

THE RIDDLES OF  
THE EXETER BOOK



TUPPER







TO THE MEMORY OF  
JULIAN HUGUENIN  
WHO LOVED OLD ENGLISH LIFE AND LITERATURE  
WITH A BOY'S ENTHUSIASM  
AND WITH A SCHOLAR'S KNOWLEDGE



## PREFACE

The preparation of this first separate edition of *The Riddles of the Exeter Book*, certainly the most difficult text in the field of Anglo-Saxon, has been to me a work of very real delight. Both in matter and manner these poems present so many engaging problems — which, when read aright, reveal at once the loftiest and lowest in older England's thought, and open up a hundred vistas of early word and action — that I count as great gain the years spent in their study. May it be my good fortune to impart to others a generous share of this pleasure and profit!

A few words of my purposes in this edition are in place here. I have striven to set forth the principles that govern the comparative study of riddles, and to trace the relation of these Anglo-Saxon enigmas to the Latin art-riddles of nearly the same period and to the folk-products of many lands and times. In the chapter upon the authorship of these poems and their place in the history of the Cynewulf question, I have tried to weigh all the evidence with a higher regard for reason and the probabilities than for the mere weight of authority, which in the case of these riddles has often been fatal to free investigation and opinion. In the presentation of solutions in the Introduction and in the later discussion of these in the Notes, I have also sought to 'prove all things and hold fast that which is good.' As aids to definite conclusions, the testimony of analogues and the light thrown by Old English life and customs have been of far higher worth than the random guesses of modern critics. But to Dietrich's illuminating treatment of each of the *Exeter Book Riddles* and to the essays of more recent scholars I gladly admit a large debt. I have closely analyzed the form and structure of the poems with the hope of bringing them nearer to the reader's understanding. But, above all, I have aimed, through elaborate annotation, so to illustrate the 'veined humanity' of these remarkable productions, so to show forth their closeness to every phase of the life of their day, that this book might be a guide to much of the folk-lore and culture of Englishmen before the Conquest.

This text of the *Riddles* is based upon a collation of the original manuscript at Exeter with the faithful reproduction in the British Museum,

with the texts of Thorpe, Grein, and Assmann (Grein-Wülker), and with various versions of single riddles. According to the usage of this series, all departures from the manuscript which originate with the editor are printed in italics. I have conservatively avoided daring conjectures, and have proposed no new readings that were not dictated to me by the demands of the context and by the precedent of author's use and of contemporary idiom and meter. At first I wished to distinguish the many resolved vowels and diphthongs in the verse by diæreses. The general editors did not assent to this method of marking, believing — very wisely, as I now think — that a lavish use of diacritics gives an air of freakishness to a text and that such resolution might better be indicated in the textual notes.

As in the other Albion editions of Anglo-Saxon poems, the Glossary is intended to be a complete verbal and grammatical index to the *Riddles*, with the exception of a few of the commoner forms of the pronoun, the article, and the conjunction. The Index of Solutions, at the very close of the volume, records all the answers proposed at any time by commentators.

It is a pleasure to express my gratitude and appreciation to all who have aided me in the preparation of this book: to Canon W. J. Edmonds, Chancellor of Exeter Cathedral, who, by his many kindnesses, made delightful my days in the chapter library; to Dr. Otto J. Schlutter, whose intimate first-hand knowledge of the text of the *Leiden Riddle* was generously placed at my disposal; and to Professor George Philip Krapp, who freely gave to several chapters of my introduction keen and helpful criticism. I am particularly indebted to the general editors of the series, Professors Bright and Kittredge, who have carefully read the proof and have offered more advice than I could acknowledge in detail. Finally, my thanks are due to Mr. S. T. Byington of Ginn and Company, for many valuable suggestions.

FREDERICK TUPPER, JR.

UNIVERSITY OF VERMONT  
September, 1909



# CONTENTS

INTRODUCTION:	PAGE
I. THE COMPARATIVE STUDY OF RIDDLES . . . . .	xi
II. ORIGINALS AND ANALOGUES OF THE EXETER BOOK RIDDLES	
SYMPHOSIUS . . . . .	xxviii
ALDHELM . . . . .	xxxi
TATWINE . . . . .	xxxiii
EUSEBIUS . . . . .	xxxiv
LATIN ENIGMAS AND THE EXETER BOOK . . . . .	xxxvii
BONIFACE . . . . .	xliv
BERN RIDDLES . . . . .	xlvi
LORSCH RIDDLES . . . . .	xlvii
PSEUDO-BEDE . . . . .	xlviii
FOLK-RIDDLES . . . . .	li
III. THE AUTHORSHIP OF THE EXETER BOOK RIDDLES	
THE RIDDLES AND CYNEWULF . . . . .	liii
UNITY OF AUTHORSHIP . . . . .	lxiii
IV. SOLUTIONS OF THE EXETER BOOK RIDDLES . . . . .	lxxix
V. THE FORM AND STRUCTURE OF THE EXETER BOOK RIDDLES	lxxxiv
VI. THE MANUSCRIPTS . . . . .	xcvi
BIBLIOGRAPHY . . . . .	ci
ABBREVIATIONS . . . . .	cix
TEXT . . . . .	1
NOTES . . . . .	69
GLOSSARY . . . . .	241
INDEX OF SOLUTIONS . . . . .	291



# INTRODUCTION

## I

### THE COMPARATIVE STUDY OF RIDDLES

What is a riddle? Many scholars have sought to answer this question, and to define accurately the functions of enigmatic composition.\*

