are indicators, Müllenh. p. 113; the three in the Icelandic narrative, flying off one after another, strongly remind us of Noah. The dove guides, Hrosvitha Gandesh. 253, 261—6. 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 deducente, Pertz 8, 215 yr 1096, conf. Raumer’s First Crus. 1, 69.

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 14th. 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. megas, Lett. meegs, Pruss. maigus, somnus, Russ. migáti, wink. ON. dár levis somnus, nubes somni; höfugr blundr, sopor, Sæm. 93; er þer svefn höfugt? Laxd. 120. 'Troume sint trüge' says the proverb in the Hätzerin 126-7; traum trug, Frankl. 21. 46.—OHG. troum-sceido, -sceidari, -interpreter, lit. divider, Graff 6, 439; conf. útkþyvaðar. Od. 19, 535. 555; iafnan dreymir fyrir veðrum, Völs. saga c. 25, and dreams are still made to refer to rain. AS. swefen-racu, -interpretation, swefen-raccere, -expounder. Slav. gadati, guess, somnia conjicere; Swed. gissa drömmen; 'elvens aldste datter' is to guess the dream, DV. 3, 4; nu hefi ek pyddan draum þinn, Gunnl. s. ormst. c. 2; den troum betiuten=deuten, MS. 2, 115. Griesh. 1, 98; ontbinden, untie, Rose 6134; conjectura, Plaut. 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 úzgén, Griesh. 2, 133; der traum ist aus, Ayrer 177. Fichard's Frankf. arch. 1, 130. There is a gate of dreams, Hpt 2, 535; év óneireipos τύλησι,
SUPEBSTITION.

Od. 4, 809; ἐν τῷ λαίῳ ὅνερείας, Babr. 30, 8; conf. the myth in Od. 19, 562—9. A dream-vision, ὄψις, 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 gnuote, Reinh. 73; hence 'einen troum er gesach,' Kschr. 5473, troum irdsehen 2921. AS. hine gemêtete, there met him, he dreamt, Cædm. 223, 20; gemêted wears 225, 21; assistit capiti, Claud. De b. Gildon. 329u.

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pigstye comes true, Forvm. s. 10, 169. The first dream in a new house is important, Günther 640.——Night is descr. as svefn-gaman, draum-niorun, Sæm. 51a. Dreams before the dawn are true: Lenore starts up at dawn fr. heavy dreams; ‘ir getroumde’ at ‘tage-rât,’ after ‘han-krât,’ En. 5234; ‘troumen gein dem 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 dûme swaere (that my thumb festered), und der nagel abe waere, Erac. 3712; conf. ἐναργεῖς ἐνυρὸν νυκτὸς ἀμολγῆ, Od. 4, 841. Lilia dreams on her wedding-night, Gesta reg. Francor. in Mone’s Anz. 4, 15; der erste traun treugt nit, er pflegt wol wahr zu werden, C. Brehmen’s Gedichte J 1p. 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. Dô taget ez, und muos ich wachen, Walth. 75, 24: ende ic ontspranc, ende doe wart dach, Rose 14224; and with that I woke, Agricola 624, and after that it dawned 625; dô krâte der han, ez was tac, Altsw. 67, 3. To speak out of a dream: ich en-sprich ez niht ûz eime troume, Parz. 782, 13; ir redet ûz eime troume, Reinh. p. 202. He fought (in a dream), Lachm. Ndrrh. ged. p. 18-9.

CHAPTER XXXVI.

SICKNESSES.

p. 1150.] Apollo is called ἰατρό-μαντις, Aesch. Eumen. 62; Apollo Grannus was invoked by the sick, Stälín 1, 67. 112. Wise leeches were Kasiapa, Holtzm. 3, 164-5; Iapis Iasides, Aen. 12, 391; Meges, Méγγης, Forcell. sub v.; Dianoecht, Keller on Irish MSS. p. 93. The Greeks venerated the Scythian Toxaris after his death as ξένος ἰατρός, Lucian’s Scytha 2; Ζαμόλξίδος ἰατρόι, 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. 233. 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 wip*, a herbalist traces his art up to 'madame Trote de Salerne, qui fait cuevre-chief de ses oreilles, et li sorciz li penden a chaaines dargent par desus les epaules'; she sends her men to all countries in search of herbs, 'en la forest d’Ardanne por oicirre les bestes sauvages, et por traire les oignemenz,' Rutebeuf 1, 256 (Another herbman calls himself hunter of Arden-wood 1, 470). 'Unde communiter Trotula vocata est, quasi *magistra operis*; cum enim quaedam puella debens incidi propter hujusmodi ventositatem, quasi ex ruptura laborasset, cum eam vidisset Trotula, admirata fuit, etc.' Medici antiqui (Venet. 1547) 75a; she is named in Chaucer’s C.T. 6259. Acc. to Jöcher she was a physician of Salerno, but the book *De morbis mulierum* was written by a doctor who used her name. ——Othinus puts on female disguise, calls himself *Vecla*, and passes for a she-doctor, Saxo Gram. ed. M. 128; conf. AS. *wicce*, 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. *Fämurgán* knows herbs, makes plasters and salves, Er. 5212. 7226. *Isót*, diu künegin von Irlande, diu erkennet maneger hande *wurze* u. aller *kritie* kraft u. arzätliche meisterchaft, Trist. 175, 32. The *wasser-jungfer* knows healing herbs, Firmenich 1, 23; a *meer-weib* gives help in childbirth, Müllenh. p. 340. En *gumma sade*, hon kände väl de *games skråck*, men trodde dem ej; hon viste huru man kunde få hjelp af dem, men att det var syndigt, Fries’s Udfl. 1, 108. The *wilde fräulein* knows the root that will heal a wound, Ecke 173—5. At Staffelbach the *wood-maidens* came out of the wood, and cried to the people: 'esst bimellen und baldrian, so geht euch die pest nicht an'; therefore at harvest a bunch is left standing for the wood-mannikin. The *vila* of the woods is a *lièkaritza*, 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 süczer heilinge,’ Graff 4, 867). The name of the Norse Eir reminds one of *Ipos, *Ipos *Airos [so called because he carried messages], Od. 18, 6. 7. 73, and of *Ipos the divine messenger. To Hufja-berg corresponds the Finn. Kipu-mäki, Kipu-vuori, Kipu-haria, mount of pain.—Women heal, they bind up wounds, Roquefort on Marie 2, 198–202; frowen die die tiefen wunden ir lieben vriunden 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-frouwen, 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 lëtz; ON. likna ok laekna=lenire et mederi, Sæm. 236a; Gael. liagh, whence Leo in Malb. Gl. 1, viii. derives all the others; Scot. lighiche, physician; OHG. lächitum, medicine. 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. grávo, chirurgus, Graff 4, 313; Fris. gréva, Richth. 786. MHG. wise man, V. d. Hagen’s Ges. Abent. 2, 121. On our arzt, arznei, see Graff 1, 477; arzenare, N. Boeth. 217; arsatere, medicos, Lanc. 42631, ersatre von wonden 1988; arzatinne, Trist. 33, 38 (what is diet-arzt, Garg. 72a?); arza-die, Ksrchr. 7483-93; erzenie, Wh. 60, 23.—Leo in Malb. Gl. 2, 38 derives OHG. lüppi from Gael. luibh, herba; si machent üz krút ein gestüppe (pulverem), daz ist’ guot ze der lüppe, Hätzl. 217a: Swed. löfja, läka; löfjor, medicamenta; löfjerska, vis qvinna, Almqv. 390; lublerin, venefica, Mone 7, 424. Diu zouuerlich haant, herbi-potens manus, N. Boeth. 197; diu chríuter unde diu gift-hant der Circe 198; hant-gift, Mone 7, 423-4. Tit. 4518; so gloubent eteliche an boese hantgifte, Berth. 58; der Saelden 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 dederit bibere, ut moriatur. The sense of ‘poison’ is evolved out of each of these three words, from herba (lubi?), from dare (gift),
from *bibere* (potio); for *potio*, liter, a drink, has become the Fr. *poison*; conf. *à 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; würzler umb Bingen, Garg. 172, *krautnirer* 188\(b\), teufelsgerittene *wurzel-tolberin*, abgeribene *kraut-graserin* 189\(a\), alraundelberin 104\(a\). ‘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 mairin, 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. *Krüt tempern*, Hartm. bächl. 1, 1307. Troj. 10635; ein *temperie* als wir gemischet nemen, Wh. 420, 2; luft tempern u. *mischen*, MS. 1, 87\(a\). Another verb is OHG. *lochôn*, prop. *mulcere, fovere*: ir eigut siuchi gilokôt, O. v. 20, 76; conf. *iáopai, laivò*, fovere, orig. said of wounds.

p. 1152.] Our kropf (goitre?) is called *king’s evil*, because it was cured by the king’s touch; ‘those who have it, on *drinking* from the Count of Habsburg’s hand, are made whole,’ Reber’s Hemmerlin p. 240. Schimpf u. E. 1, 27. It seems a godfather could cure his godchild of some diseases: ‘godfather and foal’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 ä dern begrän*, MS. 2, 23\(b\); conf. *ein ä dern grä hen*, Reinh. 2018; si marhted mit dem vinger sín *áder-slán* (throbbing), Eracl. 3033; der *kraft-á dern slac*, Barl. 188, 22.

SICKNESSES. 1653

5, 2, unmahti, infirmi 9, 5; OHG. nī mac nī touc, non valet; MHG. niht en-mac, aegrotel, Hagen's Ges. Ab. 3, 63; daz ich nie ne mac, Ksrchr. 821; ungewalt, invaletudo, En. 10230-551; Slav. ne-dūg, morbus; Boh. ne-móš, Russ. ne-mótch, infirmitas. Unvarnde, aeger, Türl. Wh. 608. —— The contrary: volvarnde u. gesunt, Iw. 3430. OHG. kisúnt, MHG. gesúnt, M. Neth. gesónt (sound, well), hence ungesunt, Poor Heinr. 375. Unganzi, infirmitas, O. iǐ. 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. hāils, OHG. heil, ON. he-ill, OS. hel, AS. hāl, Engl. whole; sanari is Goth. hāils visan, gaháilnan, while salvari is Goth. OHG. ganisan, AS. genesan with Acc. (p. 1244 n.). —— 'Ghenesen ende become,' Maerl. 3, 97; OHG. chūmig, infirmus, chūmida, morbus. M. Neth. evel, our übel [so, king's evil]. AS. ādl ne yildo, Beow. 3469, from ād, fire, heat? (Suppl. to 1166 end); ādl oððe fren 3692; ādl oððe ecg 3523; ādlig, aeger. Dan. uminden, umānen, an indefinite disease, Molb. Dial. lex. p. 630, conf. ON. ómynd, monstrum, forma laesa. What means 'lāgi dawalōnti,' O. iǐ. 2, 7, moriens? (Graff 5, 346). Dole ich diz gebénde, Ksrchr. 12704; conf. ON. afbendi, tenesmus, Dan. bindsel, constipation. —— More general are OHG. suerído = suero; ouc-suero, maga-suero, Graff 6, 888. OHG. wéwo, woe, pain; manegen wèn vertreip, Servat. 1077. AS. ece, ache, tōđ-cece. AS. coð, cođe, morbus, pestis; bán-cođa, m., Cod. Exon. 163, 23. MHG. 'er lent,' he is laid up, Parz. 251, 16; die geligrigen, infirmi, Mohr's Reg. Fraueub. nos. 328. 235; die suht ligen, Hpt 4, 296. Gramm. 4, 620; mi legar bifèng, Hel. 135, 12; legar-fast 121, 16; bette-rise, ligerlinc, Griesh. 116. 124; bet-rise, Urstende 123, 69. Servat. 3180 (is pet-ritto in the Strasb. spell the same thing?); an rese-bette ligen, St. Louis 90, 13; le gisant, jacens, Lafont. 5, 12; conf. 'só stüende ich úf von dirre nōt, u. waere iemer mé gesunt, Walth. 54, 9. Peculiar is OHG. winnen, furere, laborare morbo, gewinnen (the fever), conf. ON. vinnu. In Cassel they say aufstúzig for ill: ein pferd aufstúzig worden, Cav. im irgarten 53.

p. 1154.] Sickness appears as a divine dispensation in νοῦσος Διός, Od. 9, 411; ir wäre diu suht gescehen, Fundgr. 2, 46. Sickness seizes: ἀπρωστὸς is infirmus; our an-gegriffen; mich hāt
ein siech-tage begriffen, Diocl. 6016; in ergreif diu misel-suht, Poor Heinr. 119; angriffen von einem boesen wind, von einem teufels kind, Mone 6, 470; gesuhte bestet uns (tackles us), Hpt 1, 272; dô begunde ein suche râmen der vrowen, Pass. K. 425, 20; værc ingewôd, morbus invasit, Cod. Exon. 163, 29; him færinga âdl ingewôd 158, 21. Our anfall (attack), morbus; anvellig, infectious, Mone 8, 499. Goth. ‘vas ana-habaida brinnôn mikilai,’ Luke 4, 38; da wolt’ mich hân ergrummen, ich weiz niht waz, Hugdietr. Fromm. 146; in stiez an einiu kelte, Fragm. 19b; in Mecklenbg, if a man is taken ill at harvest time, they say ‘the harvest-goat has gestoszen (butted at) him’; den hete der siechtuom sô begin’t (rhy. kint), Uolr. 1523.——The contrary: den siechtuom überwinden (win over), Wigal. 5991; unz der siechtuom vom im fâoch, Hpt 5, 278; diu suht entweich (ran away) 8, 188. Iw. 3446; sô muozen dir intwichen dîne suht, Kschrchr. 838; daz gesiiht begund in fliehen, Ecke 176; diu suht von ime flöz, Diemer 325, 7.——The νοῦσοι approach men αὐτό-ματοι, and αὐγῆς, ἐπεὶ φωνῆν ἔξειλετο μητέτα Ζεὺς, Hes. Opp. 102. Mulierculae plures . . . a daemoniis vexantar (yr 1075), Pertz 5, 128. The witch cooks, brews diseases; so does the Finn. Kirutar (Suppl. to 1046); she is called ‘kipiâ neito,’ Schröter 34, ‘kipu tyltö, kipulan nâto,’ Peterson 75, ‘kipunen 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 sessû,’ the sickness is no sister, does not spare.

p. 1155.] Febris for servebris, ferbris; Gael. fiabhar; MHG. biever, Freid. 74, 9. Dea Febris, Aug. Civ. D. 2, 14, 3, 12, 25. AS. âdl pearl, hât and heorogrim, Cod. Exon. 160, 30; bân-coca âdle on-celed 159, 15; âdl me innan æle 166, 5; conf. Gael. teasach, febris, fr. teas, calor, fervor. Dei heizen fieber lascht er dô (he leashes them?), Diem. 325, 5; sôttar brîmi, morbi aestus, Egilss. 637. Hippocrates often has πῦρ for πυρετός: παρβένον πῦρ ἑλαβε 3, 6 (γναίκα ρίγος ἑλαβε 1, 5).——The OHG. rito is Norw. rid, Aasen 379b; are we to conn. it with ON. hrið, procella? Lye too, by the side of rideroð, febris, gives hrið-âdl, hriðing, febris, hriðian, febricitare; conf. ‘in bestuont der minne schûr,’ Parz. 587, 13, and Herbort 12836 calls the minne an elbisch viure: Riten winnanti, febre laborans, Graff 1, 876; rite
SICKNESSES.

1655

jouhfieber, Diut. 3, 45; der rittige, febricitans, Griesh. 115; so hat ir ére 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 muze der leide ride Fukarde vellen! Karlm. Lachm. 110; schütte in der rite! Pass. 45, 32; habe den riden u. die suht umb dínen hals! Morolf 715; das sie der jar-rít schüt! Garg. 242a; die corts ridene! Walew. 6164; conf. Gl. to Lekensp. p. 573; das dich gê der schütler an! H. Sachs iii. 3, 8a; kam sie an der frorer, Altd. bl. 1, 56; ' break the neck of the fever,' Ettn. 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, saghe, Rein. 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 quade mèster. OHG. it-slac, 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. querquera, shivering fit. MHG. quartanie, febr. quart., MSH. 3, 178b; kartanie, Warth. kr. str. 51. Gr. ἕπιαλος, Luc. Philops. 19. In O. Fr. they said ' trembler la fièvre,' Méon 3, 88. Rutebeuf 1, 290. Rénart 10150. Lith. paszta-kielé, fever-bird (kielé, siskin). Lett. drudsis vinnu yahi, fever rides him, Bergm. 68. Der rôte suche, Myst. 1, 104. Flores beatae Mariae, erysipelas, Ducange sub v. flores; Ital. rosalia.

p. 1156.] Gout, OHG. giht, fargiht, Graff 4, 142; vor zorne si daz giht brach, Mai 69, 2; daz mich diu giht zubrochin hát, Ksrchr. 2776. 4293, conf. ' die alten dò 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
müende daz gegihte, Ulr. Trist. 1512; in die gichter fallen, Eliz. of Orl. 41; vergiht, Tôdes geh. 548. Servat. 728. 786. 1573. Hpt 6, 493. Austr. ‘kalt vergicht,’ arthritis vaga; icht, Hpt 1, 104. Nethl. jicht; die jôcte, 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 hetsch, or the keller-gschoss bumps against me, H. Sachs iv. 3, 76; den heschen gewinnen, Suchenw. 18, 238; hesche schlucken); unz in dò sluoc daz podagra, Ksrchr. 584. ON. ökla-eldr, Formn. s. 3, 200; AS. ecilma, æcelma, podagra, deaggede, deaw-wyrmede, podagricus, deaw-wyrm, podagra. Kosyntries, 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 (παρωνυχίας) 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 farendum and fon fretma, Richth. 246, 14. Daz wilde viure, ignis sacer, is called Antonien feuer, Anti feuer, Etttn. Unw. d. 136-7, Tonges-feuer (Tony’s f.), Fischart, Antonien rach, plag, erysipelas, skin-inflammation; bec. the Saint and his monks received such patients into their hospital? conf. Keisersb. Omeiss 52. AS. bán-cođe, ossium morbus, ignis sacer. Gothl. flaug-ýld, erysip. on the face, Almqv. 423a, conf. ON. flog. M. Neth. de rode guchte, 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, hár-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 ungenannt wurm, Mone 6, 462; AS. wyrm, see Gramm. 1, 416 ang-nägle, ongneil; die ungenannten, Stald. 2, 423; böst thier 1, 207. Elves suck at children’s fingers and toes by night, Dyb. Runa ’48, p. 33.
SICKNESSES. 1657

p. 1157.] Apoplexy is in Grk πληγή θεοῦ. Lith. stábas. Got gebe den heiden sínen slac! Livl. chr. 5220; het sloghene Gods plaghe, Maerl. 2, 348; plag di de röring! Müleenh. 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. 344a: 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 nider-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 séch, Karel 1, 128; therte begaf haer alte male, so dat si séch in onmacht 1, 241; viel in onmaht, Lanc. 17215; viel in ommacht, Maerl. 2, 222; von ámaht si niderseic, Flore 1224; si kam in ám. 1230; diu ám. vaste mit im ranc (wrestled hard), Hpt 5, 277; ám., Engelh. 6303; zwó ámhte si enpfienc, Gute frau 1650; abkraft, H. Sachs v. 349b.—Viel in marmels, Troj. 10742; marmels hingeleit, Oberl. de Conr. herbip.
52. Si lågen in unsinne, Kl. 1978. 1566-71; vergaz der sinne 1563; dò verlòs ich alle mine sinne, MSH. 3, 207; unversunnen lac, Kl. 2092. Wh. 46, 27. 61, 19; si viel hin unversunnen, Parz. 105, 8. Se pâmer, pasmer, Ferabr. 2801, se plasmet 3640, plasmage 2962. We say, my senses forsook me; animus hanc reliquerat, Plaut. 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 üz 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, Jüngl. 656. Beschweimen: AS. swima, deliquium, Engl. swoon; heáfod-swima, my head swims. Wan in daz houbet duizet von geshtihte, Warn. 2192; ime entsweich, Reinh. 564; beswalt, Partonop. 18, 13. 34, 14; ontaeect, Lanc. 12042.—The contrary: er kam zuo sìh, 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. Lauz. 1747; biz er bequam, Wigal. 5796; doe hi bequam, Maerl. 2, 222. Lanc. 17216; was vercomen weder, Karel 1, 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’; summe ego apud me? Plaut. M.G. iv. 8, 36.

p. 1159.] ON. qveisa, colica, conf. Goth. qaisv, ëósís (Suppl. to 1212 end; grimme muoter, Mone 8, 495; bärmuter, Garg. 182b, bävatter 69b; wärwund, Stald. 2, 435. Dysentery, der ròte suche, Myst. 1, 105; er gewan den durchgang, Diocl. 4645; Nethl. roode-loop, dysent. (not our roth-lauf). On üzsuh, 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: das swinde? Myst. 1, 104. Schm. 3, 539; OHG. serwén, tabescere, Graff 6, 271. 281; Swiss serbet, Stald. 2, 371; schwienig, Vonbun in Wolf’s Zts. 2, 54; swin-segen, Mone 6, 461; schwín, schwvin; verzehrendes wesen, consumption, Leipz. avant. 1, 142.

Stitch in the side, pleurisy: ON. tac, OS. stechetho, Hpt. 5,
200. Our *darm-winde* (twisting of bowels), conf. Lith. klynas, iliaca passio; *miserere*.


p. 1159.] Abortus: ON. *konnuni leystiz höfn*, foetus solvebatur, abortum fecit; Bavar. *hinschlingen* is said of a cow, Schm. 3, 452; die frau hat mit dem fünften kinde *umgeworfen*, Claudius in Herder's Remains 1, 423. Goth. *fitan*, our kreissen, to have throes: *zimbern*, parturire, Hag. Ges. Ab. 1, 12. Throes are called *dòvves* or *bòal*, 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 *trollen*, *trollen*, zerfallen, fall in pieces (come in two), Stald. 1, 307; MHG. *ze kemenâten gân*, Hugd. 107. Mar. 163, 22; ON. at *hvila*, Vikl. 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 3b. J 3b; conf. O. Fris. *bénene burch*, bone castle (womb), Richth. 623b; *fallen* and *in zwei stück brechen*, Dict. sub v. frauenbauch; se is *dabraken*, 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 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 wê*, Hag. Ges. Ab. 2, 178; der *klam*, Kolocz. 185, angina? fr. klemmen, to pinch. 'Der *herz-wurm* hat sich beseicht' of cardialgy and nausea; *stories of the heart-worm* in Frisch 447b. Etttn. Hebamme 890. O'Kearney 180.

A Stockholm MS. informs us: 'Wannen ein vrowe entfangen hevet, so pleget gemeinlichen bi der vrucht to wassene (grow) ein *worm*, dei hevet vlogele also ein vledermues (bat) unde einen snavel 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 deme herten* der vrowen, unde dan to lesten so bellet (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:
SICKNESSES.

'dei oppe dreme assche wesset, dei vrucht heit gemeinliken kutten-slotel.'—Si viennent li ver ès cors, qui montent jusquau cuer, et font morir d'une maladie c'on apele mort-sobtainne, 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 AS. gl. p. 276; bulimus, werna, Diut. 168. Wurme wuohsen in ime houbet (in their heads), Kschr. 715. 852; 'the worm in man or beast, that we call faztun (?),' Mone 8, 406.


bürzel, 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 mauke, malanders, Frisch. A bleeding boil is called hund schüttler, Panzer 2, 305; daz yn daz knallen-ubel anget. Fries’s Pfeiferger. p. 118 (yr 1388).

p. 1160.] Entré sui en mal an, Aspr. 15a.
p. 1163.] Smallpox: Serv. kraste. Die blattern (pocks) fahren auf, Lpz. avant. 1, 271. Urschlechten, urschlichten blattern, conf. urslaht, Gramm. 2, 790.—The story of a daemonium meridiam is told by Ces. Heisterb. 5, 2. The ‘destruction that wasteth at noonday’ is trans. in AS. psalms ed. Thorpe p. 253 on midde dæge mare deoful; in Wiggert’s Fragm. p. 3 von theme diuwele mittentagelichen; in Windberg ps. p. 431 vone aneloufe undi tiuwele deme mittertagelichen; in Trier ps. von aneloufe undi deme diuwele miltendegelichem; conf. the midday mannikin, evening mannikin, Börner 249. Pshipolnütza, Wend. volksl. 2, 263; 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 52d. (Pref. xxxviii).

SICKNESSES.

A 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 brunnen si vergôz, unde natzte-se under'n ougen, Kl. 1566; si lac in unsinne unz (senseless till) man mit wazzer si vergôz 1978. Wet grass is laid on those that swoon, Ls. 2, 283. To strike a fire, or to puff it, is good for a burn in the foot, erysipelas and sore eyes, Müllenh. p. 210.

p. 1168.] Poenit. Ecgb. (Thorpe p. 380): (pa cild) aet wega gelætum þurh þa eorðan tihd. Creeping through hollow stones, Antiqv. ann. 3, 27; conf. Kuhn on Vrihaddevata 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 perceé, 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 Märzch. 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.
SICKNESSES. 1663

no. 487. In England a child that has the hooping cough is *drawn three times* through an opening in a hawthorn hedge. Apálâ, 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.

When a headache will not go, they *wind* a string three times *round the man's head*, and hang it up in a *tree* as a noose; if a *bird* flies through it, he takes the headache along with him, Temme's Altmk p. 83. If you *lay* a child's chemise, in which it has suffered the schwere noth (fit of epilepsy), on the *cross-ways*, the disease will pass over to him who walks, rides or drives that way, Medic. maulaffe 167. A hatchet-wound is healed by *tying up the tool* that dealt the dint.

*Herre, mit Gotes helfe*

*wil ich, daz reine 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. 3323b. The *superimposition of warm flesh* occurs in a witch-trial, Schreib. Taschenb. 5, 213.

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*, doronicon, see Ettn. Unw. d. 180. A skin-inflammation is called *wolf*:

*Der siechtuom ist des ersten klein,*

*und kunnt den herren in diu bein,*

*und ist geheizen der wolf.* Ottok. 91b.

 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-blnot, 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 druosen mit nüechternen 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) við bitsötum, Sæm. 27h. The huk is healed by pot-hooks, Lisch’s Meckl. jrb. 6, 191, hip-gout (?) by gelding, Greg. Tur. 10, 15.

p. 1175.] To the M. Latin ligamentum answers the Gr. παράρτημα, appendage, Luc. Philops. 8; breviis ac ligaturis, MB. 16, 241 (yr 1491); obligatores, Ducange sub v. Pertz 3, 100. Were wolf’s teeth hung on people like the foal’s tooth p. 658 n.?

Ob ioman wolle tumben spot
und einen boesen wolves zan
mit ergerunge henken dran. Pass. 3, 70.
Ir truogt (wore) den eiter-wolves zan. Parz. 255, 14.


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. Fluoch
SICKNESSES. 1665

(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. Kl. schr. 2, 142.—Labour is obstructed by nine witch-knots in the hair, 'the kaims (combs) of care,' Minstrelsy 2, 400. A shaggy cap is good for women in child-bands (-birth), Herold in Oechsle's Bauernkr. p. 35. A difficult labour is lightened by making two babies of wax; or are they merely to deceive the sorceress? DV. 1, 274-9. A man clasps his hands over his knees, and the labour is stopt; they make believe it is over, he lets go, and it goes on again, Asb. Huldr. 1, 20. Belts relieve the labour, Ossian, Ahlw. 3, 436. 450; þá tók Hrani belt-it, ok lagði um hana, ok litlu síðar (soon after) varð hun léttaði, Formm. s. 4, 32.

The Lettish Laima spreads the sheet under those in labour; the zlotá bába watches over births, Hanusch 337. 356. Ἀρτέμις βολοσίν, Procop. 2, 576; aí kúškousai ἐπικαλεῖσθε τήν Ἀρτέμιν, ἀξιοῦσαι συγγνώμης ὡτι διεκορήθητε, Sch. on Theocr. 2, 66. Juno Lucina, fer opem, serva me obsecro, Ter. Adelphi iii. 4, 41.

Swelah wib diu druñ liet (3 canticles) hát, sóe sie ze keminátên gât (takes to her chamber), in ir zeswen bevengan (clasped in her right), sie lídet (will suffer) unlangen kumber von dem sêrë, wand in unser Fröwen êre g'nist sie (she'll recover) des kindes gnaedelichen ... Swà diu buochel druñ sint behalten, diu Maget wil der walten (Virgin will manage), daz da nehein kint werde krumboch noch blînt. 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 genaedige heilige verre in vremden landen suochen,' MSH. 3, 45b [Chaucer's 'seeken straunge strondes, to fernë halwës']. The sick are healed on the grave of the pious
priest, Pertz 2, 82. The myth of the herb that grows up to the skirt of the statue's garment is also in Walth. v. Rh. 138, 21-58 (p. 1191 mid.). Relics bring luck, Al. Kaufmann's Cæsarius 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.

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, schelmig 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, 64° (cholera?); pisleht, pestis, Graff 6, 778 (=sieht, clades, Diut. 1, 183); der gëhe 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. Zaubers-becher p. 238;
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). Hövį is a personif. plague that robs mothers of their children, Paus. i. 44, 7. With Apollo conf. Oðinn in Sæm. 5: fleuyði Oðinn, ok í fólk um skaut (shot). The Lettons think it an omen of pestilence, if the auskuts shears the backs of the sheep in the night, Bergm. 142.

p. 1183. The angel that smites all in Ezek. 9 is called der slahende engel, Diemer 327-8. 2 Sam. 24, 16-7. Deliverance from the plague is effected by a snow-white angel, Greg. Tur. 4, 5. Angels and devils go about during the plague, Sommer p. 55; der sterbe erbızet (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), Keisersb. Om. 24.¹

p. 1184. The black death rises as a black fog, 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 fog, 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, Kehrein’s Nassau 54. Φοίβος ἀκερσεκόμης 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 areula aurea, 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 bunged in and let out again, which also runs about the country as a sterbet, Gotthelf’s Erzähl. I, 84.


¹ Domus Thiedericci, Thietm. Merseb. 4, 21; Ἀδρανῶν πόργος, τάφος, Procop. B. Goth. 2, 22; turris Crescentii or Dietrichs-haus in the leg. of Crescentia and the Two Dietrichs. In Wackern. Lb. 990, Ditterich builds the Engel-borg; it is called Sorsen-burg in Myst. 1, 103.
the Lith. Giltine, see N. Preuss. prov. bl. 8, 471-2. German plague-stories may be seen in Woeste's Volks-überl. 44, Panz. Beitr. 1, 29 and Wolf's Ztschr. 2, 83. The pest-frau is dressed in white, Bader no. 431. The plague creeps, crawls in the dark, Schmidt's Westerw. id. 89. The Swed. Plague-boy reminds of the girl who in Denmark indicates deaths to the kindred with a twig, Molb. Hist. tidskr. 4, 121; three plague-women walk through the town with scythes. The plague-maiden appears in wet garments and with a little red dog, Bunge's Arch. 6, 88.—

When pestilence rises out of Mit-othin's grave, the body is dug up and hedged in with stakes, Saxo Gr. ed. Müll. 43 (Suppl. to 609). The abating of plagues by burying in a hill occurs in Sagebibl. 3, 288. The cow's-death, an enormous bull, approaches like the plague, Müllenh. no. 328. In time of plague, the first head of cattle that falls is buried with a young shoot or a willow planted in its mouth, Superst. I, 838. Müllenh. no. 327; or a bull is buried alive, Panzer 2, 180, a calf or cow sacrificed (pp. 608. 1142). At Beutelsbach near Stuttgart, an old woman during a cattle plague advised that the hummel (parish-bull) should be buried alive: wreeathed 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, fillerte, 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 hät ûf der erden an kreften alsô rîchen hort (of powers so rich a store) sô steine, kriuter unde wort, Troj. 10860; steine, krût sint an tugenden riche, wort wil ich darobe (above them) an kreften prisen, MS. 1, 12b; quae carmine sanet et herbis, Ov. Met. 10, 397. Wurzen kraft u. aller steine meisterschaft, MS. 1, 195b; würze des waldes u. erze (ores) des goldes u. elliu abgründe, diu sint dir Herre künde, MS. 2, 230; der steine kraft, der würze wâz, Wh. 2, 14. What is the distinction betw. krût and wurz? Ein krût, des würze (whose aroma) er wunden helfen jach (asserted), Parz. 516, 24, conf. 516, 27: er gruobse, i.e. the wurz (=wurzel, root). Kraut is picked, wurzel dug out; flowers too are picked (Walth. 39, 16. Hpt 7, 320) or gathered (Walth. 39, 1). Also: crût lesen, Lanc. 29301.—Ein edel krût, Hpt 4, 521; unedel blut (ignoble blood) 7, 321 (p. 1195); durch seine edel ez (daz krût) tragen, Warn. 1944; tugent-frîhtic kriutel, MS. 1, 88a; ich brich euch edle kreuter, Mone 6, 460; φάρμακον ἑρμῆνιον, Od. 10, 287. 292; ein edles krait patientia samt dem kreautein benevolentia, die gaben also süszen ruch, das es mein herz u. sel durchkruch. Healing herbs are 'herbes demanieres,' Ren. 19257-69; 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, Æn. 12, 412. The Íðæan bed of flowers is also in Petron. 127; the Homeric νεοθηλείας ποίης is in Hesiod too, Theog. 576; a woodland bed [of flowers?] is Erek’s and Enid’s bete-wât (-curtain), Er. p. 216. Vuk 1, no. 224; mit rôzen was ich unbestact, Tragemund. Where the maiden stood in the garden, bloom the fairest flowers, Rhesa dainos 296; die boume begunden krachen, die rôzen sère lachen, Ges. Abent. 1, 464. Another planta e capite statuae nascens is in Athenæus 5, 497. Liebrecht’s Gervas. 124. Gesta Rom. K. 138. Moss growing in a death’s head is supposed to have magic power. There is a superstition about peas sown inside a skull.

p. 1192.] Plants are dear to God; He called them forth.
Whether to pick beautiful flowers, or dur Got stán lán (for God’s love let them stand)? Hpt 4, 500. The marrubium indeed is gotes-vergeten, gotis-v., gotz-vergeszen, Mone 4, 240-8. 8, 493. 407; gotis-vergeszene, Summerl. 57, 51. Θεῶν ἄγρωστις, ἵνα Κρόνος κατέστησε τε Glauce, having found and eaten it, becomes immortal, Athen. 3, 83-4.—Αἵμα Ἀρεως (blood of Ares), nardus montana, Dioscor. 1, 8, lilium 3, 106; αἷμα Ἑρμοῦ, verbena 4, 60; αἷμα Αθηνᾶς chamaepitys 3, 165; αἷμα Ἡρακλέους, crocus 1, 25, centaurium minus 3, 7; αἷμα τιτάνου, rubus 4, 37. So: γόνος Ἡρακλέους, myrtus silv. 4, 144, elleborum alb. 4, 148; γόνος ῥησος, anethum 3, 60, buphthalmus 3, 146; γόνος ἥρησος, polygonum 4, 4 (is γόνος here semen, or as the Lat. version has it, geniturα?). The flower Αλισί first springs up after the hero’s death, Paus. i. 35, 3. Plants often originate from drops of blood (p. 827), as the flower on Sempach field shoots up where Leopold has fallen, Reber’s Hemmerlin p. 240. The poison-plant ἀκόνιτον grows out of Cerberus’s drivel (Ov. Met. 7, 415. Serv. ad Virg. Geo. 2, 152), as the herb trachontes does from dragon’s blood, Parz. 483, 6.—Ἀριστολοχία (corrup. into osterluzei) has reference to ἀρτεμις λοχεία, and is given to women in childbed. Herba Chironis alsing, Mone’s Quellen 289a; herba S. Petri, ibid. The Pol. Dziewanna is both Diana and verbascum thapsus; Boh. divizna (wonder-flower) is our himmelbrand (Suppl. to 1196). Baldrs brá stands on a par with supercillum Veneris, Diosc. 4, 113 and jungfrauen aug-braune (virgin’s eyebrow), achillea millefolium, Nemnich; conf. wild-fräulein-kraut, achillea moschata, Stald. 2, 451. AS. Sátor-láče (p. 247). Woens-kruid, angelica? Coremans 53. Visumarus, 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 dictannis on Ida for her wounded Aeneas, Aen. 12, 412. The μῶλον plucked out by Hermes is, acc. to Dioscor. 3, 46-7, ruta silvestris and leucoium silvestre. An angel in a dream reveals the sowthistle (p. 1208); the wounded Albert is shown the remedial herb in a dream, Felsenb. 1, 232-4; an angel tells of a remedy in a dream, Engelh. 5437 seq. One herb the Mother of God has covered with her cloak, Klose’s Bréslau p. 102; the empereriz having fallen asleep on a rock in the sea, Mary appears and bids her pull up the herb

p. 1194.] In the leg. of Glauclus and Polyidus a snake brings the herb that reanimates the dead, Apollod. Bibl. 3, 3; conf. KM. 3 3, 26. A weasel in the wood culls 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, Vols. 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). Harts shew the hart-wort (hirsch-wurz, -heil), Megenb. 398, 22–25. With Norweg. Tyri-hialm (Tiwes-helm) coincides Ἄρεος κυνῆ, 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 Lielhfrauen-milch is Ἀφροδίτης γάλα, Aristoph. in a lost play p. m. 154; ἡδὸς γε πίνειν οἶνος Ἀφροδ. γάλα, Athen. 10, 444. 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.—Frue-mänteli, malva rotundifolia, Wolf’s Zts. 2, 54. Vrowen-hár, Minnen-hár, capillus Veneris, Mone 4, 241; conf. Venus’s eyebrow (Suppl. to 1192 mid.). Nemnich sub vv. cypripedium, adiantum. Marien-thræne, -tear, resembles Ἡρας δάκρυον, verbena, Diosc. 4, 60. Labrum, lavacrum, concha Veneris = dipsacus sitibundus, bec. it gathers dewdrops. Margarethen-schöckla, -shoe, put in a box, becomes a black worm.

1 A field-flower, euphrasia or myosotis, is called augen-trost (eye’s comfort), Notthl. ogen-trost; also augen-dienst (Blumentrost, a family name at Mühlhausen); conf. ‘den ich in minen ougen gerne burge,’ Wolfr. 8, 4; zo sumere die ougen trösten schoene wise (fair meads enchant the eye); lovely ladies were ὀφθαλμῶν ἄλγηδεσ, eye-smarts. Dæges eage, primula veris [?], M. Engl. daies eyghe, daisy, Alex. 7511. Clover too is called ougen brehende, but Engl. eye-bright is euphrasia. Ich tuon dir in den ougen wol, Winsbekin 4, 4; er ist mir in den ougen niht ein dorn, MS. 1, 16b, 2, 98; ob ez ir etelichen taete in den ougen we, MS. 1, 68a. GDS. 209; conf. friedeltes ouga, Mone 8, 405. Hpt. 6, 332.
p. 1195.] 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. verbena, Wednesd. mercurialis, Thursd. barba Jovis, Frid. capillus Veneris, Saturd. crowfoot (? p. 247). Superst. H, cap. 31-2.

p. 1196.] 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 paulispsr fui, repente exortus sum, repentino occidi. —Herba Britannica is called in Diosc. 1, 120 ἄλμος, οί δὲ βρεταννικῆ, in 4, 2 βρεταννικῆ ἡ βεττονικῆ, conf. Diesenb. 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-kraut, feld-kerze, unholden-kerze = verb. thapsus, says Höfer 2, 52; unholden-kraut, Boh. divizna, Jungm. 1, 371a (Suppl. to 1192 mid.). Instead of ‘hauen-hyldele, britannica,’ Mone’s Quellen 320a has the forms hauen-hyldele, hauen-ydel; may hylde, hilde be akin to helde, heolode (hiding, hidden)? —Tonnoire, fleur du tonnerre, coquelicot, poppy, Grandgagnage’s Voc. 26; donner-bart (-beard) is sedum telephium. A fungus ἰrov 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.

p. 1199.] Mir wart ein krût in min hant, Ls. 1, 211; does that mean ‘stole in unperceived’? conf. φῦ ἐν χερί, Passow 2, 1042. Si sluoc daz krût mir üz der hant, Ls. 1, 218. Of the aster atticus, Dioscorides 5, 118 says: ξηρὸν δὲ ύπναιρεθὲν τῆ
āριστερὰ χειρὶ τοῦ ἀλγοῦντος, in the patient’s left hand. Of the bark of the wild figtree, Pliny 23. 7, 64: caprifisco quoque medicinae unius miraculum additur, corticem ejus impubescentem puer impubis si defracto ramo deträhat dentibus, medullam ipsam adalligatam ante solis ortum prohibere strumas. Three roses are picked off in five picks, Amgb. 48 b (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 sie (the vervain) umkreissen mit silber u. mit golde u. mit siden (silk), Mone 6, 474. When the root is pulled out, the hole is filled up with corn, to propitiate the earth (Suppl. to 1241). The plant is plucked suddenly, and covered with the hand (Suppl. to 1214): du solt ez (the shoot) ûz 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 coillie, Méon N. rec. 2, 73.

p. 1202.] The grasses growing through a sieve remind one of the words ’purh aern in-wyx’ (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, Etttn. Unw. d. 161-2. There are herbs, the sight of which allays hunger: esuriesque sitis visis reparabitur herbis, Ecbas. 592.

p. 1204.] The mightiest of magic roots is mandrake: abollena alrun, Sumerl. 54, 37. How to pull it out is also descr. 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 paigns ne sarrazins ne crestiens, ains la trest une beste mue, et tantost come elle 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 Vagarshapat, transl. by Busse (Halle ’21) p. 106.—Mandragora grows in Paradise, where the elefant goes to look for it, Karajan. Μανδραγόρα. Πνευμάτων ἄνθρωπον ὁμοίως, ‘Ρωμαίοι 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
HERBS AND STONES.

244. Mandragora *tvalm*, Mone 8, 95; von senfte der alrûnen wart mich slûfen, Frauenl. 6, 26; ὕπτω μανδραγόρα καθεύδεαν, Luc. Timon 2 (ed. Bip. 1, 331—3); ἐκ μανδραγόρου καθεύδεαν, Luc. Demosth. enc. 36.—On the *alrûne* in Frauenlob’s Minneliech 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. 106a. ‘Alrûnen rinden dienet zu augen-arzneyen. Dieser rinden drey heller gewicht für der fraweii gemacht (women’s chamber) gehalten, bringet ihnen ihre zeit, treibet auss die todte geburt. Alrûnen heizit er virbern (he is said to have about him): swenne er wil, sô ist er ein kindelîn, swenne er wil, sô mac er alt sîn, Cod. Pal. 361, 12b. ‘He must keep an arauül 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 manninkin, Simpl. 3, 811.

p. 1204.] Öðinn 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, misletoe, Hone's Daybk 1, 1637-8. And maren-tacke is misletoe, bristly plant (p. 1247, l. 11).—Nilsson would trace all the Scand. mistletoe cultus to the Druidic, Dybeck '45, 79. 80. Ein mistlein pater- noster, MB. 18, 547 (yr. 1469); mischlin paternoster, mispel and aich-mistlin 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 foliiis et lento vimine ramus,
141. auricomas quam quis decerisperit 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, Bittner no. 2723. Armor huelvar, aft. heller; Wel. uchelawg, uhelfia, uhelfar, uhelfel, 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 meli, 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 gowydd usu. means mild, tender, gwioydd is violet. Valerian is in Finn. ruttoyuri, 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 Tivebarh and Vendelsrot, Dyb. '45, p. 50. The Serv. name odolían resembles a Polish name of a plant, dołega, for dołeka means upper hand; conf. Vuk's Gloss. sub. v. odumiljen. Odilienus is a man's name, Thiemmar 4, 37; so is Boh. Odolén (Kl. schr. 2, 393). Nardus is fragrant, esp. the Indica; nardus Celtica is saliunco. Národos πιστική πολύτιμος, John 12, 3 is in Goth. nardus pistikeins filu-galaubs.
HERBS AND STONES.

p. 1208.]