\* Only during the past few years has the popular riddle received its meed of critical attention from scholars (*M. L. N.* XVIII, 1). Until this very recent time, investigators were generally content with presenting without historical comment — and sometimes even, as in Simrock's well-known *Rätselbuch*, without regard to the home of their contributions — the results of more or less accurate observation. (For a résumé of work in the German field, see Hayn, 'Die deutsche Rätsel-Litteratur. Versuch einer bibliographischen Uebersicht bis zur Neuzeit,' *Centralblatt für Bibliothekswesen* VII, 1890, pp. 516-556). There were, it is true, a few noteworthy exceptions to the prevailing rule of neglect of comparative study — a neglect well illustrated by Friedreich, *Geschichte des Rätsels*, Dresden, 1860, which is, at its best, but a collection of widely scattered material, and makes no pretensions to scientific classification. As early as 1855, Müllenhoff made an interesting comparison of German, English, and Norse riddles (*Wolfs und Mannhardts Zeitschrift für deutsche Mythologie* III, 1 f.); Köhler, about the same period, traced carefully the originals and analogues of some forty riddles in a Weimar MS. of the middle of the fifteenth century (*Weimar Jahrbuch* V, 1856, 329-356); Rolland noted many parallels to the French riddles of his collection (*Devinettes ou Énigmes populaires de la France. Avec une préface de M. Gaston Paris.* Paris, 1877); and finally Ohlert, in a monograph of admirable thoroughness (*Rätsel und Gesellschaftsspiele der alten Griechen.* Berlin, 1886), followed the riddles of the Greek world through the centuries of their early and later history. An epoch in the history of our subject was created, however, in 1897 by two monumental works: Richard Wossidlo's collection of over a thousand carefully localized North German riddles (*Mecklenburgische Volksüberlieferungen*, Part I, Wismar, 1897), in which the work of the accurate tabulator was supplemented by the labor of the painstaking philologist; and Giuseppe Pitrè's edition of *Indovinelli, Dubbi, Scioglilingua del Popolo Siciliano (Bibl. delle Trad. Pop. Sic. XX)*, Torino-Palermo, 1897, in which the literary sources and popular origins of riddles are closely considered. Petsch has turned the material of Wossidlo, Rolland, and others to good account in his study of the forms and the style of the popular riddle (*Neue Beiträge zur Kenntnis des Volksrätsels.* *Palaestra* IV, Berlin, 1899). Heusler in his illuminating

Friedreich tells us \* that the riddle is 'a roundabout description of an unnamed object, so worded as to arouse the reflection of reader or hearer to the discovery of this.' Pitrè's definition in his elaborate Introduction † is at once more scholarly and more inclusive: 'The riddle is an arrangement of words by which is understood or suggested something that is not expressed; or else it is an ingenious and witty description of this unexpressed thing by means of qualities and general traits that can be attributed quite as well to other things having no likeness or analogy to the subject. This description is always vague, so vague indeed that he whose task it is to solve the riddle runs in his mind to one or the other signification in vain attempt to reach the solution. Often the interpretation is hidden under the veil of a very remote allegory or under graceful and happy images.' ‡ 'The mental attitudes of riddler and beriddled are charmingly pictured by Goethe in an oft-cited passage of *Alexis und Dora*:

So legt der Dichter ein Räthsel,  
Kunstlich mit Worten verschränkt, oft der Versammlung ins Ohr.  
Jeden freuet die seltne, der zierlichen Bilder Verknüpfung,  
Aber noch fehlet das Wort, das die Bedeutung verwahrt.  
Ist es endlich entdeckt, dann heitert sich jedes Gemüth auf,  
Und erblickt im Gedicht doppelt erfreulichen Sinn.

Aristotle was the first to point out the close relation between riddles and metaphors: § 'While metaphor is a very frequent instrument of

article upon the *Heiðreks Gátur* of the *Hervarar Saga* (*Zeitschrift des Vereins für Volkskunde* XI, 1901, 117 C.) has applied the comparative method to these thirty five Old Norse riddles. And I have tried to adduce and apply certain rules for riddle study in five articles: 'The Comparative Study of Riddles,' *M. L. N.* XVIII, 1903, 1-8; 'Originals and Analogues of the *Exeter Book Riddles*,' *ib.* 97-106; 'The Holme Riddles (MS. Harl. 1060),' *P. M. L. A.* XVIII, 1903, 211-272; 'Riddles of the Bede Tradition,' *Med. Phil.* II, 1905, 501-572; 'Solutions of the *Exeter Book Riddles*,' *M. L. N.* XXI, 1906, 97-105. As all these essays of mine were merely preparatory to the present edition, I have drawn freely upon them in this Introduction. \* P. 2. † P. xviii.

[Not very different is the definition of Wolf, *Poetischer Hausschatz des deutschen Volkes*, 6. Aufl., Leipzig, 1844, p. 1138: 'Das Räthsel ist ein Spiel des Verstandes, der sich bemüht einen Gegenstand so darzustellen dass er alle Merkmale und Eigenschaften desselben schildert, so widersprechend dieselben an und für sich betrachtet auch sein mögen, ohne jedoch den Gegenstand selbst zu nennen.' Groos defines the riddle in almost the same words, *Die Spiele der Menschen* (1890), p. 104.

§ *Rhetoric* iii, 11 (Welldon's translation, London, 1886, p. 264).

clever sayings, another or an additional instrument is deception, as people are more clearly conscious of having learnt something from their sense of surprise at the way in which the sentence ends and their soul seems to say, "Quite true and I had missed the point." This, too, is the result of pleasure afforded by clever riddles; they are instructive and metaphorical in their expression.' It is Aristotle's opinion that not only are metaphors the germs of riddles, but that enigmatic elements appear in all metaphors, since these are derived from 'objects which are closely related to the thing itself but which are not immediately obvious.' Gaston Paris defines the riddle as 'a metaphor or a group of metaphors, the employment of which has not passed into common use, and the explanation of which is not self-evident.'\* Indeed, many riddles go back to a time when external objects impressed the human mind very differently from their present effect and consequently suggested metaphors which at first seem to us almost incomprehensible, but which charm us when we have the clue to their meaning. 'The making of riddles,' says Tylor,† 'requires a fair power of ideal comparison, and knowledge must have made considerable advance before the process could become so familiar as to fall from earnest into sport.' Lindley notes ‡ that 'Riddles play upon analogies among things perceived. Essentially the primitive mode of invention is as follows: Some one discovers a new analogy among natural objects, formulates a question, concerning this, and thus a new riddle is born. . . . § And, having its deepest roots in the perception of the analogies of nature, the riddle is brother to the metaphor, which has been so important in the development of languages and myths.' Gummere points out in his *Beginnings of Poetry* || that 'metaphors of the substantive may well have been the origin of the riddle, since early kennings often read like riddles: in Finnish, the sunshine is called "the contents of Wainamoinen's

\* Introduction to Rölland, *Devinettes*, p. viii.

† *Primitive Culture*, edition of 1903, I, 90-91.

‡ *American Journal of Psychology*, VIII (1896-1897), 384.

§ Lindley remarks with acuteness: 'While the most primitive forms have chief reference to natural objects, the evolution of the riddle reflects the shifting of man's chief interest from external nature to man himself. Some of the most famous riddles among the Greeks have this human focus.' So with our Anglo-Saxon riddles.

|| New York, 1901, pp. 451-452. Cf. Scherer, *Gesch. der deutsch. Lit.* pp. 7, 15, and R. M. Meyer, *Allgermanische Poesie*, p. 160 (cited by Gummere); and note illustrations in Groos, *Die Spiele der Menschen*, p. 195.

milk-bowl." ' Hardly a riddle is without its elements of metaphor.\* A few examples will serve as well as a hundred. In one of the most famous of the riddles of Symphosius (No. 11)† Flood and Fish appear as noisy house and quiet guest. In the popular Old German riddle, 'Es flog ein Vogel federlos, u. s. w.,'‡ the featherless bird is the Snow, and the mouthless woman the Wind. And in the riddles of the *Exeter Book* the Pen is called 'the joy of birds,' § the Wind 'heaven's tooth' (*Rid.* 87<sup>5</sup>), and the stones of the Ballista the treasure of its womb (18<sup>10</sup>). *Rid.* 92 is but a series of kennings. Sometimes the use of riddle-kennings is very close to that of the *Runic Poem*.||

In its origins the riddle is closely connected not only with the metaphor but with mythological personification. From one to the other is but a step. 'So thoroughly does riddle-making belong to the mythologic stage of thought,' says Tylor,¶ 'that any poet's simile, if not too far-fetched, needs only inversion to be made at once into an enigma.' As the metaphor plays an immense rôle in the formation of mythologies, so the riddle is early associated with imaginative conceptions of nature and the divine spirit. Uhland is right in saying\*\* that myths and riddles approach most closely to one another in the conception of the elemental forces of the greater and more powerful natural phenomena: 'Wenn nun das Räthsel dieselben oder ähnliche Gegenstände persönlich gestaltet und in Handlung setzt, so erscheint es selbst nach ausgesprochenem Rathwort auf gleicher Stufe der Bildlichkeit mit der Mythen besagter Art.' The riddle, like the myth, arises out of the desire to invest everyday things and thoughts with the garb of the unusual and marvelous. So in the riddle-questions

\* The words of Wackernagel, *Haupts. Zs.* III, 25, have been often cited: 'Verrinnlichung des geistigen, vergeistigung des sinnlichen, personificierung des unpersönlichen, verschönende erhebung dessen was alltäglich vor uns liegt, alles das gehört zum wesen des räthsels, wie es zum wesen und zu den mitteln der poesie gehört; und so möchte kaum ein volk sein das poesie besässe und keine freude an räthseln.'

† For the history of this world-riddle, see my article *M.L.A.* XVIII, 3, 5; and notes to *Rid.* 85.

‡ This appears in Latin form as early as the tenth century (Reichenau MS. 205, Müllenhoff and Scherer, *Denkmäler*<sup>3</sup>, 1892, p. 20). For its various versions see Wossidlo, No. 99.

§ *Rid.* 27<sup>7</sup>, fugles wyn; cf. 52<sup>4</sup>, 93<sup>27</sup>.

|| See notes to *Rid.* 56<sup>9</sup>, 73.

¶ *Primitive Culture*, edition of 1903, I, 93.

\*\* *Schriften zur Geschichte der Dichtung und Sage*, Stuttgart, 1866, III, 185.

of the Vedas\* the things treated are not named with their usual universally understood names but are indicated through symbolic expressions or simply through mystic relations. The subjects are drawn largely from the world of nature—heaven and earth, sun and moon, the kingdom of air, the clouds, the rain, the course of the sun, years, seasons, months, days and nights. For instance, Night and Aurora appear in a hymnus (I, 123) as two sisters, who wander over the same path, guided by the gods; they never meet and are never still. In one of the Time riddles (I, 164), the year is pictured as a chariot bearing seven men (the Indian seasons [?]) and drawn by seven horses; in another (I, 11), as a twelve-spoked wheel, upon which stand 720 sons of one birth (the days and nights). This is certainly the earliest version of the Year problem, which in one form or other appears in every land,† and is one of the most striking of the motives in the *Exeter Book* collection (*Rid.* 23). Uhland early pointed out ‡ the wealth of the Old Norse problems of nature in mythological reference and suggestion. § The waves (*Heiðreks Gátur*, No. 23) are white-locked maidens working evil, and in the solution are called ‘Gymir’s daughters’ and ‘Ran Eldir’s brides’; in another riddle the mist, the dark one, climbs out of Gymir’s bed, while in the final problem (No. 35) the one-eyed Odin rides upon his horse, Sleipnir. As I have twice shown,|| upon the idea of hostility between Sun and Moon the poet of *Rid.* 30 and 95 builds an exquisite myth, worthy of the Vedas, indeed not unlike the Sanskrit poems on the powers of nature, and bearing a strong likeness to the famous Ossianic address to the Sun. Of the riddle of the Month (*Rid.* 23) I have spoken. Many traits of the early attitude to nature are found in the Storm riddles (*Rid.* 2–4); there is a touch of mythological personification in the world-old motif of Ice (*Rid.* 34); ¶ and, if my interpretation be correct, the riddle of the Sirens (*Rid.* 74) is based upon a knowledge of ancient fable.\*\* Thus the Anglo-Saxon riddles, like the Russian enigmas printed by

\* Haug, ‘Vedische Rätsselfragen und Rätselsprüche,’ *Sitzungsberichte der königl. Akad. der Wiss. zu München*, Phil.-Hist. Classe, 1875, II, 459.