Acc. to Martin’s Relig. d. Gaules, Belinuntia comes fr. Belenus (Diefenb. Celt. 1, 203. Zeuss p. 34), and is a herba Apollinaris; Apollo is said to have found it, Forcell. sub v. Russ. bèlena, Pol. bielun, Boh. blen, bljn, Hung. belendfu. Engl. henbane, gallinæ 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 gehwaðer ge þaes mannes sawle ge his lichoman (benefits soul and body). hio hyne scyldeð wið (shields him against) unhyrum niht-gengum and wið egeslicum gesihðum and swefnum. seo wyrt byð swyðe háligu, and þus þu hi scealt niman on Agustes mónde bûtan iðerne (without iron), etc. MHG. batónie (rhy. Saxônie), Tit. 1947: betoene (rhy. schoene), Hätzl. 163, 86. Késtron ’Rómaioi oúettonikûn káloûsi, Diosc. 4, 1.

Verbena is akin to veru and Virbius, says Schwenck pp. 489. 491; it stands for herbena, says Bergk. It is sacred, and therefore called ierôdotáνη and herba pura, qua coronabantur bella indicturi, Pliny 22. 2, 3. 25. 9, 59. Wolfg. Goethe’s Dissert. p. 30-1. It is called περιστερείων, bec. pigeons like to sit by it; also ferraria, Diosc. 4, 60: ʰσιδηρίτους 4, 33-4-5. OHG. ìsarna, ìsenía, Graff 3, 864. 1, 491; isinletta 4, 555. Sumerl. 24, 9; ìsenarre, Sumerl. 40, 54; isrenbert 66, 40. MHG. ìsenhart, 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. ìzer-kraûd, Swed. jern-ôrt, Dan. jern-urt. There was a spell for digging up vervain, Mone 6, 474. AS. ësc-wyrt, Hpt. 5, 204; ësc-prote, Lye sub v. GDS. 124.
Madelger ist aint 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-stund (adjure it 3 times thus): 'Ich beswer dich, Madelger, Ain wurtz so her, Ich manen dich des gehaiz den dir Sant Pettrus gehiez, Do er sine stab dri-stund durch dich stiez, Der dich usgrüb Und dich hain träg: 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 crutern. Kräuter-heilkunde (yr 1400) in the Giessen Papierhs. no. 992, bl. 143.

Fern, bracken. Gr. πτερίς fr. its feathery foliage.* Lat. filix, It. felce, Sp. helecho, Fr. fougère. Filix herba, palmes Mercurii (Suppl. to 159); filicina, filix minuta, AS. cōfor-fearn. Celt. ratis, Wel. rhedyn, Bret. raden, Ir. raith, raithneach, 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. sone-yalg, Böcler's Abergl. grbr. d. Esten 144. Lith. bit-krėsle (bee's chair)=tanacetum vulg., Nesselm. 226. 331. Serv. pouratis, tansy, tanacetum crispum (fr. povratiú, to turn back? ON. burkni, filix, polypodium, Swed. bräken, Vesterb. fräken, Dan. bregue. Again, ON. einstapi, Jonsson's Oldn. ordboc, Norw. einstabbe, einstape, Aasen 79. Nemnich sub v. pteris. Swed. ormbunke.—Den wilden varm treten, Parz. 444, 7. 458, 17; latentis odii filix excrevit, Dietmar in Pertz 5, 736; filex iniquitatis exaruit 5, 742. Fernseed makes invisible, Wolf's Ztschr. 2, 30: we have the receipt of fernseed, 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, 28. 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, 271 makes it blossom at Midsummer noon: get hold of the blossom, and all the treasures of

* So, from the Slav. par-iti, to fly, pěrō, 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. 484.—TRANSL.

VOL. IV.

p. 1212.] Artemisia, Fr. armoise, O. Fr. ermoize, is called in Champagne marreboré or marreborc (marrubium?), which is supp. to mean la mere des herbes (Rutebeuf 1, 257), as in fact artemisia is called herbarum mater in Macer. Rutebeuf’s Dit de l’erberie 1, 257 makes ermoize the first of healing herbs: Les fames sen ceignent le soir de la S. Jehan, et en font chapiaux seur lor chiez, et dient que goute ne avertinz ne les puet panre n’en chiez, n’en braz, n’en pie, n’en main; mais je me merveil quant les testes ne lor brisent, et que li cors ne rompent parmi, tant a l’erbe de vertu en soi.—The Germ. word for it occurs as a man’s name Peybos (yr 1330), Bamberger verein 10, 107, and Beypoz (yrs 1346-57) 10, 129, 136-8. 145. Even Schannat no. 348 has the name Beboz (see Kl. schr. 2, 399. Dronke’s Trad. Fuld. 420); and ‘beyposs=artemisia’ in Vocab. Theuton. (Nuremb. 1482) d. 7a. At last, in Vocab. ex quo Eltnil 1469, ‘attamesia=byfyuss,’ and also ‘incus=eyn anfusse,’ the f in both being appar. Mid. Rhenish.* ‘Bismolten, artemisia, est nomen herbe, volgariter byfus in ander sprach bock,’ Voc. incip. Teuton. ‘Bipes ist ain crut: wer fer welle gaun, der soll es tragen, so wirr er nit mûd sere uf dem weg, der tüfel mag im och nit geschaden; und wo es in dem hus lit, es vertribt den zober,’ Heilmittelbuch of 1400 in the Giess. hs. no. 992, bl. 128b. ‘Artemisia, beyfuss, sonnenwendel,’ J. Serranus’s Dict. Latino-Germ. (Nûrnbl. 1539) 66b; ‘in dem bifûs,’ Mone’s Anz. ’34, 337. Superstitions about it, Panz. Beitr. 1, 249. ‘St John’s coals (touchstones) are found fr. noon to vespers of John’s day under the beyfuss; alias non inveniuntur per annum,’ Mone 7, 425.—Artemisia is zimber, zimbira in Hattener 3, 597a; herygott-hölzel in Nemnich p. 466. AS. tagantes helde=artemisia (tragantes, for τραγάκανθα?), Mone’s Quell. 320a (conf. p. 1216 n.). OHG. stapa-wurz, stabe-w., abrotonum, Graff 1, 1052. Sumerl. 60, 2; our stabwurz, southern-

* The corruption of bibôz into ‘our meaningless beifuss’ is a fair example of Folk-etymology: the herb is good for the pedestrian’s feet.—TRANSL.
wood. OS. staf-wurt, dictamnum, dittany, Diut. 2, 192. Artemisia is buggila in Hattemer 1, 314 and Mone 8, 400; bugel 6, 220; bugge 8, 405; buggul, Voc. opt. p. 51; φασί δὲ ἐν ταῖς ὀδοιπορίαις μὴ παρατρίβεσθαι τοὺς βουβώνας, ἀγνοσ βάδον ἢ τῆς ἀρτεμισίας κρατουμένης (groin not galled if one carry a switch of agnus castus or artemisia), Diosc. 2, 212. Gallic πονέμα, Dacian ζουόστη (conf. ζωστήρ, girdle), GDS. 208. Diefenb. Celt. 1, 172. Ir. mugard, AS. mucg-wyrt, GDS. 708. Boh. černo-byl, Pol. czarno-byl, Sloven. zhernòb (black herb); Serv. bozkye drutze, God's little tree.

To Gothic names of plants, add vigadeind, τριβολος (Suppl. to 1215). On equisetum, see Pott's Comm. 2, 27. OHG. grenaçinc, 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 vrowe gink sik to damme, se sochte grensink den langen. do se en vant, do stunt he un bevede. se sprak: 'summe den soten Jesum Crist, wat crudes du bist?' 'Junkfrowe, ik hete grensink, ik bin das weldigeste kint. 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 und 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: ‘guntreben gér (maple shoot?), I toss thee up to the clouds,’ Mone 6, 468.

p. 1213. Morsus diaboli, devil's bit, see Dybeck 45, 52. A.S. ragu (ragwort) is glossed by ‘mosicum, mocciculum,’ perh. mosylicum; otherw. ragu is robigo. Lye has also ‘Cristes maeles ragu, Christ crucis mocciculum, herba contra ephialten valens.’ Schubert p. 197: ragwurz, orchis.

Serv. stidak (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. javn, Swed. jemua, Vesterb. jamm.

p. 1214. A plant of universal healing power is heil-aller-welt, agrimonia, Mone 8, 103; aller frowen heil, MS. 2, 48ª; quotes mannens heil, Hpt. 2, 179. Lisch's Meckl. jrb. 7, 230; conf. the ointment mannens heil, Iw. 3452. Er. 7230.

p. 1214. Dorant seems a corrup. of andor, andorn (horehound): trail your shirt in blue tharand, N.Pr. prov. bl. 8, 229. Gothl. tarald, ägglung, ett gräs för hvilket trollen tros sky, Almqv. 464ª. Hold up thy skirt, that thou graze not the white ordal! M. Neth. orant, Mone 6, 448. Holst. gäler orant, Müllenh. no. 425.—‘A herb that says, Be vol-gemut, (of good cheer)!’ Hoffm. Gesellschaftsl. 136; die braune wolgemut, Ambras. lied. p. 212. Pol. dobry mysli, good thoughts. The plant must be plucked hastily, and hidden: ἐμματέως τὸν ὀρίγανον ἐν χερὶ κεύθει, Athen. 1, 262; ὀρίγανον βλέπειν, look sour, as though you had bitten marjoram.

Porst, porse is strewn under the table, to sharpen a guest's appetite, Fries's Udfl. pp. 109. 110; conf. borsa, myrtus, Graff 3, 215.

p. 1214. OHG. hart-houwi (-hay) must, I think, be the harten-ane 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 Midsummer 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. reinfano, Graff 3, 521, Swed. renfane, tansy, seems to be sacred to elves, Fries's Udf. 1, 109; it helps in difficult childbirth. Does the name denote a plant that grows on boundaries [rain=strip of grass left betw. hedgeless cornfields]?

p. 1214.] Was widertán orig. widar-dono, formed like ælf-pona? yet it is wederlam in Sumerl. 55, 49. The country-mouse in Rollenhagen, when visited by the town-mouse, lays down a bundle of widdershans, that gleams like a red poppy. Widerthom-moos (-moss) is polytrichum commune, Schub. p.m. 210, otherwise called golden frauen-haar (conf. the holy wood-moss of the Samogitians, and the special gods for it, Lasicz 47). Frisch calls widerthon a lunaria; the osmunda lunaria is named ankehr-kraut (sweep to-), and is supp. to give cows good milk:

Grüsz dich Gott, ankehr-kraut!
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. Dâ wênic wege-riches stuont, Parz. 180, 7; other names are weg-luge (Stald. 2, 439) from 'luogen,' and 'Hänslein bei'm weg' (or is it 'häuslein bei dem weg,' as in Fischart's Onomast. 221?). Serv. bokvitza, plantago, fr. bok=side; Boh. čekanka, fr. čekati=wait [Russ. popútnik, podorózhnik, fr. pútí, doróga=way].—Dicitur quod tres rami corrigiolae (wegetritt) collectae in nomine Trinitatis et cum oratione dominiKa, suspensi in panno lineo, maculam oculi sine dubio tollunt, Mone 7, 424. Das edle kraut weg-warte macht guten augenschein, Ambras. lied. p. 18; item es spricht alwärts, 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 consuerunt 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. *βάτος* is perhaps from *βάιω*, and the Lat. *sentis* akin to Goth. *sinís*, via; yet conf. Kl. schr. 5, 451 seq. GDS. 211.

p. 1215.] Of the *leek* an ON. riddle says: ‘*höfði sinu visar á helvegu, en fótum til sólar snýr,*’ his head points to hell, his feet to heaven; to which Heiðrekr answers ‘*höfuð veit í Hlóðynjar skaut, en blóð í lopt,*’ Fornald. s. 1, 469 (conf. the *bolbol* in Aristoph. Clouds 187—193). *Sára-lauck* siða, boiling wound-leeks, means forging swords 1, 468. With the leek men divine, Dyb. ’45, p. 61; it drives evil spirits away, Fries’s Udl. 1, 109. *House-leek*, *sempervivum tectorum*, Swed. tak-lök, wards off misfortune 1, 110. ‘Radix allii victorialis’ is *neun-hömmelre* in Stald. 2, 236; in Nemnich *neun-hemmerlein*, *sieben-hemmerlein*. OHG. *surio, surro*, m., cepa, porrum, Graff 6, 273.


p. 1216.] *Hab-mich-lieb* and *wol-gemut* (Suppl. to 1214) are herbs of which wreaths were twined, Hätzl. 15b; ‘ein krenzlin 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-bona* is expl. by *bona* or *bone*, palms, pampinus, conf. OHG. *upar-dono*, sudarium; is *alb-dono* then a cloth spread by the elves? If *ælf-bone* 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 hwätend (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 miekka, caprae ensis, is also iris, swordlily.—Other notable herb-names in AS. are: Oxan-slippa, primula veris, E. oxlip, cowslip, Dan. oxe-driv, ko-driv, Swed. oxe-lägg. Hundesfred, centauria. Eofor-prote, apri guttur, scilla. Lust-mőce, ros solis, Nemnich drosera, Stald. 1, 336 egelkraut.—Mädere, venerea, Mone’s Quell. 320b; Lye has mäddere, rubia, E. madder; Barnes sub v. madders, matthers, anthemis, cotula. Metere, febrifuga, Sumerl. 56, 58; and melissa, metere 57, 59 (Suppl. to 1244). Muttere, mutterne, caltha, Stald. 2, 226; Finn. matara, mattara; ‘lus gun mhathair gun athair,’ flower without mother or father: ‘a plant resembling flax, which grows in springs,’ Armstr. 368b.—Woodo-bend, cyclamen convolvulus, E. woodbind, withe-bind, M. Neth. wede-winde, Maerl. 3, 205; conf. weendungel: ‘ik keune dat kruud, sedde de düvel, do hadde he weendungel freten,’ Brem. wtb. 5, 218 (AS. pung, pl. pungas, aconitum, helloborus).—Mageðe, magoðe, bupthalmus; conf. ‘hay-maiden, a wild flower of the mint tribe,’ Barnes. Biacon-weed, chenopodium, goose-foot, Barnes. Gladon, caltha; also gladene, glødene. Boden, lolium; conf. beres-boto, zizania, meres-poto, Graff 3, 81. Lebloðre, lapathum. Gearewe, millefolium, yarrow, OHG. garewā. Æthel-ferding, -fyrding, a wound-healing plant, from ferd, fyrd = army, war? Brōðer-wyrt, herba quaedam strictum pectus et tussim sanans, Lye. Hals-wyrt, narcissus, from halsian to make whole?


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-mêster, Mone 6, 448. Herba matris silvae,

2. Stones.

p. 1218.] Rare stones are called *steine, die kein gebirge nie getruoc, noch diu erde brähte fur*, 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 Ettnm. 3, 32—25. Rhön 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. maullaffe 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 orphanus, wanting in Megenberg, is ment. by Lessing 8, 175-6. Similar to the orphan is the stone claugestian on the helmet, Roth. 4947 seq. It se orplianus, wanting in Megenberg, is ment. by Lessing 8, 175-6. Similar to the orphan is the stone claugestian on the helmet, Eoth. 4947 seq. paer beorhtas, Dan. 997. One that makes invisible (p. 871). So a girdle with a precious stone in it makes whole, Bit. 7050—55. Precious stones take the place of eyes, Martene’s Thes. aneed. 4, 6 (Wachsmuth’s Sitten-gesch. 2, 258) : in the sculptured skull of St Servatius, stones blaze instead of eyes. Swed. ögna-sten, ögon sten, eye-stone, means the pupil; Dan. øie-steen, ON. auga-stéinn; and Alexander’s stone, which outweighs pure gold, but rises in the scale when covered with a feather and a little earth, is an eye-stone, Lampr. Alex. p. 140—3; see Schlegel’s Mus. 4, 131-2-3. Gervinus 1, 549 (ed. 3). Pupus, κόρη ὥμοιος, Ducange sub v. It is Oriental too to say ‘girl of the eye’; yet also ‘mannikin of the eye,’ Gesenius, Pref. xlv. (ed. 2). GDS. 127.


p. 1219.] The pearl: ON. gimr; m., gemma, Sæm. 134b, also gim-stéinn; AS. ginn, gim-stan. 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 is dà zi (thereby turns the ice into) christallan só herta, só man daz fiur dar-uber machôt, unzi diu christalla irgluot, Merigarto 5, 25; conf. isiné steina, ice-stones, O. i. 1, 70 and
'crystal made of ice,' Diez's Leb. d. troubl. 159. 165. On the Ssk. marakata, see Bopp's Gl. 255-9. 266; chandra-kárta, gemma fabulosa, quae radiis lunae congelatis nasci creditur 118a.

p. 1221.] The λυγγούριον 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. paddestén, Boh. žhabye kamen, O. Fr. crapaudine, Roquef. sub v.; the French still say of diamonds, 'il y a crapaud.'—There is a serpent's egg, which 'ad victorias litium et regum aditus mire laudatur,' 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-stén, Rein. 5420; sige-ring, Hpt 3, 42; hüt dich vor (beware of) alter wibe gemein, die künne bläsen den sigel-stein, Hätzl. 93b, 34; sigelstein snüden, Wolkenst. 40, conf. 'ein bickel giezen,' Fragm. 38c. Renn. 13424, bickel-stein, Fragm. 21c. Can sigelstein, sègelstein have been the magnet? ON. sègel-stèinn, sailing stone.

—The swallow-stone, which grows in the crop of a firstborn swallow, is known to Diosc. 2, 60; conf. Schm. 3, 399: schürf (rip) schwalben auf, so vindestu darinne ein roten (red) stain.  
p. 1222.] Georg Agricola (1546) De re metallica libri XII (Basil. 1657) calls belemnites alp-schos, p. 703b; bronția donnerstein, wetterstein, gros krottenstein, cerannia der glatte donn., der glat wett., der glatte gros krott. 704a; ombría donders., wett., grosz krott. 706a. The thunder-bolt has healing power, Ph. Dieffenb. Wander. p. 33; the ON. for it is skruggu-steinn; and we often find Pörstein as a man's name, e.g. Egilss. 476. Another Finnic name for the bolt is Ukkoisen nalkki, U.'s wedge; Lith. Laumes papas, L.'s pap, Nesselm. 277b, 353b, and I.G. mare-tett, the (night-)mære'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 Espetlin, 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. büchl. 1500.
Reinh. 920. Morolt 45. Gr. Rud. 8, 10 (Vätte-lys are in Dan. superstition small stones, which the spirits had for lamps, Molb. Dial. 663). The carbuncle pales its lustre when the hero dies, Rol. 196, 19; it lies ‘ze Loche in dem Rîne,’ Ms. 1, 15a. Sommer on Flore p. xxvii. 1667.

The magnet: ON. leiðar-steinn, Landn. 1, 2; E. loadstone [i.e. leading, as in loadstar]. Prov. aziman, ariman, ayma, Fr. aimant, Sp. iman. MHG. age-stein, Diut. 1, 60-1. Trist. 204, 14. 36. M. Neth. tôch-stên diese up-tôch, 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 Turken-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 März. 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: ἐπιγόν ἱατρῶν, Plato’s Charmides p. 156-8; θελκτήριον, 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; ríkt gól Oddr, ramt gól Oddrún, bitra galdra 240a. Fr. charme is fr. carmen: un bon charme vos aprendré, Ren. 7650; carminare plagam, to charm a wound (away), Altd. bl. 2, 323; conf. ‘er sprach zer wunden wunden-segen,’ Parz. 507, 23. The sorceress is ansprecherin, Mone’s Anz. 7, 424; conf. berufen, beschreien, becall, becry, Ettn. Maulaffe 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 bî liebe hât gelegen (had a good night), der sol dar senden sínen morgen-segen, MS. 2, 169a; gesegener unde tiefe beswern, Mar. 188, 30 (conf. ‘tiefe fluochen,’ p. 1227); besworn sis du vil tiure! Ges. Abent. 3, 53; einem die krankheit absegnen (bless
one’s illness away), Thurneyser 2, 92.—Cursing is MHG.

verwâzen: var hin verwâzen, MS. 2, 172b; nu var von mir v. 

Ls. 3, 77; nein pfui sie heut v. Tit. 600, 2; verfluochet u.

verwâzen wart vil ofte der tac, dâ sin geburt ane lac (the day

that his birth was on), Arm. Heinr. 160; and the contrary:

gehoehet (extolled) si der süceze tac, dâ din geburt von érste an

lac, Winsbekin 1. To verwâzen answers the O. Fr. dahé, dahez, 

dehait, dahet, dehez, dehé, 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. 1a. 46b. 23b. Ferabr. 1ix. As Walloon haiti =

sain, and mühaiti = malsain (Grandgagn. 1, 265), we may

suppose a Celtic origin (Suppl. to 952).—Einen mit fluoch 

bern (smite), Mart. 163c, mit dem fluoce seilen 226a (flüechte 

liden, Walth. 73, 5; fluoch bejagen, MS. 2, 137; in sih selbon 

luadun (they loaded) mihilan fluh, O. iv. 24, 30; bist unde 

flôk, Upstaud. 1837 (the Goth. beist?); digen einen, precari, 

imprecari, Gramm. 4, 655. AS. wyrigan, maledicere, Homil. 2, 

30. ON. bóla, diris devovere, Sæm. 186; röggva, a diis mala 

imprecari (lit. to fold? akin to röggr, röggvar, pallium plicatum?). 

O. Slav. klûti, pres. kl’nu, Serv. klêti, pres. kunem [Russ.

kliásti, klináti], to curse.

p. 1224.] The AS., beside hwistlián, has hwisprian, to whis-

per. MHG. slangen (snake’s) wispel, Diut. 1, 58; wispeler, who 

sweetly wispelt to the fishes, Gesta Rom. ed. Keller p. 65. OHG.

winisón, to mutter. Apuleius p. m. 79 speaks of magicum susur-

ramen. Piping too has a magical effect: il dit un charme 

que il avoit aprins, trois fois sigla, Garin 2, 104. A shirt laid 

lengthwise on the table is bemurmured till it stands upright,

jumps about, and lies down again; you judge by this of the 

owner’s illness, Etttn. Medic. maulaffe 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, 83b.

Runes were also cut on the roots of trees: risti á rótina rûnir, 

riôdraði i b léði, qvað síðan yfir galdra, gêck öfug ok andsælis 

(against the sun) um trét, með mörg römm um-mæli; he then 

throws the wood into the sea, and lets it drift to one’s de-
Rune-sticks had things *vropt* and *woven* round them, Sæm. 195b, like the Fris. *tēnār*; lagði á *stafti* 94a; *heit-rūnē* bond, Cod. Exon. 416, 6; *invil-rūne* 279, 7; *helli-rūna*, like M. Neth. *hel-scouwinghe*? Parton. 20, 13; *hell-raune*, Mathesius 1562, 154b; liosta *hel-stōfum*, Sæm. 145b, conf. *faesta feikn-stafa* 41b. For-nald. s. 1, 436. AS. *jācn-stef*; bregða *blind-stōfum*, Sæm. 193b, at *gaman-rūnom* 25-6, *i val-rūnom* 160b, *mål-rūnar* 214b, rūnar *viltar* 252a, *vilt rīsta* 252b.

p. 1227. The might of the Word is extolled by Freidank 67, 1:

*Durch wort* ein wilder slange gat (snake goes)
zem manne, da ’r sich toeren lātt (lets be fooled);
*durch wort* ein swert vermīdēt (forbears)
daz ez nieman versnīdēt (cuts no one);
*durch wort* ein īsen nieman mac
verbrennen, gluot ez allen tac.

Er sprach *ein wort mit grim*, daż sich der *berc uf-slōz* (opened), Altsw. 80; jā möht ich sit einen *boym mit mīner bete* (prayer), sunder wāpen, nider geneigen, MS. 1, 51a. A *runar-belē* opens any lock, drives all disease away, Färöiske *qvāder* pp. 228. 286; two dwarfs *cut vafrologi with runes* 138. 140. Song can burst fetters, Somadeva 1, 134. ON. *poku-visur* call up mist and darkness, Fornm. 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 ex cogitare, Lex. Visig. vi. 2, 4.

p. 1228. Let one or two *good wishes* precede the curses:

Got müeze im ēre mēren (add honour)!
zuo flieze im aller sælden fluz,
niht wildes mīde sinen schuz (shun his shot);
sins hundes louf, sins horns duz (tooting)
erhelle im u. erschelle im wol nāch ēren! Walth. 18, 25.

conf. the curse, Ls. 2, 425. Here is a beautiful blessing:

Der sumer sī sō guot (be so kind),
daz er die schoene in siner wunne (bliss)
lāze wūnnecliche 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 diu Sælde geben,
swaz grüenez ûf von erden gé,
oder touwes obenan nider risen muoz (may trickle down),
loup (foliage), gras, bluomen und klé (clover)!
Der vogel doenen (melody) geb der schoenen
wünneclichen gruoz (blissful greeting)!

Again: ze heile erschine im tages sunne, nahtes mâne, und
iegslich stern!

Curses are far more frequent and varied: mine vlüeche sint
nicht smal, Beneke 377. They operate quickly: ein swinder fluoch,
MS. 2, 71b; mit snellem fluophe, Tit. 2588; ein wilder fluoch,
Wolkenst. 42. They hold men like a vice: uns twinget noch des
fluoches zange, MS. 2, 166a. They alight, settle, cling: solten alle
vlüeche kleben, ez müezte lützel liutes leben, Freid. 130, 12; der
fluoch bekleip, Hpt 5, 516; dem muoz der fl. bekliben 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 flüche
flohen um die wette, Günther 163.—Strong above all is the
curse of the dying: ãat var trúa þeirra i forneskju, at ord feigs
manns metti mikit, ef han bólvaþi ó-vin sínun medñafni (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 mother’s curse can
ding it doun. A mother’s curse is not to be turned aside,
Holtzm. 3, 144. Effectual too is the pilgrim’s curse, Gudr. 933,
and the priest’s, Holtzm. Nib. 117. The curse of aged men that
fear God works fearful woe, Insel Felsbg 1, 22. Carters have
curses on the tip of their tongue, Philander 2, 345; so have
officers, Gellert 4, 145.

Oaths and curses coll. by Agricola nos. 472—502; spell-bindings
in Ls. 1, 410-1. 2, 424—8. Sæm. 85. Fornald. s. 3, 203-4; a
song of curses on Otto III. in Pertz 2, 153. De Vries of Hoofts
Warenar 97—100; Servian curses in Talvj 2, 385. Vuk nos.
152-4-7. 162. 219. 393.
The savage heartiness of the cursing is set forth in a number of strong phrases: 'his cursing was cruel to hear,' Ettn. 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 då flouchten niemen, unde daz Hagenen kint bleip unbescholten, Gudr. 933, 4); er fahet an (begins) ze fluchen u. ze schweren, dass das erdtreich möcht undergon (?); 'cursing, enough to send stones flying into the sky,' Käsereri 126; 'he swore fit to make the sky bow down,' Wickram's Rollw. 9; 'cursing, so that it might have thundered,' Garg. 149a; '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. 230a); '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,' Schuldban 27 (?).—Ejaculations that call upon God to curse and crush, are the most solemn: daz ez Got verwáze! Er. 7900; sò sì ich verwäze vor Gotes ougen! Herb. 1068; daz in Got von himele immer gehoene! Gudr. 1221, 4; 'God's power confound thee!' Melander 2, no. 198; Hercules dique istam perdant, Plaut. Cas. ii. 3, 57; qui illum di omnem deaeque perdant 61: Got du sende an minen leiden man den tot, dass ich von den iilven werde enbunden, MS. 1, 81a (p. 1161); swer des schuldig sì, den velle Got u. nem im al sìn ère 81b; Serv. ubiò gha Bogh, Vuk (ed. nov.) no. 254.—M. Neth. curses use the word 'over' in consigning to the devil: nu over in duvels ere, Limb. 4, 62; over in's duvels name 4, 1088; nu over in der duvele hant 7, 638; 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 füehre (in your throat), Felsenb. 3, 443; dass dich! (devil take, underst.); dass dich das wetter verborne, Meland. 2, no. 362; ir letz' die slach der schauer u. kratz der wilde ber, Wolkenst. 30.—ON. eigi hann iötnar, gálgj görvallan, Sæm. 255a; tröll hafi þik allan, ok svá gull þit, Kornaks. p. 188; far þu nu þar er smyl hafi þik (to one's ship on landing), conf. the formula of benediction in Kg Horne, 143.*

* With the curse 'daz die vor kitchen laegen!' conf. also 'Joh. vor Cilikun;' Oestr. arch. 6, 173; ein jär vor kitchen stán, MS. 2, 121a; muoter diu ir kint låt vor spital oder kirchen ligen, Remn. 18370; an ein veit legen (in unconser. ground), Berth. 230. 330; begrebnisse if dem velde, Gefk. Beil. 10.
Du scholt varen in dat wilde brók, Mone’s Schausp. 2, 100-1; an den wilden wolt 2, 101; conf. ‘ze holze varn,’ Kolocz 262; Klinsör und waerest über só, MS. 2, 6a; versigelen müez er úf daz mer von wibe u. von kinde 1, 6a. Lett. eiy vilkam, go to the wolves; vilkeem apendams, wolves eat thee, Stender 360; so ezzen si die wilden krán, Keller’s Erz. 190; þitt skyli hiartá hrafnar slíta, Sæm. 232a; dat uch de raven schinnen, Karlm. 140, 23; des müezen si die wolve nagen, Altd. w. 2, 56; ir herzen müezen kránvuoz nagen, MS. 2, 119b; den vermiðen (shun him) rósen, u. alle zitölösen (daisies), u. aller vogelline sanc 2, 63a; ich schaffe daz ir aller fröiden strúzen ie widerspeniec müezen wesen 1, 4a; Marke du versink 2, 79b; ut te paries inclinans obruat, ut te ajlieta senio arbor caeduave obruat, Meland. 2, no. 198.——Death, disease and sorrow are often imprecated: nu iz dir (eat to thyself) den grimmew tót, Ges. Abent. 2, 667; wolde Got, waere dín haupt füll (rotting in the ground), Renn. 12192; daz dich aezen die maden (maggots), Helbl. 1, 1212; daz diu ongen im erglasen 2, 512 (a Gaelic curse: marbhphaigs, the shroud over thee!); só er müeze erknúren (?,) 8, 227; hin ze allen súthen 2, 745 (conf. alles, aller, Dict. 1, 213); só dích diu suht benasche 1, 1202; Got geb dir die druí u. den ritten, Pasq. 1, 157; díu suht an iuwer lósen kragen (neck), Reinh. p. 302. Dahaz aie parmi le col, Méc N. réc. 1, 202, 232; mau-dahet ait et el col et el nes, Orange 5, 2650; cent dehez ait parmi la cane, Trist. 3072; tu ut oculos emun-gare ex capite per nasum tuos, Plaut. Cas. ii. 6, 39; dass du die nase in’s gesicht behältst, Reuter olle kam. 3, 25-6. 48. 301; da var diu suht in iuwer ören, MSH. 3, 438a; wè dir in die zende (teeth), Ben. 324; la male gote aiez as dens, Ren. 14322; daz iz der munt werde wan (without) der zungen, Parz. 316, 4; daz si (the tongue) verswelven müeze, u. ouch diu kel (gullet), MS. 2, 5a; dín zunge müeze dir werden lam, Morolf 1150; in müezen erlamen die knübel (their nibblers, teeth?), Hpt 6, 492. Mod. ‘may you turn sour.’ Lít. kad tu suruktum (shrink up). Wáfen über diu ongen, etc., woe to the eyes wherewith I saw thee, woe to the arms wherein I held thee, Ettm. Ortn. 7, 2; daz er immir ubil jår muoze haben, Ksrchr. 6958, conf. malannus (p. 1160 end).——There is a curse beginning ‘Als leit sì dir (so woe be to thee), Karajan, Teichn. 41; conf. ‘Als unglück dich (=auf dich?) fliege, Kell. Erz. 244, 31: mín sèle sì ungeheilet, Rab. 79; daz si sín
g'unéret (they be dishonoured), MS. 1, 194a. ON. vón sè 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 sì der tac, diu wile (day, hour), Mai 137, 38. 138, 1; conf. vloecte die wile, Lanc. 12224-755. 16250; sò hazz mich allez daz sì, 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; mananus exsecratio.

p. 1229.] With hellirána take the prop. name Walarána, Karajan 67, 16, and the sepulterorum violatrix mentioned after ‘adultera’ and ‘malefica’ in Lex Burgund. 34, 3. Gròa sings nine galdra to her son, and the galdr is called fiolnytr, 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 Hallbiorn p. 859. Raising the dead comes easy to christian saints, but it was more than Zeus could do: τούτων ἐποθάς οὐκ ἐποίησε, Aesch. Eum. 649. ‘Linguae defuncti dira carmina ligno insculpta supponere’ forces him to speak, Saxo Gr. ed. M. 38. The tongue sings aloud after the head is cut off, Ecke 239.

p. 1230.] Wolvesdrüssel’s and other magic is ascr. to Simon:

Bindet man ime die vuoze unde die hende,
schiere lósit er die gebende;
diu slóz heizit er úfgán (bids the locks open),
nihein ísen 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 Oðinn, Yngl. saga c. 7.

p. 1230.] Es regnet u. schneiet alles von sacramenten u. fluchen, Albrecht’s Fluch. ABC. 45. Men spoke contemptuously...
of *aniles veteranarum fabulae*, Pertz 6, 452b, and *altes wibes fluochen*, Ges. Abent. 3, 78.


\[
\begin{align*}
\text{Þann gel ek inn fimta} \\
\text{ef þer fjöturr verðr} \\
\text{borinn at bóg-limonum;} \\
\text{Leifnis elda læt ek þer} \\
\text{fyr legg af kveðna,} \\
\text{ok stökkr þá láss af limun} \\
\text{en af fótum fjötur.}
\end{align*}
\]

Sæm. 98a.

Minne sô bint die minnecliche, oder aber mich en-bint (love bind her too, or unbind me), Keller’s Rom-vart 651; conf. beado-rúnan onbindan, Beow. 996; ‘to burst bolts and fetters,’ St Louis 86, 7. 96, 2. Dietm. of Mersebg says: legimus, quod unius captivi vincula, quern uxor sua putans mortuum assiduis procuravit exequiis, toties solverentur, quoties pro eo acceptabiles Deo Patri hostiae ab ea offerrentur, ut ipse ei post retulit, cum domum suam liber revisit, Pertz 5, 740.—Side by side with bond-spells stand the *wound-blessings*: den wunt-segen man im sprach, St Louis 1531; conf. the houp-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: *swertes segen*, Frauenlob p. 77; *segent er im daz swert*, Mai 83, 39; *segen dín swert*, Altschw. 64.

p. 1234.] Kl. schr. 2, 1 seq.; to the passages there quoted p. 12, add: *ze holz vavn*, Hpt 2, 539; *ze holze, ze walde vavn*, Hahn’s Stricker 9, 13. 10, 33. 11, 78; *vor zi walde*, Diem. 110, 1; dín setzen ist noch niht *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:

\[
\begin{align*}
\text{Jeg red mig (I rode) engang igjennem et led,} \\
\text{saa fik min sorte folfe vred (my black foal got hurt)};
\end{align*}
\]
saa satte jeg kjød mod kjød, og blod mod blod,
saa blev min sorte fole god.

Floget (ON. flog, dolor acer) botas genom denna lösning: 'floget och flömdet skall fly ur brusk och ben i stock och sten, i namn Fader,' etc. Då att upropas trenne gånger: 'trollet satt i berget, hästen (horse) feck floget, spott i hand, slå i mun, bot i samma stund,' Rääf. Estonian spells in Kreutzwald and Neuss p. 97-8-9. 122-3. On the cure for dislocation in Lapland, see Castrén's Reise 153. Ernst Meier p. 516. We still say of a platitude, it wouldn't cure a lame jade. To the spell in Cato, add the formula 'mota et soluta,' Grotefend's Rud. Umbr. 4, 13. A similar spell in Atharva-veda, 4, 12: 'Setting up art thou, setting up, setting the broken bone; set this one up, Arundhati! What in thee is injured, what is broken, thy Maker set it right again, joint to joint. Come marrow by marrow, and joint by joint; what is gone of thy flesh, and eke thy bone, shall grow; marrow to marrow be joined, skin with skin arise, blood arise on thy bone; whate'er was broken, set right, O Herb! Arise, walk, haste thee away, fair as a chariot runs on wheel, felloe and nave. Stand firmly upright! If it broke by falling in pit, or a stone being thrown have hit, together, as parts of a chariot, fit limb to limb the Elf (ribhu) !'
p. 1235.] Cod. Monac. lat. 536 sec. xii. has the spell altogether in narrative form: Nesia nociva perrexit vagando per diversas plateas, quaerens quem laedere posset; cui occurrit Dominus et dixit: 'Nesia, quo vadis?' 'Vado ad famulum Dei N., ossa fricare, nervos medullare, carnes 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.] *Wahs*, wax, is fr. wahsan, to grow, as cera fr. crescere; conf. *Des genuhtsam nam zuo, als ein teic wol erhaben,* grew as a dough well risen, Ges. Abent. 2, 446. To *bere þa turf to cyrcean* in the AS. bôt (p. 1237 beg.) corresp. the *cespi-tem terrae super altare ponere,* Kemble no. 177. The spells in it, and the laying of a broad loaf in the first furrow, are illustr. by Pliny 25. 4, 10: *hac (radice panaces) evulsa, scrobem repleri vario genere frugum religio est ad terrae piamentum.* Bebelii Facetiae p. 72: supplicationes circum agros frugifer os 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. Jocosser. tom. 2 no. 503. The Wallachians *dance to the hemp* (pentru cinnib), the dancer *lifting* her arms as *high* as she can, that the hemp may grow high, Schott p. 302. At Newyear's midnight the Esthonian 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 Martín* professes to guard the oxen in the stall, Hahn pp. 22—27; and a blessing for swine says *Johannes videat illos, Martinus expas-cat,* Hattemer 1, 410a. The *Abraham's garden* in the herdsman's spell occurs elsewh. too: durch den *Abrahemschen garten,* Orendel 1240; ez leit uns in *Abrahames garten,* MSH. 3, 223b. A Finn. song in Kantel. 1, no. 176 says, *Jesus* guards the flock. *Suvetar and Etelä* (mother nature) watch the cattle, Kalevala (Castrén 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 eim sehr hohen berg. sie sach einen suarmienen 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 dur 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. 193a; han spełade barker af all slags träd (could play the bark off any kind of tree), Arvidss. 2, 311; han sp. b. af hårdaste träd 2, 314; han lekte barker af björke, af boke-trä (birch, beech) 2, 317; gerath wol (turn out well), pfeifen-holz, ich pfeif dir ja wol darzu, oder du wirst zum bolz, Garg. 213a; will das holz nit zu'n pfeifen geraten, ich pfeif im dan wol, so will ich singen, so gerat's zum bolz, ibid. Other rhymes for loosening bark in Woeste p. 20. Firmenich 1, 294. 352. 426. 442. 2, 102. 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, multiradix, 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. 8458. 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-mahrte, spectre, Kuhn in Hpt 5, 490; kletter-m., drück-m., Sommer p. 46. Slovèn. mora, both mare and nightm., fr. morim (I throttle)? kiki-mora, nightm., Hanusch 333. In the eastern parts of Mittelmark, murrave means oppressive as nightmare, but also a being like the Harke or Holle of other places, that has tangled eyebrows, that mats the hair and knits up branches of fir trees, Hpt 4, 386. 5, 438. A drom of the mère = maar-zopf? Diut. 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. Kuhland:

Olle wasser wote (wade),
olle baemer blote (un-blade, disleaf),
olle baegi 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
stoffe!’’ conf. the adjuring of blood in Hpt 4, 391, and the
frequent formula: _stant pluot fasto_! Kl. schr. 2, 29; _stand
stoffe_, du wildes blut! Mone 6, 469; daz du _verstunden_, u. nit
më gangest 7, 420; dō _verstuoht_ 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_, Sumerl. 56, 66;
a Thracian herb _ίςχ-αυμος_, Welcker’s Kl. schr. 3, 29. Fris.
‘blōd sketta,’ protect, Richth. 236, 13.—In the names _Blut-
stülpe_, _Blut-gülpe_, _stülpen_ is to stanch, M. Neth. _stelpen_, Lanc.
3593. Part. 90, 15; _stelpete_ mans bloet, Lanc. 42658, wonden
_gestelpt_ 44470; thaz bluot _iru firstulti_ = se sisteret, O. iii. 14, 22;
and _gülpe_ resembles the Norse _Gylfi_. MHG. daz bluot _ver-
sträten_, Pantal. 228.

Sine _wunden_ si besach (she examined),
ir _segen_ si dariüber 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. 21a. ‘Christus in petra sedebat’ sounds like
‘Tumbo _saz_ in beke,’ Kl. schr. 2, 29; Rother úf 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
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 (naming the patient) his straight limbs. In the name, etc.’—Conf. ‘flaugk blatter u. nicht zubrist, das gebeut dir herr Jesu Christ,’ fly, pustule, and burst not, so bids thee, etc. (1597), Wolf’s Ztschr. 1, 280.

p. 1248.] Zeter und weide liegen in streite, Hpt 4, 390; conf. ‘die hünsche und der drache’ (p. 1163).

p. 1249.] Animals are appealed to: ‘I pray thee, swallow,’ Schm. 3, 362; adjuro te, mater aviorum (p. 1242). One’s own powers are summoned up: Finn. nouse luontoni, surge vis mea! Renvall 1, 294b. Again, there are particular words of great magic power: berlicke, berlocKke! policke, polucke, podrei! Fr. Arnim’s März. no. 8; Fr. brelique breloque! berlik berloc, Biondelli’s Dial. 133; conf. Boh. perljk tudes.

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 (Fårö. Höner, not Héner); and that of Meili, the son of Oðinn and Fjörgyn, hardly anything is known but the bare name.—Thôrr was preëminently worshipped in Norway, Freyr in Sweden, Oðinn in Denmark (p. 160-1). Hálogi, Thôrgerôr and Irpa seem to be local deities of Hâloga-land (F. Magnusen p. 981).

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.

When the rage for the outlandish and satiety with the home-grown had passed away (tanta mortalibus suarum rerum satietas, alienarumque aviditas, Pliny 12. 17, 38), there set-in the equally unwarranted historical and geographical 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.]  *Wolfdietrich* 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 μεσογαία and middil-gard (p. 794), of ὀμφαλός 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 ἡμίος, ON. sól, Goth. sáuil, 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 Baldr's-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 Stälin 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, zláto; Goth. ǧárwnus, OHG. dornu, Sl. trn, teórın. The Sl. Sīva = Ceres corresp. to ON. Sif, Sitivrat to Saturn, Priya to Frowa (p. 303), and Prove to Fró.