† Cf. Ohlert, pp. 122–126; Wünsche, *Kochs Zs.*, N. F., IX (1896), 425–456; Wossidlo, pp. 277–278; and my article *M. L. N.* XVIII, 102.

‡ *Schriften* III, 185.

§ Cf. Andreas Heusler’s discussion of the riddles of the *Hervarar Saga* (*Heiðreks Gátur*), *Zs. d. V. f. V.* XI, 1901, 117 f.; and the cosmic riddles of the *Vafþrúðnismál* and *Alvíssmál*.

|| *M. L. N.* XVIII, 104; XXI, 102, 104.

¶ *M. L. N.* XVIII, 4.

\*\* *Ib.* XVIII, 100; XXI, 103–104.

Ralston,\* are sometimes condensed myths, and 'mythical formulas.' It is certainly not without significance that the word 'enigma' is derived from the Greek *aĩnos*, which is early associated with the idea of 'fable.' † Of the *Rätselmärchen* I shall speak later.

Early in the discussion of riddle-poetry a distinction must be drawn between the *Kunsträtsel* and the *Volksrätsel*, between literary and popular problems. This distinction is not always easy to recognize, on account of the close connection between the two types. As I have sought to show elsewhere, ‡ the literary riddle may consist largely or entirely of popular elements, may be (and often is) an elaborated version of an original current in the mouth of the folk; conversely, the popular riddle is often found in germ or in full development in some product of the study, and our task is to trace its transmission from scholar to peasant. Through a more complicated sequence, a genuine folk-riddle may be adapted in an artistic version, which, in a later day or in another land, becomes again common property; or, by a natural corollary, a literary riddle, having passed into the stock of country-side tradition, may fail of its popular life and survive only in some pedantic reworking that knows nothing of the early art-form. § Even after the thorough examination of the style and the careful investigation of the history of each riddle so urgently recommended by Petsch || and hitherto so much neglected, we cannot be sure that this apparently popular product is not an adaptation of some classical original, or that this enigma smelling so strongly of the lamp is not a reshaping of some puzzle of peasants. In his excellent discussion of the popular riddle, Petsch claims for the folk all the material that it takes to itself, remodels in its own fashion, and stamps with its own style and meter. After contrasting Schiller's well-known enigma of the Ship with popular treatments of the same theme, and marking in folk-products the choice of a single subject and of a few striking traits, he notes that the typical *Volksrätsel* is confined to a scanty framework, a hurried statement of the germ-element, naïve description, a sudden check in our progress to the goal of the solution, and finally a word of summary. In literary enigmas — to which class by far the greater number of the *Exeter Book Riddles* belong ¶ — all these divisions may and do appear,

\* *Songs of the Russian People*, London, 1872, chap. VI (cited by Pitře, p. xxxviii).

† Ohlert, p. 4.

‡ *M. L. N.* XVIII, 2.

§ Cf. Pitře's admirable Introduction, p. cxcvi.

|| *Neue Beiträge zur Kenntnis des Volksrätsels*, p. 45.

¶ *M. L. N.* XVIII, 97.



but each of them is patiently elaborated with a conscious delight in workmanship and rhythm, with a regard for detail that overlooks no aspect of the theme however trivial — in a word, with a poetic subordination of the end in view to the finish of the several parts.

I may illustrate the derivation of literary enigmas from popular puzzles by examples cited in the first of my articles.\* Symphosius, in one sense the father of the riddles of our era, uses in many enigmas — for example, those of Smoke, Vine, Ball, Saw, and Sleep (17, 53, 59, 60, 96) — the queries of the Palatine Anthology current in the mouths of men for centuries before his day.† The enigmatograph Loricelius Hadamarius, whose Latin riddles are among the best in the early seventeenth-century collection of Reusner,‡ borrows all his material from the widely-known *Strassburg Book of Riddles*.§ Indeed, though scholars have hitherto overlooked this obvious connection, his enigmas are merely classical versions of the German originals. The famous folk-riddles of the Oak (*Str.* 12), Dew (*Str.* 51), Bellows (*Str.* 202), Egg (*Str.* 139), Hazelnut (*Str.* 172), Lot's Wife (*Str.* 273), Cain (*Str.* 284), and dozens of others are twisted into hexameters. Nor was this old pedant alone in his methods of borrowing. His contemporary, Joachim Camerarius of Papenberg, presents, by the side of the German form, the widely extended Sun and Snow riddle in Latin and Greek dress.|| and Hadrian Junius¶ fossilizes in like fashion the genuinely popular riddle of the Cherry. Therander, whose *Aenigmatographia* of 420 numbers purports to be a Germanizing of 'the most famous and excellent Latin writers ancient and modern,'\*\* is usually indebted — either indirectly or, despite his assertion of sources, directly — to current versions in the vernacular. His themes of Script (227), Pen

\* *M. L. A.* XVIII, 2-3.

† Ohlert, pp. 138 f.

‡ Nicholas Reusner, *Aenigmatographia sive Sylloge Aenigmatum et Griphorum Convivialium*. Two volumes in one. Frankfort, 1602.

§ *Strassburger Rätselbuch*. Die erste zu Strassburg ums Jahr 1505 gedruckte deutsche Rätselsammlung, neu hersg. von A. F. Butsch, Strassburg, 1876. As Hoffmann von Fallersleben has shown, *Weimar Jhrb.* II (1855), 231 f., this little book of 336 numbers is the chief source of later popular collections of German riddles.

|| Reusner I, 254, 258.

¶ Reusner I, 243.

\*\* Huldreich Therander, *Aenigmatographia Rythmica*, Magdeburg, 1605. Therander, or Johann Sommer, for such was his true name, tells us in his preface that he 'had read the *Sphinx Philosophica* of Joh. Heidfeld, the *Aenigmatographia* of Nic. Reusner, and the *Libri Tres Aenigmatum* of Joh. Pincier, and in order not to sit idle at home when others were working in the fields, had turned these into German rimes.'

(236), Weathercock (304, 306), Haw (307), Poppy (320), Oak (325), Stork (354), Ten Birds (356), Two-legs (401), Egg (405), and Year (411) — to cite a few out of many — were favorite possessions of the folk-riddle at the beginning of the seventeenth century; and we can hardly doubt that Sommer had heard these puzzles on the lips of peasants or met them in the riddle-books then popular.\* But whether the connection between his little poem-problems and the more naïve versions of the folk be mediate or immediate, his book brings everywhere strong proof of the close interdependence of art-riddles and those of the people.

The distinction between the riddle of the study and the riddle of the cottage represents only one of many overlapping divisions that present themselves in any extensive consideration of the various kinds of riddles. In his introduction to Rolland's collection,† Gaston Paris marks the difference between 'énigmes de mots' and 'énigmes de choses'; Wossidlo divides the riddles of his famous collection into the three groups of riddles proper, i.e. complete problems or riddles of things (*Sachenrätsel*), jest-riddles or riddle-questions (*Rätselfragen*), and finally, riddle-stories or riddle-fables (*Räselmärchen*); and Petsch distinguishes ‡ between unreal ('unwirkliche') and real ('wirkliche') riddles. In the former class he rightly includes all those questions which are addressed rather to knowledge and learning than to reason and understanding, *Weisheitsproben*, *Haarslösungsrätsel*, and *Scherzfragen*. The manifold divisions of Friedreich into riddle-questions, word-riddles, syllable-riddles, letter-riddles, number-riddles, etc., are based upon no scientific principle, and, for the present, may be disregarded.

Tests of knowledge, in enigmatic phrasings, have played a very important part in the evolution of the riddle. The Queen of Sheba came to the court of Solomon to prove the wisdom of the great king by queries. Legend attributes to her several that take their place among world-riddles.§ Of these questions of Queen Bilqis, preserved in the Midrash Mishle and the Second Targum to the Book of Esther, the best-known is the enigma of Lot's Daughters, which is found in our collection (*Rid.* 47). Another riddle-strife attributed to Solomon is that with Hiram of

\* It is, however, going too far to declare with Müllenhoff, Wolf's *Zs. f. d. M.* III, 130, that Therander's riddles are simply expansions of those in the *Reterbüchlein*, Frankfort, 1562. See Hoffmann, *Monatschrift von u. für Schlesien* I (1829), 160; *Mones Anzeiger* II, 310. † P. viii. ‡ P. 5.

§ Hertz, *Haupts Zs.* XXVII, 1-33; Wünsche, *Rätselweisheit bei den Hebräern*, p. 15; Ohlert, pp. 5-6; Friedreich, p. 98; *Folk-Lore* I, p. 354.

Tyre, described by Flavius Josephus.\* These are the first of a long series of such word-contests which assume two main forms of great importance in riddle-literature: the *Rätselwettkampf*, or matching of wits for some heavy stake, and the 'Colloquy' or 'Dialogue.' These two classes of questions are not always distinct; but the former belongs rather to the region of story or fable, the second to the field of didactic or wisdom literature. In an excellent discussion of the first class, Professor Child † subdivides the *Wettkampf* into the struggle for a huge wager, usually life itself, and the contest for the hand of a loved lady or knight. Many examples of each may be mentioned. The game of riddle-forfeits is as old as the enigma of the Sphinx ‡ or as the story of Samson (Judges xiv, 12),§ and appears in Germanic literatures in the *Hervarar Saga* || and in the *Vafþrúðnismál* ¶; in the ballad of 'King John and the Abbot' \*\* and its continental analogues ††; in the famous *Wartburgkrieg*, ††† in which Klingsor and Wolfram contend; and in the 'Tragemundlied,' §§ in which a host tests a wandering stranger, to whom seventy-two lands are known. Not the least important of such riddle-contests are the modern *Halslösungsrätsel*, those gruesome problems by means of which a condemned criminal is supposed to save himself from the extreme penalty. |||

\* *Antiquities* viii, 5; *Contra Apionem* I, 17, 18. See Wünsche, p. 24; Ohlert, p. 6.

† *English and Scottish Popular Ballads* I, 1 ('Riddles Wisely Expounded').

‡ Gyraldus (Reusner I, 10), Friedreich, p. 84; Ohlert, pp. 31-35; Laistner, *Das Rätsel der Sphinx, Grundzüge einer Mythengeschichte*, Berlin, 1889.

§ Friedreich, pp. 151-155; Wünsche, pp. 11-13; *P. M. L. A.* XVIII (1903), 262.

|| Bugge, *Norrøne Skrifter*, pp. 203 f.; Vigfusson and Powell, *Corpus Poet. Boreale* I, 86 f. These riddles of King Heiðrek are genuine problems rather than tests of wisdom and knowledge of cosmogony like the *Vafþrúðnismál* and the *Alvíssmál* (Petsch, p. 15).

¶ *Eddalieder*, Jónsson, Halle (1888), I, 26-31; Friedreich, pp. 112-123.

\*\* Child I, 403.

†† Stricker's 'Tale of Amis and the Bishop,' Lambel's second edition, *Erzählungen* etc., 1883, p. 11; and 'Ein Spil von einem Kaiser und ein Apt' (*Fastnachtspiele aus dem 15. Jahrhundert* I, 199, No. 22). Cf. Child, l. c.

††† Plötz, *Der Sängerkrieg auf der Wartburg*, Weimar, 1851. The Introduction contains a bibliography of riddle-collections and *Streitgedichte*.