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 O'Sinn 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), madyamaloka to middilgard. Bopp in Gl. 71b says Kāli 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 acknowledg. by Seb. Frank, Zeitb. 2, 243; conf. A. W. Schlegel's Oeuvres 1, 219. Kingston's Lusit. sketches, Lond. '45. The saints heal (p. 1163 end): the Servians call Kosman and Damian 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,
swå er zornic ûf uns wirt. Pass. 312, 56.
Mäeze sin unser vorspreche (advocate),
daz Got mit zorne iht reche (not wreek in wrath),
swå 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 Geôrgen 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 þacca (thanks) oc Sancta Mariu til õrs oc til friðar,' 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 sælden ermante, u. dir sînen boten sante, den soldest du enfâhen 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, ox and dog put up at men's houses, and reward hospitality by giving their years, Babr. 74.

In such wanderings there keeps recurring the antique incident of the divine visitor granting three wishes. 'Theseus Hippolytum, cum ter optandi a Neptuno patre habuisset potestatem,' Cic. 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 consumti dominus cor quaeeret apri, impatienst fertur cor rapuissse coquus.

Christ, being on a journey with Peter, pulls one ear out of a sheaf, and burns it at the candle; the grains keep spirting out till they form quite a heap. This happens in a barn, where lazy Peter has been cudgelled by a peasant; and he gets another backful of blows in the inn, because he will not play. Then the Lord made for these peasants boughs on their trees, whose hardness blunted their axes, as the request of a rude set of people for vines is also granted, but the wine is as good as their manners. In a farrier’s shop Christ cuts a horse’s foot off, shoes it, and puts it on the beast again. Peter will not stop to pick up half a horseshoe, but Christ does, and buys cherries with it, which Peter is glad to pick up one by one to quench his thirst. In the merry gest of the blind man whose wife sits up in the appletree, or the LG. poem in Dasent xxvi., Peter and the Lord act the part of Pluto and Proserpine in Chaucer’s Marchantes tale, and of Oberon and Titania in Wieland’s Ges. 6, 87. Again, Christ walks with two apostles and three disciples, and comes upon the girl carrying water, Wend. volksl. 2, 314. Peter catches the haddock, as the Ases do Loki, and he Andvari; conf. Wolf’s 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 Fròði's blissful age conf. O'Kearney's Gabhra p. 104: 'They say the times were so prosperous and the produce of the earth so abundant, that when the kine lay down the grass reached above the top of the horns. Hence it is said that cows, whenever they lie, give utterance to three moans in remembrance of the good old times that once had been, and lamenting the hard days in which they live.' So we hear of a Truce of God under Numa, Klaus. Aen. 953, and under Solomon, Diem. p. 113-4. The lines fr. Godfrey of Viterbo are based on Isai. 2, 4: et conflabant gladios suos in vomeris, et lances suas in falces, conf. Passional p. 17. Jorn. de regn. succ. p. 45. Ksrchr. 630.

p. xlviii.] The Germ. reverence for woman is also expr. in: ëre wol die muoter din, Pass. 224, 25. In a Serv. song a daughter calls her mother 'bèla tzkvitze,' 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: ὁ στις δὲ τὰ σῶν τέχνη πεποιημένα ἐπίπροσ-
Even God, Christ and the Holy Ghost came to be imagined as sitting in the wood, as the old gods had been, Pröhle’s March. f. d. Jugend p. 17.

The descent of all gods from a God of gods is assumed even by Helmold 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 ōm = aum, Brahma being a, Vishnu u, Siva m, Bopp’s Gl. 61a. GDS. 122. Beside this trinitarian view, we find a dual conception of deity according to sex, as father and mother, or as brother and sister: thus arose Njörðr and Nerthus, Freyr (Fró) and Freyja (Frouwa), Berhtolt and Berhta, Faírguneis and Fiorgyn, Geban and Gefjon, Hruodo 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 Phædr. 246-7), and by Apuleius p.m. 59; τῶν δώδεκα ὄνομαξομένων θεῶν ἁγάλματα, Paus. i. 40, 2; si undecim deos prater sese secum adducat Jupiter, Plant. Epid. v. 1, 4; duodecim deis, v. 2, 3; twelve adityas, Bopp 30a; tredecim dīi exceptis Brahma, Vishnu et Siva, Bopp’s Gl. 160; vāro ellifo aesir taldir, Sæm. 117b; 12 asins, 8 asins, Sn. 79. In like manner, Hrólfr’s 12 heroes, Sn. 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 2243:

Einer anbetet daz vogel-sanc unt die lichten tage lanc, darzuo bluomen unde gras, daz ie des vihes spise was: diu rinder vrezzent den got.

One man worships the bird’s song and the days so light and long, flowers also and the grass, aye the food of ox and ass: bullocks munch your god!

conf. 2077 seq. 2382 seq. From the Dualism that pits Evil
against Good as a power, our paganism is free; for our ancestors, like the Greeks, throw Evil on the shoulders of a few inferior deities, or let it come out in mere attributes of the gods.
APPENDIX.

I.—ANGLO-SAXON GENEALOGIES.
II.—SUPERSTITIONS.
III.—SPELLS.
ANGLO-SAXON 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 Wöden, 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 Woden's ancestors. After the conversion to Christianity, they tried to connect this line of kings and gods with the O.T. tradition of the earliest race of man. Such an attempt to bring their still cherished heathen forefathers into harmony with the Noah and Adam of Holy Writ can only have been made very early, immediately after their adhesion to the new doctrine, at a time when the mind, convinced of the truth of the Bible story, was yet loth to part with its native tradition. As a church was often reared on the site of the heathen temple, as Christian and heathen ceremonies were fused together somehow, and to fortify the new faith the débris of the old soil was thrown in; so a simple-minded people might be allowed to retain genealogies interwoven with its past glory, and give them as it were a new groundwork. Later on, such a combination of irreconcilable facts would neither have been attempted nor thought necessary.

Beyond all doubt these pedigrees were pre-Christian, were known to Angles and Saxons in their old home, and therefore must have been equally diffused among other German nations on the Continent; every part of them shows connexion with national names and old heathen poetry. I am inclined to credit the Frisians, Westphals, and also Franks with possessing similar genealogies, though the emigrant Anglo-Saxons alone have preserved them for us.

Our earliest authority for these pedigrees is Beda [d. 735], and he only mentions that of Kent, yet in such a way that we may safely suppose he knew them all. Succeeding centuries furnish fuller accounts.

These lists of names can have no chronological value as regards the oldest times; it is only in giving the lines of AS. kings that they become historical. But that detracts nothing from the importance of the legend.

We know that the Anglo-Saxons formed 7 or 8 distinct kingdoms, founded on a pre-existing diversity in the immigrant tribes, and thus answering exactly to the difference of their genealogies. The Saxon Chronicle says the Jutes occupied Kent and Wight, the Saxons Essex, Sussex and Wessex, the Angles Eastangle, Mercia and Northumberland. Of Wessex, the state that soon overtopped and finally swallowed up the rest,
the genealogy is the most fully preserved. Those of Kent, Mercia, Deira (Brit. Deifyr) and Bernicia (Brit. Bryneich, Northumbria) are also handed down in old documents. Less genuine, or not so well accredited in certain names, appear the lines of Eastangle, Essex and Lindesfarn-ey.

It is convenient to divide these genealogies in two halves, a Descending series and an Ascending. At Wōden's sons they begin to split, in him they all unite. I will take first the several lines that descend from Wōden, and then deal with the older stock, which is the same for all. Here I bring under one view—

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<th>Wōden's Posterity.</th>
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<td><strong>Kent.</strong></td>
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<td>Wōden</td>
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<td>Weecta</td>
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<tr>
<td>Witta</td>
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<td>Wihtgils</td>
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<td>Hengest (d. 489)</td>
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<td>Eoric (Oesc)</td>
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<td>Octa</td>
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<td>Eormenric</td>
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<td>Æthelbeorht (567)</td>
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<td><strong>Deira.</strong></td>
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<td>Wilgisil</td>
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<td>Uscfreá</td>
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<tr>
<td>Yffe</td>
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<td>ÆElle (d. 588)</td>
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[1 Succeeded by the brothers Cælric, Cælwulf, Cynegils, Cwichelm, Lappenb. 1, 154-6.—EHM.]
I begin with the general remark, that seven sons are here ascribed to Woden (for Bernicia and Wessex keep together till the third generation). But some chroniclers give him only three; thus William of Malmesbury, speaking of the Mercian line, says p. 17: *possem hoc loco istius (Idae) et aliorum alibi lineam seriatim interexere, nisi quod ipsa vocabula, barbarum quiddam stridentia, minus quam vellem delectionis lecturis infunderent. Illud tamen non immerito notandum, quod, cum Wodenio fuerint tres filii, Weldegius, Withlegius et Beldegius, de primo reges Cantuaritarum, de secundo reges Merciorum, et de tertio reges Westsaxonum et Northanimborum originem traxerunt.*

Let us now examine the eight lines one by one.

KENT, the oldest kingdom, founded by the first invaders.—

The names Hengest and Horsa are taken from the horse; one might also suspect in Wigtgisl, Wicta, Wecta the presence of wieg, OS. wigg, ON. vigg (equus), conf. Lat. vehere. The ON. Veg-tamr (way-tame, much travelled), as Oðinn 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 Swæfas (Swabians); could this name serve to explain the obscure wittu in our Hildebrand-lied?

EASTANGLIA.—In Florence 566 (conf. 233): 'Woden, Casera, Titmon, Trigilsus, Rothmundus, Hrippus, Wihelmus, Vffa sive Wffa, primus rex Orientalium Anglorum,' and 3 kings after him, Titellus, Redwaldus, Eorpwaldus. In Gale's Appendix: Woden genuit Casser, genuit Titinon, g. Trigil, g. Rodnum, g. Kippan, g. Guithelm, (g.) Guechan, ipse primus regnavit in Britannia super gentem Eastanglorum, Gueca g. Guffan, g. Tidil, g. Eeni, g. Edric, g. Aldulph, g. Elric; elsewh. from a differ. MS.: Woden, Casser, Titinon, Trigil, Rodmunt, Rippan, Guillem, Guecha, Guffa, Tidil, Eeni. In Langhorn: Caseras, Tilmon, Trigisilus, Rothmundus, Hirpus, Quicelmus, Vffa.\(^1\) Of this Uffa, Henry of Hunt. 315: 'hoc regnum primus tenuit Vffa, a quo reges Orientalium Anglorum Vffingos appellant, quod postea Titulus (al. Titilus) filius ejus tenuit, pater Redwaldi fortissimi regis Eastangle'; and John Bromton's Chron. (Twysden p. 745): 'regnum Eastangliae incepit ab Vffa rege, cui successit rex Ticulus; isti duo non fuerunt multum potentes, quibus successit potentior aliis rex Redwaldus; Redwaldi vero defuncto, filius suus Erpwaldus in regno Eastangliae successit.' Of all these, Beda mentions only Redwald (yr. 616).\(^2\) The Sax. Chron. p. 35 relates the baptism of Eorpwald in 632; speaks of his father Reodwald p. 32, yr. 617, or (more correctly) Rædwald p. 88, as one of the mightiest of AS. monarchs. So Will. Malmesb. p. 34: Redvaldus, primus idem que maximus apud Orientales Anglos, a Vodenio, ut scribunt, decimum genu nactus (l. natus).

\(^1\) Otterbourne has only: 'Woden genuit Casere, a quo regnum Estanglorum progresiens derivatur.'

\(^2\) Beda 2, 15 (Stevenson 140, 21) does name four: Eorpuald, Eedvald, Tytilus, Vuffa.—EHM.
APPENDIX.

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 *Hrǒthmund*? a name that occurs in Beow. 2378. *Titmon* resembles Tiadman in Falke 114. *Trigil* may be the OHG. *Drēgil*, Wolfdręgil, Wolfdrgil? though in that case we should expect **Thrigel.**

1 *Titmon* resembles Tiadman in Falke 114.

*Cwicelm* is a good AS. name (Sax. Chr. 27. 30), of which Wihelm, Guillem are corruptions.

The *Casera*, *Caseras* or *Casser* named as Wōden’s son is the same whom the Trav. Song celebrates as ruler of the Greeks, l. 39: ‘Cāsere weold Creacum’; and l. 151: ‘mid Creacum ic wæs and mid Finnum, and mid Cāsere, se the winburga geweald âhte, wiolane (=welena) and wilna, and Wala rices,’ who wielded winsome burghs, wealth, what heart can wish, and Welsh dominion. Here Saxon legend has turned the Latin Caesar into Cāsere, and linked him to native kings, perh. in deference to that early opinion of Wōden’s having come from Greekland (p. 163 n.). Among Saxons and Angles of the 5-6th centuries there was prob. many a legend afloat about an old king Kēsor.


Of these, Aescwine (Ercenwine) is named as the first king of Essex, Sæbert (Sigebert) as the first to adopt Christianity in 604

1 *Cursor*, minister? conf. Gothic thragjan, currere, and in OHG. glosses trikil, drikil (verna), prob. the ON. thrâil, thrall.

² Otterbourne says little, and that beside the mark: ‘Woden genuit Watelgeat, a quo regum Essexiae prosapia sumpsit originem’; conf. Mercia.
Then, the name of Woden's son is very remarkable: Seaxnedt, evid. the Saxnot named with Thunar and Wuodan in the Abrenuntiatio; in OHG. it would be Sahs-nôz, Sahs-kinôz.\(^1\) Gesecg and Andsecg seem to be related in meaning; Bede ca answers to the OHG. Patuho; Sweppa is Saxon.

MERCIA.—The Sax. Chr. p. 33-4: Penda wæs Wybbing, Wybba Crýding, Crýda Cynewalding, Cynewald Cnebbing, Cnebbajo Iceling, Icel Eomæring, Eomær Angeltheowing, Angeltheow Offing, Offa Wærmunding, Wærmund Wihtlaeging, Wihtlaeg Wôdening. At p. 72 the line is begun differently, and carried up to another son of Wybba: Offa wæs Dhincferthing, Dhincferth Eanwulfing, Eanwulf Osmöding, Osmód Eawing, Eawa Wybbing, Wybba Creoding, Creoda Cynewalding, and so on up to Woden.


\(^1\) Conf. the Götting. Anzeig. '28, p. 550.
Langhorn, Florence, Matthew and Gale’s App. insert betw. Wōden and Wihtlæg two names that are wanting in Ralph and the Chron., Wihtelgeat (Frethegeat) and Waga (Gueagon). As Florence puts Angen-geat for Angel-theow, his Vithel-geat might elsewhere have been Vithel-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. Angantyr, which may be a corrup. of Anganthyr; the pure AS. form is Ongenteow, Beow. 3931. 4770. 4945-67, conf. Ingentheow, Trav. Song 232. Offa (miscopied Ossa), which occurs twice in the Mercian line, is likewise found in Beow. 3895. 3910. Wihtlæg seems faultless, Will. Malmesb. p. 17 has Withlegius, and even Guithlig in Gale confirms the short æ or e. Yet Ralph’s Witlat 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, Widhelgeat with the national name Wedergeatæs, Beow. 2984. 3224. 4753?
2 The Genealogia runica in Langebek i. 32 has Vithlek, Vermund, Uffi; that at i. 27 gives Vithlef, Vermund, Uffi.
3 On the line of Mercia, to which Offa II (757) belongs, see Lappenb. 1, 222; conf. the two Offas above (p. 388) — EHM.
4 Some other writers also call the Deira genealogy the Sussex; yet Sussex lies some distance from Yorkshire.
As the Kentish borrowed some names from horses, so does this from birds, Sæ-fugel and Wester-falcna, 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 Sea-fola in the Trav. Song 230 can have anything to do with this.—The mythic Westerfalcna has perhaps a right to be regarded as ancestor of the Westphals, for the old form of that national name was Westfalah, and we know of a hero in the Wessex line who did give name to a branch of the nation. Sæ-fugel and Sæ-bald have their first syllable in common. Swæfdæg resembles the ON. Svipdagr, Sæm. 111 [Hrœlfkr. sag. c. 18—23], Svibdagerus, Saxo Gr. 9, though the f and p are at variance; and it is worth noting that his grandfather too is Wæg-dæg, and the head of the Wessex line Bæl-dæg. The relation of Wæg-dæg to the Kentish Wecta I shall discuss by and by in elucidating the Norse genealogy.

Ingebrandus], g. Aluson, g. Inquet, g. [Ingengeat, g.] Edibrith, g. Ossa, g. Eobba, g. Ida.—Of these names, Esa seems to me akin to òs, pl. ës (deus divus), and Inqui is the ON. Ingvi, conf. Ingunar freyr and Beow. 2638 freá Ingwina, 2081 eodor Ingwina.


In this series of Westsaxon names, the chief stress is to be laid on Wôden’s son Bældæg (Beldeg, Baldig, Belde in Asser and those who follow him, Balder in Ethelwerd), evid. the Norse Baldur son of Odin; Freå-wine too resembles the ON. Freys
vinr, still more Frowinus in Saxo Gr. pp. 59, 60; Esla, like the Northumbrian Esa, may come from òs, ës. Gewis 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 Cynegils, a successor of Cerdic, 3, 7: eo tempore gens Occidentalium Saxonum, quae antiquitus Gevisse vocabantur, regnante Cynegillo fidelem Christi suscepit (yr 635); and again of Bp. Byrinnus: sed Britanniam pervenientes, ac primum Gevissorum 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-ẽá (Beda, 3, 17. 4, 12. Sax. Chr. ann. 780. 793), otherw. Hâlig eáland, now Holy Island. I find their genealogy in Flor. 566: Woden, Winta, Cretta, Quelpgilfus, Ceadbed, Bubba, Beda, Eanferthus; another edition more correctly makes the fourth name Queldgils, the fifth Caedaed, 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 adquaesivit. 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, Geat or Sceáf. Generally speaking, Sceáf is the oldest heathen name in any of the pedigrees.

Wôden.
Fridhuwald.
Freáwine (Freálâf).
Fridhuwulf.  |  Finn.
            |  Godwulf (Folcwald).
            |  Geât.
            |  Tætwa.
| Beaw.                  | Hathra (Itermóð). |                  |
| Sceldwa.             | Hwala (Hathra).   |                  |
| Heremód (Sceaf).     | Bedwig (Hwala).   |                  |
| Itermon (Heremód).   | Sceaf (Bedwig).   |                  |

Hadrae, Hadra Gualae, Guala Bedwegii, Bedwegius Stresaei.


The three generations immed. before Woden exhibit a number of variations, which I will bring under one view:

Chron. (Wess.): Fridhuwulf Frithuwulf
Asser:   Frithowulf Frithulph
Ethelward: Frithowald Fralaf
Flor. (Wess.): Frithewald Frithiufl
Simeon: Frithuwald Fralaf
John:    Frithewald Freruwulf
Ethelred: Frithewald Frerewlf
Ralph:   Frederewald Freolf
Matthew: Fredewold Frithewlf
**APPENDIX.**

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:

Chron. (Northumb.): .... Freodholaf Fridhowulf
Nennius: .... Frealof Fredulf
William: Fridewald Frealaf ....
Henry: .... Frealof Fredulf
Alberic: Frithewaldus Frelasius ....

And some have only one name to shew:

Chron. (Deira) .... .... Fridhowulf
Flor. (Northumb.) .... .... Frithalaf ....

But as some retain one name and some another, it is plain that the Wessex genealogy of the Chronicle is the complete and correct thing. Freáwine and Freálf 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-wulf, Fridho-láf, Fridhowulf in immed. succession.1

Finn and Godwulf are thrown into one as Fingodwulf in Asser, Fingondwulf in Ethelred, Fingoldwulf in John, Fringoldwulf in Ralph [Fyngoldwelth in Otterb.]. Both are wanting in Simeon, Finn in Matthew, Godwulf in Nennius and Henry. Instead of Godwulf, Nennius gives a Foleguald (Folcwald), Henry Flocwald and William Godwine.

Geát (Geata, Geta, Jeta, Gesius) is present in all.

Tætva, Tewa, Tectius appears also as Cætwa, Cetwa, Cethwa, Tedwa, Cetirwa, and Getwa, Geatwa, Gearwa, Rethlius.

Beaw, Beaw, Beaw, Beu, Beo, Beowinus, Bedvius, Beir.

Sceldwa, Sceldwa, Scyld, Sceldwius, Sceldius, 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 [Frisleif 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.
Hvala, Huala, Wala, Guala; wanting in Ethelw.
Bedwig, Bedwi, Beadwig, Bedwigsus, Bedwegius, Bedwing, Bedwid; wanting in Ethelw.
Sceáf, Seef, Seaf is not found in Asser or Florence or any writers that follow these two, but only in the Sax. Chr. and four other authorities (Ethelwerd, Alberic, Will. Malmesb. and Matth. Westm.); and even here with the important distinction, that whereas the Chron. puts him at the very end, as father of Bedwig, the other four bring him in near the middle, as father of Sceldwa and son of Heremôd.

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 Folewalding weold Fresna cynne,’ which confirms the statement of Nennius that his father’s name was Folewald (or Folewalda). Again, Fin appears in Beow. 2129-55-86. 2286, and still as Folewaldan sunu 2172; so that the Kentish genealogy had preserved his name more truly than the others. Observe too, that it is side by side with Fin that Beow. 2159-86. 2248 introduces Hengest, a great name with the [Kentishmen; must not they have been a Frisian rather than a Jutish race?

Fin’s grandfather, Folewald’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 A.S. lay (Conybeare 241): ‘Geátes frige wurdon grund-leáse.’ 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 Gea 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 Gêtae,’ or as

¹ In myths the son of a god seems often ident. with the god himself, conf. Tacitus about Tuisco and Mannus.
APPENDIX.

Sedulius says in prose ‘ ridiculi Getae comica foeditate,’ evid. a character in a play of the Old Comedy. That the AS. Geát or Gét was from the earliest times, long before the migration to Britain, regarded as a god, will be proved presently by a Gothic genealogy, which quite correctly names him Gaut, as in OHG. he would be Góz or Kóz. In the Grimmismál (Sæm. 47, conf. Sn. 24. 195) Gauðr is the name that Odin himself bears among the gods themselves.

Tætwa is prob. to be expl. by an adj. tæt, lost in AS. but extant in ON. teitr, OHG. zeiz, meaning laetus, hilaris, placidus. Both Teitr and Zeiz, Zeizo were in use as men’s names, but the great thing is that Odin himself is called Herteitr in the Edda, Sæm. 46. Tætwa might bear the sense of numen placidum, benignum, the ‘gehiure.’

The next three names, in the order Beaw, Sceldwa, Sceáf, give us a clear insight into the intimate connexion betw. these genealogies and the ancient poetry of the people. Beaw, Beo, Beu is no other than the elder Beowulf who appears at the very beginn. of the epic of Beowulf, and is called at l. 37 Scyldes eafera (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 Skíóldr the Skånûnga godh (p. 161); Skíóldr in the Edda is Oðin’s son (Sn. 146. 193), from whom descend the Skíóllóngar (Sæm. 114-5), AS. Scyldingas. The termin. -wa, which makes Sceldwa a weak noun, is also seen in Tætwa as compared with Teitr and Zeiz, and arises out of the third decl., to which skíóldr = 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 Sceáf. About this Sceáf the AS. chroniclers have preserved a remarkable tradition with which his very name is interwoven (sceáf, sheaf, OHG. scoup, scoubis), and which is still current in the districts whence the Saxons migrated. As far as I know, Ethelwerd is the first who alludes

1 Laetus is perh. for dæctus (Goth. tatis), as lingua, levir, lautia for digua, devir dautia.

2 So Wolf means the same as Wolfgang, Regin or Regino as Reginhart, Dieto as Dietrich, Liuba as Liebgart. Hence Beowulf and Beowine mean one thing.
to it, and that precisely in tracing up the Westsaxon lineage, p. 842: ‘ipse Scef cum uno dromone adventus est in insula oceani, quae dicitur Scani, armis circumdatus, et ab inde valde recens puer, et ab incolis illius terrae ignotus, attamen ab eis suscipitur, et ut familiarem diligentium animo eum custodierunt, et post in regem eligunt.’ Then, with some variations, Will. Malmesb. p. 41: ‘iste (Sceaf), ut quidam ferunt, in quamdam insulam Germaniae Scamphtam (al. Scandeam), de qua Jordanes historiographus Gothorum loquitur, appulsus navi sine remige puerulus, positus ad caput frumenti manipulo, dormiens, ideoque Sceaf est uuncupatus, et ab hominibus regionis illius pro miraculo exceptus et sedulo nutritus, adulta aetate regnavit in oppido quod turn Slaswich, nunc vero Eitheisi (al. Hurtheby) appellatur; est autem regio illa Anglia Vetus dicta, unde Angli venerunt in Britanniam, inter Saxones et Giothos constituata.’ And, in almost the same words, Alberic and Matth. Westm.; the former says: ‘in Scania insula quae est in Dania,’ and again ‘Sleswyk, quod Hartebei 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-sheaf, lands in Angeln, is received as a miracle by the inhabitants, is brought up, and made their king: he and his race must therefore have appeared of sacred and divine origin. This legend, no doubt, is touched upon in the obscure opening of the Beowulf, though the incident is there transferred to Scyld the son of Sceaf; his sleeping on a sheaf of corn is not mentioned, any more than it is by Ethelwerd, whose ‘armis circumdatus’ is more in accord with Beow. 72—81. 93-4-5. The difficult word umbor-wesende can hardly mean anything but ‘recens natus.’ 2 The Trav. Song 64 speaks of a Sceáfa 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, Heidhaboe, a bp’s see in S. Jutland [Schleswig]. Ethelwerd p. 833: Anglia Vetus sita est inter Saxones et Giothos, habens oppidum capitale quod sermone Saxonico Sleswic nuncupatur, secundum vero Danos Haithaby.
2 The acc. masc. like a nom. may perh. be justified, else we must emend it to wesendne. A new passage in Kemble p. 253: ‘umbor yceð þæ är adl nineð’ may mean ‘nova proles addit (restituit) quos morbus aufert.’
3 The swan-knight, alone and asleep, his head reclined on his shield, arrives in

VOL. IV. G G
But the divine repute in which Sceaf and Scyld were held is further enhanced by one or the other being likewise a son of Heremôd, a simple hero in Beow. 1795. 3417, but a distinctly divine being in the Norse mythology. Hermôdr in the Edda is a son of Oðinn, the AS. Heremôd of Itermon. Itermon (with long i) can be expl. by a lost adj. òtor, òtor, signifying like ON. òtr praeclarus, eximius; therefore, vir eximius. Ittermann is still a family name in Westphalia.

To Hathra I shall return further on; of Hwala 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 wæs geboren on þære 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, Bedwgius Stresaei, hic, ut dicitur, fuit filius Noae,’ and the line goes no further. Is Stresaeus [Alberic’s Steresius] a corrup. of Scefius? A totally different harmony [of heathen with Hebrew], one that does not touch the AS. lines, is propounded by Nennius p. 54.

Now to sum up the gains accruing from these genealogies to our German Antiquity. Names of gods they offer, in addition to Æoden: Geát, Bældæg, Seaxneát, Heremôd, perhaps Tætwa. National names are treasured up in Gewis, Westerfalcona, and no

1 Is there an intended allusion to the boy sailing in the oarless ship?
doubt in Saxneát himself. Part and parcel of our Hero-legend are, so far as we can still descry, Scyld, Sceáf, 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, Scyld and Sceáf, 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 Wôden back to Bedwig and perhaps one generation more, and also forwards to three sons of Wôden and their descendants. That the names were borrowed is plain from the way Snorri (in the Formáli to his Edda p. 15) preserves their Saxon forms, and adds to many of them 'whom we call so-and-so.' Bedwig's father is here given as Cespheth (al. Sefsmeg, Sesep, Sescef), which may be the Saxon Scef in disguise; then: 'hans son Bedvig, hans son Atra er ver köllum Annan, h. s. Ítrmann, h. s. Biaf' er ver köllum Biar. h. s. Jat, h. s. Gudólfir, [h. s. Finnr,] h. s. Fiarleif (al. Fríalafr) er ver köllum Fríðkleif, hann átti thann son, er nefndr er (is named) Vódhinn, thann köllum ver Odhinn; kona (wife) hans hét Frígdha er ver köllum Frigg.

It goes on to say, that Odhinn had three sons, Vegdeg, Beldeg, Sigi. 1) Vegdeg (al. Vegdøgg, Vegdreg) rules over East Saxons; his son was called Vitrýls, and had two sons, Ritta (al. Pícta, evid. Witta, Wicta) the father of Heingest, and Sigarr the father of Svebdegg er ver köllum Svipdag. 2) Beldeg er v. k. Baldr, rules over Vestfál; his son is Brandr, his son Fröðha, his son Freovit (al. Freovín), his son Yvigg, 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 Egilsum sub v. frôr = 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 Cespheth, 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 Fornjoti ok hans ættmönnum, in the so-called Langfedga-tal (Langebek 1, 2), and at the beginning of one MS. of the Sverris saga (Heimskr. th. 4).

In Fornaldar-sögur 2, 13 we find the following list: Adam, Seth, Enos, Kaynan, Malaleel, Phareth, Enoch, Mathusalem, Lamech, Nói, Japhet, Japhan, Zechim, Ciprus, Cretus edha Telius (Coelius), Saturnus, Jupiter, Darius, Erichonius, Troes, Ilus, Lamidon, Priamus, Munun edha Memnon, Trörr er ver köllum Thór, Lóritchia er v. k. Hlóridhha, Eredei er v. k. Eindridhha, Vingithór, Vinginerr, Móðhi, Mágí er v. k. Magna, Seseph, Bedhuis, Atra, Trímin, Skialdin er v. k. Skiold, Beaf er v. k. Biar, Godhólfr, Burri er v. k. Finn, Frialáfr er v. k. Bors, Vóðhen er v. k. Odhin, hann var Tyrkja konungr, hans son Skiöldr, h. s. Fridkleifr, h. s. Fridhfróðhi, h. s. Herleifr, h. s. Håvardr, and so on down to Haraldr hinn hárfragri (fair-haired).

In Langfedga-tal: Noa, Japhet, Japhans, Zechim, Ciprus, Celius, Saturnus, Jupiter, Darius, Erichonius, Troes, Ilus, Lamidon, Priamus. Priam’s daughter Troana marries Memnon, whose son is Tror er v. k. Thor; then follow Hlóridhhi, Einridi, Vingethor, Vingener, Moda, Magi, Seskef, Bedvig, Athra, Iermann, Heremotr, Scealdna, Beaf, Eet, Godulfi, Finn, Frealaf, Voden, thann köllum ver Oden, fra honum ero komnar flestar konunga ættir (most kings’ races) i nordsluna heimsins.²

At the beginn. of Sverris s. [Forun. sög. 8, 2]: Adam, Seth, Enos, Kain, Malaleel, Phareth, Enoch, Matusalem, Lamech, Nca, Japhet, Japhen, Zethim, Chypris, Chretis, Chelis, Saturn, Jupiter, Dardan, Erichonius, Eneas, Ilus, Lamidon, Priamus; Thor, Jorekr, Eredir, Vingithor, Vinginer, Modi, Magni, Sesep, Bedvig, Attras, Trinam, Hermodr, Skioldr, Biar, Godolfr, Finnr, Frealaf, Odin, Sigi, Rerer, Volsungr, Sigmundr, Sigurdur, Fafnis-bani.

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. Magnusen’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 Sceaf, Seaf; the older names have nothing Saxon about them. First come a few that have a well-defined position in the ON. theogony: Magni, Módi, Vingnir, Vingithór, Eindridi, Hlórídi, Thór, all the immediate kindred of Thór, who never once appears in the AS. pedigrees. The way they are introduced here is rather remarkable. First Thór himself, whom all the authorities on Norse mythology invariably treat as Oðín’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, Hlóríði is a mere surname of Thór, not a separate person. Eindridhi (Eyndridhi) is another Eddic name for Thór (Thorlac. Observ. 6, 26), and the same holds good of Vingthórr; sonr Sídhrígrana (Sæm. 48, 80). Vingnir does occur sometimes as the name of a giant (Thorl. Obs. 6, 25), but Móðhi and Magni are Thór’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. Annarr, for which the AS. would strictly be Odær, and that stands some distance from the Hathra of the AS. record. Biaf, Biav (Beaw) is not far from Biafr, Biar, and can hardly be the Norse Biörr. Iát, Eát is not glossed by any Norse name; would it be Gautr? Iotr?

But what deserves the most attention is the different account given of Wöden’s Posterity. Here, as in Will. Malmesb. (see just before Kent), only three sons are given him, Vegdeg, Beldeg, Sigi; the first two agree with those in Will. M., but Sigi has nothing to do with his Wihtleg. The account of the countries they ruled would of course be totally different from his. His Weldeg, Wihtleg and Beldeg were forefathers of the families that afterwards governed Kent, Mercia and Wessex; but the Formâli
of the Edda is appar. indicating their ancient seats before the
migration: to Vegdeg’s line is attrib. East Saxony, to Beldeg’s
Westphalia, to Sigi’s Franconia. Woden’s immediate descen-
dants were Wecta, Witta, Wihtgils; those of Odhin are likewise
Vegdeg, Vitrgils, Victa (the last two merely changing places);
but from that point the two lists differ. Without once naming
Horsa, the Norse genealogist gives Victa two sons, Heingest whose
line is carried no further, and Sigarr whose son is Swebedeg, ON.
Svipdagr. But this lands us in the line of Deira, which, after
Woden and Wægdæg, has Sigegdr, Swcefdceg. And we now
become aware that Wecta of Kent is no other than Wtegdceg
of Deira, that the two lines were at first one, like those of Bernicia
and Wessex, and that we can no longer count seven, but only
six sons of Woden. So much for Vegdeg and his line.—In the
second line, Beldeg is expressly identified with Baldr; his de-
cendants are named to the fifth generation, and agree with the
Wessex line, except that Freodogar is said to be the Norse
Fróðhi, that Wig is called Yvigy, 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 Herir and the
Völsungar, rulers of the Franks. This agrees with the begin-
ing of the Völsunga-saga, which calls Sigi a son of Odhin:
from him descend Herir (al. Berir, Beirir), Völsungr, Sigmundr,
Sigurdhr. The word sig (victory) is a favourite in this line,
Sigmund’s sister being also called Signy. Völsungr has the
form of a patronymic and national name, pointing to a Valsi
or Velsi, which actually meets us in the Wælse of Beow. 1787, where
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 Grög. and Fiölsv. m. Svipdagr is Menglöš’s lover. His father is Sölfjört
(Søm. 112), his mother Groa. —EHM.]
[2 In Sigurdhr-Sigurfin, 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 sihora (p. 27) and of Woden as god of victory (p. 134).
[3 The ordinary Danish genealogy begins: Odin, Skiold, Fríðleif, Frode, Torf.
Series 273. Suhm’s Crit. hist. 1, 355. (Sögabrot (Form. s. 11, 413-3): Thórr,
Oðin, Skiöldr, Lefr=Fríðhleifr, Fróðhi. Prologue to Gröttas: Skiöldr, Fríð-
leifr, Fról. In the AS. genealogies Sceldwa is made an ancestor of Woden:}
This last account also contains some not inconsiderable variations in Odhin's Ancestry. The outlandish *Eredei* is transl. into good Norse as *Eindridhi*, and *Mâgi* as *Magni*; *Trînan* the corrupt. of *Itrman* is here (as in Sverris-s.), *Hermôdr* is passed over, so is *Eat* (as in Sverris-s.); on the other hand, at Finn and Friyalâf two names are introduced, *Burri* and *Bors*, which occur nowhere else in these lists.

With such important deviations in form and matter, we can scarcely say that these Norse genealogies were borrowed straight from the AS.; more likely they travelled into Scandinavia from some Saxon or Frisian district, where they were still cherished, say in the 10-11th century. The forms Beldeg, Vegdeg, Svebdeg differ, though slightly, from the pure AS. Beldaeg, Wægdæg, Sweïdæg; Atra from Hathra, Skialdun (Skialdin) from Scelwa, 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. Witekind 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 Voden,' and then foists in 'Vexta vel Vichtus, Witta vel Wittich, Witgistus vel Wittgislus, 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 *Nibelunc*, and Biterolf 7821 calls them brothers. Now Scylfing, Scylfing (gomela S.) and the Scylfingas occur in Beow. 125. 4406. 4758. 4970. 5850. 5931. The Edda (Sæm. 47b) makes Scylfingr a by-name of Oðinn, and

'Sceldwa, Friðuwulf, Freálâf, Friðuwald, Wôden'; so he is in some Norse ones (supra p. 1729), but usually a son of Oðinn.—EHM.]
the Hyndluluft in its genealogies (Sæm. 114-5) joins Skiöldungar and Skilfingar in alliteration. The above-mentioned ‘Fornjot and his kin’ (Fornald. s. 2, 9) counts among the mythic sons of Halfdān the Old a Skefjr, and derives from him and his son Skiöldr those two kindred races: ‘that heitir Skilfinga ætt edha Skiöldunga ætt.’ Here Skef seems a corrup. of Skel, for both Beowulf and the AS. pedigrees make Scyld or Sceldwa the son of Skel; and from such corruption arose the different forms in both countries independently. So we must reckon Schilbunc [conf. Schiltunc, Hpt. 1, 7], Skilfing as closely interwoven with the old genealogy. In Fornm. sog. 5, 239 Skiöldr is described as the national god of Schonen, ‘Skånunga godh’ (p. 161).

A still more striking instance of agreement is furnished by the Gothic genealogy which Jornandes, after saying that the ancestors of the Goths were Anses, imparts as follows: ‘Quorum genealogiam paucis percurram, ut quo quis parente genitus est, aut unde origo accepta, abi finem efficit [percipiatur?]; absque invidia qui legis vera dicentem ausculta: horum ergo, ut ipsi suis fabulis fervunt, primus fuit Gapt, qui genuit Halmal (al. humal, ulmal, hulmul), Halmal vero genuit Augis, Augis g. eum 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. Achiufl, Achiufl g. Ansilam et Ediufl et Vuldulf et Hermenrich; Vuldulf vero g. Valeravans, Valeravans autem g. Vinitharium, Vinitharius quoque g. Theodemir et Valemir et Videmir; Theodemir g. Theodericum, Theodericus g. Amalasuentham, Amalasuentha g. Athalaricum et Mathasuentham de Viderico (l. Eutharico) viro suo, qui affinitate generis sic ad eam conjunctus est: nam supradictus Hermenricus filius Achiufl genuit Hunnimundum, Hunnimundus autem g. Thorismundum, Thorismundus vero g. Berimundum, Berimundus g. Videricum, Videricus g. Eutharicum, qui conjunctus Amalasuenthæ g. Athalaricum et Mathasuentham, mortuque in puerilibusannis Athalarico, Mathasuenthæ 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 Skefjngr is the name of a sword, Skefjr, Skilfingar i austrvegum, Sn. 193-4. Schilpunc, Ried no. 68 (yr. 888).—EHM.]

[2 The change of Skef into Skef may have been encouraged by the better alliteration of Skilfing with Skiöldung, Seylding with Seilfing.—Trans.]
no doubt an Ans, is he that arrests our attention. Gapt seems to me a corrup. of Gavt, Gaut.\textsuperscript{1} This granted, Gaut is no other than our AS. Geátt, on whose brow the chroniclers are so eager to press the crown of godhood. Now the Edda (Sæm. 47\textsuperscript{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, Geátt, Gautr, OHG. Göz 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, Tuisconem, deum terra editum, et filium Mannum, originem gentis conditoresque. Manno tres filios assignant, e quorum nominibus proximi oceano Ingaevones, medii Herminones, ceteri Istaevones vocentur. Quidam, ut in licentia vetustatis, plures de ortos pluresque gentis appellationes, Marsos, Gambrivios, Suevos, Vandalos afirmant.'—As the Anglo-Saxons allowed their Wôden, now three\textsuperscript{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: Vindeli, Ingaevones, Istaevones, Hermiones, Peucini; the first are

\textsuperscript{1} The Gothic ù 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 Sueves Svēf, Suāp, which reminds one of AS. Swæfdæg and ON. Sváfnir (another by-name of O'Sinn, Sæm. 47); the head of the Gambrivii perh. Gambar: OHG. kambar = strenuus, 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 Ingumär (Frank. Hincmar), Ingrāt, Injuram, Ingulint, Inguwin, must previously have been Ingawo, Inguiō, for Inguio-mērus occurs several times in Tacitus, and it also agrees with ON. Ingvi. A corresp. Isto, Istuio 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, Ingumar-freyr seems to mean the same thing. With this conf. 'eodor Ingwina, freá 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? — Istoio 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 fuerunt fratres, ex quibus gentes xiii. Primus Ermenius genuit Butes, Gualan-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 suis, quorum

¹ Graff 1, 497 has the passage not only from the Cod. Vat., but from the older Cod. S. Gall. 497: Erminus, Inquo, Isto; conf. Graff 1, 501 and Pertz's Iter Ital. and Mon. 10, 314. Mone's Ztschr. 2, 256.]

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, Enguio, Armanon of Ermino, 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 Wōden does at that of the Anglo-Saxon. It means man in all Teut. tongues: Goth. man, mann, manna, AS. mon, ON. madhr, gen. manus; so does its derivative mannisk, munsco, mensch. Perhaps 'the thinking being' from the verb man, munum: an apt designation for God as well as God-created man, and certainly of high antiquity. I do not find it as a by-name of Oðinn or Wōden, but one of his ancestors is Itermon, of which the first part iter, itr may be considered an intensive epithet: homo praestans, hominum praestantissimus. Acc. to that, Mannus and Wōden stand for the same thing. I throw out the guess, that in heathen songs the god might be called by either name.
Lastly, we turn to Mannus’s own father, the earthborn *Tuisco*. What if the word be formed like *mannisco*, and abbrev. from *tiudisco*? The O.Fr. *Tydios* was shortened to Thyois, Tyois, Tiois, *Thiodonis-villa* [Dieten-hofen] to Thion-ville. In Gothic dialect the god would be *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 = Tuisco*, 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.
SUPERSTITIONS.


Lib. 2, cap. 16. Ante omnia autem illud denuntio atque testor, ut nullas Paganorum sacrilegas consuetudines observetis, non *caruös* (caragios),¹ non *divinos*, non *sortilegos*, non præcanta-tores, nec pro ulla causa aut infirmitate eos consulere vel interro-gare praesumatis, quia qui 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 quodcumque 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 rever-tatur, quia omnes dies Deus fecit; nullus ad inchoandum opus *diem* vel *lunam* attendat; nullus in Kal. Jan. nefanda aut ridiculosa, *vetulas* aut *cervulos*² aut *jotticos* (al. ulerioteos) faciat, neque *mensas* super noctem *componat*, neque *strenas* aut *bibitiones* superflua exerceat. Nullus Christianus in *puras* (al. pyras) credat, neque in cantu sedeat, quia opera diabolicæ sunt; nullus in festivitate S. Joannis vel quibuslibet sanctorum solemnitatibus *solstitia* aut *vallationes* (balationes?) vel *saltationes* aut *caraulas* (i.e. choraulas) aut *cantica* diabolicæ exerceat. Nullus nomina *daemonum*, aut *Neptunum* aut *Orcum* aut *Dianam* aut *Minervam* aut *Geniscum*, aut ceteras ejusmodi ineptias credere aut invocare praesumat. Nullus *diem* *Jovis*, absque festivitatibus sanctis, nec in Maio nec ullo tempore in otio observet, neque *dies* *tianarum* vel *murorum*, 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 varentun tragidi; 23, 8 coragios, liodirsâzo.—EHM.
Nullus Christianus ad fana vel ad petras vel ad fontes vel ad arbores, aut ad cellos vel per trivia luminaria faciat, aut vota reddere praesumat. Nullus ad colla vel hominis vel cujuslibet animalis ligamina dependere praesumat, etiamsi a clericis fiant, 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 arborum vel per terram foratum transire, quia per haec videtur diabolo ea consecrare. Nulla mulier praesumat succinos de collum dependere, nec in tela vel in tinctura sive quolibet opere Minervam vel infaustas ceteras personas nominare; sed in omni opere Christi gratiam adesse optare, et in virtute nominis ejus tuto corde confidere. Nullus, si quando luna obscuratur, vociferare praesumat, quia Deo jubeunte certis temporibus obscuratur; nec luna nova quisquam timeat aliquid operis arripere, quia Deus ad hoc lunam fecit, ut temporae 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 creatura Dei sunt et necessitatibus hominum jussu Dei insipient. Nullus sibi proponat futum vel fortunam, aut genesin, quod vulgo nascentia dicitur, ut dicat 'qualem nascentia attulit, taliter erit;' quia Deus omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Praeterea, quoties aliqua infirmitas supervenerit, non quaeantur praecantatores, non divini, non sortilegi, non caragi, nec per fontes aut arbores vel bivios diabolica phylacteriam exercerant. . . .