§§ *Altdeutsche Wälder*, 1815, II, 27; Müllenhoff & Scherer, *Denkmäler*<sup>3</sup> I, No. 48; Friedreich, pp. 135-138. Uhland, *Schriften* III, 189, points out that this is a genuine folk-product in its wealth of 'Eigenschaftswörter besonders der Farbe.'

||| See the collections of Wossidlo, pp. 191-222, and Frischbier, *Am Urquell* IV, 9 f.; and the careful discussion by Petsch, pp. 15-22. The most famous of such

The second form of *Wettkampf*, the contest in which the stake is the hand of the beloved, finds equally abundant illustration. We meet it in the Persian story of Prince Calaf,\* the ultimate source of Schiller's 'Turandot'; in the *Alvissmál*,† where the dwarf Alvis wins by his wisdom the god 'Thor's daughter; in the English ballads of 'Captain Wedderburn's Courtship' and 'Proud Lady Margaret'; ‡ in the story of Apollonius of Tyre,§ which is later incorporated into the *Gesta Romanorum* ||; and in those most charming of word-struggles, the *Weidsprüche* and *Kranzlieder* of older German folk-song.¶

The contest, as it takes form in Colloquy or Dialogue, is closely connected with wisdom-literature. Tylor asserts\*\* that 'riddles start near proverbs in the history of civilization, and they travel on long together, though at last towards different ends'; and Wünsche †† points out that many of the number-proverbs of Solomon (xxx, 18-33, etc.) are nothing more than riddles. So the Dialogue, which holds so important a place in the literature of the Middle Ages, is at once enigmatic in its phrasing and didactic in its purpose. Born of Greek philosophy, it was early adopted by the Christian church as a means of instruction, ††† and leads a dull but healthy life in various groups of queries. Among the chief of these are the *Salomon and Saturn*, §§ the *Flores* of the Pseudo-Bede, |||| the *Halslösungsrätsel* is certainly the 'Ilo riddle,' known in England, Germany, and many countries of Southern Europe (Pitrè, pp. lxxx-lxxxvii).

\* *Haft Paikar* of Nizami, cited by Friedreich, p. 52.

† *Eddalieder*, Jónsson, 1888, I, 64 f.

‡ Child I, 414, 423.

§ Weismann, *Alexander vom Pfaffen Lamprecht*, 1850, I, 473; Hagen, *Roman von König Apoll. von Tyrus*, 1878, pp. 11 f.

|| Chapter 153 (Oesterley, p. 383).

¶ Umland III, 200.

\*\* *Primitive Culture*, 1903, I, 90.

†† *Rätselweisheit* etc., pp. 24-30.

††† For an interesting summary of the material upon this subject, see Förster, *O. E. Miscellany* (Dedicated to Furnivall, 1901), pp. 86 f.

§§ For the English versions of this colloquy, both in verse and prose, see Kemble, *Salomon and Saturn*, 1848. Derived forms are the *Adrianus and Ritheus* (Kemble, pp. 198 f.) and the Middle English 'Questions between the Maister of Oxenford and his Clerke' (*Engl. Stud.* VIII, 284 f.). The history of the widely-spread Salomon and Marcolf saga, so fruitful in the production of dialogues, has been traced by Vogt, *Die deutschen Dichtungen von Salomon und Marcolf*, Halle, 1880, vol. 1, and by Vincenti, *Drei altenglische Dialoge von Salomon und Saturn*, Naumburg, 1901; but a consideration of this lies without my present purpose. Such productions often cross the border of the riddle (compare the enigmatic queries of 'Book' and 'Age,' and the use of the riddle-form, in the O. E. poetical *Salomon and Saturn*, 229-236, 281 f.).

|||| This I have discussed, *Mod. Phil.* II, 561-565. See *infra*.

*Altercatio Hadriani et Epicteti*,\* the *Disputatio Pippini cum Albino*,\* and the *Schlettstadt Dialogue*.† These questions can hardly be regarded as riddles at all; for, as I have already noted, they are rather tests of knowledge than of the understanding, and at all points display their clerly origin. ‡ They consist of 'odd ends from Holy Writ,' eked out by monkish additions to scriptural lore, scraps of proverbial philosophy, bits of pseudo-science, fragments of fable and allegory, gleanings from the folklore of the time. Two derived forms of the Dialogue have each an extensive range. The prose Colloquy is represented by the Lucidary, which, in its typical form, the *Elucidarium* of Honorius, was known among every people of Europe; § the poetic Dialogue, on the other hand, becomes the *Streitgedicht* or Conflict-poem, which, beginning with Alcuin's *Conflictus Veris et Hiemis*,|| and chronicling the contests of Water and Wine and of Sheep and Wool, reaches its highest development at the skilled hands of Walter Map.¶ Ultimately the Colloquy loses its serious purpose and is degraded into series of questions of coarse jest\*\* which range from the mocking humor of the *Pfaffe Amis* (cited *supra*) to the unsavory queries of the *Demaundes Joyous*.††

Closely associated with the *Wettkampf*, or struggle for a wager, is the *Rätselmärchen*, or riddle-story: indeed, the Apollonius enigma of incest and the ghastly Ilo-riddle of the dead love may be accepted as typical specimens of both groups. In each case the stake can only be won by knowledge of hidden relations that demand a narrative for their unfolding. Such connection between the enigma and the fable is found not only in the embodiment of early myths in old cosmic riddles, already considered under another head, but in almost every legend that finds its motif in the seemingly impossible. Uhland is therefore right in regarding ‡‡ the story of Birnam Wood in *Macbeth* as an excellent example of the *Rätselmärchen*; and the so-called 'First Riddle' of the *Exeter Book*,

\* Wilmanns, *Haupts. Zs.* XIV, 530.

† Wolffin-Troll, *Monatsberichte der königl. preuss. Akademie der Wissenschaften zu Berlin*, 1872, p. 116.

‡ Cf. the tiny Pharaoh query-poem of the *Exeter Book*, *Gn.-W. Bibl.* III, 82.

§ Compare Schorbach, *Studien über das deutsche Volksbuch Lucidarius, Quellen und Forschungen*, 1894, vol. LXXIV.

|| *Monumenta Germaniae Historica, Poetae Latini* I, 270.

¶ Jantzen, *Geschichte des deutschen Streitgedichtes im Mittelalter* (*Weinholds Germanistische Abhandlungen*), Breslau, 1896, pp. 5 f.

\*\* Compare Petsch's discussion of *Scherzfragen*, pp. 22 f.

†† Compare Kemble, *Salomon and Saturn*, p. 285. ‡‡ *Schriften* III, 221.

in its enigmatic suggestions of some story quite unknown to us, but latent in the memory of early Englishmen, may possibly be assigned to this genus. Of such riddle-stories Friedreich, Petsch, and Pitrè offer many specimens; but these authorities hardly refer to that species of the class which had the greatest vogue in the Middle Ages, the *Lügenmärchen*.<sup>\*</sup> Of this special riddle-product, which has been traced by Uhland† to the tenth century, an apt illustration may be found in the analogue to the Anglo-Saxon enigma of the Month (*Rid.* 23) which appears among the *Lügenmärchen* of Vienna MS. 2705, f. 145.‡

I have already noted Gaston Paris's distinction between 'énigmes de mots' and 'énigmes de choses.' By word-riddles (*Worträtsel*) are understood that large class of problems which are concerned with the form of the word and its components, letters, syllables, etc., rather than with the object which it portrays. The commonest form of word-riddle is undoubtedly the logogriph, which consists of arranging the letters or shifting the syllables of a word, so as to form other words. This species of puzzle, closely akin to our anagram, was well known to the Greeks,§ and had a wide vogue in the Middle Ages. The earliest collection on English ground are the word-puzzles in the eleventh century Cambridge MS. Gg. V. 35, 418 b-419 a, which I have printed and discussed elsewhere.|| The persistence of logogriphs in many English and continental manuscripts¶

\* Says Wackernagel, *Haupts Zs.* III, 25: 'Das Rätsel streift dem Inhalte wie der Form nach an das Lügenmärchen, das Sprichwort, die Priamel, die gnomische Poesie überhaupt, ja es giebt Rätsel, die man ebensowohl Märchen nennen kann; in Märchen, Sagen, altertümlichen Rechtsgebräuchen unseres Volkes wiederholen sich Fragen und Bestimmungen von absichtlich rätselhafter Schwierigkeit.'

† l. c.

‡ Wackernagel, *Haupts Zs.* II, 562; my article in *M. L. N.* XVIII, 102.

§ Compare Friedreich, p. 20; Ohlert, pp. 174, 180 f.

|| *Mod. Phil.* II, 565 f. See *infra*.

¶ I class with their continental analogues a few examples from material gathered among the MSS. of the British Museum (see *M. L. N.* XVIII, 7, note). *Castanea*: Arundel 248 (14th cent.), f. 67 b; Cott. Cleop. B. IX (14th cent.), f. 10 b, No. 6; Sloane 955 (ca. 1612), f. 3 a, No. 2; also in MSS. of Brussels, Laon, Ghent, and Heidelberg (Mone, *Anz.* VII, 42 f., Nos. 42, 56, 138, 119). *Pariis*: Arundel 248, f. 67 b; Arundel 292 (13th cent.), f. 113 b (Wright, *Altd. Blätter* II, 148); Brussels MS. 34 (Mone, p. 43); Reims MS. 743 (Mone, p. 45); Reusner II, 116. *Formica*: Arundel 248, f. 67 b; Arundel 292, f. 113 b; Innsbruck MS. 120, 14th cent. (*Anz. f. d. A.* XV, 1889, 143); Reusner II, 106. *Dupes*: Arundel 248, f. 67 b; Cott. Cleop. B. IX, f. 10 b, No. 5; MSS. of Brussels and Ghent (Mone, pp. 42, 49). *Lux*: Arundel 248, f. 67 b; Arundel 292, f. 113 b; Cott. Cleop. B.

shows the long-continued vogue of these playthings of pedantic scholarship. None of the *Exeter Book* riddles are logogriphs in the strict sense; but such problems as Nos. 20, 24, 25, 37, 43, 65, 75, show the early enigmatograph's fondness for juggling with letters, and Aldhelm, whose liking for the acrostic is seen in the introduction to his enigmas, turns to good account the 'Paries' logogriph in his word-play upon 'Aries.' The attempts to interpret *Rid.* 1 and 90 as 'Cynewulf' logogriphs (which have so seriously affected the proper understanding of the whole collection) will be later considered.

At the very outset of our study of origins, of our comparison of the riddles of different authors or of various folks, we are met by a dangerous pitfall to the unwary,—the association of problems through their solutions rather than through their treatment of motives.\* Riddles totally unlike in form, and yet dealing with the same theme, exist in different MSS. of nearly the same period, or even side by side in the same collection. The subjects in the interesting group of sixty-three Latin enigmas in the Bern MS. 611 of the ninth century (also Vienna MS. 67) are often those of Symphosius and Aldhelm, but only in a few cases can we detect similarity of treatment. Within the collection itself,† as in the Symphosius group, one subject receives a second handling of quite another sort: 23, 57, 'Fire,' and 34, 52, 'Rose.' Had Prehn realized this very obvious truth, that similarity of solutions is often coexistent with entire independence of treatment, he would not have erred so often in tracing the riddles of the *Exeter Book* to Latin sources with which they have naught in common; but of this much more later.

After thus marking that the same subjects are developed by different motives, we must note, too, that the converse is equally common, and that the same motives are often accorded to different subjects. For this there are at least four reasons that seem to deserve attention: (a) We are struck by the manifold use of motives appealing to men through the antithetical statement of an apparent impossibility. Wossidlo ‡ shows

IX, f. 10b, No. 4; Sloane 513, f. 57 b, No. 1; German Book-cover of 16th century (Mone, *Anz.* VIII, 317, No. 87); developed at end of 13th century into a German *Kunsträtsel* by Heinrich von Neuenstadt, *Apollonius of Tyre*, *Rid.* 6 (Schröter, *Mitth. der deutschen Gesellschaft zur Erforschung vaterl. Sprache und Alterthümer* V, Heft 2 (Leipzig, 1872).

\* The discussion that follows is drawn from my article *M. L. N.* XVIII, 4 f.