Ante omnia, ubicumque estis, sive in domo, sive in itinere, sive in convivio, verba turpia et luxuriosa nolite ex ore vestro profere . . . Ludos etiam diabolicos et villationes (ballat. i.e. saltationes) vel cantica gentilium fieri vetate, nullus haec christianus exerceat, qui per haec paganus efficitur, nec enim justum est ut ex ore christiano . . . cantica diabolica procedant. . . . Nulli creaturae 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 miseri homines vota reddunt
ceciderint, nec ex eis ligna ad focum sibi deferunt? Et videte quanta stultitia est hominum, si arbori insensibili et mortuae honorem impendunt, et Dei omnipot. praecepta 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 phylacteria exercere, expedit ut nec cibum cum eis sumatis, neque ullum consortium apud eos habeatis. . . .

Omn die dominico ad ecclesiam convenite, et ibi non causas, non rixas, vel otiosas fabulas agatis, et lectiones divinas cum silentio auscultate.


I. de sacrilegio ad sepulchra mortuorum.
II. de sacrilegio super defunctos, id est dadsisas.
III. de spurcalibus in Februario.
IV. de casulis, id est fanis.
V. de sacrilegiis per ecclesias.
VI. de sacris silvarum quas nimidas vocant.
VII. de his quae faciunt super petras.
VIII. de sacris Mercurii vel Jovis.
IX. de sacrificio quod fit alicui sanctorum.
X. de phylacteriis et ligaturis.
XI. de fontibus sacrificiorum.
XII. de incantationibus.
XIII. de auguriis, vel avium vel equorum vel bovum stercore, vel sternutatione.
XIV. de divinis vel sortilegis.
XV. de igne fricato de ligno, id est nodfyrr.
XVI. de cerebro animalium.

1 [Conf. Hagen in Jrb. 2, 62] Liptinae, an old villa regia, afterw. Listines, in the Kemmerich (Cambresis) country, near the small town of Biache.
Evidently the mere headings of the chapters that formed the Indiculus itself, whose loss is much to be lamented. It was composed towards the middle of the 8th cent. among German-speaking Franks, who had adopted Christianity, but still mixed Heathen rites with Christian. Now that the famous Abrenuntiatio has been traced to the same Synod of Liptinae, we get a fair idea of the dialect that forms the basis here. We cannot look for Saxons so far in the Netherlands, beyond the Maas and Sambre, but only for Franks, whose language at that time partook far more of Low than of High German. I do not venture to decide whether these were Salian Franks or later immigrants from Ripuaria.¹

C. From the Collect. of Decrees by Burchard of Worms (d. 1024),² Colon. 1548.

1, 94. Interrogatio, 42³: interrogandum, si aliquis sit magus, ariolus aut incantator, divinus aut sortilegus, vel si aliquis vota ad arbores vel ad fontes vel ad lapides faciat, aut ibi candelam

¹ GDS. 537.—EHM. ² D. 1025, Kl. schr. 5, 417.—EHM. ³ This and the foll. Interrogations are drawn ‘e decreto Eutychiani papae (d. 283), cap. 9.’
SUPEESTITIONS. C. 1741

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 arbores abscondat, aut in bivio aut in trivio projiciat, ut sua animalia liberet a peste et clade, et alterius perdat. (Reptd. 10, 18.)

Int. 44: perquirendum, si aliqua femina sit, quae per quaedam maleficia et incantationes mentis hominum se immutare posse dicat, id est, ut de odio in amorem, aut de amore in odium convertat, aut bona hominum aut damnet aut surripiat. Et si aliqua est, quae se dicat, *cum daemonum turba in similitudinem mulierum transformat*, certis noctibus equitare super quasdam bestias, et in eorum consortio annumeratam esse. (Reptd. 10, 29.)

Int. 50: est aliquis, qui in Cal. Jan. aliquid fecerat quod a *paganis 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, quodcunque *opus inchoans*, qui aliquid dixerat, aut quacunque magica arte alius fecit, nisi ut apostolus docet omnia in nomine Domini facienda.

Int. 52: quaerendum etiam, si mulieres in *lanificiis* suis vel in *ordiendis 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 custodiantur.

10, 1. Ut episcopi eorumque ministri omnibus viribus elaborare studeant, ut perniciosam et a diabolo inventam sortilegiam et maleficam artem penitus ex parochiis suis eradicent, et si aliquem virum aut feminam hujucsemodi sceleris sectatorem invenerint, turpiter dehonestatum de parochiis suis ejiciant . . . . Illud etiam non omitendum, quod quaedam sceleratae mulieres, retro post Satanam conversae, *daemonum illusionibus* et phantasmatisbus seductae, credunt se et profitentur nocturnis horis *cum Diana Paganorum dea*, vel *cum Herodiade*, et *innumer* *multitudine mulierum* equitare super quasdam bestias, et multa terrarum

VOL. IV. H H
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 pertransissent! Nam innumera multitudo, hac falsa opinione decepta, haec vera esse credit, et credendo a recta fide deviat, et in errore Paganorum revolvitur.  

10, 2. Pervenit ad nos, quosdam, quod dici nefas est, arbores colere et multa alia contra christianam fidem illicita perpetrare.  

10, 5. Qui divinationes expetunt et more Gentilium subsequuntur, aut in domos suas hujuscemodi homines introducunt, exquirendi aliquid arte malefica aut expiandi causa, sub regula quinquennii jaceant.  

10, 6. Si quis, Paganorum consuetudinem sequens, divinos et sortilegos in domum suam introduxerit, quasi ut malum foras mittat aut maleficia inveniat, quinque annos poeniteat.  

10, 8. Qui auguriis vel divinationibus inserviunt, vel qui credit ut aliqui hominem sint immisores tempestatum, vel si qua mulier divinationes vel incantationes diabolicas fecerit, septem annos poeniteat.  

10, 9. Auguria, vel sortes, quae dicuntur false sanctorum, vel divinationes, qui eas observaverint, vel quarumcunque scripturum vel votum voverint vel persolverint ad arborem vel ad lapidem vel ad quamlibet rem, excepto ad ecclesiam, omnes excommunicentur. Si ad poenitentiam venerint, clerici annos tres, laici annum unum et dimidium poeniteant.  

10, 10. Summo studio decertare debent episcopi et eorum ministri, ut arbores daemonibus consecratae, quas vulgus 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 Regino's De dicte. eccl. 2. 364. but without the words 'vel cum Heriodiade'; the Decree of Gratian II. 26. quaest. 5, 12 § 1 has it complete.  

2 E registro Gregorii Magni.  

3 E concil. Ancyr. cap. 23.  

4 Ex concilio Martini papae (in Spain, abt 572), id est, ex Capit. Martini Bracarensis cap. 71; whence also Deer. Grat. II. 26. quaest. 5, 3 § 2.  

5 E poenitentiali Romano.  

6 From the same.
SUPEESTITIONS. C. 1743

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
fornacem pro sanitate febrium, unum annum poeniteat.²

10, 15. Non licet iniquas observationes agere calendarum, et
otis vacare, neque lauro aut viriditate arborum cingere
domos. Omnis haec observatio 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 sua vota ini-
taverint, tres annos poeniteant.⁵

10, 34. Laici, qui excubias funeris observant, cum timore et
tremore et reverentia hoc faciant; nullus ibi praesumat
diabolicum carmina cantare, non joca et saltationes facere, quae
Pagani diablo docente adinvenerunt.⁶

19, 5 supplies the remaining extracts, the references being to

Pag. 193b: si observasti traditiones Paganorum, quas quasi
hereditario jure, diabolo subministrante, usque in hos dies semper
patres filii reliquerunt, id est, ut elementa coleres, id est, lunam
aut solem aut stellarum cursum, novam lunam aut defectum lunea,
vel tuis clamoribus aut auxilio splendorem ejus restaurare valeres,
aut elementa tibi succurrere aut tu illis posses; aut novam lunam
observasti pro domo facienda aut coniugii sociandi.

Pag. 193c: observasti calendas Januarias ritu Paganorum, ut
vel aliquid plus faceres propter novum annum, quam antea vel

² E poenitentiale Bedae. The poenitentiale Ecgberti Eboracensis 1, 33 (yr
748) in Mansi 12, 439. 475 has: 'Si mulier filiam suam super domum vel fornacem
collocet, ideo ut febrim ejus curare velit.'
³ E decrete Martiani papae.
⁴ E decrete Zachariae papae, cap. ii.
⁵ E poenitentiales Romano.
⁶ E concil. Arelatensi (Arles, of which year?) can. 3.
⁷ Whence did Burchard draw this large chapter 19, 5 extending from p. 188⁴
to 201⁷? (His 19, 4 is avowedly from Poenitentiale Romanum, his 19, 6 fr. Poen.
Theodori.) 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 taurinam cutem, ut et ibi futura tibi intelligeres, vel si panes praedicta nocte coquere fecisti tuo nomine, ut si bene elevarentur et spissi et alti fient, inde prosperitatem tuae vitae eo anno praevideres.

Pag. 193d: interfuisti aut consensisti vanitatis quas mulieres exercent in suis lanificiis, in suis telis; quae, cum ordiuntur telas suas, sperent se utrumque posse facere cum incantationibus illarum, ut et fila staminis et subtégminis in invicem ita commiscantur ut, nisi his iterum aliis diaboli incantationibus e contra subveniant, totum pereat.

venisti ad aliquem locum ad orandum nisi ecclesiam, ... id est, vel ad fontes vel ad lapides vel ad arbores vel ad bivia, et ibi aut candelam aut faculam pro veneratione loci incendisti, aut panem aut aliquam oblationem illuc delulisti 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 tempestatum com movere 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 simulitudinem mulierum transformata, quam vulgaris stultitia Holdam (al. unholdam) vocat, certis noctibus equitare debere super quasdam bestias, et in eorum se consortio anumeratam esse.

Pag. 195b: fecisti phylacteria diabolica vel characteres diabolicos, quos quidam diabolo suadente facere solent, vel herbas vel succinos vel quintam feriam in honorem Jovis honorasti.

comedisti aliquid de idolothito, i.e. de oblationibus quae in quibusdam locis ad sepulchra mortuorum fiunt, 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

1 'Friga holdam' in Cod. Madrid., see Kl. schr. 5, 416-7.—EHM.}
fornacem pro aliqua sanitate, vel incendisti grana ubi mortuus homo erat, vel cingulum mortui pro damno aliquus in nodos colligasti, vel pectines, quibus mulierceliae lanam discerpere solent, supra funus complosisti, vel quando efferebatur funus a domo plaustrum in duo dividisti et funus per medium divisionem plaustr i asportare fecisti.

fecisti illas vanitates aut consensisti, quas stultae mulieres facere solent, dum cadaver mortui hominis adhuc in domo jacet, currunt ad aquam, et adducunt tacite vas cum aqua, et quem sublevatur corpus mortui, eandem aquam fundunt subitus feretrum; et hoc observant dum extra domum asportatur funus, (ut) non altius quam ad genua elevetur, et hoc faciunt pro quodam sanitate.

fecisti aut consensisti, quod quidam faciunt homini occiso cum sepelitur; dant ei in manum unguentum quoddam, quasi illo unguento post mortem vulnerum sanari possit, et sic cum unguento sepelit.

Pag. 195: fecisti quod plures faciunt: scopant locum ubi facere solent ignem in domo sua, et mittunt grana hordei locae adhuc calido, et si esalierint grana, periculosum erit, si autem ibi permanserint, bonum erit.

fecisti quod quidam faciunt: dum visitant aliquem infirmum, cum appropinquaverint domui ubi infirmus decumbit, si invenerint aliquem lapidem juxta jacentem, revolvunt lapidem, et requirunt in loco ubi jacebat lapis, si ibi sit aliquid subitus quod vivat, et si invenerint ibi lumbricum aut museam aut formicam aut aliquid quod se moveat, tunc affirman t aegrotum convalescere; si autem nihil ibi invenerint quod se moveat, dicunt esse moriturum.

fecisti pueriles arcus parvulos et puerorum suturalia, et projecti sive in cellarium sive in horreum tuum, ut satyri vel pilosi cum eis ibi jocarentur, ut tibi aliorum bona comportarent, et inde ditior fieres.

fecisti quod quidam faciunt in calendis Januari, i.e. in octava natalis Domini; qui ea sancta nocte filant, nent, consunt, et omne opus quodcumque incipere possunt, diabolo instigante propter novum annum incipiunt.

Pag. 198: credidisti quod quidam credere solent: dum iter aliquod faciunt, si cornicula ex sinistra eorum in dexteram illis cantaverit, inde se sperant habere prosperum iter; et dum anxii fuerint hospitii, si tunc 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 credere solent: dum necessa 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 sedere, quam illa divina mens quae est in homine sua fide et crucis signaculo.

credidisti quod quidam credere solent, quod sint *agrestes feminae*, quas *silvaticas* vocant, quas dicunt esse corporeas, et quando voluerint ostendant se suis amatoribus, et cum eis dicunt se oblectasse, et item quando voluerint abscondant se et evanescant.

fecisti ut quaedam mulieres in quibusdam temporibus anni facere solent, ut in domo tua *mensam praeparares*, et tuos cibos et potum *cum tribus cultellis* supra mensam poneres, ut si venissent *tres illae sorores* quas antiqua posteritas et antiqua stultitia *Parcas* nominavit, ibi reficerentur; 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. 199d: fecisti quod quaedam mulieres facere solent et firmiter credunt, ita dico, ut si vicinus ejus *lacte* vel *apibus* abundaret, omnem abundantiam lactis et mellis, quam suus vicinus ante se habere visus est, ad se et sua animalia vel ad quos voluerint, a diabolo adjutae, suis fascinationibus et incantationibus se posse convertere credunt.

credidisti quod quaedam credere solent, ut quamcunque domum intraverint, pullos aucarum, pavonum, gallinarum, etiam porcellos et aliorum *animalium foetus* verbo vel visu vel auditu *olfascinare* et perdere posse affirmant.

credidisti quod multae mulieres retro Satanam conversae credunt et affirmant verumesse, ut credas in quietae noctis silentio cum te collocaveris in lecto tuo, et marito tuo in sinu tuo jacente, te, dum corporeas sis, *januis clausis exire posse*, et terrarum spatia cum aliis simili errore deceptis pertransire valere, et homines baptizatos et Christi sanguine redemtos, sine armis visibilibus, 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 inducas vivendi dare.

Pag. 200a: credisti quod quaedam mulieres credere solent, ut tu cum aliis diaboli membris in quietae noctis silentio clausis januis in aërem usque ad nubes subleveris, et ibi cum aliis pugnes, et ut vulneres alias et tu vulnera ab eis accipias.

fecisti quod quaedam mulieres facere solent: prosternunt se in faciem, et discopertis 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 infamtem tuum juxta 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 ilium 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, effodiunt terram et ex parte pertusant eam, et per illud foramen pertrahunt infamtem 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 infantulus surgeret et multos laedere posset.

Pag. 200c: cum aliqua femina parere debet et non potest, in ipso dolore si morte obierit, in ipso sepulchro matrem cum infante 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 cereum cum oblata, et in sinistram manum calicem cum vino similiter cereum ponunt ei, et sic cum 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 illae saepius *revolvunt*, et cuncta
tritici grana, quae humido corpori adhaerent, cautissime colligunt
et in molam mittunt, et retrorsum contra solem molam circuire
faciunt, et sic in farinam redigunt, et de illa farina *panem* con-
ficiunt, et sic maritis suis ad comedendum tradunt, ut comesto
pane marcescant et deficient.

Pag. 201\textsuperscript{b}: fecisti quod quaedam mulieres facere solent: dum
pluviam non habent et ea indigent, tunc plures puellas congre-
gant, et unam *parvulam puellam* quasi ducem sibi praeponunt,
et eandem *denudant*, 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 radicitus
erutam cum ligamine aliquo ad *minimum digitum dextri pedis
ligare* faciunt. Et singulæ puellæ singulas virgas 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 cancri vestigiis*, a flumine ad villam inter
manus reducunt.

D. From the Zurich Pap. MSS. (Wasserkirch-bibl.) B\textsuperscript{233}/\textsuperscript{730}.
4to. written 1393, perh. at Zurich, cert. in Switzld. (Com-
munic. by Wackernagel.)

38. r. . . . du solt nüt glöben an züber noch an *luppe*
noch an *hesse* noch an lachenen noch an *für-sehen\textsuperscript{2}* noch an
*messen* noch an die *naht-fröwen*, noch an der *agelster schrien*,
noch an die brawen ūn der wangen iucken, noch an die *batenien*,
noch an deheiner hant dinges das vnglöb si.

140. r. . . . Dis stuk seitt (tells) von den *lossern* ūn von
den valschen propheten.

Die *losserr* ūn die valschen gotsformigen *wissagen* das sint die
lüt die inen selben zā-eigenent ūn zā-legent (arrogate) etlichū

\textsuperscript{1} *Herbam quantamvis* inveniunt, quae Teutonice *bilisa* vocatur; Cod. Madrid.,
see Kl. schr. 5, 417. Bilisa sounds like Pol. *blica*, *bielica*, but that is *artemisia*. Our *bilse*, *henbane*, is Pol. *bielum*, Russ. *belená*.—EHM.\textsuperscript{1}

\textsuperscript{2} Evid. *für-sehen* (fire-gazing), not *für-sehen* (fore-seeing).—EHM.\textsuperscript{2}
ding, dú allein des waren Gottes eigen sint, än alles vrlöb, von ir eignen bosheit vī ir grossen valscheit. Das ist, das sū künftig ding vor-wissagent, vnd zūhend da-mit vnzallich vil selen mit inen zū der helle. wan sū begnüget nūt (for, not content) an ir selbs bosheit, si wellen öch ander lūt mit inen ziehen in den ewigen tot, die si betrūgent von des túvels rat mit ir bösen listen. Nv sint dirre valschen wissen vil, das ist, der lossungen vnd solicher wissagung. Ettlich geschihet dur den bösen geist phytonem appollinem, der ein vrhab ist der selben bosheit. Ettlich geschihet in dem für (fire), dú wirt genemmet pyromancia. Ein andrū heisset aeromancia, dú geschihet in dem luft. Ein andrū geomancia, dú geschihet in dem ertrich. Ein andrū ydromancia, dú geschiht in dem wasser. Ein andrū heisset (Here begins 140. v.) nigromancia, das da ze Latine ist ein toter. Wan dur trūgnūse werdent etwenne geachtet die toten erstanden sin von dem tot, vnd dunket die lūt wie si warsagen, vnd entwūrten der dingen, der sū 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 anrūffung vnd beschwerung der túvelen.

Hier-vmb sūlent ellū M⁰ (therefore should all men) bekennen vnd fūr war wissen, das einieklicher mensche, wib oder man, der da haltet oder vebet (practises) solich wissagung oder lost von zūber, oder bescherten. oder luppe. oder hezze. oder lochnen. oder fūr-sehen¹ oder messen. oder der agelster schrien. oder vogel-sang. oder braven oder wangen iucken. oder von den bathinien oder deheiner haut das ungelōb ist. oder der es gern hōrt vnd vernimet. oder den gehillet, die es vebent vnd haltent. oder es wol glōbt, Ald der in ir huz zū in tag (l. cat, goes), Ald der sū in sin hus fūret, vmb das er sū rates frag (or who brings them to his own house, to ask their advice), Der sol wissen, das er sinen kristanen glōben vnd sinen tuf hat vber-gangen vnd gebrochen. Vnd das er si ein heiden. Ein abtrūniger vnd ein vient Gottes. Vnd wisse sich swarlich in-lōffen (incurred) oder in-valled in den zorn Gottes. Vnd das er ab sūle varn in die ewigen verdampnūsse. Es si denne das er vor (unless he first) mit kristenlicher penitencie oder rūw werde gebessert vnd gesũnt Got.

¹ Evid. fīur-sehen (fire-gazing), not für-sehen (fore-seeing).—EHM.
[Here follows within commas transl. of Burchard 10, 1 above: Illud etiam—revolvitur.] "Ouch ist das nüt under wegen ze lassenne oder ze übersehenne, das etlich meintetigú wiber, die da nach dem tůvel Sathan bekert sint, vnd mit der tůvel verspottung vnd mit fantasien oder trůgnüsse sint verwisst, Das die glőben vnd veriehent das si selber vnd ein grössú mengi wiben ritten vnd varen mit der heiden gůtținnen dů da heisset Dyana, oder mit Herodiade, uf etlichen walt-tieren in der nacht-stilli dur vil ertriches oder landes. Vnd das si irem gebot gehorsam sien als einer gewaltigen frőwen. Vnd das sů dú selb gůttinne ze benemten nechten růffe zu irem dienst. Vnd hie-von haltent sů. Vnd wǒlti Got das dis wiber allein in solicher wis verdorben weren gegen Got, vnd nüt vil mit inen gezogen vnd verwisst hettiu in das verderben des bösen (141. r.) vnglöben. Wan ein vnzallichú mengi ist mit diser valschen wis betrogen, die da glőbent das es war si, vnd da-mit das si es glőbent ab dem weg gant des rechten glőben, vnd in-wollen werdent der scheilichen irrurunge der heideneu," das si glőben vnd wenen wellen, das ichtes iht göttliches oder göttlicher kraft vssert-halb einem waren Got si.

Hier-vmb sůlent 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 nůt sint von dem göttlichen geist, me das si halten das dis trůgnust ingegebe si, entrůwen (verily) von dem bösen geist dem gemůt der glőbigen werden (arise) solichen wibs gemůt (sic omnia), vnd dur vnglöben er si im selber hat undertenig gemacht. Alzehant wandlet er denne aber sich in gesteltnůs vnd in glichheit menger hant personen. Vnd das gemůt das er gevangen haltet, das betrůget er in dem slaf. Vnd offenbart im ietzent frůlichú ding, denne trurigú, ietz bekant personen, den vnbekant, vnd fűrt die dur die wildinen vnd dur die lender. Vnd so der unglőbig geist dis trůgnůg allein lidet, so haltet er nůt das dis in dem gemůt gescheh, sunder in dem libe (body); wan wer ist der mensche der nůt in trůmen vnd in offenbarungen oder gesichten der nechten nůt vs-geleitet werde von im selben, da er slaffend meniges siht (sees) das er wachend nie gesach (saw) oder villich niemer gesicht (will see)? Vnd hier-vmb wer ist
Superstitions. D. 1751

also toreht ald so vnverñunftig, der disú ellú, dú da allein in dem geist geschehent, über ein wenet vnd haltet das es geschehe in dem libe, 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 fröwen, die nút gebern mugen. Etlich wider den hagel vnd das ungewitter. Ander wider allerlei pin. Hier-vmb ist den ze ratenne, die suslichv ding lident (we advisre them that suffer such things), das sú ellú tüuellich gespenst lassent, vnd den allein rates vmb ir notturf fragen (ask Him alone for counsel in their need) vnd von im es süchen, von des gewalt ellú ding geschaffen sint, vnd von des willen ellú ding berichtet werdent. Vnd süllent sprechen demütklich. 'Herre Got, kum vns ze helf.' Wan (for) dur vns vermugen wir nihtes nit, sunder vns gebristet (we fail) ob wir getrüwen haben dur vns. Vnd dar-vmb wer da lidet siechheit, der hab allein in die barwheit Gottes ein güttes getrüwen, vnd enphahi (receive) den heiligen fron-lichamen (Lord's body) vnd das heilige blüt vnsers lieben Herren Ihesv Christi mit festem glöben vnd mit güter andaht. Vndbegere och 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.) bös kündeikeit der valschen vnd schedlichen wiben, als och glich da-vor geseit (said) ist. Wan dik (for often) vnd vil als vil es an inen ist, so enteren vnd versmachent solich die sacrament der heiligen kilchen. Vnd etwenné würkent sú mit inen, das erschrokenlich och ze sagenne vnd ze hören ist allen wol glöbenden Me (men). Vnd hier-vmb werdent si gesehen bõser vnd wirser den die túuel. Wan die túuel glöbent Got vnd fürhtent in mit zittrunge. Zâ dem disse ân vorht vnd ân zitter gânt (go without fear or trembling). Vnd würkent mit Gottes fron-licham vngenemú vnd uner-lichü ding. Des man ein gliches zeichen oder wunder liset in der geschrift von ein wib, die in der selben wis unsers Herren fron-licham enphien, vnd behüb den in irem mund, vnd gieng also
hin, vnd kuste iren man, vmb das sin minne grōßer wurde zū ir
denne vor. Und zehant wart dú 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 noc 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 sūle solich erzenie die in solicher tüuel-licher wis gesche-
hent. Doch wer der weri der das heilsami krut mit den xij
stūken des glōben vnd mit dem pater noster schribe (144. v.)
au einen brief, vnd den denne leiti (then laid it) vf den siechen,
vmb das Got aller ding scepfer also geeret werde, das en-wirt
nūt verworven noch versmachet, so man keins der vorgenanten
verworffenen vnd falschen dingen mit dar-zū mischelt. Vnd
zit halten erznie ze gebenne, vnd zu den lessinen ist och nūt ze
verwerffen. vnd och bedūt die der zit war-nement ze seienne (sow)
vnd böym ze behōwenne (hew). Vnd zū solichen dingen die zū
gēbūrschen (farming) werken behōrent, die sint dar-vmb nūt ze
straffene. Wan die natürlichen bescheidenheit mag man halten
oder veben in den dingen. Vnd si heint och ein sicher bescheiden-
heit Alsdenne So man kein ander vppig haltunge meinet, noch dar-
zū lat gan. Ze verstemmmenne suslicher vertūmlicher vnd sched-
licher bosheit sol in allen wis geflissen sin, vnd hier zū munder sin
die kündikeit der priester, der selen besorger, Das nūt die kristen-
lich geistlicheit mit disen valschen vorgeseiten dingen werde en-
treinet vnd verwiset. Vnd wider infalle in die sitten der heide-
schen vnd tüüelschen vnglōben, das ein glōb der menschen gemūt
werde vnd si, vnd ein miltikeit der werken An ze betten einen
waren Got den Vater vnd den Sun vnd den heiligen Geist, der da
ist gebenediet in die welt der welten.1

E. From a paper MS. of the Basle Univ. Libr., fol., 15th
cent., marked A. v. 19. (Communic. by Wackernagel.)

1. r. a. Incipit registrum super libro. de supersticionibus ab
eximio magistro Nicolao magni de guwe. sacre theologie pro-

[1 Conf. the eccles. and non-eccles. benedictions in Hpt's Ztschr. 4, 576.—EHM.]
SUPESTITIONS. E. 1753

fessore anno a natiuitate saluatoris M°cccc°xv°. edito secundum ordinem alphabetti.¹

10. v. b. Per hoc statim patet falsitas et error quorundum fatuorum astronimorum 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 xiiiij) in solucione 2ʰ articuli et hoc incertis constellacionibus. Primo quidem, ut homines in hunc errorem inducant ut credant aliquod numen esse in celis. Sicut vnam vetulam noui, que credidit Solem esse deam, vocans eam sanctam dominam.

11. r. a. et alloquendo cum solem. benedixit per eum sub certis verbis, sub osservancia quadam supersticiosa, que dixit se plus quam quadraginta annos credidisse, et multas infirmitates curasse. Insuper hodie inveniuntur homines tam layci quam clerici, literati et illiterati, et quod plus dolendum est, valde magni, qui cum novilunium primo viderint, flexis 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 ieunandum propter resurrectionis leticiam, sive quacunque alia die. eciamsi esset dies dominica natiuitatis. que omnia habent speciem ydolatrie. ab idolatris relicte. de quibus Jeremie vij scribitur. quod feecerunt placentas regine celi s. lune offeringo cas ei. Et quidam volentes hoc palliare dicunt quod non honorant lunam ieunando, sed omnes sanctos. quorum festa et ieunia incidunt in mēse lunacionis vise. Ecce qualis est ista excusacio, etc.

11. r.b. Sic eciam de mandato quo preceptum fuit, quod nidum cum ouis vel pullis et matre desuper incubante non deberent simul seruare, sed matrem permittere anolare. Deut⁰. xxij. hoc enim quando inuenerunt, trahebant ad fecunditatem et ad fortunam, si conservarentur simul. Et per oppositum ad infortunium et sterilitatem quod gentile erat. Sic modo vetule dicunt inuencionem acus vel obuli reservati esse prestigium magne fortune. Et per oppositum de inuencione magni thesauri.

11. v. b. Similiter prohibitum fuit eis ne viri vterentur vesti-

¹ Several MSS. at Munich. Gawe is Jauer in Schlesien.—EHM.]

12. r. a. Sed quia obseruaciones somniorum, auguriorum, constellacionum, sternutationum, obuisionum, dierum et horarum, stigmatum, caracterum, ymaginum, et impressionum astrorum non solum vicine sunt ydolatrie, sed eiam vere ydolatrie cum radiciaibus et intime sunt perscrutanda (l. exstirpandae?) quibus omni bus se fraus 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 supponantur. et ab eis tanquam proprii filij nutriantur. propter quod eiam cambiones dicuntur, eiam cambiti vel mutuati, et mulieribus parentibus, propriis filijs subtractis, suppositi, hos dicunt macilentos, semper ciulantes, lactis eosque bibulos, ut quod nulla vertate lactis nunc lactare sufficiunt. 13. r. a. Hij tamen, postquam in terris commorati sunt, dicuntur euauisse. . . . Ex quo patet quod tales pueri non generantur a demonibus, sed sunt ipsimet demones. sicut eiam possent apparere in specie vetulorum rapiencium pueros de cunis, que wlgo fatue vocantur, de nocte apparentes et paruulos ut apparet lauare et igne assare, que demones sunt in specie vetularum.
SUPERSTITIONS. F. 1755

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-poten, so stirbt das chind an tauff nicht (conf. 39 and H, 50).

2. item an dem Vaschang-tag, so wersyt sy prein an die dillen, velt er herab, so stirbt er des iars.

3. item milich essent sy des nachts, so waschent sy weis des iars.

4. item ayr (eggs) essent sy, so wernt sy nicht hertt an dem pauch des iars.

5. item so man an dem Oster-tag legt man würst (sausages) vnder das chrawt vnd ain gens (goose). welcher die würst siecht, der siecht des iars chain slangen, vnd wer der gens ist (eats), der gewint des iar des chaften siechten nit.

6. item den spekch (lard) den man weicht mit den praitigen, do smirent dy pawrn (farmers) den phliug mit, so mag man sew nicht zaubern.

7. item an dem Weihnacht abent, so get ainew zu ainen scheiterhauffen vnd zuht ain scheuit (pulls a log) aus dem hauffen [in] des teufels nam. pegreifft sy ain langs, so wirt ir ain langer man (conf. 49).

8. item an dem Vaschang-tag, steigtains avf ainen 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 Weihnachttag get, so greiiff ains vnder die pankch vnd nymt ain hant-olle molten (mould) heraus. vint es etwas labentigigs 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 under das chrawt hefen, so vallent nicht fleugen (flies) in das chrawt.

[1 ‘ja izz hie haim nicht olheit,’ Helbl. 8, 594.—EHM.]
13. item si tragent vmb das haws, ee si sew hin-in tragent, so essent die fuchs der huner (fowls) nicht.

14. item an dem Weinacht-tag zu metten-zeit get man mit liecht zu einem prunn (well), vnd liegt 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 Iherusalen 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 pr ür, 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 piutt man im ain pant (bindeth a band) an ainem Suntag vmb, vnd macht den chnoph oben zu, so wirf im sein puzz.

18. item so ain chue ain erst-chalb trait, so nympt die peyrinn ain aichen-laub (farmer’s wife takes an oak-leaf), vnd stekcht en mitten ain nadel darin, vnd legt es en mitten in den sechter, vnd nympt dan das vberruchkh mit dem hor vnd spindl ab dem rokchen, vnd stekcht es auch en mitten in den sechter, so mag man der chue nicht nemen die milich, vnd des ersten milcht sy in den sechter, do das ding inn stekcht die selb chue [am ersten], die weil das dinkch dar-inn stekcht.

19. so man die chuee an die waid (pasture) treibt, so grebt (buries) man ain ekühl1 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 verchauf (sells), so sneyt sy dem chalb das wedl ab ab seinem swenczl (cuts the tuft off its tail), vnd des hars ab dem rechten arm, vnd gibts der chue ze essen. so rert sy nicht nach dem chalb.

22. item so aine der andern ir milich wil nemen, vnd macht das sy pseichent, so nymbt sy drey chroten (toads) auf ein mel-mülter ain abichen, vnd traitz der chue für, dy lerft dy chroten in sich,

[1 The word means steel.—EHM.]
so ist ir nachpawrin irer milich prawbt (bereft), vnd sy hat dy milich.

23. item so ains stirbt, so hant etleich den glauben (some think), di sel hab nicht rueb (ruh, rest?), uncz man ir aus leitt.

24. item etleich sprechent, die weil man lewtt (toll), so wert die sel peichtich. etleich sprechent, so sich die sel schaid von dem leichnam, so sey sy die erst nacht hincz Sand Gerdrawten, dy ander nacht pey Sand Michel, die dritt wo si hin verdint hab (has deserved).

25. item ettleich glaubent, die sel genn aus den weiczen\(^1\) an der Sambstag-nacht, vnd sein herauszen vncz an den Mantag, so müss sen wider in die pen.

26. item ettleich essent nicht fleichgs des Phincz-tags in der chotteiern,\(^2\) 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 zwerdling getragen hat, vnd heist sey (bids her) im ain faden spinne, den pintz (this he binds) vber die chnie, so wirth him pas.

29. item das die hüner haubat werden (chicks be tufted), so sy die henn anseczt, so hult sy ain zuczl 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 leib zu irs nachtpahirn tar (backwards on all fours, naked, to her neighbour's gate), vnd mit den fuzzen steigt sy ersling an dem tar auf, vnd mit ainer hant halt sy sich, vnd mit der andern sneit sy drey span (cuts 3 chips) aus dem tar, vnd spricht, zu dem ersten span spricht sy ‘Ich sneit den ersten span, Noch aller milich wan.’ zu dem andern auch also. zu dem dritten spricht sy ‘Ich sneit den dritten span, Noch aller meiner nappaurinnen milich wan.’\(^3\) vnd get ersling auff allen viern her wider dan haim.

31. item die swangern (pregnant) frawn messent ain dacht noch Sand Sixt pild (measure a wick by St Sixtus's image), als lank

\(^1\) Souls come out of Purgatory (OHG. wizi, AS. wite) every Saturday.
\(^2\) Thursday in the Whitsun Ember-days (quatember).
\(^3\) 'Wan milich' in orig.
es ist, vnd guertns (gird it) vber den pauch, so misslingt in nicht an der purd (birth). oder des man's gurtl gurtn se vmb.

32. item so man in den Rauch-nachten auf ain tisch siczt, so habent des iars dy lewt vil aiss.

33. item in der lestten Rauch-nacht tragent sy ain ganczen laib vnd ches (loaf and cheese) vmb das haus, vnd peissent (bite) darab. als manig pissen man tan hat. so vil schober (stacks, cocks) wernt im auf dem veld.

34. das man das viech des iars nicht schindt (not have to skin as carrion). item in den Rauch-nachten so schint man nicht sponholz (not rend laths, shingles), noch reibscht (rummage) an den ofen nicht, noch lakchen (shreds, litter) macht in der stuben. so wernt nicht in den velden plas fleckch (bare patches). Aber vmb das raissen dy spen vber den offen, das tüt 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 nich da-durich luey, das es nicht werd schiech, 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 trincht, das der aphi gegen dem ross rinn, so wirt das ross resch zu arbeit des iars.

38. item so ainem trawnt 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 ziechent si dem chind ainen XII poten, so stirbt das chind nicht (conf. 1).

40. so zway chon-lewt die erst nacht pey ligent, welchs ee entslefft, das stirbt ee (whichever sleeps first will die first).

41. item man windt nicht wid (not twist osiers) in den Under-nachten, das sich dy lewt in kranhait nicht winten (writhe).

42. item man haspt 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
SUPERSTITIONS. F. . 1759

pestet es (stay as before). ist sein aber mer, so wirt es vberfluss-sikleich reich.

44. item man *wirft gruemat* (throw after-hay) vnd *gnieth* hubern (oats) in denselben nachten *auf ain duch*, vnd lassentz darauf ligen uncz sy ent nement (till those nights end). so gebent’s es dem viech’s ze essen, so schullen es die *ehran* (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 raij*, vnd sprechent: ‘*die meins nachtpawrn ain sümpl. die mein ain grumpl.*’ so sind sew des iars frisch, vnd seus natpawr krankch. vnd des iars gentz (they go) gern an das veld.

47. item die paum *chust* man (kiss the trees), so werden se fruchtper des iars.

48. item zu dem Weinacht-tag, so man gen metten gedt, so *slecht ainer ain holz ab* (chops a stick down) vnd traid’s mit im haim, vnd *an dem Sunbent-abent legt er’s an das fewr*. so choment all *znaublu* [knüppel, cudgels?] zu dem fewr, dew in der ganzen pharr (parish) sind.

49. item in den Unter-nachten lauffent dy iunkfrawn an den *sumerlangen zawn* (hedge) des nachts. pegreifft sy ainen langen *stelchen*, so wirt ir ain langer man (conf. 7).

50. item allew *milich-hefen 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 *runczt vnd get vber sich*, so stirbt er des iars nicht.

52. item in denselben nachten ist chain mensch auf der welt nicht, so hungert es des iars nicht vast, vnd gwint leicht genüg.

53. item zu derselben zeit, so ains chrophat ist (has the goitre), so wirt er sein also an (rid of it?), so ains chlocht, vnd spricht ‘*se hin mein chroph an deinen chroph,*’ vnd greift an den chroph, and *tüt 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?
55. item den rauch-scherben (censer?) gebnt sy drey stund (3 times über 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), au den Weihnacht-tag, so lassent sich dy phenung 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 über das fewr, so chumpt chain or-hol in das or nicht, noch dy negel swernt (fester) in nicht.

59. item so man ain tuczs¹ 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 drifüss, 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 ainn drifues, oder sy saicht durch ainn 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 ayn 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 über den hals (red ring round the neck). es wirt erhangen.

64. item wer VII paternoster spricht, vnd den . . . iar gancz aus, der lebt das iar aus. spricht er dew pr. nř. 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 ‘mert² es das fewr mit dem elkl (19), so stirbt chains aus dem haus nicht.

¹ Taz, tax, due, offering? Höfer 3, 220.
² Merren, to stir, Schm. 2, 611.—EHM.]
Die zaubry die ist Got fast vnwerd,
auch sprechend sy 'mich hautz gelert (has taught it)
ain münch, wie möchtz pösz gesin (be bad)?
daz sprich ich py den trewen mein,
das man ain sollichen munch oder pfaffen
also soltt straffen (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, du 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) zü disser frist,
die zaubry dannocht pflegen (who yet practise).
Ettlich wellent pfeyl auss-segen (pretend to bless arrows),
do wellent si dem terffel bannen,
das sy jn bringent güt (bring them wealth) zü-samen;
so wellent ettlich war-sagen (soothsay),
vnd vil wellent den terffel fragen (ask)
wa güt lig (where riches lie) vnd edel gestain.
Do habent denn ettlich gemain (are in league)
mit der pösen Erodiana (wicked Herodias),
do wellent gelauben (believe) ettlich an Diana,*
die da ain falsche göttin ist;
vnd auch ettlich mainent (think) haben den list (skill)
al sey die lewtt kundent schiessen (can shoot people)
durch alles gemüre (walls), vnd 3 giessen (cast)
wechssineu pild (waxen images) mangerlay;
so wissen dissew das vogel-geschray (-cry)
vnd auch darzü die trem auslegen (dreams interpret);
ettlich 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 Augsbeg ed. of 1486 (Panzer 1, 164, 2, 58); conf. Adelung's Püterich p. 34—38.
2 Orig. : an die dyaderna.
3 Orig. has this 'vnd' at beginn. of line.
ettlich kunnent an fewr erkennen
wie sich die sach hie sol enden ; 35
so kunnent ettlich jn der hand
schouwen (see) eyttel laster vnd schand.
Vil allte weib kunnend den handel (trade)
zu lieb oder findtschafft (enmity) ;
ettlich gebent losz-bücher kraft,
vnd ettlich kundent *patonicken* graben (dig betonica),
vnd vil wellent den *eys-vogel* haben,
so nutzen ettlich den *allbrawn* (madrake);
vnd ettlich glaubent an die *frawn*
die haisset *Precht mit der langen nas.* 45
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) 50
an den *verworffen tagen* (accursed days);
so send denn vil, die hie haben
glauben, es pring 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 teuffel petten an (adore),
*stern, sunnen*, vnd auch den *maun*.
Vil wellent *auf oblaut schreiben,*
vnd das fiepper da-mit vertryben ; 60
ettlich segnet 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 *ungewitter* (storms) *machen* ; 65
vnd ettlich zaubrer die wachen
dem *stern Venus* vmb die *myrne* (love) ;
so send auch ettlich, die schlinden (swallow)
*drey palmen* an dem *palmtag*,
vnd ettlich segnen den *schlag*
mit ainer *hacket* 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 rurt (stirs);
ettlich der lewt furt
das say send jnvisibilis,
vnd ettlich habent den piffys (beifuss, mugwort).
So sprichet menger tuner lib (silly body),
die teutte [trute?] say ain altes weib
vnd kunne die lüt sugen (suck people),
veyettlich lütte die gelauben
der albe mynne die lutte; ¹
so sagt manger die teutte,¹
er hab den orken gar eben gesechen (just seen);
vettlich die yechen,
das schrättlin sy ain klaines kind,
vnd sy alz ring (as small) alz der wind,
vnd sy ain verzwillotter gaist (lost spirit).
So glaubent ettlich aller-maist,
das der sigel-stein hab die kraft
das er macht sygehaftt (victorious),
vnd vil wissen der erkennen sitt (?).
So nutzend (avail) auch vil die erd-schnitt (slices of earth)
zu mangerlay zaubry (for many kinds of magic);
vettlich schribent auf daz ply (blei, lead)
vnder der Crist-messz fur den wurm;
so nemen ettlich fur den sturm
den elsen-paum, hör ich sagen;
vettlich wellent kol graben
wann sy den ersten schwalm sechen.
vill kunden jn jr gwand spechen (spy in their clothes)
ob es glücklich sull gann (go luckily);
so habent vil lütten den waun (fancy)
das verbene daz selb krutt (herb)
mach die lewt ain ander trut (fond of),
wann man sy grab (dig it up) ze abend;
vettlich vil pösz lütte die gend (bad people go)
des nachtes durch verschloessen tür (closed door);
vettlich lütte tragen herfür (bring out)
silber vnd gold, alz ich hör yechen (as I hear tell),

¹ Should it not be ‘mynne die teutte’ and ‘manger der lewtte’?—Trans.
 wenn sy newen mon sechen; 110
so tragent ettlich lutt auss
das wasser alles auss dem husz,
wenn man totten traitt (carry the dead)
fur (past) das hus, als man saitt;
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 pülten (waits her lover) noch mit schmertzen.
ettlich legent des widhoffen hertze (lay a hoopoo's heart)
des nachtes auf die schlauende lätt (on sleeping folk),
das es in haimlich ding betütt (suggest)
vnd vil zaubry vnrain (unclean); 125
die sechend an dem schulter-pain (by a shoulder blade)
das (what) menschen sol beschehen (happen);
vnd ettlich die yechen (affirm)
das sy (that it is) nicht güt daz man
den tenggen schüch leg an (left shoe put on)
uor dem gerechten des morgens frü;
vnd vil die yechen, man stel der kuf
die milch aus der wammen.
do send ettlich der ammen (nurses),
die selben nement die jungen kind 130
do sy erst geporen synd,
vnd stossend’s (push them) durch ain hole
do ist denn nichts wole,
oder es werd ain horen-plässel darusz [horn-blase, p. 1061].
auch treibt man mit der fleder-muss (bat) 140
menig tewschlich spil (juggling tricks);
vnd ist des vngelaubes so vil,
das ich es nit gar sagen kan.
Do habent ettlich lätt den waun (fancy)
das sy mainent, vnser leben (they think our life) 145
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 elenpug (elbow) vnd auch fur rencken (dislocat.);
Vnd auch vil lüt die gedencken
vnd habent sein auch gantzzen syn (feel quite sure),
sy mugent nicht haben gwin (make gains)
des tages, und sy fechten 1
ain pfeyfflin, als sy yechen.
es spricht manger: 'ich bin gogel,
ich haun gesechen Sant Martis vogel
hewt (to-day) an dem morgen fruí,
mir stosset (befalls) kain vngelück nit zà.'
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 affter der wege (going their ways);
vnd auch ettlich mainent sicherlich,
 wenn der rapp kopp, 2 daz tüt ain lich (means a corpse).
 Ettlich habent denn ainen newen fund,
sy behatten den pisz jn dem mund (wafer in mouth)
wenn man Aue Maria lüt (rings).
do send denn ettlich prwit (brides),
die legent jr hemmet (chemise) an jrs mans ort (place).
so kan auch manger drew wort (3 words)
das er nymmer tewrer wirt;
 so ist ettlicher hirt (herdsman)
der sein vich segnen kan (his cattle bless),
das jn kain hase (hare) tret dar-von (dar-an?);
vnd ettlich nement jrew kind,
 wenn sy ain wenig kranck sind,
vnd legent's onf ain dryschuffel;
ui kunnen salben den kubel (grease the tub),
das sy obn-an ausz faren (fly out above).
etttlich spynnen am Samps-tag garen (yarn),
vnd machend dar-usz Sant Iorgen hemd (shirt);
vnd send ettlich so behend (nimble)
das sy varent hundert meyl 185
 1 For 'umz 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 plendent (strike blind)
mit ainer hand von dem galgen;
vill wend den taig talgen\(^1\)
an der hailigen Samps-tag nacht.
Manger auch karacteres macht
ausz pirmitt virgineum (ber-mutter?),
ettlich puctieren den linium
jn der kunst (art of) geometria,
so nympt der denn oben praw (eyebrow)
on den gerechten augen
vnd daz plüt von den krawen (blood of crows),
vnd macht dar-usz zaubery;
manger nympt ain järiges zwy (year-old twig)
von ainen wilden hassel-pawm.
So send denn ettlich frawen
die erschlingen vmb die kirchen\(^2\) gen
vnd hiassent die toten auf-sten (bid the dead arise),
vnd niement den ring (knocker) von der kirchen tür
jn die hand, vnd rufffend ‘her für’ (cry ‘come forth’),
vnd sprechend ‘ich rü disen rink,
stett auf, ir alten pärtlting!’
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
lër ich sie (I teach her) denne machen
von wachs einen kobolt,
wil sie daz er ir werde holt;
und töufen in dem brunnen,
und legen an die sunnen,
und widersins umb die küchen gän.

... ... ... ... ... ...

So beginn ich sie dan leren
den ars des nahtes keren

gën des lightes mânens schön;
die lër ich dâ ze velde sîn,
die lër ich koln waschen,
die brunzen in die aschen,
die lër ich brant betrechen,
die lër ich morchen brechen,
die lër ich batônien graben,
die ungesprochen traben,
die lër nahastes nacket stên,
die erslinge gën dem fiure gên.
So söt kain pfennig gaun hin für;
vnd ettlich nützend den *strangen* (rope)
da ain dieb (thief) an ist erhangen;
vnd an der *Ravch-nacht wirfet man* (they throw)
die *schüch* (their shoes), als ich gehörn han,
vnd an der *Ravch-nacht wirfet man* (they throw)
die *schüch* (their shoes), als ich gehörn han,

uber 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 lutten jn die magen (stomachs);
vnd sämlich laund nicht jagen (let not hunt)
die *hund* auf der rechten fert (track),
ettlich send so wol gelert (well taught),
das sy an sich mit gewalt (perform)
nemen ainer *katzen* gestalt (shape),
so findt man den zaubrinin vnrain (unclean),
die den lütten den *wein*

*trinkend* auss den *kelern* verstolen,
die selben haisset man vnuerholen.
So send denn ettliche,
wen sy sechend ain liche (see a corpse),
sō ravent (whisper) sy dem totten zū
vnd sprechend ‘kum morgen frō (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
wen es nit geschlauffen mag (cannot sleep),
vnd treitz herfür an die hayttren tag,
vnd legtz für sich (before her) ain aichin *prandt*,
vnd nympnt ain *scheitt* (log) jn sein hand
vnd schlecht (beats) den *prand mer* denn zwir (twice).
so gett ain andre (other woman) denn py jr
vnd spricht ‘waz newestu?’
‘da nae ich hie nu
meins kindes mass-laid vnd *nacht-geschrey* (-crying)
vnd alle main zunge en-zway.’
So send denn ettlich also getan, 255
wenn sy den or-mutzel han,
so nemend sy ain küssy (pillow) in die hand
vnd schlachend's an den schlauf (temple) zehand
vnd spricht 'flewch, flewch, or-mützel!'
dich jagt ain küssi-zypfel.' 260
manig zaubrerin 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 lütt den list (art) 270
das sy nützen daz toten-tuch (shroud);
vnd ettlich stelen aus der pruch
dem man sein geschirr gar;
so farent ettlich mit der far (= naht-fare)
auff keIbern (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 Brandenburg. (Cod. Pal. 478. Another MS. at Wolfenbüttel is
mentioned in Uffenbach's Reisen 1, 310)."
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 *uhnulden* by name, use also an ointment that they call *vngentum 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 Erectag 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 be forsaken of God. Hear and mark, august Prince, a great matter that befell me myself in the year of Christ's birth 1446. There were some women burnt at *Haidelberg* for sorcery, but their true instructress had escaped. The next year came I as envoy from *München* to His S.H. the Palatine duke Ludwig, whom God save, for if any prince shall be upheld by his faithfulness, then is he evermore with God. In the same days came tidings, that the instructress was now taken. I prayed the Prince to let me have speech of her, and he was willing. He had the woman and the chief inquisitor brought to a little town named Götscham, into the house of his high steward, Petter von Talhaym. I obtained of the Prince the favour, if the woman taught me to make *shower and hail*, that he would let her live, but she should forswear his land. I went alone into a chamber to the woman and the inquisitor, and craved to know of her lore. She said she could not learn me this thing but—if I would do all that she learned me. I asked what that was, and so it did not anger God nor go against christian faith, I would do it. She lay with one leg ironed, and spake these words: 'My son, thou must deny God, baptism and all the sacraments wherewith thou art anointed and sealed. After that thou must deny all the saints of God, and first Mary his mother, then must thou give thee up body and soul to the *three devils* that I name to thee, and they will grant thee a time to live, and
promise to perform thy will until the time be ended.' I said to the woman: 'What shall I do more?' She said: 'Nothing more; when thou desirest the thing, go to a private chamber, call to the spirits, and offer them that. They will come, and in an hour make hail for thee where thou wilt.' I told her, I would do none of these things, for that I had said before, if she could impart to me this art, so that I neither offended God nor harmed religion, I would set her free. She answered that she knew no other way. And she was delivered up again to Hans von Tailhaim, who had her burnt, for he had taken her.

Ch. 50. There is another 'unbelief' (*un-gelaube* = 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 *zwölf-boten* [12 messengers, apostles? see F, 1. 39.]

Ch. 51. Others *bless a cheese*, and think he that is guilty of the theft cannot eat of the *cheese*. Although some *soap* be given for *cheese*, yet it is a sin.

Ch. 55-6-7. When a master of this art (*Ydromancia*) will search out a theft, dig up treasure, or know of any secret thing, he goes on a Sunday before sunrise to *three flowing springs*, and draws a little out of each in a clean polished glass, brings it home into a fair chamber, and there burns *tapers before it*, doing honour to the *water* as unto God himself. Then he taketh a *pure child*, sets the same in a fair seat before the water; and standing behind him, speaketh certain strange words in his ear. After that he readeth strange words, and bids the *pure child* repeat them after him. What the words mean, can no master expound more than that a person thereby puts away God and gives himself to the foul fiend. So the master having the lad before him, bids him say what he sees, asking after the theft or treasure or what else he will. The child's simplicity makes him say he sees this or that, wherein the foul fiend takes part, making the false appear in the place of the true.

Ch. 58. There be divers ways of *drawing the water*; for some fetch it from running waters, putting the same in a glass; others from standing pools, and boil it in honour of the spirits whom

¹ Schmeller 3, 570.—EHM.]
they suppose to have power over the waters, the lord and prince of them all being Salathiel, as the masters declare.

Ch. 60. Some women sprinkle their herbs and plants with hallowed water, supposing that the worms shall not come thereat; that is all an 'unbelief.' There be some courtiers, when they get new spurs, do plunge them with the rowels in a holy-well, saying that what they strike therewith shall in no wise swell; that is all an 'unbelief.' Some sorceresses go to a mill wheel, and catch the water that flies off the wheel in the air; with this water they ply all manner of sorceries for loving and for enmity. And who so may not be good man (husband), they help him therewith that he can be good man; that is all an 'unbelief.'

Ch. 61. There be bad christians that carry on sorcery with divers waters, as that of the blest and hallowed font, wherein lies every christian's health and wealth, therewith they juggle and do much that is not meet to be written; yea, an old wife that hath gotten font-water, she thinks to have borne off the prize.

Ch. 63. Another trick with water. Two persons take two things, as little sticks or straws, rings or small coins, and name one after one person and the other after the other, and if the two things run together on the water in a basin, then shall those two come together; but if one flee from the other, they come not together, and whose thing fleeth first, his shall the blame be. And the masters of this 'unbelief' also prove thereby, whether of two wedded folk shall soonest die for they think that whichever sinketh soonest shall die first.

Ch. 67-8. Now will I write of the fourth art that is forbidden: it is called Aremancia, and has to do with air and whatsoever flies or lives therein. The art is very strong among the heathen, whose 'unbelief' therein is so great, that they honour the first thing that appeareth to them in a day, and worship it that day for their god. And evil christians do much 'unbelief' therewith, for they say, if a hare do meet them, it is a misfortune, and if a wolf meet them, it is a great luck. Of 'unbeliefs' there be many in divers beasts. Some say that if birds fly to one's right hand, it signifies great gain and luck, and if they fly to the left (ginggen) side, it signifies unluck and loss. All that is an 'unbelief.' There be those that have great faith in an eagle (aren), and think 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 *atzmannen* 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 christen-man shalt beware thereof.

Ch. 84. Another deceitful trick in the art is, that the masters take *oil* and *soot* from a *pan*, and anoint also a *pure child*, be it *girl* or *boy*, namely his hand, doing much the same, and *raise the hand against the sun* if the sun be shining, else they have *tapers* which they raise against the hand, and letting the child look therein, ask him of what they will; their belief is, that what the child tells them must be true; they know not, alas, how the devil mixeth himself therein, making far more of wrong to appear than that of right.

Ch. 88. The masters and their like do also practise the art in a common *looking-glass*, letting *children look thereinto*, whom in like manner they strongly beswear and whisper hidden words unto, and think to search out many things therein. That is all

¹ Fiur-sehen, 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 (hafer 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 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 lauge, 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 (genns-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. 76a. 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).\(^1\)

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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-flachs, 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.

\(^1\) At the end of pag. 78b stands the name of the copyist: 'Clara Hätzlerin.' 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 (? erlöst), or the crust leave the crumb.
33. If there is dough in the trough, don't sweep the room till it is carried out, or you'll sweep a loaf away.
34. The vinegar spoils if you set the cruet on the table.
35. If a woman within six weeks after confinement walks a field or bed, nothing grows on it for some years, or everything spoils.
36. If a woman dies in the six weeks, lay a mangle-roller or a book in
the bed, and shake up and make the bed every day till the six weeks are up, or she cannot rest in the ground.

37. Do not blow the baby’s first pap, and it will not afterwards scald its mouth with hot things.

38. Would you wealthy be, cut the loaf quite evenly.

39. Eat not while the death-bell tolls, or your teeth will ache.

40. If red shoes are put on a child under a year old, it can never see blood.

41. If a woman with child stands and eats before the bread cupboard, the child will have the wasting-worm (mit-esser, fellow-eater); see 817.

42. To mend clothes on the body is not good.

43. If you stride over a child, it will stop growing.

44. Eating cracknels on Maundy Thursday keeps fever away.

45. If you sew or mend anything on Ascension-day, the lightning will come after him that wears it.

46. Bating cracknels on Maundy Thursday keeps fever away.

47. Who works in wood will not be wealthy.

48. Never shew a light under the table where people sit, lest they begin to quarrel.

49. God-parents shall buy the child a spoon, lest it learn to dribble.

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 Judel won’t let the children sleep, give him something to play with. When children laugh in their sleep, or open and turn their

1 My brother too stept with one leg over me, saying ‘Oho Thömilin, now 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 caudle, are hung on the cradle by a thread, for the Jüdel to play with, instead of with the child.

63. If a loaf is sent away from table uncut, the people are sure to go away hungry.

64. If you spill salt, don't scrape it up, or you'll have bad luck.

65. If you tread your shoes inwards, you'll be rich; if outwards, poor.

66. If you have the jaundice, get the grease-pot stolen from a carrier's cart; look into that, and it will soon pass away.

67. If a dog howls the night before Christmas, it will go mad within a year.

68. Great evil is in store for him who harms a cat, or kills it.

69. If the cats bite each other in a house where a sick man lies, he will die soon.

70. A woman churning butter shall stick a three-crossed knife on the churn, and the butter will come.

71. Splinters peeling off the boards in the sitting-room are a sign of stranger guests.

72. When the cat trims herself, it shews a guest is coming.

73. If magpies chatter in the yard or on the house, guests are coming.

74. If a flea jumps on your hand, you'll hear some news.

75. If a child does not thrive, it has the Elterlein: shove it a few times into the oven, and the E. is sure to go.

76. To kill spiders is unlucky.

77. Let a newborn child be dressed up fine the first three Sundays, and its clothes will sit well on it some day.

78. If women dance in the sun at Candlemas, their flax will thrive that year.

79. If a stranger looks in at the room-door on a Monday, without walking in, it makes the husband beat his wife.

80. If a man buys or gives his betrothed a book, their love will be overturned (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.
SUPERSTITIONS. I.

89. If you are fetching water in silence, draw it down stream.
90. Draw crosses on your doors before Wallpurgis-night (Mayday eve), and the witches will not harm.
91. If going to bed, leave nothing lying on the table, else the oldest or youngest in the house can get no sleep.
92. If a woman going to be 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.
93. If you sneeze before breakfast, you’ll get some present that day.
94. Don’t let fire and light be carried out of your house by a stranger, it is taking the victuals away from the house.
95. A new maid servant shall look into the oven’s mouth the first thing, she’ll soon get used to it then (see 501).
96. If you are having flax sown, give the sower a fee, or the flax will spoil.
97. If a single woman on Christmas-eve pour melted lead into cold water, it will shape itself like the tools of her future husband’s trade.
98. If you have a wooden pipe or tap turned for you out of a birchtree growing in the middle of an anthill, and draw wine or beer through it, you’ll soon have sold your liquor.
99. He that cuts bread unevenly, has told lies that day.
100. Single women that want husbands shall, the night before St Andrew’s day, call upon that saint naked, and they’ll see their sweetheart in their sleep.
101. When a maid wants to know if she shall keep her place, let her on Christmas-eve turn her back to the door, and fling the shoe off her foot over her head: if the tip of the shoe is towards the door, she’ll have to go; if the heel, she will stay.
102. If a maid wishes to know what sort of hair her lover will have, let her grope backwards through the open door on Christmas-eve, and she’ll grasp the hair in her hand.
103. Whoever finds by chance a hare-laurel (? hasen-lorber) in the wood, and eats it, will have his share of the hare wherever he goes.
104. He that looks in the mirror at night, sees the devil there.
105. To find out if she’ll get a husband during the year, let the damsel knock at the hen-house on Christmas-eve or at midnight: if the cock cackles, she’ll get one; if the hen, she won’t.
106. If children in the street ride with spears and banners, there will be a war; if they carry each other on crosses (Banbury chairs) a pestilence.
107. If you are out of money, mind the new moon does not peep into your empty purse, or you’ll be short of money the whole month.
108. If the stork builds on your roof or chimney, you will live long and be rich.
109. To know if her lover will be straight or crooked, a girl must go to a stack of wood on Christmas-eve, and with her back to it, pull out a log; as the log is, so will the lover be (see F, 7).
110. To know what he is called, let her stretch the first piece of yarn she spins that day outside the house-door, and the first man that passes will be a namesake of her future husband.
111. Never set a gridiron or trivet over the fire without putting something on it; she that does so will have an apron (puckers) on her face.

112. Let a woman, when going to bed, salute the stars in the sky, and neither hawk nor vulture will take her chickens.

113. In putting straw into a bed, don’t leave the knots in the strawbands, there’s no sleeping on them.

114. A woman going to market will get better prices for her wares if on getting up she put her right shoe on first.

115. He that wears a 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. Valen’s (Valentine’s) day is of no use for breeding.

128. If a wolf, stag, boar or bear meets you on a journey, it is a good sign.

129. He that finds a horse-shoe, or a piece of one, has luck (see 220).

130. The flax or tow that a maid leaves unspun on the distaff of a Saturday, does not make good yarn, and will not bleach.

131. Let the father put a sword in the baby’s hand directly it is christened, and it will be bold and brave.

132. When a boy is born, let his feet push against his father’s breast, and he will not come to a bad end.

133. As soon as a girl is born, seat her on her mother’s breast, and say ‘God make thee a good woman’; and she will never slip or come to shame.

134. If a spider crawl on your coat in the morning, you’ll be happy that day.

135. If a man on a journey meets a woman who is spinning, it is a bad sign; let him turn back, and take another road.
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-hünchen 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 Shrove-tide 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 thunders.

164. Let him who gets the first can of beer out of a cask run away fast, and the rest of that beer will soon go off.

165. Don't let a baby tread barefoot on a table: it will get sore feet.

166. After putting the candle out, don't leave it upside down in the candlestick; else nobody can wake if thieves should come.

167. A boy born in the Venus-morningstar gets a wife much younger than himself; in the Venus-eveningstar one much older. And the contrary with girls.

168. On rising from a meal, don't leave any of your bread behind; if any one takes it and throws it over the gallows, you won't escape hanging.

169. An elder planted before the stable door guards the cattle from sorcery.

170. He that has about him a string with which a rupture was bound up, can lift the heaviest load without danger.

171. A piece of wood off a coffin that has been dug up, if concealed among your cabbages, keeps away the caterpillars.

172. Eat no soup at Shrovetide, or you'll have a dripping nose.

173. On Nicasius-eve write the saint's name on the door in chalk, and you rid the house of rat and mouse.

174. If the carter plait 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, it is 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 nutshells, and write this note: 'Cow, will you go to your stall, Fever (frörer, 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 shirt 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 unbiten, and good for driving the devil away.
190. John’s wort drives witches away and the devil; that’s why he out of spite pricks holes in all the leaves with his needle.
191. When a person dies, set the windows open, and the soul can get out.
192. For a child to grow up good, its godmother or the woman that carries it home from church must immediately lay it under the table, and the father take it up and give it to the mother.
193. A year without skating is bad for the barley.
194. If they are building a weir across the river, it will not rain in that country till they have done.
195. Put a goose through your legs three times, give her three mouthfuls of chewed bread with the words ‘Go in God’s name,’ and she’ll always come home.
196. He that has fits of cold fever shall crawl to a running stream, strew a handful of salt down-stream, and say: ‘In God his name I sow for seed this grain, When the seed comes up may I see my cold friend again.’
197. The first time you hear the cuckoo in spring, ask him: ‘Cuckoo, baker’s-man, true answer give, How many years have I to live?’ And as many times as he sings, so many years more will you live.
198. If an unmarried maiden eat the brown that sticks inside the porridge-pot, it will rain at her wedding; and if it rains, the new couple get rich (see 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 tooth-ache 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.
SUPEESTITIONS. I. 1787

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 waning 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 coat he brought into the world (the glucks-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 würmchen (mite) or jäckel.
290. If the cat looks at you while she trims herself, you'll get a dressing or a wigging.
291. A cook that lets the dinner burn on to the pot, is betrothed or promised.
292. A maiden who is fond of cats, will have a sweet-tempered husband.
293. If a woman with child walk over a grave, her child will die.
294. He that has a lawsuit, and sees his opponent in court before the opponent sees him, will win his cause.
295. When you are in court, pocket your knife bare, and you'll win your cause.
296. When any one, old or young, can get no sleep, put a ruhe-wisch (wisp of rest) under his pillow, i.e. straw that breeding women lay under their backs; only you must get it away from them without saying a word.
297. If you pity cattle that are being killed, they can't die.
298. Never lay bread so that the cut side looks away from the table.
299. If you hear a ghost, don't look round, or you'll have your neck wrung.
300. Sow no wheat on Maurice's day, or it will be blighted.
301. It is not good to look over your head.
302. If you lop 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

VOL. IV.
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.\footnote{The thunder-nettle resists thunder, and is therefore put to young beer, to keep it from turning. On Grün-dinnerstag (Mannsy Thursday) young nettles are boiled and eaten with meat. Dav. Frank's Mecklenbg 1, 59.}
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 H, ch. 121).
342. Let farmers baptize their maids or souse them with water, when they bring the first grass in the year, and they will not sleep at grass-cutting.
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 bourn (between two fields) are put in a bed, a child can’t sleep in it; if it is a marriage-bed, the man and wife will part.
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 'gliick zu,' but 'gliick 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 month of steady rain.

379. A child's first fall does not hurt it.

380. He that walks between two old women in the morning, has no luck that day (see 58).

381. When swallows build new nests on a house, there will be a death in it that year.

382. When the cats eat their food up clean, corn will be dear; if they leave scraps lying, the price will fall, or remain as it is.

383. To get rid of the rose (St. Anthony's fire), have sparks dropt on it from flint and steel by one of the same christian-name.

384. In cutting grafts, let them not fall on the ground, or the fruits will fall before their time.

385. A spur made out of a gibbet-chain without using fire, will tame a hard-mouthed horse or one that has the staggers.

386. Hang in the dove-cot a rope that has strangled a man, and the doves will stay.

387. He that has all-men's-armour (wild garlic) on him can't be wounded.

388. It is not good to burn brooms up.

389. In a lying-in room lay a straw out of the woman's bed at every door, and neither ghost nor Jüdel 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 zehrwurzel-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 meat you give a child shall be roast lark.

410. If a pure maiden step over a woman in labour, and in doing so drop her girdle on her, the woman shall have a quick recovery.

411. When the carpenter knocks the first nail in a new house, if fire leap out of it, the house will be burnt down (see 500. 707).

412. When the flax-sOWER comes to the flax-field, let him three times sit down on the bagful of seed, and rise again: it will be good.

413. If sparks of fire spirit out of a candle when lighted, the man they fly at will get money that day.

414. Beware of washing in water warmed with old waggon-wheels.

415. If a child is backward in speaking, take two loaves that have stuck together in baking, and break them loose over his head.

416. Strike no man or beast with a peeled rod, lest they dry up.

417. Pick no fruit [bruise no malt?] in the Twelves, or apples and pears will spoil.

418. Do no threshing in the Twelves, or all the corn within hearing of the sound will spoil (see 916).

419. A shirt, sewed with thread spun in the Twelves, is good for many things.

420. He that walks into the winter corn on Holy Christmas-eve, hears all that will happen in the village that year.

421. Let not the light go out on Christmas-eve, or one in the house will die.

422. It is not good when a stool lies upside down, with its legs in the air.

423. If a man puts on a woman's cap, the horses will kick him.
424. In sweeping a room, don't sprinkle it with hot water, or those in the house will quarrel.

425. As the bride goes to church, throw the keys after her, and she'll be economical.

426. On her return from church, meet her with cake cut in slices; every guest take a slice, and push it against the bride's body.

427. When the bridegroom fetches home the bride, let her on the way throw some flax away, and her flax will thrive.

428. If an infant ride on a black 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.
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 woo.

481. When the bride goes from her seat to the altar, let the bridesmaids close up quickly, lest the seat grow cold, and the bride and bridegroom’s love cool also.

482. If there is a grave open during a wedding, all depends on whether it is for a man, woman or child; in the first case the bride will be a widow, in the second the bridegroom a widower, in the last their children will die soon.

483. If a girl meets a wedding pair, their first child will be a daughter; if a boy, a son; if a boy and girl together, there will be twins.

484. Put a key beside the baby, and it cannot be changed.

485. Of a wedding pair, whichever gets out of bed first will die first.

486. The godmothers help in making the bridal bed, the straws are put in one by one, and care is taken that no stranger come into the bride-chamber. The bed must not be beaten, but softly stroked, else the wife will get beatings.

487. If a pillow fall off the bridal bed, the one that lay on it will die first.

488. On the wedding day, man and wife must wash crosswise, then they can’t be becried (bewitched).

489. Of the wedding bread and roll, some shall be saved, that man and wife may not want. Such bread does not get mouldy, and a piece of it put in their pottage is good for pregnant women who have no appetite.

490. At the prayer for the sick, if there is perfect silence, the sick man dies; if any one coughs or makes a noise, he gets well.

491. If a sick man, after receiving the sacrament, ask for food, he will die; if for drink, he will recover.

492. For increasing goitre or warts, fix your eyes on the 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
Superstitions. I. 1797

(see 95); beside which, they have to creep between the legs of their masters.

502. Journeymen, the first time they travel, must not look round, or they'll be homesick, and can't stay anywhere.

503. Let no strangers into the stable at milking time.

504. After candles are lighted, don't empty a wash-hand basin in the street, or the family will fall out the next day.

505. When children shed their first teeth, let the father swallow the daughter's teeth, and the mother the son's; the children will never have toothache then.

c. From the Saalfield country.


506. On Christmas-eve the girls sit up from 11 to 12. To find out if they shall get married the next year, they strip themselves naked, stick their heads into the copper, and watch the water hissing.

507. If that does not answer, they take a broom and sweep the room backwards, and see the future lover sitting in a corner; if they hear the crack of a whip, he is a waggoner, if the sound of a pipe, a shepherd.

508. Some rush out of doors naked, and call the lover; others go to a cross-road, and call out his name.

509. A woman who is confined must never be left alone; the devil has more hold upon her then.

510. She dare not sleep unless some one watches by the child, for a changeling is often put in the cradle. Let the husband's trowsers be thrown over it.

511. The village children dread the minister. The unruliest is hushed by the threat: 'Sit still, or parson 'll come and put you in the pitch-pot.'

512. If a girl has not cleared her distaff the last day of the year, it is defiled by Bergda: this Bergda is a shaggy monster.

513. A bride preserves her bridal wreath and a piece of wedding bread; so long as she keeps that hardened lump, she never wants bread. When man and wife are weary of life, they eat it soaked in 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 865.)

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 lard 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 rühm-chain for thread.
526. The fire is kept in all night before Christmas day.
527. He that goes to the beer on Newyear's day, grows young and ruddy.
528. A dream in Newyear's night comes true.
529. If the butter won't come, put a fire-steel or knife under the churn.
530. When your hands are soiled with setting cabbages, wash them in a large tub, and the cabbage will have large heads.
531. In setting cabbages a girl can find out if she'll ever get the man she loves. She nips a piece off the root of one seedling, splits the remaining part, and puts the root of another through it; the two plants are then set close to a stone, and squeezed together tight. If they stick, the marriage will come about.
532. If you force a man to sell you something cheap, it won't last you long.
533. In sowing flax, throw the cloth that held the seed high up in the air: the flax will grow the higher.

d. From Worms and its neighbourhood.
(Journ. v. u. f. D, 1790. pp. 142-3-4.)
534. A crackling fire betokens strife.
535. So does spilt 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 winseln (?) that swarm from the west.

546. Combs, knives, cloths, used about a dead man, shall be laid in the coffin, and be buried with him.

547. If a pregnant woman lift a child from the font, either that child or her own will die.

548. If a loaf be laid on its brown side, witches can walk in.

549. If a yellow-footed hen flies 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 crows, or the screech-owl shriek.

556. If one steals in rainy weather, cut out his footprint and hang it in the chimney: the thief will waste away with the footprint (see 524).

557. Combed-out hair, if thrown on the highway, lays you open to witchcraft (see 676).

e. From 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.
Every one has his star. Stars are eyes of men [ON.].

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).

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).

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.

If you creep under a carriage-pole, or let any one step over you, you'll stop growing (see 45).

Creep between a cow's forelegs, and she'll never lose a horn.

Pigs bathed in water in which a swine has been scalded, grow famously.

He that stares at a tree in which a female sits, is struck blind.

To make a nut-tree bear, let a pregnant woman pick the first nuts.

If you've the gout, go into the fields at prayer-bell time on a Friday.

Rain-water makes children talk soon.

If you laugh till your eyes run over, there will be quarrels.

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.

The thorn-twister (a bird) carries thorns to Our Lord's crown.

The swallow mourns for Our Lord.

If you pull down a redbreast's nest, your cow will give red milk, or lightning will strike your house.

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.

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.' [Rääf 130].

If a woman dies in childbed, give her scissors and needlecase (yarn, thread, needle and thimble), or she'll come and fetch them.

When a child is dead, it visits the person it was fondest of.

One born on a Sunday can see spirits, and has to carry them pick-a-back.

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.

Have about you a harrow tooth found on a Sunday, and you'll see the witches at church with tubs on their heads; only get out before the P.N. is rung, or they'll tear you to pieces (see 539. 685. 783).

A child in the cradle, who does not look at you, is a witch.

Take a crossed knife with you at night, and a witch can't get near
Superstitions. I.

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 unbegrimed, and lay them under its pillow.

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 first time you hear the cuckoo call in spring, shake your money unbecried, and you'll never run short.
669. The boundary where a suicide is buried, will be struck by lightning three years running.
670. The farmer that goes into another's stable for the first time without saying 'Luck in here!' is a witch-master.
671. Step into a court of justice right foot foremost, and you'll win.

h. From Swabia.
(Journ. v. u. f. D. 1790. 1, 441.)
672. Let a woman in childbed take her first medicine out of her husband's spoon.
673. In the pains of labour, let her put on her husband's slippers.
674. Put water under her bed without her knowing it.
675. A child under three, pushed in through a peep-window, stops growing.
676. Hair that is cut off shall be burnt, or thrown into running water. If a bird carry it away, the person's hair will fall off (see 557).
677. If a child learning to talk says 'father' first, the next child will be a boy; if 'mother,' a girl.
678. If a man drink out of a cracked glass, his wife will have nothing but girls.
679. When you've bought a cat, bring it in with its head facing the street and not the house; else it will not stay.

i. From the Ansbach country.
(Journ. v. u. f. D. 1786. 1, 180-1.)
680. She that spins on Saturday evening will walk after she is dead.
681. If a dead man's linen be not washed soon, he cannot rest.
682. He that eats millet-pap at Shrovetide is never out of money.
683. Spin at Shrovetide, and the flax will fail. The wheels must all be packed away.
684. If the farmer is tying strawbands at Shrovetide, and uses but one to a sheaf in a whole stack of corn, no mouse can hurt.

685. Have about you three grains found whole in a baked loaf, and on Walburgis-day you'll see the witches and night-bags at church with milk-pails on their heads (see 636. 783).

686. In the Twelve-nights neither master nor man may bring fresh-blackened shoes into the stable; else the cattle get bewitched.

687. He that cooks or eats peas at that time, gets vermin or leprosy.

688. If a pregnant woman pass through the clothes-lines or anything tangled, her child will tangle itself as many times as she has passed through lines.

689. If a child has convulsions, lay a horseshoe under its pillow.

690. A sick child gets better, if its godfather carries it three times up and down the room.

691. If a mare foals at the wrong time, she must have stept over a plough-fork. If you knock that to pieces, she can give birth.

692. When bewitched with vermin, wrap three in a paper, and hammer on it. The witch feels every blow, and comes in to borrow something; if you refuse, she can't get free, and will sink under the blows (see 645-6).

693. Never burn a broom, and you are safe from Antony's fire.

694. When the Christmas-tree is lighted, notice the people's shadows on the wall: those that will die within a year appear without heads.

695. Draw the first three corn-blossoms you see through your mouth, and eat them: you'll be free from fever for a year (see 784).

696. He that passes palm-brushes (catkins) over his face, will have no freckles.

697. Nor he that washes his face during the passing-bell on Good Friday.

698. When a man dies, his bird-cages, flower-pots and beehives must be differently placed; and you must knock three times on his wine-casks (see 552. 576. 664).

699. It furthers the dead man's rest, if every one that stands round the grave throws three 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 sew or even thread a needle on Ascension day, your house will be struck with lightning (see 772).

704. Lightning strikes where a redstart builds; but a swallow's nest brings luck (see 629).

705. If children bring home the female of a stagbeetle, get it out of the way directly, or lightning will strike the house.

706. On Good Friday and Saturday one dare not work the ground, for fear of disquieting the Saviour in the sepulchre.

707. If the last nail the carpenter knocks in a new house give fire, it
will burn down (see 411. 500); and if the glass he throws from the gable after saying his saw break, the builder will die; if not, he will live long.

708. He that comes into court, wearing a skirt of which the yarn was spun by a girl of five, 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 schluter 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.

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.

k. From Austria above Ens.

(Journ. v. u. f. D. 1787. 1, 469—472.)
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.

I. From Osterode in the Harz.

(Journ. v. u. f. D. 1788. 2, 425—431.)

752. The first time you drive out to pasture in spring, put an axe and a fire-steel wrap 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 (=geheuer), 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 leuchter 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 com-
plaints.
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.
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 hatching-dollar makes your money grow, and if spent always comes back.

782. A woman that is confined must not look out of window: else every vehicle that passes takes a luck away.

783. He that carefully carries about him an egg laid on Maundy Thursday, can see all witches with tubs on their heads (see 636. 685).

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 695).

785. Three knots tied in a string, and laid in a coffin, send warts away.

786. If a woman have seven sons 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 (scrofula) to sing in the morning, before speaking to any one: de flock-asch un de flechte, de flogen wol über dat wilde meer; de flock-ascal 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 overcry it in the words,
'Here's a fine vessel of milk; it will go to froth, and give little butter. Answer her: 'It would get on the better without your gab.'

824. Do not spin in the open country. Witches are called field-spinners.
825. If your left nostril bleed, what you are after won't succeed.
826. If it rains before noon, it will be all the finer afternoon, when the old wives have cleared their throats.
827. Till the hunter is near the game, let his gun point down, or it will miss.
828. If a corpse sigh once more when on the straw, if it remain limp, if it suck-in kerchiefs, ribbons, etc., that come near its mouth, if it open its eyes (todten-blick); then one of its kindred will follow soon.
829. If a corpse change colour when the bell tolls, it longs for the earth.
830. Never call the dead by name, or you will cry them up.
831. If two children kiss that can't yet talk, one of them will die [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 aiunt, 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 polled 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 Voigtland), Leipz. 1827. pp. 113—126.
845. Nor may she draw water from a spring, or it will dry up for seven years.
846. A corpse is set down thrice on the threshold by the bearers; when it is out of the homestead, the gate is fastened, three heaps of salt are made in the death-chamber, it is then swept, and both broom and sweepings thrown in the fields; some also burn the bed-straw in the fields.
847. The evening before Andrew's day, the unbetrothed girls form a circle, and let a gander 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 leans 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 turfs 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 manservant comes at midday, and consumes his dumplings on the chimney-seat; the mistress is careful to set no sauerkraut before him that day, lest his work be disagreeable to him. One who is leaving gets a service-loaf for every year he has been in the service.
863. If three thumps be heard at night, if the 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: ‘1k 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 brumnie, 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. Nützl. saml. 1758, p. 991, where it is brumnie.)

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 indusium nigrum seu maculatum involvatur, si epilepsia ipsum angat, nunquam redibit. (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 (bötet) 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, flüg 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 know-ing 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, stanch 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 worn, 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 cauldle during the six weeks.  
886. If a suspicious looking cat or hare cross your path, throw a steel over its head, and suddenly it stands before you in the shape of an old woman.  
887. He that kills a black cow and black ox may look for a death in his house.  
888. If on coming home from church the bride be the first to take hold of the house door, she will maintain the mastery, especially if she says: 'This door I seize upon, here all my will be done!' If the bridegroom have heard the spell, he may undo it by adding the words: 'I grasp this knocker-ring, be fist and mouth (word and deed?) one thing!"
889. If 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. If 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 fall between them, or a dog run across their path, their friendship will soon be severed.
895. If in going out you stumble on the threshold, turn back at once, or worse will happen.
896. The day before Shrove Sunday many people cook for the dear little angels the daintiest thing they have in the house, lay it on the table at night, set the windows open, and go to bed. (Obersensbach in the Odenwald.)
897. At harvest time he that gets his corn cut first, takes a willow bough, decks it with flowers, and sticks it on the last load that comes in. (Gernsheim.)
898. At the moment any one dies, the grain in the barn is shuffled, and the wine in the cellar shaken, lest the seed sown come not up, and the wine turn sour. (Ibid.) Conf. 576. 664. 698.
899. On St. Blaise's day the parson holds two lighted tapers crossed; old and young step up, each puts his head between the tapers, and is blessed; it preserves from pains in head or neck for a year. (Ibid.)
900. In some parts of Westphalia a woman dying in 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. Thrash 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 butts that Sunday, you wrap your right hand in the rope by which a thief has hung on the gallows, you'll hit the bull's eye every time.
922. If a man has a new garment on, you give it a slap, with some such words as 'The old must be patched, the new must be thrashed;' and the garment will last the longer.
923. Sick sheep should be made to creep through a young split oak.
924. If a pregnant woman eat or taste out of the saucepan, her child will stammer.
925. If on a journey she mount the carriage over the pole or the traces, the child entangles its limbs in the navelstring (see 688, 933).
926. If a baby cries much in the first six weeks, pull it through a piece of unboiled yarn three times in silence. If that does no good, let the mother, after being churched, go home in silence, undress in silence, and throw all her clothes on the cradle backwards.
927. The first time the horned cattle are driven to pasture, draw a woman's red stocking over a woodman's axe,¹ and lay it on the threshold of the stable door, so that every beast shall step over it (see 752).
928. To keep caterpillars off the cabbages, a female shall walk backwards naked in the full moon three times in all directions through the cabbage garden.
929. If a single woman be suspected of pregnancy, let the manservant pull a harvest-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-Anz. 1794, p. 656.
that on the right with a long beard, that on the left a devil’s face wearing a crown (see 115).

932. The key-test: a hymn book is tied up, inclosing a key, all but the ring, which, resting on two fingers, can turn either way; questions are then asked.

933. A woman with child may not pass under any hanging line, else her child will not escape the rope. They avoid even the string on which a birdcage hangs (see 688. 925).

934. In setting peas, take a few in your mouth before sunset, keep them in silently while planting, and those you set will be safe from sparrows.

935. The sexton does not dig the grave till the day of the burial, else you’d have no peace from the dead.

936. Children dying unbaptized hover betwixt earth and heaven.

937. Children must not stretch the forefinger toward heaven; they kill a dear little angel every time (see 334. 947).

938. Many would sooner be knocked on the head than pass between two females.

939. One man puts his white shirt on of a Monday; he’d rather go naked than wear clean linen on Sunday.

940. I know some that think, if they did not eat yellow jam on Ash Wednesday, nine sorts of green herbs on Maundy Thursday, plaice and garlic on Whitwednesday, 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-cramp (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, unchidden, 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 Twelfthday, 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 flag-end of a wheat loaf for a penny, cut a piece of crust off, tie it under their right arm, wear it like that all day, and in going to bed lay it under their head, saying: 'I've got into bed, And have plenty of bread; Let my lover but come, And he shall have some.' If the bread looks gnawed in the morning, the match will come off that year; if it's whole, there's no hope.

958. At midnight before Christmas-day, the men or maids go to the stack of firewood, pull one log out, and look if it be straight or crooked; their sweetheart's figure shall be according (see 109).

959. Some, on Christmas eve, buy three farthings worth of white bread, divide it in three parts, and consume it along three streets, one in every street; in the third street they shall see their sweetheart.

960. The night before Christmas, you take two empty nutshells, with tiny wax tapers in them, to stand for you and your sweetheart, and set them afloat on a dishful of water. If they come together, your suit will prosper; if they go apart it will come to nought. (Ungewiss. Apotheker p. 649.)

961. If a master is left in the lurch by his man, or a girl in the family

¹ Muchar's Gastein p. 146.
² 953—9 from Praetorii Saturnalia, Lips. 1663.
SUPERSTITIONS. I. 1819

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 fugi-
tive, 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 Practic
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. (Tharsan-
der 1, 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. Kräntermann’s Zauber-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 elsbeer-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 with-
out (one?) perishing. So with blackthorn and whitethorn: if placed to-
gether, the white one always gets the upper hand, the black dies out.

973. Cut no timber in the bad wädel (waxing moon): timber [schlag-
holz = 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 schluckuk (hiccough?), their heart is growing.

986. The first stork a peasant sees in the year, he falls on the ground, rolls round, and is then free from pains in the back for a year.

987. On buying a cow from another village, you give beside the price a milk-penny, so that her milk may not be kept back. At the boundary you turn her three times round, and let her look at her old home, to banish her regret.

988. Many fasten fern in blossom over the house-door: then all goes well as far as the waggon-whip reaches.

989. On the first day of Lent, boys and girls run about the fields like mad, with blazing wisps of straw, to drive out the evil sower. (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 unripp'd.

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. 126).

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 *lame a horse*? Take of a tree stricken by hail, and make thereof a nail, or of a new gallows, or of a knife that hath been a priest’s cell-woman’s (conf. priest’s wife, Spell xxxiv), or the stump of a knife wherewith one hath been stuck dead; and *push it into his hoofprint*. (Cod. Pal. 212, 53v.)

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 star (starling), star-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 gallnuts 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 plätsche (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 cut 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 broodhen latch cocks or hens, take the straw for her nest from the man's or the woman's side of the bed.
1070. He that has white specks on his thumb-nails, he whose teeth stand close together, will stay in his own country.
1071. If wife or maid lose a garter in the street, her husband or lover is untrue.
1072. To find out who has poisoned your beast, cut the creature's heart out, and hang it pierced with 30 pins, in the chimney; the doer will then be tormented till he come and accuse himself.
1073. Wheat, sown in Michael's week, turns to cockle; barley, in the first week of April, to hedge-mustard.
1074. If you have fever-frost (ague), go in silence, without crossing water, to a hollow willow tree, breathe your breath into it three times, stop the hole up quick, and hie 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 reel hung awry, 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 böhmen 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 wagtails 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. 1).

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, shut a bear up in their stable for a night: he scratches out the hidden stuff that holds the magic, and when that is gone, they are no longer open to attack.

1100. Flax bought on St Lawrence day will get 'burnt' (blasted).

1101. If you had something to say, and forget what, step out over the threshold and in again; it will come into your head again.

1102. Let a beemaster at honey harvest give away to many, and the bees will be generous to him.

1103. On Christmas-eve put a stone on every tree, and they'll bear the more.

1104. When a girl is born, lay over her breast a net made of an old (female) cap, and the alp (night-elf) will not suck her dry.

1105. On 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 (Krūnitz 1, 42).

1111. Dogs and black sheep have also the gift of 'seeing quad,' and you may learn it of them. When the howling dog has a vision, look through *between his ears*, and lift his left leg; or take him on your shoulder, and so look between his ears. If you wish to be rid of the art, you can transfer it to the dog by *treading on his right foot and letting him look over your right shoulder*.

1112. Whichever way the howling dog points his muzzle, from the same quarter will the coming corpse be brought.

1113. Sometimes the steeple-bells give out a dull *dead clang*: then some one in the parish will die soon (conf. 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 *were-wolf*.

1122. When lightning strikes, the fire can only be *quenched with milk* (conf. 1001).

1123. If you point your finger at the moon, you'll get a wooden finger.
1124. Wisps of straw, taken out of a bed on which a dead man has lain, and stuck up in the cornfield, keep the birds away.
1125. Birds are kept out of the corn, if in harrowing you go to the left, and say a certain spell, but you must have learnt it from one of the opposite sex.
1126. If a child look into a mirror, and cannot yet speak, it is not good.
1127. Two babes that cannot talk shall not be let kiss one another.
1128. Crickets or ofen-eimichen bring ill-fortune.
1129. Ye shall not spin nor wash while a dead person is yet above ground.
1130. Three drops of blood falling from one's nose signifieth something strange.
1131. On the sea one shall not say thurm or kirche, but stift, spitze and the like.
1132. One shall not speak the while another drinks.
1133. It is not good that two drink together.
1134. Wood, when it lies on the fire, and by reason of wetness letteth out air and fumeth, it signifieth chiding.
1135. When a mess, though it be off the fire, still simmers in the pot, 'tis good warrant there be no witches in the house.
1136. Pocks can be sold, and he that buys gets not so many as otherwise.
1137. When one hath to do out of doors, and turneth about in the door, and goes not straightway, it is not good.
1138. Itching of the nose signifies a sudden fit.
1139. If a nail being driven into the coffin bends, and will not in, another shall follow soon.
1140. Go not into service on a Monday, nor move into a house, nor begin aught, for it shall not live to be a week old.
1141. To stretch over the cradle is not good, thereof comes tension of the heart.
1142. When ye move into a house, if ye bring salt and bread first thereinto, ye shall lack therein nothing needful.

1 1126—1142 from 'Des uhralten jungen leiernatz lustigem correspondenz-geist,' 1668, pp. 170—176.
K. SCANDINAVIAN.

a. SWEDEN.

PERSONAL PRONOUNS:

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Poss. Pron.: M.F. sin, N. sit, Pl. sina, his, her, its, their (own), Lat. suus.

Indef. Art.: M.F. en, N. et.

Indef. Pron.: någon, något (Dan. nogen, noget), some, any. Ingen, intet, none.

Def. Art.: usually a Suffix: M.F. -en, -n, N. -et, -t, Pl. -ne, -na. Thus in No. 9, skor-n, the shoe; fot-en, the foot; golft-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 n sound: år year, ung young; ord word, urt word.

Swed. often changes ld, nd to ll, nn: skulle should, andre, annars, etc. other. The reverse in Dan.: fælle 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 hvar-andra (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-mö, och får se den samma (dreams of his or her betrothed, and gets to see them).

4. Ej må ung-karl (young fellow) gifva en flicka knij eller knap-nål (pins), ty de sticka sönder kärleken (for they put love asunder).

5. En flicka må ej se sig i spegelen sedan ned-mörkt är, eller vid ljus (not look in her glass after dark or by candle), at ej förlora manfolks tycket (not to lose men's good opinion).

6. Bruden skal laga (the bride must contrive), at hon först får se brud-gummen, så får hon husbonda-kastet (mastery).

7. Hon skal under vigslen (at the wedding), för samma orsak (reason) sätta sin fot framför hans (in front of his).

1 Nos. 1—71 from Erik Ferno’s Beskrifning öfver Wärmeland (Götheborg 1773, pp. 254—260); 72—109 from Hülpfers’s Beskrifn. öfver Norrland, 4 (Westerås 1780, pp. 308—310); 110—125 from Johan Odman’s Bahuslans beskrifn. (Stockh. 1746, pp. 75—80).
8. Äfven för samma skäl (reason) skal hon laga, at hon sätter sig först ned i brud-stolen (sit down first in the bridal chair).

9. För samma orsak skal hon, liksom af våda (accident), släppa skon af foten, eller näs-duken (drop her shoe or kerchief), eller något annat på golfvet (floor), som brudgummen af höfllighet bugar sig (politely stoops) at hjälpa till rätta. Hans öde blir, at kröka rygg under hela ägtenskapet (bend the back all his married life).

10. Bruden skal stå brudgummen nära, at ingen framdeles må tränga sig dem imellan (no one in future squeeze in between them).

11. De hålla (they hold) i kyrkan et band eller kläde imellan sig, at de måga bli ensame tilhoppa (dwell in unity together).

12. Bägge böra hafta pengar i skorna (both should have coins in their shoes), at mynt må aldrig tryta (never run short).

13. Den som (the one who) under vigslen lutar (turns) från den andra, dör (dies) först; äfven-så den som ser bäst ut (looks best).

14. Bruden skal laga med så många fingrar på bara kroppen (touch her bare body with as many fingers), under det hon sitter i brud-stolen, som hon vil hafta många barn (as she wishes to have children).

15. At hon må få lätt barn-säng (easy child-bed), skal hon, vid hemkomsten från kyrkan, till vänster spänna ifrån buk-hjolen om hon ridet, men fimmel-stången 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 babes are newly born, there is laid) en bok under deras huvud, at de må bli Nimme at läsa (quick at reading).

19. När de första gången logas (when they are bathed the first time) logges penningar i vatnet, at 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 ficko-barn (is spread over girl-babies), och modrens kjortel på gosse, at få tycke hos andra könet (to find favour with the other sex).

21. Modren bör möta barnet i dörren, når det föres bort (when it is carried off) til christendom; men när det föres hem, sedan (after) det är döpt, skal man möta det i dörren med en bröd-kaka, at det aldrig må fattas bröd (that it may never want bread).

22. Så länge barn ej fått namn, må ej elden 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 bära in vatten, där (bring water in late where) spenbarn är, utan at kasta eld deruti (without putting fire therein).

25. Ej må någon som (Let no one that) kommer in i huset, taga et barn i sina händer, utan at förut taga i elden (without first touching the fire).
27. Om barn trövas gerna i varmt vatten, bli de horaktiga.  
28. Ej må man vagna tom vaga (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 över onda betet (the evil bite), så blir det likt (it will be healed). See 37.  
30. Barn må ej på en-gång läsa och äta (at once read and eat), ty det får tröglt 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 det är 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 ej tacka (not thank), ty det har ingen verkan (for then it has no effect).  
36. Ej må man gå öfver grafvar med öpet sår (open sore), ty det läkes sent eller aldrig (heals late or never).  
37. Onda betet botas (is cured) af först-födt barn med tänder (see 29).  
38. Ej må man före morgonen omtala (talk of), om man sedt spöke (seen a spectre), at ej bli kramad och spotta blod.  
39. Sedan nedmörkt är (after dark), må man ej gå til vatten, et ej få onda betet.  
40. För samma orsak (reason), eller ock at ej bli kramad, skal man spotta 3 gånger (spit 3 times), då man går öfver vatten sedan nedmörkt är.  
41. För den sjuka bör man låta bedja (have the sick prayed for) i 3 kyrkor, dock bör gerna där-ibland vara (but among them should be) en offer-kyrka såsom 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 åstadat at fiska; och ej omtala, antingen (nor talk about whether) man får mycket eller litet (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) fundana i kyrkan och där gjorda til mete-krokar (and there made into bait-hooks) nappa bäst, eller äro gäfvest.  
47. Går qvinfolks (if a female walks) öfver mete-spö, nappar ej fisken.  
48. Stulen fiske-redskap (stolen fishing-tackle) är lyklig, men den bestulne mister lyckan (the person robbed loses the luck).  
49. Ej må man köra lik (drive a corpse) til kyrka, ty bästen blir skämnd (the horse gets shy).
50. Ej må man lysa under bordet (shew a light under the table), at ej
gästerne skola bli o-ense (get dis-united, quarrel).
51. Ej må man vända om (turn back), då man går i något ärende (any
errand), at det icke må aflöpa illa (turn out ill).
52. För knapnålar må man ej tacka, ty de tappas bort (get lost).
53. Qvinfolks möte är ondt, om det ej är en lönhora.
54. Kommer en främmande in, der ljus stöpes (where candles are being
dipped), skal han taga i elden, eljest losnar talgen af ljusen.
55. Ej må man spinna om Torsdags kväll (evening), eller i Dymmel-
veckan (Carnival); ty det spinner efter om natten (spins on all night).
56. Kommer främmande in, der korf kokas, spricker han sönder.
57. Om någon som har onda ögon (evil eye) ser då man slagtar, har
kreaturen ondt för at dö (the beast dies hard).
58. Slår man (if you beat) kreatur med vri den vidja (turned wood), får
det tarm-topp (bowel-twisting).
59. Vänden man toflor eller skor med tän in åt sängen (slippers or shoes
with the toes towards the bed), så kommer maran (the mare) om natten.
60. Påsk-afton skal man göra kors (Easter-eve, make a cross) öfver fåhus-
dörren (cowhouse-door) för troll-käringar.
61. När man ligger första gången i et hus, skal man rikna bjelkarna
(count the rafters), så blir sand (comes true) hvad man drömer.
62. Om man glömer något (forget something) då man reser bort (sets
out), är godt hopp för de hema varande (home-stayers), at den resande
kommer tillbaka; men se sig tillbaka (to look back) är ej godt märke.
63. När kattor tvätta sig (wash), eller skator skratta (napgies scratch) vid
husen, vänna de främmande (they expect strangers). Har en sölaktig mat-
moder eller vårdalös piga icke förr sopat golfvet (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)
se dan man satt kålen, blir han fri för mask (free from slugs).
66. Om qvinfolk kliffer öfver skaklor (climb over the shafts), skenar
hästen eller blir skämt.
67. När vif-stolen tages ned (loom is taken down), skal man kasta et eld-
kol där-igenom (burning coal through it); så får man snart up ny våf.
68. Lägges eld i karet före måskningen, surnar ej drikat (if fire is put in
the vessel before malting, the drink will not turn sour).
69. Jul-afton kostar man stifve råghalms strå i taket (rye-straws into the
roof). Så många strå som fastna, så många trafvar råg får man det
året.
70. Tom säk må ej bäras oknuten (empty sacks not to be carried untied).
Går en hufvande hustru där-efter, så blir hennes 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 stål i vatnet (in bathing, steel is put in the
water), och näcken bindes sålunda: ’Näck, näck, stål i strand! far din var
en stål-tjuf, mor din var en nål-tjuf; så långt (so far) skal du vara här-
ifran, som detta rop höres (as this cry is heard).’ Och då ropa alle med full-hals: ‘Ho hagla!’

72. Om kornet väl vil mylla sig (moulds well), är tekn til god års-växt (year’s-growth). När gödninagen om våren (manure in spring) skättas af kälan, hvarast den legat öfver vinteren, kastas någre korn in, brakningen. Likeså, när man sår (sows), bör en nöfva-mull läggas i säd-skorgen (handful of mould be put in the seed-basket); den dagen bör ock ej tagas eld ifran gran-gården.

73. Om Päsk-lördag blåses (on Easter Saturday they blow) med en lång lur genom fähus-gluggen (through the cowhouse window); så långt ljudet då hörs (far as the sound is heard), så långt bort-blitfva o-djuren (beasts of prey keep away) det året.

74. När man söker efter boskap i skogen (seek cattle in the wood), och rika en kükling (talg-oxe) på högra handen (and a fatling turn up on your right), skall det sökta finna igen.

75. Släppes svinen (if the swine are let out) Lucii dag, få de ohyra (uncanny); likeså sägas de bli äker-gänge, om de komma ut at Päskafston.

76. Går man viise (astray) i skogen, skall man stul-vända sig (stain ut och in på kläderna), så kommer man til rätta (see Germ. 852).

76 b. Om boskapen Mikelsmäss-afton körestyst in (are driven in silently), skall han vara rolig (quiet) i fähuset hela året.

77. När kon blir sprungen af oxen, bör man med kokelsef slå henne på ryggen, annars bottnar hon (får ej kalfven från sig).

78. När askan (ashes) bruiner väl ihop (together), görs boskapen väl til (blitfer dragtig, breed well).

79. At boskapen skal sjelfmant (may of themselves) komma hem ur skogen, måste sparas af Fet-Tisdags mat (some of Shrove Tuesday’s food saved up), at ge då den (against when they) om våren först släppes ut.

80. Vid första hös-ladningen (hay-loading) säges, at då drängen (if the lad, manservant) först får in sin hö-fämn (fathorn of hay), skal ox-kalfvar födas; men tvärtom, då pigan (and the contrary if the maid) har förträdet.

81. Om den, som byter 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 ök för den orsaken uti spiället.

82. När en byter sig til hemman (homestead), bör litet fyllning tagas ifran gamla stall och fähus, och läggas i hvar spilta elles bås i det nya, at kreaturen må trifvas. Ävenså sättes en stor gran i fähus-dörren, at kreaturen 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) Michelsmäss-afton, skola tjuvar 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 morgen, skal blifva ymnog års-vext (pretty good harvest).

88. När man på de 3 första sådes-dagar (days of sowing) sätter 3 stickor i en myr-stak (ant-hill), får man se, hvilket sade bäst lyckas: kryper myrnan 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 vorten ej rinna genom rästen, bör man sätta en ull-sax emellan banden och råstkaret.

91. När brannvins-pannor voras i bruk (use), troddes (it was believed) at branningen geek bast in denat, om pannan då var förfärdigad; och tvärtom (and v.v.).

92. Da svin kommo at lukta eller smakta (smell or taste) af brannvinss-ämnet (vapour), skulle hela brännningen förolyckas, så framt ej en häst feck blåsa (would be a failure, unless a horse blew) i pannan eller piporna (see Germ. 820).

93. Påsk-natten ligga i stripor (stockings) varat 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) spådoms sändningen, antingen slå henne (either beat her) så at blöden rann, 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 föda må bli tillräcklig.

100. Dansar bruden med pengar i skona (money in her shoes), kan ingen trolldom bita på henne.

101. När en qvinna lyktat sin väl (has finished her weaving), och tar en spjelka, som sutit i väfskelet, 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 hag-skott, d. ä., der gårds-balken slutas, 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, hafr de ock fordrom haft en särdeles (special) sång: ' Skjuter jag mitt sqjäll 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).
107. **Tvät-vattu** utslås aldrig efter sol-gån gen (washing-water is never emptied after sunset), utan at *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 fjöske eller annat ämne* (vapour).

109. Man bör gå bort, utan *at saga til*, eller *möta någon*, om fiske i vissa sjöar skal lyckas (if fishing in certain lakes is to prosper; see 43).

110. Ibländ (among) the större amuleter ärö *bo-trå* (dwellling-trees), stora *hogar och berg*, uti hvilka man tror (believes) **underjordskt folk bo**; så akta de sig högelligen, at icke allenast *intet hugga* (are careful, not only to hew nothing) af **slikt bo-trå,**—til undvikanda (avoidance) af o-lycka, som skedde in Foss-pastorat för 2 år sen, tå en bonde inbillade sig (imagined) at han fådt sin o-lycka, för thet han allenast **högg en gren** (cut a branch) of **slikt bo-trå,** ok giorde knä-fall ok bad om förlåtelse, hvarföre han blef skriftat ok måste plikta;—utan ok hålla the särdeles (but also keep espec.) **Torsdags quäller** så heliga, at the hvarken töra hugga elle spinna, at icke *tomte gubbarne* (lest the homesprites), som *bo i sådanne bo-trå* när vid gården, må fortörnas (be offended) och vika bort med all välsignelse.

111. The låta intet gärna (willingly) någon brud få *god häst,* at rida på, *ty om hon intet er må** (for if she be no maid), blir han aldrig god thereafter.

112. Tå the äro fäste eller vigde (betrothed or married), lagar bruden, at ingen kommer at *gå emellan brudgummen ok henne,* ty eliest tro the, at the bli smart skilje genom döden eller eliest (soon parted by death or otherwise).

113. När bruden kommer till bröllops gårdens ägor (wedding house’s grounds), komma the emot brudgummen ok henne med brännvin, ock dricka til hela foliet (whole party) från kyrkan: tå hon *slår högaren med dricken bak om sig* (throws the cup of brandy behind her), så långt (far) *hon kan,* i hopp, at hennes ägo-delar skola blifva förmerade (increased).

114. **Mäten** (the food) **står på bordet,** natt ok dag, så länge bröllopet påstår (lasts), i then tron, at brude-folken aldrig skal fattas (lack) mat eller dricka.

115. Få the *barn,* så låta the intet gerna sina barn döpas på samma dag the äro födde (born). Hvarföre the dömma (deem), at the barn, som om **Söndag födas ok döpas,** intet skola länge lefva. **Men (but) lefva the,** tro man, at intet tröll eller spöke (no witch or bogie) kan giro them skada.

116. **Döpelse-vatnet,** ther i (baptism-water, wherein) barnen döpte äro, söka the micket efter, thet the sedan, om the prästen o-vitterligit kunna få, (can get it unknown to the priest), bruka (use) til at bota sinkdommar med.

117. Til sina sinka (to their sick) kalla the intet gärna **prästen,** förfrän the ligga på thet yttersta (till the last extremity); ty the tro, at the o-felbart (without fail) dö, sedan the tagit Herrans helga nattvard (supper).

118. Hustrorna akta noga (watch strictly) sina barn: til the bli döpte, ha the altid stål ok **sy-nåler** (needles) i barnets kläder, at the icke af spöken skola blifva förbytte (not become booty of bogies).

119. Om våren äro the micket riddes för **fogle-rop** (much afraid of birds’ cries) at the icke skola **dåras** (fooled) af them, särdeles **göken** (esp. the cuckoo); therföre gå the 1 April ok Maji aldrig ut fastandes (never go out fasting). See 128.
120. Om en flicka, enka (widow), eller karl blir dårad, tror then samma sig bli gift (fancy they'll be married) thet året; om gamla ok gifte bli dårade, befar thet thet året svåra siukdommar eller olycks-fall.

121. Somlige bruka slå sina späda (backward) barn 3 slag med riset i åndan, innan mödarna gå i kyrkan, eller hålla sin kyrko-gång (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 väl som än i Norriget, brukat dricka eldborgs skål 1 hvar Kyndel-mässo (ty ‘kindel’ på gammal Giötiska betyder lius): hvarföre, när the skulle dricka eldborgs skål, tåden the 2 stora lius ok satte på golfvet (lit 2 great candles and set them on the floor), emillan hvilka lades et hyende (a pillow between), på hvilket alla som i huset voro, then ene efter then andre, skulle sätta sig ok dricka eldborgs skål med dricka i en träskål (wooden cup). Ok när the utdruckit, skulle skålen kastas bak öfver hufudet i golfvet. Huvyljdes tå skålen öfver-ånda (if the cup tipped over), trodde the at then skålen kastat (he who threw it) skulle thet året dö; men stod han rätt upp, vore tek at han skulle lefva.

123. Innan dager har hustrun (housewife) lagt eld i bak-ugnen, ok tå thet häst brunnit, haft tilreds en smör-klening (buttered slice) på kakebröd, jämte en skål öl (ale). Therpå har hon kallat alt sitt hus-folk ihop (together), ok stålt them i en half-måne mit för ugn-holet (oven’s mouth). Ok tå the alla under knä-böjande ok lyck-önskan (luck-wishing) att en bit af smör-kleningen och druckit hvar (each) sin drick eldborgs-skål, sen hafva the kastat thet öfvriga af kleningen ok drickeken 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 then halmen lik ha legat (burn the straw a corpse had lain on), ok thet strax efter liket blifvit burit til grafva, tå the noga setd på röken (watched the smoke). Om han slagit ned på gärden, tå the säkert trodt (firmly believed) någon af närmaste släktens (kindred) på gården skulle snart följa efter. Men ther han gik längt i högden eller längden up ivärdet (air), skulle siukdomen ok döden flytta sig ther bän i öster eller vester, som röken for (E. or W., as the smoke went).

125. På det littera skulle spöka (that the dead might not haunt), brukade the at strö hör-frö (strew rye-seed) på kyrko-vägen ok grafven, tå the män (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-kaldte S. Hans urter (worts, herbs), og sätte dem i bjelkerne (beams) under loftet, för at (so that) de deraf kunne slutte sig til det tillkommende (guess the future). Saaledes pleie de (thus they are wont) at sätte en urt for sig og en for kärvesten (sweetheart); og hvis disse da voxe sammen (if these grow together), betyder det bryllup (marriage). Ogsaa sätte de saadanne (such) urter i bjelken for deres paarörende (relatives), at de deraf maa kunne vide (know), hvo der skal have langt liv, og hvo et stakket

1 Drinking the fire's health; prevalent esp. in Krokstad and Nafverstad.
2 From Thiele's Danske Folkesagu 8, 93—124.
(and who a short). Voxxer urten op, i-mod loftet (toward the ceiling), da er det gode tegn; men voxxer den nedad (downwards), da betyder det sygdom og død.

127. Naar piger og karle ville have at vide, hvo der skal skifte (leave), og hvo der skal blive (stay) i huset, da kaste de en skoe over hovedet mod døren. Falder (falls) da skoen saaledes, at hålen vender (the heel points) mod døren, da betyder det, at personen skal blive; men vender taaen mod døren, da er det tegn til, at han skal skifte.

123. Seer man første gang i aaret gjøgen (cuckoo), medens man endnu (still) er fastende, da hedder det ‘gjøgen 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 såge. Er det en pig, maa 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 maa de vel give agt paa, hvem de møde (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 staæende, da skulde de blive i deres tjeneste.

131. Naar noget er bort-stjaaledet (stolen), da kan man lade (let) en smed slaad øiet ud paa tyven (knock the thief’s eye out).

132. For at optage en tyv, besynderligen mellem tyendet (espec. among servants), har det tilford været skik, at lade soldet løbe (it was the custom to let the sieve run). Husbonden pleiede (used) da at tage et sold, og sætte det i lige-vägt paa spisden af en sax (balance it on the points of scissors), derpaa at opremse navnene (then call out the names) paa alle sine folk, og vel give agt paa soldet, som ufeilbarligen (unfailingly) kom i bevægelse (motion), naar tyvens navn nævntes.

133. Naar noget er bort-stjaaledet, da skal man henvende sig (resort) til de saa-kaldte klove folk, hvilka have den evne, at de kunne tvinge (force) tyven til at bringe det stjaalne igjen.

134. Fra Jule-dag til Nyt-aars-dag maa man ikke sätte nogen ting, som løber rundt, i gang (set nothing that runs round a-going), altsaa hvarken spinde eller vinde.

135. Jule-natt vid midnats-tid reiser qväget 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 værrende (wish to know if one of those present) skal døe inden næste Jul, da kan man erfare dette, naar man gaarer stil-tiende udenfor og kiger ind igjennem en vindues-ruide (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) till bords, thi da maa en af dem døe forinden (before) aaret er omme.

138. Om Fredagen skal man skjære (pare) sine nagle, da faaar man lykke. Naar man har klippet sine nagle eller sit haar, da maa det afklippede enten
brænder eller graves ned (either burnt or buried); thi dersom onde mennesker faaer fat paa saadant (for if bad men get hold of such), da kunne de dermed forgjøre (undo) den person, som har baaret det.

139. Hvo der finder en afbrudt sye-naal (broken needle) paa gulvet, førend han har læst sin morgen-bön, faaer enten hug eller onde ord (blows or ill words).

140. Staer øinene aabne paa et liig (if the eyes of a corpse stand open), betyder det, at snart nogen af samme familie skal følge efter.

141. Klåder og linned-stykker, som have tilhört en afdød (belonged to one dead), henfalde og gaae let i-tu (to pieces), altsom legemet forraadner (rots) 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 tilforn, tid efter anden forsvinde og hentäres (day by day waste away).

143. Naar talgen (tallow), som sidder omkring et brændende lys, bøjer sig ligesom en høvl-lepaan (shaving), da betyder det, at nogen skal døe, og er det sädvanligen (usually) den, til hvem høvl-lepanen peger (points).

144. Naar man om morgenen finder blaa pletter (blue spots) på sit legeme, da er det dødning-kneb, og har det slagtninges eller kjære venners (kinds-man’s or dear friend’s) når fore-staaende død at betyde.

145. Naar en skåde (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 länge skal det være, indtil det eller det skeer (till so and so happens)?’ Og giver den da svar ved at kukke (answer by cuckooinig).

147. Naar man finder en fiire-kloer, eller en tvilling-nød eller en skilling, skal man vel gjemme det (save it up), eftersom sligt bringer lykke.

148. Naar man vil see djävlen, eller have med ham at gjøre (to do), skal man gaae tre gange om kirken, og tredje gang standse ved kirke-døren, og enten raabe: ‘Kom herud!’ eller ogsaa flöte igjennem nøgle-hullet.

149. Naar man ønsker at vide, om en afdød mand har i levende live hatt med fanden at bestille (dealings with the devil), da skal man kige igjennem seletviet 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 huud at sidde bag (black dog sit at the back) paa vognen.


151. Naar man slaer en heste-skoe fast paa dör-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 hænde (happen), at man seer de döde, hvorledes de sidde i stole-staderne.

153. Troldene tör (dare) ikke návne 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 trätte
om fangsten (guard against quarrelling over the lake); ej heller maa man mis-unde (grudge) andre, thi da forsvinde fiskene strax fra stedet.

155. Er nogen død, som frygtes for, at han vil gaae igjen (who you fear will come again), da kan man hindre sligt ved at kaste en skaal-fuld vand (cupful of water) efter liget, naar det ud-baire.

156. Det er daarligt at skyde (silly to shoot) paa et spøgelse, thi kuglen farer tilbage (ball flies back) paa den, som ud-skyder. Men lader man bössen med en sølv-knap (silver-button), da vil den visselig trøjfe.

157. Den tredje nat efter begravelsen pleie de døde at gaae igjen.

'158. En frugtsommelig (pregnant) kone maa e gaae over et sted, hvor man har selbet en kniv, thi det volder en svår 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 større (never grow bigger).

161. Naar en harsel-quinde döer uden at vare bleven forlost (dies without being delivered), da vil hun fyrretyve uge derefter føde (give birth 40 weeks after) i graven. Derfor gives hende naal, traad, søx (needle, thread, scissors) og andet sligt med, at hun selv kan sye 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 våggen (wall) med de ord: 'Viig bort, du onde aand (go, evil spirit)!' Saa er ogsaa gavnligt mod kold-féber (good forague), at stikke en hylde-pind i jorden, dog uden at måle (without speaking) et ord der-ved. Da holder feberen sig til hyldepsinen, og hänger sig ved den, der u-heldig-viis først kommer til stedet.—In a MS. of 1722: Paganismo ortum debet superstitionem, sambucum non esse exsindendam, nisi prius rogata permissione, his verbis: 'Mater sambuci, mater sambuci, permette mihi tuam caedere silvam!' Videmus quoque rusticos orsuros caesionem arboris ter exspuere, quasi hac excretionis vettae aiosque latentes ad radicem arboris noxios genios abacturos. Passim etiam obvium, quod bacillum vel fracturi, partem abruptam abscessamve non projiciant in terram, nisi ter in extremitatem fragminis exspuerint, cujus quidem rei aliam non norunt rationem, quam curasse, ne quid sibi a vettis noceatur.

163. Af bryst-benet (breast-bone) paa Mortens-gaasen kan man see hvorledes (how) vinteren vil blive. Det hvide deri (white therein) er tegn paa snee, men det brune paa meget stærk kulde. Og er det at mærke, at den forreste deel ved halsen spaaer (part by the neck foretells) om vinteren før Juul, men den bageste (hindmost) om vinteren efter Juul.

164. Oft hænder det, at støefolk i rum støe see et skib (ship), i alle maader som et andet, at seile forbi (sail past), og i samme stund forsvinde (vanish) for deres aasyn. Det er dödning-seileren, som varslers om (announces), at et skib snarligen (soon) skal gaae under paa det samme sted.

165. Naar man taler om skadelige dyr (noxious beasts), da maa man ikke
SUPERSTITIONS. K, L. 1839

nævne deres rette navn, men omskrive det (periphrase it), og saaledes kalde rotterne (call rats) 'de lang-rumpede,' musene (mice) 'de smaa graa.'

166. Naar man vil vide sin tilkommende lykke i det nye aar, da skal man tage et brød, en kniv, og en skilling, og dermed gaae ud at see maanen, naar nyet tándes (moon newly lighted). Og naar man da slaer op (opens) i en Psalmel-bog, vil man af dens indhold kunne slutte sig til det vigtigste (guess the weightiest).

167. Naar en pige ved midnat ud-spånder mellem fire kieppe den hinde, i hvilken føllet er, naar det kastes (stretch betw. four sticks the afterbirth of a foal), og derpaa nögen kryber der-igjennem (creep naked through it), da vil hun kunne føde børn uden smerte (without pain). Men alle de drenge (boys) hun undfanger, blive vär-ulve, og alle de pigeon blive marer.1

168. Skjer-Torsdag-aften (Maundy Thursd.) kaster bonden über og jern-kiler paa de besaaede agre (axes and iron-bolts on the sown fields), og fäster staal paa alle døre, at ikke gamle kjerflinger (lest old witches) skulle skade ham.

169. Naar en kommer til kirke Skjer-Torsdag, og haver da, uden selv at vide det, et höneke-äg (chicken’s egg), det er, det förste äg en höne lägger, paa sig; saa vil han see alle de vinder, der ere hexe, at gaae lige-som med sie-bötter eller malke-bötter 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 bûche 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.

3. Le 24 Juin, jour de Saint Jean, quelques personnes vont aussi sur une montagne élevée, et y attendent le lever du soleil, pour le voir danser.

4. Les herbes et plantes médicinales, ceneillies 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 maror.' Westerdahl's Beskrifning om Svenska seder, p. 28.

APPENDIX.

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 addressent 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 battrent, 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 premices 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 malséce 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’évangelie on a soin de remarquer lequel des deux époux se lève le premier; on en augure que c’est lui qui sera le maître.
19. Au moment qu’on montre le bon dieu de la messe, ceux qui se trouvent placés auprès des mariés, leur frappent trois petits coups sous les

1 Conf. Mém. des antiquaires 1, 237: ‘Brandelons, brûlez par ces vignes, par ces blés; brandelons, brûlez pour ces filles à marier.’ Puis on s’écrit: ‘Mais les vieilles n’en auront pas.’
SUPERSTITIONS. L. 1841

talons, avec le manche d'un couteau, pour empêcher qu'ils ne deviennent jaloux.
20. En sortant de l'église, on conduit la mariée en face d'une image de la vierge, auprès de laquelle est attachée une quenouille garnie de chanvre, on la lui présente ; elle file deux ou trois aiguillées, et l'empore 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 recitant quelques prières.
22. Le cinquième des enfans mâles venus au monde et de suite, guérit les maux de rate par le simple attachement 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 pies 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 reconche, on s'endort, on rêve, et l'homme ou la femme qui apparaissent alors, sont le futur époux.
26. Ceux qui possèdent de mouches à miel, ont grand soin, lorsqu'il meurt quelqu'un dans la maison, d'aller d'abord annoncer à chaque ruche l'évènement fâcheux, qui vient d'avoir lieu, et d'y attacher ensuite un petit morceau d'étoffe noire. Sans cela, ils péiraient 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, entonne quelques chants, et se retire ; ensuite les assistants s'en emparent, sautent par dessus, et emportent chez eux quelques tisons, qu'ils placent sur le ciel de leur lit, comme un pré-servatif 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 tréfué, 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 saeu, 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 saeu 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 saeu, 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 seu la figure de celui, qu’elle doit épouser.

30. Un jeune homme, pour connaître la couleur de cheveux de celle, qui doit être sa femme, fait, la veille de S. Jean, trois fois le tour du feu de joie, prend un tison enflammé, le laisse éteindre dans sa main gauche, et le soir, avant de se coucher, le met sous le chevet de son lit, enveloppé d’une chemise qu’il a porté trois jours. Il faut que tout cela se fasse les yeux clos. Le lendemain matin, au lever du soleil, le jeune homme trouve, autour de son tison, des cheveux de la couleur que doivent avoir ceux de sa future épouse.

31. Il est d’usage de se marier à jeun. On croit, que ceux qui y manquaient, sans des motifs bien puissants, n’auraient que des enfants muets.

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.


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.
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 swathing 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.
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 Halhkuhb (grey-coat),
the bear Layjalgk (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 Ehsts believed, when they heard a great howling of
wolves, that they were crying to God for food, and he then threw them
dumplings down from the clouds.

74. If the wolf carries off a sheep or pig, they let something fall, of their
clothes or of what they have in their pockets, believing that the wolf will
then find his load too heavy, and drop his prey.

75. Some wear the tip of a hen's wing about them, and think it promotes
early rising.

76. They do not like to name the hare often, they think it tempts him to
come and damage their rye-grass.

77. If a cock or hen walking in the yard trails a straw after it, there will
soon be a corpse in the house, its sex depending on that of the fowl.

78. You can enable a hen to lay eggs by beating her with an old
broom.

79. Some, the first time of driving out cattle, put an egg before the
stable-door; the beast that treads on it is ripe for death, and they try to
sell it.

80. They gladly sell the first calves of young cows, where the mistress is
her own mother's first child; such a calf cannot thrive.

81. The yoke just taken off or about to be put on must not be laid on the
bare ground, or it will chafe and wound the ox.

82. A fire may be checked by throwing in a live black hen as a sacrifice.

83. In clearing out the corn and flour bins, leave a little behind, or it will
bring misfortune.

84. No farmer is willing to give earth off his cornfields, he thinks it is
parting with a good piece of his prosperity.

85. Let no one step over your girdle; it brings on the itch.

86. One is careful not to be beaten with dry twigs, it brings on con-
sumption or leanness.

87. In cutting a new loaf they throw some aside; from a full cup they
let some drops fall on the ground. It is a sacrifice to the Invisible Spirit.
88. Many a man looks glum if you try to find out the depth of his well, it would dry up if you did.
89. One does not like giving all the money in his purse at once; if it can't be helped, let your spittle fall in the purse.
90. They are anxious not to have clothes-props stolen: their loss runs them short of ash.
91. The first time the cowherds drive home in the year, they are on arriving sprinkled with water; it is thought to be wholesome for the cattle.
92. No shearing of sheep at seed-time, for then the wool does not grow again properly.
93. Dung fallen off the cart is not to be picked up again: it breeds vermin.
94. At flax-picking there is no talking, no question answered, no greeting returned; otherwise the flax does not answer well.
95. If the first that dies in a farmer's new abode be a beast with hairy legs, a blessing rests on the house; if a bird with bare legs, the farmer mopes, dreading losses and poverty.
96. At night when candles are lighted, the people sigh and cross themselves.
97. Every time they kill anything, if only a fowl, they put a piece of it behind the cattle-shed as a sacrifice.
98. On the accursed spot where a house was burnt down, they never build a new one; if, in laying the ground-beam, a single spark is kindled by a by-blow, it foretells a new fire, and they look out another place to build on.
99. On the site where a cowhouse is to be built, they first lay rags and herbs; if black ants creep on to them, it is a good sign; if red ants, the place is pronounced unfit to build on.
100. A whirlwind is the work of evil spirits: where you see dust gathering, you should throw stones or a knife into the heart of the whirl, and pursue it with cries.
101. At a wedding the bride treads on the bridegroom's foot, that she may never be oppressed by him.
102. Red streaks in the sky shew 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.
SPELLS.


III. Exorcismus ad pecudes inveniendas.¹

Ne forstolen ne forholen nàn uht thãs dhe ic âge, ne mà the mihte Herod (no more than H. could) urne Drihten. Ìc gethohte see Eád Elènan, and ìc gethohte Crist on rôde áhangan. svà ic thence this feoh tò findanne, nás tò othfeorganne and tò vitanne. nás tò othvyrceanne and tò lußanne. nás tò odhlaédanne. Gármund, Godes dhegen, find thät feoh, and fëre thät feoh. and hafa thät feoh and heald thät feoh, and fère hám thät feoh. thët he næfre n’ábbe landes thät he hit odhlade, ne foldan thät odhférie ne hûsa thät he hit odhhealde. Gif hit hvâ gedô, ne gedige hit him næfre binnan thrim nihtum. cuinne ic his mihta his màgen and his mihta and his mundercâftas. call he vornige svà er vudu veornie, svà bredhel theo svà thistel. se dhe his feoh odhfergean thence. odhde dhis orf odhehtian dhence. amen.

This man sceal cvedhan dhonne his céápa, hvilcne man forstelenne. cydh, ær he ænig other vord cvedhe: Bethlehem hâttat seu burh, dhe Crist on geboren väs. seo is gemãrsôd ofer ealne middangeard. svä dheos dæd vyrthe for mannum mære. per crucem xpi. And gebide the thonne thriva east, and cvedh thriva: ↑ xpi ab oriente reducat. and thriva vest, 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 abscondita sunt (fuit?) et inventa est. Judeas Crist ãhengon. gedidon him dæda thå vyrstan. hælon thät hi forhelan ne mihton. svä næfre theos dæd forholen ne vyrthe. per crucem xpi. Gif feoh sy undernumen. gif hit sy hors, sing on his feotere odhдеhe on his bridel. gif hit sy other feoh, sing on thät hofrec, and ontend dhreo candela, and drýp on thät ofrec veax thriva. ne mäg hit the manna forhelan. Gif hit sy inorf, sing on feower healfa thãs häses and æne on middan: crux xpi reducat. crux xpi per furtum periti, inventa est. Abraham tibi semitas vias, montes conclusat Job et flumina, Isac tibi tenebras inducat. Jacob te ad iudicium ligatum perductat.


1849
IV. Benediction.

Ic me on thisse gyrde beluce, and on Godes helde bebeode, vidh (against) thane sâra síce, vidh thane sâra slege, vidh thane grymma gryre, vidh thane micela egsa, the bidh æghvam làdh, and vidh thät làdh, the in tó lande fare. Sige-gualdor ic begale (sing), sige-gyr sige ic me vege. vord-sige and veore-sige. Se me dege ne me merne gemyrre. ne me maga ne gesvence. ne me næfre minum feore forht ne gevurdhe. ac gehâle me Aelmihtig and Sunu frøfrégâst earles vuldres vyrîg Drihten. Svâsvâ ic gehîrde heofna scyppende Abrahame and Isace and svylce men, Moyses and Jacob and Davit and Josep and Euan and Anann and Elizabet, Saharie and ec Marie mòdur xps. and eac thæ gebródhru Petrus and Paulus and eac thûsend thira engla. clipigic ic me tó ãre vidh eallum feondum. Hi me fèrion and fridhion and mine fere nerion. eal me gehealdon, men gevealdon. Vores stîrênde si me vuldres hyht. hand ofer heáfod hâligræ rôf sige-rofre sceote sôdh-fàstra engla biddu calle blîdhu màde thät me beo hand ofer heáfod. Matheus helm. Marcus byrne leocht lifes rôf. Lucas min swurd scearp and scireg. scild Johannes vuldre gevîtegod. vega Seraphin. Fordh ic gesare. frind ic gemête. eal engla blæd. eàdiges làre. bidde ic nu God sigere Godes miltse sidhfat Godne. smyhte and lihte vind veredhum vindas gefran cirinde vätter simblige hâledhe vidh eallum feordum. Freond ic gemête, vidh thät ic on this álmihtgian (sic) móte belocun vidh thâ làdhan. se me lifes eht on engla blå blæd gestathelôd, and inna hâlre hand hofnarices blæd, thâ hvile the ic on this life vunian móte. amen.

V. Adjuratio contra grandinem.

Signo te aer nomine Domini . . . adjuro te diabole et angelos tuos . . . adjuro vos . . . ut non feratis grandinem neque aliquam 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 Mermeut, cum sociis tuis, qui positus es super tempestatem, per illius nomen te adjuro, qui in principio fecit coelum et terram. adjuro te Mermeut per illius dexteram, qui Adam primum hominem ad imaginem suam plasmavit. adjuro te Mermeut 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 damnun facere, nec tempestatem admittere nec pluviam valentissimam jacere, etc.

A German weather-spell in a later Munich MS. (Cgm. 734, f. 208) has: 'ich peut (bid) dir Fasolt, dass du das wetter verfirst (removest) mir und meinen nachpauren an schaden (without hurt).'

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 Wackernagel’s Wessobr. Gebet 67–70.)

Cum minimo digito circumdare locum debes ubi apparebit, his verbis: ich bimuniun dih suam pi Gode jouh pi Christe. Tunc fac crucem per medium † et dic: dazu niewedar ni gituo noh tolo noh töt houpit. item adjuro te per Patrem et Filium et Spiritum sanctum ut amplius non crescas sed arescas.

VIII. For a bloody flux.

(Cod. Vindob. R. 3282, fol. 32. Twelfth cent.)

Dere héligo Christ was geboren ce Betlehêm,
dannen quam er widere ce Jerusalem,
dà wart er getoufet vone Johanne
in demo Jordâne,
duo verstuont (stood still) der Jordânis fluz
unt der sin runst.
alsô verstant dà bluot-rinna
durch des heiligen Christes minna,
dù verstanst an der nôte,
alsô der Jordan tâte
duo der quote see Johannes
den heiligen Christ toufta.
verstant dû bluot-rinna
durch des heiliges Christes minna.

VIIIb. Blessing on a Journey (Diut. 2, 70).

Ic dir nach sihe, ic dir nach sendi mit mînen funf fingirin funvi undi funfzic engili. Got dich gisundi heim gisendi. ofin sì dir daz sigi-dor,
sami si dir daz slegi-dor1 (s.l. for ‘selgidor’; query, sêlde-dor?). bislozin sì dir daz wagi-dor, samì sì dir daz wâfin-dor.2 des guotin sandi Uolrichis segin vor dir undi hindir dir undi obi dir undi nebin dir şi gidân, swâ dû wonis (dwellest) undi swâ dû sis, daz då alsi guot fridi sì, alsi då wäri, dà min frauwi sandi Marie des heiligiu Cristes ginas (was recovering).

IX. The same (An Engelberg Cod.; Diut. 2, 293).

Herre see Michahêl hiute wis-tu (be thou) N. sin schilt und sin sper.
min frouwa see Maria si sin halsperge (hauberk). hiute muoze er in deme heiligin fride sin, då Got inne wäre, dô er in daz paradise châme. Herre Got dû muozist in bescirmin vor wâge und vor wâfine, vor fiure, vor allen siden fiandin gesiûnlichen und ungesiûnlichen. er mouze alse wol gese-

1 Gate of the flood; conf. Egi-dor, vol. i. 239.
2 Conf. MS. 2, 198v: ‘der fröiden tor ist zuo getân.’
ginöt sín só daz heilige wizzöt wäre, daz min herre sē Johannes mime herrin dem almehtigen Gote in den mund flòzte, do er'n in deme Jordâne toufte. amēn.

In nomine Domini. daz heilige lignum domini gisequine mich hiute, undenân und obenân, mīn Büch si mir beïnën, mīn herze si mir stāhelîn, mīn houbet si mir steïnin (my belly of bone, heart of steel, head of stone). der guote sē Severin der phlege mīn, der guote sē Petir unde der guote sē Stephan gesêgneiën mich hiute for allir mīnir fiande gewâfine. in nomine Dei patris et Filii et spiritus sancti. alse milte und alse linde (soft) muozistu hiute sīn ūfin mīne libe (body) swert und aller slahte gesmide, sō mīner frouwen sē Mariun sweiz (sweat) wäre, dō sī den heiligen Crist gebäre. Pater noster.

X. From a Munich MS. (Hoffm. Fundgr. 343).

Ich slief mir hiute suoze
datz mines Trehtîns fuozen.
daz heilige himel-chint
daz sī hiute mīn frīde-schilt.
daz heilige himelchint bat mich hiut ūf stan,
in des namen und gnāde wil ich hiut ūf gân,
und wil mīnh hiute gurten
mit des heiligen Gotes worten,
daz mīr allez daz holt sī (be gracious)
daz in dem himel sī,
diu sunne und der mâne
und der tage-sterne scône.
mīns gemuotes bin ih hiute balt,
hiute springe ih, Herre, in dînen gewalt
sant Marien lîchemede
daz sī hiute mīn frīd-hemede.
aller miner viende gewâfhen
diu ligen hiute unde slâfen
und sīn hiut alsō palwahs
als wære miner vrouwen sant Marien vahs,
dō sī den heiligen Christum gebære,
und doch ein reiniu mait wære.
mīn houpt sī mir hiute stalîn,
deheiner slahte (no kind of) wâfen snîde dar īn.
mīn swert eine wil ih von dem segen sceiden (exempt from the spell),
daz snîde und bize allez daz ih ez heize,
von mînen handen
und von niemen andern;
der heilige himel-trût
der sī hiute mīn halsperge guot.
XI. *Tobias’s blessing on Tobit’s journey.*

(Braunswg. nachr. 1755, p. 321. Hoffm. Fundgr. 261). ¹

Der guote hêrre saute Tobias, 
der Gotes wizage (prophet) was, 
sinen lieben sun er sande 
sô verre in vremdui lande. 
sîn sun was ime vile liep, 
unsanfte er von ime schiet (parted), 
umbe in was im vil leide (very sad), 
er sande in uber vierzec tage-weide (40 days’ journey). 
Er sprach: “der Got der vor niemen verborgen (hidden is, 
und des eigen schalc (servant) dü bist, 
der an niemannne wenket (is faithless), 
die armen vil wol bedenket, 
der müeze dich hiute behüeten 
durch sîne vaterliche güete 
über velt, durch walt 
vor aller näte manec-valt, 
vor hunger und gevœerde. 
Got müeze min gebete erhœren, 
sô dü slâfest oder wachest 
in holze oder under dache. 
dîn viende werden dir gevriunt, 
Got sende dich heim vil wol gesunt 
mit vil guotem muote 
hin heim zuo dinem eigen-guote. 
gesegenet sî dir der wec (way), 
uber strâze und uber stec, 
då vor und då hinden 
gesegenen dich des Hêrren vünf wunden. 
ietweder halben dar en eben 
gestê dir der himelische degen. 
in Gotes vride dü var, 
der heilige engel dich bewar. 
der lip (body) sî dir beinîn, 
ez herze sî dir steinîn, 
ez houbet sî dir stahelin, 
der himel sî dir schillîn, 
diu helle sî dir vor versperret, 
allest übel sî vor dir verirret (miss its way), 
ez paradis sî dir offen, 
alliu wafen sî vor dir verslozen (shut up), 
daz sî daz vil gar vermîden (avoid) 
daz dich ir dekêteine steche noch en-snîde (none prick or cut).

¹ First 4 lines borrowed; see Eschenbg’s Denkm. p. 279. Tobias segen-spr. 
H. Sachs 1, 439d.
der måne und ouch diu sunne
diu liuhten dir mit wunne.
des heiligen geistes siben gebe
lazen dich mit heile leben.
der guote sante Stephan
der alle sin nôt überwant (overcame his trouble)
der gestè dir bi (stand by thee),
swà dir din nôt kunt si.
die heiligen zwelf boten (apostles)
die ēren (commend) dich vor Gote,
daz dich diu herschaft gerne sehe.
ailez liep müeze dir geschehen.
sante Johannes und die vier èvangeliste
die råten dir daz beste,
min frouwe sante Marie
diu hère unde vrie.
mit des heiligen Kristes bluote
werdest dú geheiliget (ze guote),
daz din sèle (sò dú sterbest)
des himel-riches niht verstözen werde
nåch den weltlichen ēren.
Got gesegne dich dannoch mère.
sante Galle dîner spise pflege (thy food prepare),
sante Gertrüt dir guote herberge gebe (lodging give).
sælec si dir der lip (body),
holt (kind) si dir man unde wip,
guot råt (counsel) dir iemer werde,
daz dú gashes lôdes (sudden death) niene ersterbest.”
Alsò segente der guote
Santobias sinen sune,
und sande in dò in ein lant,
ze einer stat, diu hiez ze Médiān,
diu burc diu hiez ze Råges:
sit wart er vil frò des.

Got sande in heim vil wol gesunt
mit vil guotem muote
hin heim ze sinem eigen-guote.
Alsò müezest dú hiute gesegnet
des helfen hiute die heiligen namen dri,
des helfe hiute diu wihe,
min liebe vrouwe Marie,
des helfen mir alliu diu kint
diu in dem himêl-riche sint,
und der guote Santobias
und sin heiliger trût-sun. amen.
SPLELS.

XII. For stolen goods.

(MS. of 1347 at Sant Paul in the Lavant valley.)

Darnach disse nachgende gebette, daz soltu dri-stunt sprechen in eim gadem (chamber), daz dich niemen irre (disturb), so kument darin engel und sagent dir daz du fragest:


Disen selben segen maht du ouch sprechen, so dir oder eim andern dizer guten fründen it (aught) verstolen wirt, daz gar schedelich si und redelich, nit umb kleine üppig sache, nuwent da ez noturtig und redelich si; wande (for) so di segen ie edeler und ie besser sint, ie minre (the less) sü helment da man sü bruchet unnotdurfteleich (spells lose their virtue if used on trifling occasions).

XIII. Exorcism of Gout (MS. at Götteleich; of 1373).

Ich virbeden dir, gycht, bi der heylgir wandillungin. vnd dii den heylgyn V wunden vnsers herren Jesu Christi. vnd dii diem bluode dat Gote vyt (out of) einen V wunden ran. vnd dii diem erstcin menschin dat Got vf erden ye gemacht, oder ye liz gebornen werden. Ich virbeden dir bi den drin nagel, de Gode durch sine hende vnd durch sine vusse wrde geslagen. Ich virbeden dir bi dien vyer huldin (4 gracious ones) de du stunden uf zweyn enoizin vnd sprachin vys (out of) zweyir muodir liebe, 'wer si bede van rechtir lybben, vmne allis dat mogelich is, des wulden si in geweren,' dat was Maria, Godis muodir, vnd was Jesus Christus. vnd was min fraewe sancte Elsebe, vnd was myn herre sancte Johannes der deuir. Ich virbeden dir bi diem bebünden vrdeil (varying verdicts) das Got wil gebin ubir mich vnd ubir alle doden und lebenden. Ich virbedin dir bi diem fronen cruce vnsers herren Jesu Christi, da he de martil ayn leyt (suffered) durch mich vnd alle cristeneyt. Ich virbedin dir bi der gotligir kraft de da ist in hymil vnd in erden, dat du mir Godes knegthe (servant) nyt in-schades an allen minen glereden (limbs), an haubde, an hirne, an aügen, an cenden (teeth), an armen, an henden, an vingeren, an rippen, an rucke, an lenden, an huffin (back, loins, hips), an beynen, an vuoizin, an ecin (toes), an aderen (veins), noch an allen, da ich mich mach keren (may turn) oder wenden. Des helfe mir de Godis kraft, vnd dat heylige graf, da Got selve inne lach (lay), da her bebede (quaked) allit dat da was. Pylatus sprach, 'hais du gesugthe odir gegichte?' neyn, ich in-han sin nyt.—It sy vrawe oder

1 Nos. XII. XIII. XIV. communic. by Hoffmann.
man, der düse wort ubir yme dreyc, der sal sigchir sin (may be sure) dat in de geychte nummer gelemen kan (never can lame). Ich geleufte 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, 173).  

Dis ist eyn guter seyn vor den blasinden worm: "Der gute herre senthe Iob der lak in deme miste. her clagete deme heilge Criste, wi syn gebeyne essen die worme cleyne. Do sprach der heilge Crist. wen nymandt besser ist. ich gebite (bid) dir, worm, du siest wies (white) adir swart, geel adir gruene adir roet. in desir stunt siestu in dem pferde toet. in Gotis namen amen." Nota. man sal das pferdt nennen alz is geharet is (by hue of hair; see XXXV).—Dis ist eyn seyn vor den pircizl.1 "Horestu, worm yn fleische und in beyne. vornem was das heilge euangelium meyne. du seist weis, swart 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, 45).  

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 heimlich an das ende sin. und schreib an die haus-tur und die . . . in namen omni. 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 gezeuge. Wen du dan uf das ros wilt sitzen, so tritt mit dem rechten fuss in den linken steigreif, und sprich die beschwerung: "Ich beschwer dich, ros, bei dem Vater und bei dem Sone und bei dem heiligen Geist, und bei dem scheffer 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 glideren nit geschaden musst, noch mit keinerlei hindernus." So sitz frolich uf das pferd, und solt dich nit segen, und forch dich nit. Wan du komst an di stat do du gern werest, so nymb den zaumb und grab in under die erden. Wan du das ros wilt haben, so nymb den zaumb und schutel in vast, so kommt 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). verleurstu den zaumb, so mustu das pferd wider machen.2

1 Bürzel, gun-bürzel. Frisch 1, 157c. 383a.
2 Conf. supra, Hartlieb, p. 1768. The importance of bit and bridle in magic horses is seen in the story of King Beder in the Arabian Nights.
XVII. Conjuring the Hedge-stick.¹

Geh zu einem zaun-stecken und sprich: Zaunstecken, ich weck dich! min lieb das wolt 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 ker (turn) oder wend! es ist aller eren wol wert. ich send ir einen bock (zum pferf). 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 beut (bid) euch teufel her. ir bringet zu mir mein lieb N. her, zwischen (twixt) himel und orden, das es nit berür (touch) die erden, fürt es ob allen baumen her, als man Maria thet, do si fur in ires Kindes reich."—Und nim die caracteres alle zu dir, und blas dreimal auf die hant, und schlage dreimal gegen in (them), so mögen sie dir nit geschaden.

XVIII. Against Wolves, etc.

Christ sun gieng unter thür, mein frau Maria trat herfür: 'Heb uf Christ sun dein hand, und versegen mir das viech und das land, das kein wolf beiss, und kein wulp stoss, 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 mund 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 süßs und also gut! nu helfe mir sin heilges rose-farbes blut, und sin heilge funf wunden, das ich nimmer werde gefangen oder gebunden! von allen minen fienden mich behude, daz helfe mir die here hude (heavenly care), vor . . . flieessen, 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. 464, a spell against sorcery, and a few against fire.
swerten und vor schiessen, vor aller slacht ungehiire, vor schnoder gesellschaft und abentüre; das alle mine bant von mir enbunden werde zu hant (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, unbeschrauen. 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, rauber vor der thilr! unser liebe frau trit heut selbst darfür, das ave-maria sei vor der thür, das paternoster der rigel (bolt) darfür. und was der lieb h. Lorenz hat gegert, 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 dreu 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 weichbrun 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 beschehn möcht, sol es dannacht mit andacht gesprochen werden: "Unser lieber herr Jesus Christus gieng uber land, und er fand einen riechenden prant, den hueb 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 cr.

XXV. Against Fire.

Wer feuer verhüet, dass sein haus und statel nit prinnent werd, der mach alweg mit der hand ein creuz, und sprech wie hernach folgt: "Mein haus das sei mir umbeschwaifen mit engelischen raifen, mein haus sei mir bedeckt mit einer englischer deck! das helf mir Gotes minn, der sei alzeit haus-vater und wirt darin!"
XXV. For a Fire.

Sprich: "Feuer, ich gepeut (bid) dir in dem namen Jesu, das du nit weiter kumest. behalt (hold in) dein funk und flammen, wie Maria ir jungfrauschaft und er (honour) behalten hat vor allen mannern. das sei dem feuer zue puess zelt (counted as quittance) in namen etc."

XXVI. Against Fever.

Zwig, ich buck dich, Rett nu mid mich (twig, I bend thee, fever, void me)1 bi dem heiligen nagel, der unserm lieben herren Cristo Jesu durch sin rechten hand ward geschlagen! und als menig bluts-tropf dar-von ran, als meniger rett mid mich, und gang mir ab! im namen u. s. w.

XXVII. Against Diseases.

Ich stand uf den mist (dunghill), und ruf zu werden Crist, das er mir buss (rid me of) die rechten sporen-fuss, und das heupt-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 beschwor dich, Wurm und Würmin, bei der waren Gottes minn, und bei der waren Gothait gut, das dein aiter (matter) und dein blut werd lauter und auch rain (pure) als unser lieben frauen gespint, die sie gab Jesu Crist irem lieben kint! im namen Got des vaters etc." Item, nim den gerecliten 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 digest tot!" Ist's ain vich (animal), so streichend im mit der rechten hand über den rucken ab. ist's dan ain mensch, so nemend im den finger (take his f.) in die hand, und sprechend 5 vatter unser, 5 ave Maria und ain globen (belief).

XXX. Against Ague.

Grüss dich Gott, vil-heiliger tag! nimm mir mein 77 kalt-wee ab; is eben einer drunder, der nit zu erbitten ist, so nem mir's der lieb herr Jesus Crist, der am heiligen fran-kreuz verstorben ist. in dem namen u. s. w.

XXXI. To be worn under the right arm 24 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 hin!'—'Wir welent hinter den zaun (hedge), wir welent suchen das

1 Rett = rite (febris). 'Mit der metten dü mich mit!' Kolocz 263.
2 A spell in Keisersp. Ameis 50 a begins: 'Es giengen drei brüder über feld.'
APPENDIX.

kraut (seek the herb) das zue alien wunden guet ist, es sei gleich gehauen oder gestochen' (a cut or a stab). Unser lieber herr J. Cr. sprach: 'Gant auf Messias berg, nement die wol von denen schafen, und das moes von denen steinen, und das öl von denen bemen.' druck darein und darauf, so heilt die wunde von grund auf, es sei gleich gehauen oder gestochen oder brochen, wie es mochte ergangen sein, so sol es weder geschwelen oder schweren (swell nor fester), sol auch keines eiters begereu (conf. XXXIX). Wie Lucas auf Severines-berg hat gesprochen, wie die Juden unsern herrn J. Chr. umb unschult haben gestochen. das wart Got der vatter u. s. w.

XXXII. A fine charm for Stanching Blood.

In unsers herren Gottes herz da stuenden (stood) drei rosen. die erst ist sein dugent, die ander ist sein vermögen, die dritt ist sein will—Pluet steh still! im namen u. s. w.

Another: Longinus der man, der unserm herren Jesu Crist sein gerechte seiten hat auf-getan (opened), daraus rann 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 büt dir, blât, das du still standist, als die menschen am jungsten tag (last day) still stan müsstand, 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 nüchter kuchen (breathe, fasting), und sol mit seinem finger gen dem oug grifen, 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 verschwinend und verdrorrenden. das gebütt der Vatter u. s. w."

XXXIV. For the Worm in horses.

Welches ros (whose horse) die würm in dem geder (guts) hat, und in dem magen, der sol das ros mit seinem linken fuss stossen, und sol sprechen: "Wurm, und al di würm, die in dem 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 unserm Herren ains pfaffen wip, die des tüfels 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 üss-verfenden (vomiting) wurm hat, der sol sprechen: "Ich gebütt euch, wurm und würmin, das du des rosses flaisch und bain und al sin lip [lassest], das dir darin sig als wind und als we, und dir darinne sig als laid, als S. Petern was unsers Herren marter, do er vor den richtern und den Juden floch; dar dir darinne werd als we, unz das er das wort
SPELLS.

1861

gesprech, das S. Peter sprach, do er ze Rom ze dem ersten in das münster trat; das ir uss dem ros fliessend, oder aber heruss fallend, oder in dem ros sterbend, und ewer d’heiner nimmer lebend werde. das gebü et euch der man der die marter und den tod laid (suffered)."

XXXV. For a Horse.

Item ain pfärt, das sich strichet, so züch es unter den himel an einem Sontag frä vor der sunnen ufgang, und ker dem ros den kopf gegen der sunnen, und leg dine zwen dumen (thumbs) crüz-wis uber 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 verliert, so nim ain brot-messer (bread-knife), und umb-schnit im den huf an den wenden von ainer fersen (heel) zu der ander, und leg im das messer crüz-wis uf die solen, und sprich: "Ich gebü et dir, huf und horn, das du als lützel zerbrechist, als Got der herr die wort zerbrach, do er himel und erd beschüft." 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 glichwol zu aìnem schmit kommen magst.

XXXVII. Wo man die Milich stelt.

Nimb weich-wasser (holy water) und spreng’s in den stall, nimb gun-reben (ground-ivy), geweicht salz und mer-linsen (duckweed): ich gib dir hent gunreben, merlinsen und salz; gang uf durch die wolken und bring mir schmalz und milich und molken!

XXXVIII. Against the Holdichen.

Fahr aus, und fahr ein in N. wie bist du hereingekommen? du sollt gedenken, dass du da wieder heraus kommet. wer dich herein gebracht hat, soll dich wiederum herausbringen, 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 tuh wie ich empfangen habe!

Another: Alle in und alle ut! so spricht die liebe jungfrau sente Gerdrut.

Another: Wolauf elb und elbin, zwery und zwergin, unterwärts und oberwärts. du sollst zu dem und dem, 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 Quedlinburg Witch-trials.
APPENDIX.

noch rasten, du kommst denn unter den busch, das du den menschen keinen schaden thust.

Another: Op unsers Gottes berge ist unsers herrn Gottes born (well), in unsers herrn Gottes born ist unsers herrn Gottes nap (bowl), in unsers herrn Gottes nappe ist unsers herrn Gottes appel, liegt sente Johannis evangelium, das benimmt einem (rids one of) die bösen dinger. der liebe Gott wolle helfen, dass es vergehe, und nicht besteho!

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 trauerst du so sehr?' —Die unternsen kline wollen ausfauen (the underground tinies want to rot) mein fleisch und meine keine.' —Ich verbiede es den untersen kleinen, das sie nicht ausfauen mein fleisch und meine keine!' 1

Another: Die heiligen Drei König giengen über das feld, do mutten ihnen (met them) alp und elbin. Albinne, das solt du nicht thun, kehre wieder um.' im namen u. s. w.

Another: Hebbe-mutter und hoch-mutter, lege still ein deinem blode, als Jesus lag in seiner mutter schote.

XXXIX. Against Diseases.

Unser herr Jesu Christus und dieser wasser-fluss. ich verbüsse dir, sieben und siebenzig schuss (77 shot); sieben und siebenzig seuche, die seind mehr denn wir verbüssen; weichen von diesem geruch (?) neuernelei geschuss! das sei dir zur busse gezähet (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: 'Wobin ihr drei Salomen?' —'Wei willen hen-gahn ut, und seiken mangerlei god brat (see XXXI), dat stikt nicht, dat brikt nicht, dat killt nicht, dat swillt nicht.' im namen u. s. w.

Unse leve frue ging still over land. se gesegene desen hilligen brand, dat he nick quillt oder schwillt and inworts fritt!

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 unterm herzen vierzig wochen ohne schmerzen, sie trug ihn gen Betlehem in die stadt, da Jesus drinne geboren ward. Sie schickten ihn über das wilde meer, es wäre noth sie hinter ihn kämen, drei scharfe donern mit sich nähmen. das eine was de harte nagel, de ward dem heiligen Christ durch hände und füsse geschlagen. Die falschen Juden waren oft behende (quick), sie warfen ihm ein donern kron auf sein haupt, dass ihm sein rosin-farbnes blant durch seinen braunen bart floss. Johannes thät einen hellen schrei: 'Hilf Gott, mir bricht mein herz entzwei. die mutter Gottes will gar verderben, J. Christus wird gar am kreuze sterben.' Wie he do gestorben was, do verwandelt sich lamb und gras, und alles was auf dem erdboden was. Ut welken munde (out of

1 A similar formula in the little Book of Romanus (Görres's Volksbücher, p. 205).
2 The orig. has absurdly 'alfinadi alfanie,' evid. for the L. Sax. alf indi elfin.
whose month) dies gebet wird gesprochen, der wird (may he be) nicht gehauen oder gestochen, dem wird kein haus verbrant, kein jungfräulich herz wird auch zu schanden, keiner frauen . . . . gelungen! das helf mich Gott und seine heiligen fünf wunden.

XL. Fragm. of a prayer against Fire and Tempest.
(Andr. Gryphius’ 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 stunt unter der kirch-tür, da kam sein lieb trauw muter gangen (herfür): ‘Draut son, mein herre, wie siezest du trawreri so sere?’—‘ Ach, herzen-liebew muter mein, solt 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 kreuze hat ausgestanden, der hat um unserer sünde willen all still gestanden.’—While uttering these words three times, one shall take a little earth from under one’s right (or left) foot, and cast it in the fire (conf. a Danish spell in Nyerup’s Morskabsl. 200).

XLI. Against Elbe.

Ich beschwöre dich, alb, der du augen 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 thume steht die rosenblume, sie ist weder braun noch fahl. so müssen die huf-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, elben, da, wringet das wachs, spinnet das flachs, esset den köse, 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-tänubehen ohne gallen; kalte gichtchen, du sollst fallen!

For worm 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. Scher dich fort, du schändliches brust-geschwiir, 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, worm 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, Madam Pine, here I bring you the gout so fine; what I have borne a year and a day, you shall bear for ever and aye! Earth’s dew may drench you, and heaven’s rain pour, but gout shall pinch you for evermore!’ (Ernst Wagner’s A B C eines henneberg. fiebel-schützen, Täb, 1810, p. 229).

XLV. For Women in Labour.

Unser liebe frau und unser lieber herr Jesus Christ giengen mit einander durch die statt:1 ‘Ist niemand hier der mein bedarf (has need of me)? Liegt ein krankes weib, sie liegt in kindes banden. Gott helfe ihr und ihrem lieben kind von einander! das thu herr Jesu Christ, der schliess auf (may he unlock) schloss, eisen und bein!’—Conf. the following in Mone’s Anz. for 1834, p. 278: Ich bitte dich, Maria und Jesu Christ, das mir das schloss verschlossen ist, der Maria ruhet unter ir brust, das mir das schloss wider uf wisch (fly open).

XLVI. To forget Women (conf. ON. ó-minnis-öl).

Ich weiss wol wo du bist, ich sende dir den vater herrn Jesu Christ, ich sende dir der treusten boten drei (three messengers), die auf erden und himmel sind, den einen in dein gemütte, den andern in dein geblüte, den dritten in deines herzens block: Gott gebe dass alle weiber und mögde in deinem herzen verstocken (moulder)! Ich sende dir den süszen herrn Jesum, den süszen herrn Christum, die stumpfen nägel 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 füsse, den dritten durch sein herze: Gott gebe dass du müsset vergessen alle weiber in deinem herzen! im namen etc.

XLVII. To stop Thieves.  
Wie Maria im kinde-bette lag, drei engel ihr da pflagen (tended). der erste hiess S. Michael, der ander S. Gabriel, der dritte hiess S. Rafael. da kamen die falschen Juden, und wollten ihr liebes kindlein stehlen. Da sprach Maria: 'S. Petre, bind!'—Petrus sprach: 'Ich hab gebunden mit Jesu banden, mit Gottes selbst-eignen (very own) handen.' Wer mir ein diebstal thut stehlen, der muss stehn bleiben wie ein stock, über sich sehen wie ein block, wann er mehr kann zählen (count) als sterne am himmel stehn, alle schnee-flocken, wann er mehr kann thun, mag er mit dem gestolgen gut hin-gehn wo er will. wann er's aber nicht kann, so sollt er stehn bleiben mir zu einem pfand (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 derbaum hält sein äst (bouughs), als der nagel in der wand (wall), durch Jesum Marien sohn; dass du weder schreitest noch reitest, und kein gewehr (weapon) ergreifest! In des Höchsten namen sollt du stehn.

XLIX. The Same.  
Ich thu dich anblicken, drei bluts-tropfen sollen dich erschricken in deinem leibe, der erste mit einer leber, der zweite mit einer zunge, der dritte mit einer mannes kraft. Ihr reitet oder geht zu fuss, gebunden sollt ihr sein so gewiss und so fest, als derbaum hält seine äst (bouughs), und der ast hält seine nest, und der hirsch (hart) hält seine zungen, und der herr Christus uns hat das himmelsreich errungen (won); so gewiss und wahr sollt ihr stän, als der heil. Johannes stand am Jordän, da er den lieben herrn Jesum getaufet; und also gewiss und wahrhaftig sollt ihr stehn, bis (till) die liebe göttliche mutter einen andern sohn gebähret, so gewiss sollt ihr sein gebunden zu dieser tag-zeit und stunden (hour)!

L. 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 befahl (commit) ich mich in die heilige drei benedicts pfennung (keeping?), die neun-mal-neun (9x9) geweiht und gesegnet sein; so befahl ich mich in der heil. Dreifaltigkeit leuchtung; der mich heute sieht und hört, der habe mich lieb und werth. im namen etc.

1 Similar Danish spells in Nyerup's Morskabsl., pp. 197-8.
APPENDIX.

LI. To make oneself Invisible.


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 försvar. ser väl för (provides against) min fall idag och hvar dag, för den heta eld (hot fire), för den hvassa orm (sharp worm), för den blinda man, som alla vähla 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 bår (joy that earth bears). Jorden är min brynja, och himmelen är min skjold, och jungsfru Maria är mit svärd.

åter: Nu går jag te sängje (bed), med mig har jag Guds ängle, tolf (12) te hand och tolf te fot, tolf te hvar ledamot (limb).

ännu en annan: Vår 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 at suga blod.'—'Nej, jag förmenar dig; du skal ur ben och i kött (out of bone and into flesh), ur kött och i skinn, ur skinn och ändå at helfvetes pina!' genom tre namn.

At döfva verk (to allay pain): Vår herre Jesus rider in på kyrko-gård, där döfde han både verk och sör. Jesus somnade, verken domnade; Jesus voknade, verken saktade. genom 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 sværdene 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 Mariä liv! i navn Gud faders etc.'

Vor herre Christus red i herre-färd, døvede han alle dragne svær; alle de vaaben (weapons) som han saae, dem tog hane eg og odde fra, med sine to händer og med sine ti fingre, med sit velsignede blod, med sin vårdig hellig aand (spirit) og med sit hellige kors, med sine tolv engle og med sine
SPELLS.

1867

tolv apostle. Fra blod og ud til od, det hvide skal ikke bide (white shall not bite), det røde skal ikke bløde, forend Christus sig igjen lader føde (till C. again be born), det er skeet og skeer aldrig mere.

Jesus gik ad vejen fram, der mødte ham Rylla den lede og gram. ‘Hvor vil du gange?’ siger Jesus.—‘Jeg vil gaæ til N. N.’—‘ Hvad vil du der?’ siger Jesus.—‘Jeg vil hans blod laapt, jeg vil hans ben bidt, og hans hænder slidt, jeg vil hans hilse fortappe.’—‘Nej,’ siger Johannes evangelist, ‘det skal du ikke gjøre; mens Jesu navn mane dig af blod i flod! Jesu navn mane dig af been i steen! Jesu navn mane dig af hold i mold! Jesu navn mane dig ud til verdens ende!’

Jesus han sig under espens stod, han svedte vand (water), han svedte blod. Flye ægte 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 hvad udl (wool) og grön grås og den hellig Aands sande låst. i navn etc.

Lucia den blide skal flye mig ad vide (sweet St Lucy let me know): hvis dug jeg skal brede (whose cloth I shall lay), hvis seng (bed) jeg skal rede, hvis barn jeg skal bäre, hvis kjæreste (darling) jeg skal være, hvis arm jeg skal sove i (sleep in).

FROM JUTLAND.

A ligger mæ paa mi hyver ley (I lay me on my right side), saa souer a paa vor from Frey. Herud (get out), Ragivist! herind, Mari med Jesu Christ! Herud, dit stemme skaan (filth)! herind, Mari med det lille baan!

Tvil det sätter a mellem devlen aa mä (this I’ll put twixt the d. and me): ‘Du gjör di finger for brey (too broad), aa di taa for laang’ någle jomfru Mari.—‘Da skal a bind dem i en silke-traa’ någle Jesus; ‘vig bort, du devel, aa i 7 ond aander!’ Saa sätter a vor Haris 12 engler omkring mä, 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 devel der skal gjör mä nöy. i Giössus 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 gargende. ‘Hvi fælder du lød (pale), min velsigneede søn?’—‘Jeg haver faaet stärk greb, min velsigneede moder.’

LV. Against Gripes.¹

Jeg gjör at dette menneske for berg-greb, for söe-greb, for dödmans greb, for alle de greb, som fælder imellem himmel og jord. i de tre navn etc.

¹ Nos. LV—LVIII from Hans Hammond’s Nordiska Missions-historie (Kjöbenh. 1787), pp. 119. 120.
LYI. Against Eendsel (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 igien vende (turn thee back), hiem igien sende. jeg skal sende dig udi bierget blaa (into the blue mtn), der skal du staae, saa længe som verden (world) staaer, jeg skal binde dig med mine ti fingre og med tolv Guds engle.' udi tre navn etc.

LVII. For a Broken Bone.

Jesus reed sig til heede (heath), der reed han syndt (asunder) sit folo-been. Jesus stigede af, og lægte det (doctored it). Jesus lagde marv i marv, been i been, kiod i kiod. Jesus lagde derpaa et blad, at det skulde blive i samme stad. i tre navne etc.

LVIII. Against Qvårsil (a horse-disease).

Jeg gjør at dette best for qvårsil udi 3 navn. der ere 3 ord som døver (allay) qvårsil: et er jorden, det andet er solen, det tredie er Jesu Christi moder jomfrue Marie.

LIX. For Nettle-sting.

When badly stung with nettles, you take a few leaves of dock, dockon (rumex obtusifolius), spit on them, and rub the place with them, uttering the words: 'In dockon (elsewh. dock), out nettle!' In Chaucer's Troil. and Cr. 4, 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 aus, 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), hauberk, shirt, shield, helmet, and sword (IV. X. LII), 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), 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 LIII 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. anm. 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 (XLI, sanguis mane in venis, sicut Christus pro te in poenis; sanguis mane fixus, sicut Christus crucifixus); as Jordan stood at the baptism (VIII); as mankind will stand at the Judgment-day (XXXII). The fire is to keep in its sparks, as Mary kept her maidenhood (XXVI); the worm in the flesh to feel such pain as Peter felt when he saw the sufferings of his Lord (XXXIV); the hoof to break as little as ever God broke his word (XXXVI). Yet sometimes the formula of the simile bears a direct relation to the effect, as in VIII, 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 èren,' MS. 2, 233; 'wunden segen sprechen,' Parz. 507, 23. Only in Diut. 1, 362 are a few words introduced of a Blessing on a Journey: 'guot si iu weter unde wint!' An a bent-segen, a morgen-segen, are alluded to in MS. 1, 184a, 2, 36; conf. 1, 161* 2, 207. A morning-blessing composed by Walther stands in his works 24, 18.

A MS. at Cambr. Univ. LI. 1, 10 has a Latin spell, entitled Lorica, with an AS. interlinear version: 'hanc loricam Loding cantavit ter in omni die.' There are 89 lines of rhyme, imploring protection for all parts of the body and in all dangers. The first four lines are:

Suffragare, trinitatis unitas,  
unitatis suffragare trinitas,  
suffragare queso mihi posito  
maris magni velut in periculo.

It is not very poetical, nor always intelligible; but it is of the 9th cent.
INDEX TO VOL. IV.

Aaskereia 1591.
abgott (false god) 1285.
Abraham's garden 1096.
abrenuntiatio 1279.
abrotonum (southern-wood) 1678-9.
Aetæon (like Hackelberg) 1587.
Ad, old buildings ascribed to 1444.
Adam 1450. 1550. 1595.
Adams-butz (changeling) 1421.
Adonis (like Hackelberg) 1587.
Adrasteia = Nemesis 1576.
Æacus 1451.
Aegir, journey to Asgard 1362.
Æolus, ruler of winds 1471-2. 1474.
Affenberg (apes hill) 1441. 1489.
Agasul 1361.
Agathodémon 1431-4. 1491.
Agemund (a homesprite) 1434.
Agistadium (under Ægir) 1361.
Agnar (Brynhild's first choice) 1405.
Agsteyn (amber, pearl?) 1685.
Ahriman (devil) 1601.
Ahti, Ahto (sea-god) 1361. 1430.
Ahuro-mazdao, Ormuzd 1291. 1600.
Aibr (gift) 1299.
aihvatundi (bramble-bush) 1301.
airs-castle (paradise) 1544.
AT<ra (fate) 1401.
Ajax, Aias (his flower) 1670.
Akinakes (sword-god) 1351.
alah, albs (temple) 1307.
Alban (dwarf's name) 1408-9.
Alb-donar 1447.
alb-dono, self-bone (bittersweet?) 1411. 1682-3.
Alber (a mountain-sprite) 1354. 1409.
Alberich (fairy king) 1411-8.
Alcis (a giant) 1390.
alduarnari (world-tree) 1536. 1540.
Aletheia (truth) 1576-9.
al, elf 1409-10. 1452.
Alf-heimr (Elf-land) 1355. 1409-10.
Alfrigg, Elberich (fairy king) 1413.
Alfrœståll (moon?) 1362.
ahalt, ohhalt 1755, no. 8.
Aliruna, Albruna 1318. 1399.
Alke (a dog's name) 1282.
Allerhäutenberg (a hill in Hesse) 1313.
allerürken (homesprite?) 1435.
alp (elf) 1408-19. 1763, line 81.
Alps, called albe, elve 1409.
Alraun, Aliruna 1399.
alraun (mandrake) 1399. 1435. 1592. 1673. 1762, line 43.
Altanus (a wind, Woden) 1327.
al-tvil (hermaphrodite) 1425. 1431.
Al-vis (Thór's son-in-law) 1348.
Amaltheia's horn 1525. 1569.
Amazons 1403.
ambrostia, amrita 1376-7.
Ameretat (immortality) 1576.
andacht (devotion) 1293. 1314. 1399.
and-skoti (foe, fiend) 1692.
Andvara-naut (Sigurd's ring) 1599.
Andvari (a dwarf) 1410-4-7. 1469. 1470.
anel (granny) 1290.
anemos (wind) 1469.
angang (what meets) 1637. 1762, line 52.
1771, ch. 67. 1777, no. 10. 1781, no. 92.
angels 1411. 1570-1.
announce, anmelden (of ghost) 1585.
anses (gods) 1792-3.
Ansivarí 1291.
anst (grace) 1296.
ant-heiz (vowed offering) 1298.
Antichrist 1541.
Antony's fire 1656.
Apis 1493.
Apollo 1331. 1554. 1649. 1676.
appearing, disappearing 1379-80.
aptra-gänga (re-venant) 1585.
'Apes khw, Tyr-hialm 1352. 1671.
Ares's blood (a plant) 1670.
år-gefnar (crop-givers) 1383.
Arianrod (milky way) 1334. 1389.
ariolus (soothsayer) 1317.
Aristeas 1333.
Arniotr (a giant) 1443-4.
ar-row-spell 1761, line 15.
års-gäng 1634.
Artemis (Diana) 1321. 1357. 1365. 1483.
1494. 1554. 1592. 1665. 1670.
artemisia (mugwort) 1678.
Arthur 1595.
ar-weggers (earth-wights) 1408 n. 1414-5 n.
Asa-bragr (Thórr) 1348.
Asa-grim (Ößinn) 1337.
Asa-thórr 1338.
INDEX.

āses, the (gods) 1291. 1581.
Asgarðr (Ases' land) 1384.
Askiburg for Ascafna-b. 1388.
Askr (first man) 1498-90. 1734.
Asmer grip (Oðinn) 1337.
Asprián (a giant) 1480. 1473.
asses sacrificed 1392.
ast (bough, akin to ås?) 1291.
Asta (a mountain in the west) 1514.
Astrea (justice) 1576.
asura (spirit) 1291.
āsynja (goddess) 1363.
Athena (Minerva) 1321. 1380-1. 2. 1670.
āthrava (priest) 1314.
Atas 1450. 1536. 1541.
Atli (Thórr) 1384-40. 1600.
At-ríði (Oðinn) 1335.
Atropos 1401-2.
ättunga (kindred?) 1291.
atzmann (wax figure) 1772-3.
Aucholf 1491.
Andon (Oðinn?) 1326.
auga-steininn 1685.
aúine (alder, Erlkönig?) 1480.
ansa vatnui (pagan baptism) 1279.
Anstheia (bee-goddess) 1497.
Anðumla (cow of creation) 1483.
Avalon, isle of 1401.
avarā (image) 1519.
avatārā (incarnation) 1384-5.
Aventiure (fortune) 1585.
baba, zloto-baba 1290.
Babehild 1671.
Babílos (bee-god) 1497.
Bacehus 1534. 1501.
backofen-drescher (dwarfs) 1416.
badi (bed, altar) 1508.
Baldag, 1357. 1717. 1729-30.
Baladu's ass 1491.
Baldach 1587.
Baló 1357. 1377. 1383-6. 1392. 1625. 1694.
Baldrds-hagi 1384.
Bayard 1480.
balkvöñas, bolván (image) 1319.
ban-shi 1409. 1571.
bare head 1454.
bark, 'twixt wood and 1480.
barlebaen (a devil) 1606.
Barwithysssel 1509.
barzdukkai (dwarf) 1412.
baum-heckel (tree-pecker) 1598.
Bayard 1446. 1595.
beal-tine (May fire) 1465.
Bearskin 1011.
Beaw, Beow 1722.
Bechl-boschen (Christmas tree) 1370.
Beelzebub 1604-5.
bees 1476.
Bel, Belenus 1357.
Bel 1355.
Belnuntia 1676.

bell-ringing 1280. 1417. 1468. 1626-7.
Bellona 1352-3. 1381.
Bendis (moon-goddess) 1398.
Beowulf 1448.
Berecynthia 1365.
Bergelmir 1441.
berg-männlein 1414.
Berlita 1366. 1494. 1797-8.
Berhtolt 1370.
berlicke 1699.
bétan, bötten, büezen (heal) 1616.
betonica 1676.
bibernell (pimpernel) 1668.
ibóbóz (mugwort) 1678.
Bibunc (a dwarf) 1414.
bidental (struck by lightning) 1341.
bidjan (pray) 1294.
Bifróð, Bifíndi (Oðinn) 1469.
biken-brennen 1468.
Bilef (king of dwarfs) 1413.
 bilewit, bilwiz (spectre, witch) 1423-4.
bilfünger (12 fingered) 1440.
Billng 1391-2.
Billy blind 1432.
bilmer-schnitt, pilsen-s. (crop-lifting) 1424. 1798.
bird's nest 1597.
birds of omen 1630. 1771-2.
bitebau (fauns) 1426.
Bivor (a dwarf) 1414.
bjára (conveyance) 1628.
blate-fuoz (blade-foot) 1412.
blessed maids 1398. 1404-5.
Blicero (death) 1559.
Blocksberg 1619.
blótan (sacrifice) 1297.
boar-badge 1355.
boar's head 1328. 1355.
bocks-mahrte (spectre) 1697.
bógg (boigie) 1453.
böhlers-männchen (hill-folk) 1415.
Bólpor (a giant) 1437.
bona dea, b. socia, b. fortuna 1431.
bonnus eventus 1431.
Boppe, Poppo (a hero) 1393.
Boreas 1469. 1473.
Borg-gabe (loan-giver) 1369.
Börr, his three sons 1449.
boruta (wood-sprite) 1425.
bo-trá (goblin's tree) 1834.
botz, potz (for Gottes) 1285.
Bragi 1361-2. 1386.
Breiða-blik 1537.
brem-garten 1494.
Brezelands 1422.
Brian (a dwarf) 1413.
Brimir (the sea) 1460.
Brising (Midsummer-fire) 1467.
Brisinga-men 1673-4.
Brittia 1550.
Bróga (terror) 1353.
broomstick-riding 1623.
INDEX.

Brunel-straet (milky way) 1389.
Brunhild, her footmarks 1313.
Brunmatin (Aurora) 1519.
Brunn-akr 1361.
Bruno's coach (Great Bear) 1508.
Brynbridr 1318. 1398. 1403-5. 1443. 1599. 1674.
built-in alive 1646-7.
bu-limus (dog-hunger) 1660. 1777.
Brynhildr 1318. 1398. 1403-5. 1443. 1599. 1674.
café 1737.
capium 1754.
cambio (changeling) 1754.
carioius, 1737-8.
caraway-bread 1427.
carnagius, 1737-8.
carawe-bread 1427.
carvula 1737.
chafer 1494.
changeling (wechselbalg) 1421. 1777.
Cheru, Heru 1351.
Cherynburgus (witch's porter) 1619.
child's ear 1570. 1788.
chiron (a centaur) 1670.
Christmas fires 1468.
Chronos, Ἐξδίώσ (time) 1534.
chuleih (horse-beetle) 1494.
church 1312-3.
Circe 1631-2.
Cisa, Zisa 1372.
Clarina 1368-9. 1404.
Clotho (a fate) 1402.
cloud-castle 1544.
clouds, path of 1389.
clutched by a witch 1632.
cock-chafer 1495.
cock-crowing 1485.
coibhi, coifi (priest) 1281. 1316.
complices, consentes 1291.
Constantine 1444.
Copia (plenty) 1575.
cornucopia 1569.
Corybantes 1418.
cow-death 1443.
crane-men 1420.
Cross, wood of the 1595.
crystal, looking into 1774.
cummmin-bread 1427.
Cundrie 1424.
cursing 1690.
cyclop 1430. 1440. 1444.
cyno-cephalos (dog-headed) 1403.
dad-sisas (adjuring the dead) 1739, ii.
daemon (spirit) 1407. 1410.
Dagr (day) 1361. 1373. 1481. 1511.
dahé, dehait (opp. to souhait) 1688.
daigs (sacrifice) 1298.
Dáinn (dead : a dwarf) 1414.
Dáins-leifr (a sword's name) 1423.
Dakshus 1450.
Dalkopp (a homesprite) 1434.
Damheast (a watersprite) 1429.
Dan 1595.
danitza, dennitsa (morning-star) 1507.
Danpr, Danr (dawn) 1361.
Danubii filius 1459.
dáse (goblin, witch ?) 1621.
day 1511—21.
day-choosing 1645.
Death 1552.
death-bird 1643.
Death, Gossip 1560.
death's head 1559.
death-shoe 1550.
decumanus fluctus (tenth wave) 1461.
dehait (opp. to souhait) 1688.
Dellinr 1511.
Demeter 1365. 1383. 1476.
Deucalion's flood 1452.
devil's bit 1795.
——— carl, child 1601. 1611.
——— limb 1604. 1611.
——— mother 1607.
dew-skimmer, tau-dragil 1533. 1624.
dewaite szwenta (goddess of rain) 1458.
dielas (fays) 1401.
Diana 1737. 1741. 1750. 1761.
Diarmuid na mban 1587.
dice 1334. 1574.
dich (snug, safe, sound) 1585. 1808.
Diespiter, also Dis pater 1350 1387.
Dietrich, his footmarks 1313. 1387.
——— 's house 1667 n.
——— - Bern 1590.
dievas, dievaitis (god) 1349.
dille-stein (lid of hell) 1540.
Dina (Diana) 1589.
ding (thing, sprite) 1408. 1862.
Dionysus (Bacchus) 1354. 1538.
Dios-curi (Gemini) 1390-6. 1449.
INDEX.

dirne-weibel 1370. 1405.
dls (wise woman) 1398.
disappearing 1592.
Dít, divit- (Pluto, Plutus) 1599.
divovi (giant) 1442.
docke (water-dock) 1429.
dógó, doegr (half-day) 1526.
dogs named after gods 1282.
Dold 1600.
Don 1334.
Donar, Thunar, Thorr 1310. 1338.
donner-bart 1346. 1672.
donor, -ne (temple) 1347.
Dor, Dhor 1338.
dorant (snapdragon?) 1680.
doste (wild marjoram) 1680. 1820.
dove 1333. 1490. 1547.
dragon-fly 1614.
dragon-tree 1819.
dreams, interpretation of 1647.
draugr (spectre) 1585.
Drebkullys (earthquake) 1542.
Drifa (a wind-goddess) 1470.
drole (= troll?) 1439.
druks, drukhs (daemon) 1585. 1605.
drudr-baum 1536.
drugi-dinc (spectre) 1419.
druids 1315. 1616.
drut (goblin) 1404.
drut’s foot (pentagram) 1803. 1810.
dryads 1412.
drí (magician) 1616.
duende (goblin) 1431.
Duisburg 1350.
Dumbs-haf 1460.
Durinn (a dwarf) 1414.
dusii, dusen (incubi?) 1426.
Dvalinn (a dwarf) 1414.
Dvápara 1535. 1574.
dverg-mál (echo) 1413.
dvergr (dwarf) 1409.
dwarfs 1409. 1861.
Dyggvi 1361.
Dyaus (sky-god) 1386.
Dziewanna 1670.

Eager 1361.
eagles fan the king 1642.
ears, ringing in the 1637.
earth, slices of 1763, line 92.
earth-mannikins 1410. 1415. 1820.
earth-worms (men) 1445. 1449.
est, looking to the 1297.
Easter 1808. 1810.
Easter-cakes 1206-7.
Easter-fires 1466.
echo 1412-3.
INDEX.

1875

Farma-tyr (Ośinn) 1331.
Fasolt (a giant) 1473. 1588.
Faste 1370.
farten-buðli (May-bride) 1531.
fata, fada, fæ 1401.
fatalism 1562.
Fates 1401-2. 1746.
fatus 1400-1.
faunus 1426.
Faustus 1569. 1629.
faus, feis 1401.
febrifuga, feverfew 1697.
feg, fey (marked to die) 1560.
Femurgan 1401.
feng (wild woman) 1426.
Fengr (Ośinn) 1331.
Fenja 1404. 1442.
Fenrir 1362.
fergon (ask, pray) 1294.
Feridun 1337.
fern-seed 1677.
ferver (souls) 1545-6. 1584.
fetch (double, wraith) 1571.
feuer-mann (ignis fatuus) 1586-7.
Fiele Gig (a giant) 1436.
field-spinster (witch) 1801.
Fin Barre (a hero) 1336. 1444.
Finn (a dwarf) 1414. 1723.
Finz-weibl (wood-wife) 1427.
Fiorgyn 1341. 1363.
foil (one’s thorn in flesh) 1360.
^follet (fairy) 1433.
fols (cuckoo) 1488.
Foum (a wind-god) 1470.
Fontinalis 1459.
fools cut out of the sick 1610.
Fools, Ship of 1366.
forðæða (sorcery) 1615.
forget-me-not 1597.
Fornið 1322-3.
Forniôr 1441.
Forseti 1360.
Fortuna 1564.
fosse-grim (water-sprite) 1430.
Frånangr-fors 1458.
Frei (Wödan’s wife) 1323.
Freawine 1718-22.
Frecken-horst 1309. 1313. 1373.
Freke 1373.
freskr (seer?) 1635.
frætt (divination) 1298. 1317.
Freyr 1325. 1354. 1412. 1501. 1523.
Freys-vir 1387.
Fricca 1591-2.
Frick, Frink 1471.
Friedrich Redbeard 1474. 1594.
Frigg (Ośinn’s wife) 1328. 1373. 1377. 1744 n.
Frigge-râken (-distaff, Orison’s belt) 1509.
frisening (pig, lamb) 1303.
Friðwulf 1719-22.
Fró 1353.
Fró 1354-6.
Fróða-miöll (gold) 1475.
Frügertha 1373.
Fróða 1373.
Frô-muot (mirth) 1577.
Frös-a 1355-5.
Frosti (a giant) 1442.
Fruika, Fru 1373.
Fruma (gain) 1576.
frum-sceafith (creation) 1444.
Fuilk 1373.
Funda 1373.
Funda-fahjan (worship) 1298.
Fugge, Fró 1374.
Furia 1587.
furious host 1587.
furiwiz 1307.
furwitz (presumption) 1471.
futter-männchen (homesprite) 1434.
fylgja (guardian spirit) 1571.
gach-schepe 1399.
gãuthier (spectre) 1588.
Gaia, Gé (earth) 1363. 1458.
galdr, galster (magic spell) 1616-8. 1850.
galing (false god, idol) 1285.
gallows-mannikin 1562.
galm (echo) 1412.
Gand-âlftr (a dwarf) 1620.
Ganders-heim 1313.
gandharva 1581.
gandr 1630.
Ganga 1405.
Gång-leri, -råðr (Ośinn) 1332. 1593.
Gargantuua, chaire de 1445.
gärseg (sea) 1460.
Garuda (king of birds) 1485.
Gaste-blö 1627.
Gauchs-berg (cuckoo’s hill) 1441. 1489.
Gauden, Dame 1588.
gäuthier 1588.
Gaut 1390. 1733.
Gánts, ‘Gapt’ 1732-3.
Geát 1719-24.
Gebhart (an elf) 1433.
Gefjon 1523. 1374. 1412-3. 1581.
geinna (hell) 1587.
geirá-dróttinn (Ośinn) 1332.
INDEX.

geir-niörðr (hero) 1386.
Geir-röðr (a giant) 1442.
Geirstaða-álfir (Olafr) 1410.
geist, ghost 1407.
Gelder 1357.
genesen (get well) 1653.
Geniscus 1737.
Geofen 1460.
George’s (St) shirt 1765, line 183.
Gerđ 1354-6, 1373-4, 1442.
Gér-ans (spear-god) 1291, 1333.
Gersimi 1574.
Gertrud 1306, 1551, 1757.
Gestr (0-Sinn) 1332, 1381.
getwas (fantasma) 1419, 1586.
Gevarus 1317.
Giant 1437-9.
Giber mons 1595.
Gibicho 1313, 1391, 1477.
gid (song) 1581.
Gief(en) (cast, mould) 1290.
Gifaidis 1398.
Giff-horn 1569.
GIFR (giantess) 1439.
Gift-hant 1651.
gigant (giant) 1439.
Giltine (plague) 1668.
ginnunga-gap (chaos) 1448.
gipsies, Zygainer 1775.
girregar (ignis fatuus) 1586.
gotewuote, godowode (tyrant) 1327.
goa (thunder) 1339.
goat-men 1426.
goat-sacrifice 1303.
gobelin (homesprite) 1432.
god, gud, guð 1285.
god and me, welcome to 1287.
god-forgotten (horehound) 1670.
god-gubbe (Thor) 1414.
god ‘mighty’s cow 1495.
god-málugr (inspired) 1581.
god-mor (Thor’s wife) 1364.
Gðsmundr (a hero) 1442, 1545.
god’s judgment (ordeal) 1281; anger, hatred 1288; goodness, power 1289; fatherhood 1290.
gods’ images 1319, 1320-1-2.
language 1383.
vehicles 1319.
God threatened 1288-9.
gofar, gaffer (Thor) 1339.
Gói 1364, 1588.
Göndul (a valkyr) 1318, 1404.
good man, g. woman (priest, nun) 1314.
good neighbour (dwarf) 1146.
good people (elves) 1452.
gota-deo (priest) 1316.
Gota-helm 1287.
gotes friunt, kint (priest) 1316.
gotewuote, godowóde (tyrant) 1327.
gotinne (goddess) 1363, 1400.
götze (false god, idol) 1286, 1319—21, 1433.
go-vejter, gu-vitter (good wights) 1407.
Gózes-brunno (spring) 1456.
Grail, the holy 1593, 1595.
Grani (Odin’s horse) 1481, 1591.
Granmar 1545.
Greet, schwarze (a giantess) 1443.
Grendel 1431, 1443-8, 1574, 1612.
grensinc (nymphaea) 1679.
grey-man, Grey-mantle 1332.
grey-smith 1332, 1649.
griða-staðr (sanctuary) 1313.
Grime (a giant) 1448.
Grinnir (Oðinn) 1331-2.
Grime (a giant) 1448.
Grimmuberg 1591.
gud, guð (god) 1285.
Gudbrandr 1280, 1317.
gudeman’scroft 1284.
gudja (priest) 1314.
gütel (goblin) 1426.
Guggenberg 1589.
Gullin-bursti (Frey’s boar) 1354.
gun-bet 1308.
gunderebe, gunderman? (ground-ivy) 1625.
Gunginge 1333, 1733.
Gängir 1333.
Gunnarr (Oðinn) 1327, 1599.
Gunnlund 1442, 1582.
Gunnvör 1374.
Gurorysse 1591.
gwion (elf) 1409.
Gwydion (Wådan?) 1334.
Gyges, ring of 1569.
gyr (giant) 1439.
Gylfi 1362, 1698.
Gýmir (a giant) 1441, 1460.
Habel 1413-4.
Häcel (a witch) 1618, 1620.
Haddinger 1387.
Hades 1537, 1548.
Hadu, Hadu-lâra 1538.
Hadu-wart 1389.
hafs-frun (mermaid) 1374, 1428.
hag, hagetisse, hagazusa 1618.
hag-ridden 1419.
Hagedorn (devil) 1606, 1621.
há holl (Valholl) 1543.
INDEX.

Hlín 1573.
hlóðar-sázo (wizard) 1617.
Hlóa 1347.
Hléck (a valkyr) 1404.
Hlór 1339 n.
Hlórríði 1339 n. 1738.
Hnikarr (O'Sinn) 1333.
Hnoss 1574.
hobbyhorse 1533.
hobgoblin 1432.
Hodd-mimir 1392.
Hodeken 1433. 1471. 1474.
Hnóki 1358.
hogbergs-gubbe (giant) 1414. 1443-4.
Hogni 1412. 1420. 1599.
hoie-mannlein (elf) 1422.
Hoier 1336.
Holda 1367. 1591-2. 1744.
holden (elves) 1407. 1821. 1855, xiii. 1861.
Holga-brúSr (ThorgerSr, Irpa) 1318.
Holle, Frau 1367. 1545. 1588.
Hollen-stein, -teich 1367.
Holle-peter 1536.
Holl-haken (-hook) 1538.
holy weather (lightning) 1821.
holz-fraule (woodsprite) 1406. 1424-7.
holz-mann (woodsprite) 1413.
holz-wip (woodsprite) 1404. 1427. 1795.
Hood, Robin 1432.
horga-brúSr (ThorgerSr, Irpa) 1318.
horn of plenty 1569.
Horne the hunter 1591.
horn-þuta 1621.
Horsa 1712-3.
horse-flesh 1302. 1619.
horse-footed 1603.
horses' heads on gables 1482.
horses sacrificed 1301.
Horseberg 1590.
hors-gók (eucunoo) 1346-7.
Hotherus 1357.
Hours 1458. 1542. 1560.
Hröðr-láf 1573.
hre-lios (ignis fatuus) 1586.
Hrae-svelgr 1447. 1472.
hrávia-dnó 1643.
Hrani bôndi (O'Sinn) 1332. 1381.
Hrêc-cyning 1352.
Hrím-faxi 1458. 1489.
Hrímgerðr (a giantess) 1440. 1442-3.
Hrisberg 1439.
Hröðrs andscoti 1352.
Hrópr (O'Sinn) 1331. 1543.
Hrûngmir (a giant) 1441.
Huginn 1333. 1485-6.
Hugleich, Hygelâc 1393.
Huldre-web 1368.
buldre-hat 1418.
buldrên 1452.
Huldu-fólk 1415-6.

human sacrifices 1300.
hüne (giant) 1438.
Hunger 1575.
hunger-spring 1457.
Hunsaloa 1298.
hunl, ëusel, housel 1298.
hunter, the wild 1556. 1587-8.
hunt-houbito (dog-headed) 1403.
uorco (ogre) 1428.
hûs-got (homesprite) 1431.
hvart (omen) 1592. 1634-9.
hvitsippan 1422.
Hyfja-berg 1651.
Hylle-fru 1368.
Hymir (a giant) 1353. 1411.
hypéthral temple 1309.

Iafn-hâr (co-equal) 1337.
fâlkr 1390.
Iarn-greipr (Thor's gloves) 1346.
Iarn-saxa (Thor's wife) 1348. 1351. 1441.
Iarn-vînjur 1427.
Idanthyrsus 1387.
idol-pelting 1284.
Iegdâona (witch) 1625.
iluminations 1468.
images of gods 1319.
icense 1304.
icubus 1574.
Indra 1339. 1342. 1350. 1386. 1411. 1471. 1495. 1545. 1569. 1603.
Ingo 1388. 1717-8. 1734.
Ino 1450.
iuvulate (fascinate) 1629.
Io 1327.
iojute 1350.
fâr (earth) 1363.
förmungandr 1452-3.
Jötun-heimr 1437. 1442. 1605.
Jôtunn (giant) 1437.
Iriug (a hero) 1389.
Iris 1511. 1554-8. 1683.
Irmansûl 1312. 1322.
Irmino (a hero) 1734.
Irpa 1318.
Irr-krant, -wurz (fern) 1678.
Irr-lîch (ignis fatuus) 1586. 1801.
Isarna (verbena) 1676.
Isarno-dori 1312.
Isen-stein 1404.
Isis 1367.
Iskrycki (a homesprite) 1586.
Istæevones 1733.
Istio 1734.
Istermon 1722. 1726. 1735.
Itís (nymph) 1398.
Áviðr (woodsprite) 1427.
Jack player 1442. 1560.
James's road (milky way, etc.) 1389.
Janus 1448.
INDEX.

Jasion 1476.
Jemshid (death-god) 1554.
Jettha 1318. 1437.
Jodute 1384. 1350. 1656.
John (Baptist) 1469. 1699. 1782-3. 1812.
John's eve 1526. 1622-5. 8. 1839. 1841-2.
— fires 1465-7-8. 1816. 1842.
— minne 1306.
— morrow 1456. 1389.
— wort (hypericum) 1835-6.
judel (goblin) 1779-80. 1792-5.
ju-glaans 1340.
Julius Caesar 1444.
Jenckfrouwen-wert 1359.
jung-brunne (fount of youth) 1456.
Juno 1521. 1469-71. 1665.
— Ammon 1387.
Juv 1349.

Kaiser, the old 1494.
Kali (god of underworld) 1554. 1574.
Kaleva 1843. 1445. 1509.
Kalix 1480. 1535.
Kallewepoeg 1447.
Kalma (death-god) 1560.
Kama-duh (wishing-cow) 1570.
Kamn (possibility) 1399.
Karna (son of the Sun) 1394.
Katzaus, Katzen-veit (woodsprite) 1424-5.
kaukas (elf) 1415. 1586.
kel-kropf, keel-kropf (changeling) 1421.
Kör-ans, Gér-ans (spear-god) 1291. 1333.
kessel-fang (water-ordeal) 1281.
key, inherited 1785. 1818.
kiesen (choose, foresee), 1634.
Kihhäuser 1594.
kikimora (nightmare) 1697.
kilchen, vor (outside the church) 1691 n.
khen (yawn, gape) 1448.
kint ungemelit 1624.
Kipu-mäki (mount of pain) 1651.
kitz-kammer (cave) 1308. 1373.
Kivut 1619. 1654.
klag-mutter (owl, woodwife, witch) 1643.
klabater-man (ship-sprite) 1432.
Klaubauf 1436.
klokar (wise, holy men) 1814.
klopfen, knocker (homesprite) 1432.
knockerstein 1410.
kobolt (homesprite), 1431-2. 1495.
koelkerz (May fire) 1465.
kölski (devil) 1606.
kófax (Orestes and Pylades) 1407.
korr (dwarf) 1411.
Kotar (man in the moon) 1505.
krole-weiss (death-bird) 1643.
Krema (Attila's wife) 1364.
Krimhilt 1599. 1632.
Krisna 1378.
kronen-duvel 1363. 1415.

Krodo 1352.
Kronos 1362-3. 1384. 1595.
krotten-stein (thunderbolt) 1344. 1086.
Krummeln (Ceres) 1367.
Kuga 1608.
Kullervo (woodsprite) 1425. 1583.
Kümmerniss, St. 1577.
kunder (creature) 1408.
kuu (moon) 1505.
kuutar (man in the moon) 1505. 1511.
Kvěra (god of wealth) 1834. 1575. 1599.
Kvásir 1377. 1581-2.
kynsl (creature) 1408.
lâc (offering) 1298.
Lachesis 1402.
lady-bird, God 'mighty's cow 1495.
lävsi Loki 1362.
laga-stafir 1354.
Laima (fate) 1565. 1571-2. 1665.
Lakshti 1377. 1572.
land-vätt (genius loci) 1407.
lang-hüt (homesprite) 1434.
Lanuvium (dragon of) 1599.
Lapithae 1441.
lar (house-god) 1431.
Laterannus 1410-1. 1434-5.
Lauma 1369. 1421. 1686.
laun-blot (secret paganism) 1278.
Laurin (a king of dwarfs) 1413.
lead, pouring melted 1763, line 94. 1775 (96). 1781 (97). 1800 (579).
league-boots 1443-4.
leiber-mer (liver-sea) 1460. 1551.
Leda 1396.
leift (giant) 1439.
lenz (spring) 1525.
Leucothea 1518.
Liber 1354-5.
liezen (to divine) 1617.
ligaturse 1664. 1741. 1744.
Linkenbold (wild hunter) 1589.
lüffňır (elf) 1415.
Liviso 1362.
log-pelting 1348.
Logi 1362. 1605.
loh-jungfer 1588.
Loki 1362. 1386. 1481. 1574. 1605.
Lothr 1610.
lös-nächte (Absolution-days) 1818.
lot-casting 1635. 1748-9.
Louhi 1381. 1386. 1582.
Luaran 1413. 1431.
lubbe, lubber 1439.
Lüder 1362. 1507. 1512. 1536. 1601. 1605.
Lucina 1665.
ludegheer (man in the moon) 1505.
Lug, Heillug 1322.
Luna 1322.
lunam deducere 1628.
Lurlenberg 1600.
lutin (goblin) 1431. 1433.
macalla (echo) 1413.
Madalgér 1677.
Madhyama (the earth) 1535.
Maere (fame) 1579-80.
magician 1614.
Magni 1348. 1728-9.
Māhā, St 1336. 1505.
Māius 1531-2.
majalis sacrivus 1302-3.
mralannus 1851, vii.
Mal-creatiure 1424.
Maledicur (a dwarf) 1420.
malina (tide) 1460.
mammelainen (she-dragon) 1599. 1600.
Manda-golt 1442.
minda-gygr (giantess) 1446.
mari-ros 1618-9.
matronae 1405.
Matuta (dawn) 1518.
Mats (necessity) 1399.
megn-giorð (Thor’s belt) 1346.
meise, meislín (titmouse) 1490.
meldē, Frau (fame) 1580.
melden, announce (of ghosts) 1585.
Melnisina 1405. 1470.
Menelaos 1387.
Men-glotS (jewel-glad) 1373.
Menja 1404. 1442.
Mennon 1388.
Mephisto 1322. 1334. 1739-40.
meridianus daemon 1661.
<table>
<thead>
<tr>
<th>Index Entry</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nascentia (fate)</td>
<td>1738</td>
</tr>
<tr>
<td>NauS (necessity)</td>
<td>1400, 1565, 1575-6</td>
</tr>
<tr>
<td>navel-stone, omphalos</td>
<td>1539-40</td>
</tr>
<tr>
<td>nebel-kappe (cloak of darkness)</td>
<td>1418</td>
</tr>
<tr>
<td>Necissitas</td>
<td>1400</td>
</tr>
<tr>
<td>Neckar</td>
<td>1429, 1430</td>
</tr>
<tr>
<td>nectar</td>
<td>1376-7</td>
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<tr>
<td>need-fire</td>
<td>1464-5, 1739, xiv</td>
</tr>
<tr>
<td>Nehalennia</td>
<td>1405-6</td>
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<td>1482, 1787</td>
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</tbody>
</table>

Nimbles, Nicker, Nicor (water-sprite) 1428-9
Nickelmann 1429
Nif-hel 1537
Night 1521-4
— eges, eise (-horror) 1353, 1523, 1621
— folk (elves) 1422, 1587-9, 1621
— Frau 1621, 1748
— mare 1814
— vole 1620
— weide (norm) 1561
Nimbus (a glory) 1379, 1470
Nimidas (groves) 1479, 1739, vi
Niörér 1355-6
Niradhi (ocean) 1356
Nis, Nisken (homesprite) 1432
Nithart (devil) 1609
Niu, Ny (new moon) 1503
Nix, Nixe (watersprite) 1429
Noa-tun 1356
Nobiskratten 1586
Nobis-Krug 1605-6
Nökkvi 1374: 1429
Nonnor, Oðin’s (valkyrs) 1374
Nor (new moon) 1503
North 1297, 1605
Northern lights 1510
Nöt (necessity) 1400, 1576
nöt-hemd (shirt of proof) 1816-7
Nöte (night) 1481, 1541
Notten (rubbing needfire) 1464
Nundinae (week) 1323-5
Nürggel 1428
Ny (new moon) 1503
Nymphæ 1401-2

Oaks, holy 1479-80
Oannes (tide sun) 1515
Oberland, the Smith of, 1290
Odebero (stork) 1486
Oden 1326, 1331-2-3, 1591, 1601
Odens-kalla (-spring) 1336, 1542-9
Oð-hræir 1582
Oðin-karl 1336
Oðinn 1326, 1366, 1377, 1381, 1393, 1442, 1491, 1538, 1611, 1618, 1667
Oðinn-dáll (un-gentle) 1331
Oðins-ve (-temple) 1336
Ofein (a snake) 1491
Ofr 1373
Oegir 1361, 1460, 1463
Oegi-sandr (sea-sand) 1361
Oegis-hialmr (helmet) 1361
Ofl-hro3rir 1582
Oftins-ve (-temple) 1336
Ogdr 1333
Ogdr-freskr (ghost-seer) 1635
Oggwedel (devil) 1610
Ogre 1428
Öku-jör 1338
Olaf 1446
Old one, the 1441, 1602
Oleg 1591
Olf-gefnar (ale-givers) 1383
Olf-gotze (idol) 1286
Ollerus = Ulfr 1337-8
Olympus 1384
O-Minnis-öl (drink of oblivion) 1632
Onar 1363
Ons-anger (Oðin’s ings) 1336
Ons-kalla (Oðin’s fount) 1336
Opfer-bein 1301
Or 1375, 1418, 1428
Örgelmir 1441
Orion 1509
Ormuzd, Ahuró-mazdáo 1600
Orra-rodd 1591
Oscillum (models) 1311
Oska-byrr (fair wind) 1333
Osk-meyjar 1330
Osk-opnir 1330, 1541
Osna-brück 1291, 1510
Ostacía (a sorceress) 1618
Ostara (Easter) 1371, 1520, 1808, 1810
Ostar-tac 1357, 1372
Oster-flade, -stuopha (-cakes) 1206-7
Oswald 1336
Othin 1280, 1282
Onsg-bein 1301
Otswald 1599
Oxen sacrificed 1302
Pacolet (a dwarf) 1423, 1626
Pakuls (devil) 1423
Pale-born (-spring) 1359
Palilia 1468
Palm 1755, 1762, line 69
Paltar, Balder 1357
Pan 1661
Paradise 1544
Parce (fates) 1402, 1746
INDEX.

paro (temple) 1308-9.
path-crossing, see angang. Paulus 1469.
pavaka (fire) 1462. 1468.
Pavor (dread) 1352.
Pédanque 1371.
Pegasus 1483.
pehrkones (ground-ivy, hedge-mustard) 1340.
Peitho (persuasion) 1576.
penas, penates (house-god) 1431.
Penia (poverty) 1576.
Peninus (Jupiter) 1340.
Perkunas (thunder-god) 1281. 1340-4-5.
perpetual fire 1465.
Perun (thunder-god) 1339.
Perunika (iris) 1511. 1683.
Peter, St. 1436.
petrifaction 1446.
pfadelat (cake) 1306-7.
pfaffen-kellerin, -wip (priest's wife) 1821.
pfal-graben (-dike) 1612.
phallus 1354. 1436.
Pbaraildis unguentum 1769.
Pholes-pruuno (-spring) 1359. 1456. 1613.
Piast 1391.
Picus (woodpecker) 1487.
piderit (picklock) 1597.
Pikker 1342.
pileati (priests) 1316.
pilosus 1426.
pilwiz, bilwiz 1423.
Piper, Pippe kong 1413.
Pita-maha (Brahma) 1290.
pixy 1409. 1431.
plague 1667.
Pleiades 1509.
plica Polonica 1419.
plough carried about 1366.
Pluto 1323. 1328. 1538.
Plutus 1575. 1599.
Poghóda (weather) 1573.
Pchjan's daughter 1511. 1625.
Pohjola 1501.
Poiné (plague) 1667.
pol-graben (-dike) 1612.
Pollux 1390.
polter-geist (noisy sprite) 1432.
Polyphemus 1439. 1440-2.
Poppo (a hero) 1393.
porperúna (rain-maker) 1458.
Poseidon (Neptune) 1542.
posseded 1609.
poster-nights 1467.
Potrimump 1299.
potz! (for Gottes) 1285.
Poulpikan (an elf) 1433.
precari (pray) 1293-4.
Precht, Berhta 1762.
Prappus 1354.
priest's wife 1821. 1860, xxxiv.
primsignaz 1279.
Prīpegala 1354.
Prometheus 1451. 1462.
proof against shot, steel 1631.
Proserpina 1323. 1538. 1558.
Proteus 1436.
przipolnica, pshipolnica 1661.
Psyche 1545.
Ptah 1450.
puk, pāki (homesprite) 1431.
Pulch (woodsprite) 1360.
Pulloineke, Pulhoidechen 1359.
pump-hut (goblin) 1433-4.
pygmai 1415. 1420.
pyssling (dwarf) 1412.
rā (sprite) 1407. 1431.
rabat (goblin) 1433.
racketing sprite 1432.
Radbod 1280.
rädels-führer (wheel-bearer) 1348.
Radost (joy) 1340. 1544. 1620.
ragin (deity) 1291-2.
Ragirist 1867. 1869.
ragna-rökr (twilight of gods) 1541.
Ráhus (daemon) 1501.
rā (paradise) 1544.
rainbow 1510-1. 1550. 1801. 1845.
rain-making 1342. 1458.
rajani (night) 1541.
rákshasa (giant) 1440.
rakud, reced (temple) 1312.
Rán 1374.
ranch-fís (Whitsun sluggard) 1533.
ranch-nacht 1758. 1767, line 219.
Redbeard 1418.
redbreast 1490.
ðēa (easily) 1378.
Rekan (Attila's wife) 1364.
relics 1666.
religio 1313.
Reto=Krodo 1352.
Rhea's bath 1365.
ribhus 1410.
Rigr 1361.
Rindr 1363-4.
Risa-land 1442.
Robigo 1424.
Robin goodfellow, R. Hood 1432.
rodor (sky) 1498.
roggen-môme (corn-spectre) 1424.
rose-garden 1415. 1544.
roses, to laugh r. 1632.
Rota 1404.
rowan-tree 1682.
Rühezahl (woodsprite) 1425.
ruhe-wisch 1789, no. 296.
INDEX.

Rulla, Rylla 1867-9.
Rumour 1580.
Rumpelstilt 1433.
runes 1318. 1688-9.
Runze (a giant) 1448.
Ruprecht, knecht 1432. 1436.
sacrifice 1297. 1304.
sacrificial vessels 1304.
Sæ-fugel 1717.
Sælde (fortune) 1564.
Sælde’s wheel, messenger, horn 1568-9.
Sæmíngir (son of O’Sinn) 1373. 1390.
Sætere 1601.
Saga 1377.
sahs-luzzo 1617.
Sahsnot 1351.
sal (hall, temple) 1536.
salg-ofnir 1485.
Salida (well-being) 1564.
sal (hall, temple) 1536.
salt 1619.
Sampo 1582.
Sânr 1390.
Sand-Jack, Sand-Peter (death) 1555.
Santanu 1405.
Sarrasins 1444.
Sat 1561.
Saturn 1325. 1362-3.
Satyavratas 1453.
satyr 1411.
sau-arsch, sau-kegel (whirlwind) 1371.
sau-reussel (devil) 1604.
Savelios, Sol 1509.
savitu, ueros (rain) 1342.
saxneat 1351. 1715.
selg-ruta (divining rod) 1598.
Schnellerts, Schnellert (a spectre) 1591.
schönen (love) 1366. 1436.
schmatz (wordsprite) 1424. 1763, line 83.
schratztel (wordsprite) 1410. 1424-5.
schrawaz 1425.
schreck-stein (stone of fear) 1684.
Sciffingas 1391.
scooca (demon) 1606.
sceðrung (valkyr) 1403-4.
Scrawnuc (weather-giant) 1473.
screáz (wordsprite) 1424-5.
Seyld 1724.
Ségard (Brynhild’s castle) 1404.

Segumon, Mars 1391.
seiðr (magic) 1616-8.
salted, self have 1411. 1613.
Selp-hart 1575.
Semelé 1538.
Sessrymnir (Freyja’s hall) 1373.
seven-league boots 1569.
gönn-unken (dwarfs) 1411.
sal (hall, temple) 1536.
sal (hall, temple) 1536.
Segumon, Mars 1391.
Scheid-fink 1724.
Scheid-mey (shield-maiden) 1403.
Skiþblaþnir 1355-6. 1570.
Skilfingr 1391.
Skirn-faxi 1481.
Sköldr 1443. 1724. 1731.
skeiptung (changing) 1421.
skeiptung (changing) 1421.
skog-suerte (wordsprite) 1428.
skog-suerte (wordsprite) 1428.
skog-suerte (wordsprite) 1428.
skog-suerte (wordsprite) 1428.
skörung (valkyr) 1403-4.
skattu (wordsprite, giant) 1425.
slag-ruta (divining rod) 1598.
Sleep 1575.
sleeping-thorn 1674.
slegel (edgel, divining rod) 1598.
Sleipnir (O’Sinn’s horse) 1335. 1481.
INDEX.

Smertis, Smrt (death) 1560.
smoke-offerings 1304.
snake 1490-1-2.
sneezing 1116-7.
snow 1313. 1573.
snow-child 1582.
sobótka (midsummer fire) 1468.
Sóckmimir 1392.
Sol (Latin) 1322. 1499. 1753.
Sol (ON.) 1373.
solsatire (sunset) 1513.
solstice 1466.
soothsaying 1635-6. 1775.
sorcerer 1614; sorceress 1617.
souche de noël (yule-log) 1839.
sower, the evil 1820.
sow's dung, tail 1371.
Spange 1574.
spiders 1497-8.
spiel-hansel (Jack-player) 1442. 1560.
spirit, ghost, geist 1407.
sputting, a defence from magic 1633.
spring-wurzel 1597.
Sretia (fortune) 1571.
Sri (fortune) 1567.
stab-wurz (southern wood) 1678.
Stampho, Stempo 1370.
stars 150510. 1573. 1802.
Stempe 1370.
subterraneans 1415. 1451-2. 1862.
Suevo monte 1390.
Sumar 1526.
Sumar-liš 1484.
Summer and Winter, brothers 1531.
Sun 1499; sun-fair, -glad 1514.
sun's well 1499.
sune-wende, sun-giht (solstice) 1466.
sune-wend fires 1467.
Sunna 1373.
sunna-felt (elysium) 1544.
superventa (omen) 1638.
sure bridge, sure death 1550-8.
Súrýas (sun) 1499.
Surtr 1540.
sú-stert, sow-tail (devil) 1471.
Suttúngr 1447. 1582.
Suvantolainen 1469.
Svašil-fari (a horse) 1446.
Svánir (a snake) 1381. 1491.
Svafr-lami (Oðín's grandson) 1390.
Svalr (sun's shield) 1500.
Svantevit 1352.
Svart-álfheim 1410.
Svart-hófði (a giant) 1441.
Svífr 1327.
Svipðagr, Svefðag 1357. 1717. 1730.
swan-knight 1725-6 n.
sword-magic 1635. 1774.
sword-spell 1761, line 31.
Syn 1374.
Sýr (Freyja) 1373.
Syritha 1373.
Tätwa 1722-4.
taiwas (sky) 1349.
talamasea (mask, spectre) 1585-6.
tanewzel (spasms) 1660.
Tànfana 1312. 1365.
Tanháuser 1590.
tann-gnioster (tooth-gnashing) 1347.
Taranis (thunderer) 1339.
Taranuenus 1339.
Tarnodurum 1339.
taterman (goblin) 1432.
Tchert (devil) 1540.
Tell 1393.
Temper 1370.
temperie (medicine) 1652.
Tempestó 1627.
Tependiren (a goblin) 1433.
Tergant 1334.
Terror 1332.
Tharapila 1311. 1488.
thesgathon 1310.
Theuth (god of rain) 1334.
Thiassi, þázi 1362.
thief's helmet 1418; thumb 1624.
Thöck (a giantess) 1443.
Thórgerðr 1318.
Thór-kéll, Durcytel 1347.
Thórs-reia (thunder) 1338.
Thór-steinn 1309. 1686.
Thraetaono 1337.
Thriði (third) 1337.
þróðjan (initiate) 1315.
Thrúðgelmir 1441.
Thrúðr 1315. 1348. 1404.
Thrýmr (a giant) 1441.
Thunar, Thórr 1338.
thunder 1845, no. 61.
thunder-bolt, stone 1686.
Tháros (god of war) 1349.
thurs (giant) 1437-8.
Thursday 1438-9.
tibr (sacrifice) 1299.
Tiermes (thunder-god) 1338-9.
Timp-húte (homesprite) 1434.
Tina 1350.
tiodute! 1350.
Tityos 1440.
Tive-bark tied on 1675.
INDEX.

1885

Tivisco 1349.
Tordon-veir 1338-9.
tord-don (thunder) 1338.
tord-wifel (dungbeetle) 1494-5.
Toril 1347.
Toro 1342.
Toxaris 1649.

Tranced 1626.
Transformation 1630-1.
Transmigration 1548.

Tras (tremor) 1335.
Trela (sacrifice) 1298.
trees, marriage of 1479.
Treue 1341, no. 28.

Tuonen koira (dragon fly) 1555.
Tuonela (hades) 1555.

Turilas, Turisas 1437-8.

Turse, teras (giant, devil) 1438.

Turm, the holy 1441.

Ubarfangari (devil?) 1602.
Udd-hatt (cap of darkness) 1332.

Ugarthilocus 1607.

Uhta (early dawn) 1518-9.

Ukkos 1342, 1419. 1686.

Ulfs-helinn (were-wolf) 1630.

Ullerken 115.

Ulli 1414.

Ullir 1337-8. 1359. 1442.

Unchristened 1586-9. 1817.

Un-fugue (indecorum) 1374.

Un-giheure 1407. 1585.

Un-hetihim (monster) 1407.

Un-holda, un-huld 1602. 1769.

Un-saelde (ill-luck) 1572.

Urban 1413.

Urðar-brunnr 1399.
Urían (devil) 1602.

Ur-lac, ör-lóg (destiny) 1560-1.

Urolainen (beetle) 1495.

Ur-teufel 1602.

Utechaisravas (steed of Day) 1512.

Vádanas 1327.

Vágœmir 1540.

Vætt, vættir (wight, elf) 1407.

Vafrr-logi (quivering flame) 1586.

Valts, wiht (elf) 1407.

Vala (prophetess) 1498-9. 1618.

Válan (devil) 1452. 1602.

Válaninne (she-devil) 1399.

Vala-skiálf 1328.

Valentin (a horse) 1482.

Valhöll 1542-3. 1593.

Valkyria 1403. 1458. 1542.

Vair (the fallen in fight) 1328.

Váls 1391.

Vampire 1586.

Vana-dis 1398.

Vanir 1536.

Vassogalate (temple) 1312.

Vásuks (king of snakes) 1492.

Vätte-lys (fairy lights) 1687.

Ve, weoh (temple) 1308.

Veche 1650.

Vecher (evening) 1372.

Vegdeg, Vagdéag 1730.

Veg-tamr (Oßinn) 1713.

Veleda 1399.

Velmies 1606.

Vendels-rot tied on 1675.

Veneris, capillus 1671.

Venus 1400. 1415. 1531.

Venus Mount 1590.

Veorr (Thorr) 1347.

Ver sacrum 1582-3.

Vergilien (Pleiades) 1508.

Ver-goden-deelsträs (reapers’ offering) 1364.

Vertumnus 1406.

Vesná (spring) 1872.

Vespera 1372.

Vestralpus, Vestri 1417.

Vettar (wights, elves) 1407. 1833, no. 162.

Vetula 1737.

Vietoria 1403.

Victory, stoneof 1568. 1686, 1763, line 89.

Victovali 1407.

Vídarr 1545.

Videvit 1326.

Víðir (Oßinn) 1333. 1473. 1582.

Vielona (god of souls) 1560. 1584 5.

Vigadeino (tribulus) 1679. 1682.

Vigga-guð (war-god) 1350.

Vig-riðr (battle-field) 1541.

Vila (fairy sister) 1406. 1470. 1595. 1671.

Vili, Vilir 1337.

Vilkinus 1392.

Vince Luna ! (win, Moon) 1740.

Vind-álf 1417.

Vind-heim 1469.
INDEX.

Vindler (Heinr. Sallr) 1361.
Vingnir 1339 n. 1729.
Ving-för 1347. 1729.
Vishnu 1484.
Visvakarma 1452.
Voland, junker (devil) 1603.
volenceel 1559.
Vollarc 1609.
Volos 1336.
Volot (a giant) 1439.
Volsunge 1391.
volu-leiri (vala's tomb) 1618.
Vor (faith) 1374. 1385.
Vorkiekers (foreseers) 1634-5.
vorwitz (presumption) 1471.
Vulcanus 1322. 1410. 1435. 1456.
Vuodon 1326-7.
Vut 1326.
vutt 1327.

waal-röiter (nightmare) 1419.
wadel, wadal (lunar phases) 1819.
walr (true) 1512. 1558.
waidelot (priest) 1317.
Waiämöinen 1378. 1441. 1453. 1462-9.
Völunge 1388.
wake, tree! 1479. wake, Fortune! 1575.
Waladamarca 1399.
Walaruna 1693.
Walburg's fire 1466.
wald-frau (forest woman) 1405.
wald-singer 1490.
walls, wanders (of a ghost) 1585.
wal-rider (nightmare) 1419.
wait-man (wild man) 1426.
wait-miune (wood-wife) 1406. 1426.
Wandel-muot (fickleness) 1369.
wanno-weho (sparrow-hawk) 1487.
Wartburg war of poets 1583.
wasser-liiss (water sprite) 1430.
Wate 1392.
water-bird (sluggard) 1459.
weather-cock 1485.
wechsel-balb (changeling) 1421. 1777.
Weckolter, Frau (juniper) 1480.
wedel (lunar phase) 1819.
Wedki 1299.
week, days of the 1323-6.
Wedagd 1729-30.
wege-warte (plantain) 1547.
weichsel-zopf (plica) 1419.
Weidewut 1326.

weise (orphanus) 1685.
weise frau 1398. 1405-6.
weis-hexen 1615.
wéli, weläkas (ghosts) 1546. 1584. 1595.
Welf (whelp) 1931.
Welnas (god of souls) 1560.
Wendel-muot (fickleness) 1369.
wendil-meri (ocean) 1460.
Wensto 1330.
were-wolf 1629-30. 1746. 1826.
Westerfalca 1717.
wester-barn 1586.
—-heud (chrism-clotb) 1811.
—-mäe 1503.
—-wät (child's caul) 1570. 1586.
Westrals 1417.
wetter-giogo (salamander) 1346.
—-leic (lightning) 1343.
—-stein (thunderbolt) 1344.
wheel of fortune 1567-8.
wheel-burning 1467-8.
wheel-rolling 1348. 1371.
whirlwind 1798-9. 1847.
white lady 1318. 1371. 1401. 1571. 1595.
wicke-weib (witch) 1809.
Widu-kind 1406.
widu-minna 1406.
Wielant 1392.
wiw, weoh (temple) 1308.
wiht, with (elf) 1407.
wild fire 1464.
wild host, hunt 1587.
wildiu wit 1405-6. 1426.
wil-salda (fate) 1561.
winds 1846.
Windis-prüt (whirlwind) 1470.
windselling 1473-4. 1742-4. 1762, line 65.
Wintar 1529. 1531.
Winter-troll 1429.
Wipune 1583.
wise-woman 1398. 1405.
Wish 1328. 1422-3.
wisod (sacrifice) 1298.
witch, see hec.
Wittich 1392.
wizago, wizard 1615. 1748-9.
wizod (sacrifice) 1298.
Wödan 1326-8. 1526.
Wode 1417. 1556. 1587.
Wödenes-weg 1334.
Wödens-torp 1335.
Wöden-tungel (-star) 1336.
Wödes-heer (-host) 1327.
Woens-lit (-lith, -limb) 1337.
Woldan 1327.
wolf, she-wolf (valkyr) 1404.
Wolf-bizo 1645.
wolf-riding 1618.
Wolken-burg 1544.
woman reverenced 1396.
wood-pecker 1598.
INDEX.

wood-wife, see waldfrau, holzweib. wood-wose (satyr) 1426. wool, wrapt in 1636.