† Later in the Introduction this MS. and its analogues will be carefully considered.

‡ No. 78, p. 282.

that the contrast of dead and living appears in many riddles: Oak and Ship, Ashes and Fire, Tallow and Flame, Brush and Lice, Bed and Man. Again, the motive of 'the child begetting its parent' is found not only in the riddle of Ice\* but in the Greek enigma of Day and Night † and in the art-riddle of Smoke and Fire. ‡ (b) The riddle is retained in memory, but the answer is forgotten and is eventually supplied with an inevitable loss of force. Symphosius's fine Bookmoth riddle (No. 16) appears in *The Royal Riddle Book* (p. 14) with the tame solution 'Mouse in a Study': and in *Holme Riddles*, Nos. 61, 62, and 51, the weak answers 'Egg in a Duck's Belly,' 'Penny in a Man's Purse,' and 'Custards in an Oven' are given to the excellent folk-riddles of 'Maid on Bridge with Pail of Water on her Head,' § 'Blast of a Horn,' || and 'Boats on Water.' ¶ The cleverness of a riddle in cunningly suggesting a false solution sometimes overreaches itself, and the true answer is in course of time crowded out by the usurper. Certain recently proposed answers to our *Exeter Book Riddles* are surely emendations of Baruch. Biblical riddles furnish strong proof of this lapse of solutions. 'The riddle of Lot's Daughters, perhaps the most widely known of 'relationship problems,' is found at many periods and among many peoples with the proper answer.\*\* Only in Germany (Wossidlo 983) appears a general solution that reveals an ignorance or forgetfulness of the scriptural story. Petsch (p. 14) is doubtless right in his statement that 'after the school-time of the German peasant he troubles himself little about the Old Testament, not hearing each Sunday his First Lesson like men of his class in England': but this critic's conclusions regarding the riddle before us must be modified in view of its extensive range — only the answer, not the question, is wanting. To this disregard of the Bible is due the Tyrolese solution of the old problem of a dozen countries, †† 'A water lock and a wooden key; the hunter is captured and the game escapes.' In Renk's collection from the Tyrol ††† this riddle of 'the Red Sea, Moses's Rod, and the

\* See notes to *Rid.* 34.

† Ohlert, p. 31.

‡ Symphosius, No. 7; Sloane MS. 848 (early 17th cent.), f. 32; *Holme Riddles*, No. 14; Therander, *Aenigmatographia*, No. 31 (*Zs. f. d. M.* III, 130).

§ *Notes and Queries*, 3d Ser. VIII, 492.

|| *Bk. Merry Riddles*, No. 68 (Brandl, *Jhrb. der deutsch. Sh.-Gesellsch.*, XLII, 1906, p. 19).

¶ *Notes and Queries*, 3d Ser. VIII, 503.

\*\* I shall present in detail the history of this interesting riddle in my notes to *Rid.* 47.

†† Traced by Ohlert, p. 155; and Wossidlo, p. 304, No. 413.

††† *Zs. d. V. f. V.* V, 154, No. 121.



Destruction of Pharaoh's Hosts' is found only in its first part, with the answer 'Sea and Boat.' (c) A motive long connected with a certain solution may in a later time, or among another folk, become attached to other subjects and do double or triple duty. The well-known English Cherry riddle has much in common with three German puzzles — those of the Cherry, Arbutus, and Haw ('Hagebutte').\* Side by side with this may be placed the Onion-Pepper motive of early Latin and English riddles.† These totally distinct motives have been strangely confounded by Trautmann in his 'Rosenbutz' solution of the *Exeter Book* 'Onion' riddle (No. 26).‡ (d) By far the most numerous of all riddles of lapsing or varying solutions are those distinctively popular and unrefined problems whose sole excuse for being (or lack of excuse) lies in double meaning and coarse suggestion. And the reason for this uncertainty of answer is at once apparent. The formally stated solution is so overshadowed by the obscene subject implicitly presented in each limited motive of the riddle, that little attention is paid to the aptness of this. It is after all only a pretense, not the chief concern of the jest. Almost any other answer will serve equally well as a grave and decent anti-climax to the smut and horse-laughter of the riddle; so every country, indeed every section, supplies different tags to the same repulsive queries. Wossidlo's material garnered directly from the folk furnishes a dozen examples: Dough and Spinning-wheel (No. 71 a, p. 43); Kettle and Pike, Yarn and Weaver, Frying-pan and Hare (No. 434 a-c, p. 131); Soot-pole, Butcher, Bosom, and Fish on the Hook (No. 434 i\*, p. 309); Trunk-key and Beer-keg (No. 434 n\*, p. 309); Stocking and Mower in Grass (No. 434 s\*, p. 310); Butter-cask and Bread-scoop (No. 434 u\*, p. 310). These instances abundantly prove the absurdity of dogmatizing over the answers to the Anglo-Saxon riddles of this class.

I pass now to the likeness of motives in riddles of different times or localities. Three hypotheses in explanation of this similarity have been advanced by Gaston Paris in his suggestive Introduction to Rolland: §

\* *Holme Rid.* 29; Halliwell, *Nursery Rhymes*, p. 75, No. cxxx; Chambers, *Pop. Rhymes of Scotland*, 1870, p. 109; Gregor, *Folk-Lore of N. E. of Scotland*, 1881, p. 80; *Lincoln Riddles*, No. 6 (*Notes and Queries*, 3d Ser., VIII, 503) — all with Cherry motive. German: Lorichius, Reusner I, 281 (Arbutus); Frischbier, *Zs. f. d. Ph.* IX, 67, No. 11, and Wossidlo, No. 181 (Cherry); Wossidlo, No. 209, notes, p. 295, many references (Haw).

† Symphosius, No. 44 (Onion); *Rid.* 26, 66 (Onion); Bern MS. 611, No. 37 (Pepper). See also *Royal Riddle Book*, p. 11. ‡ *B.B.* XIX, 185. § P. ix.

(A) common origin; (B) transmission; (C) identity of processes of the human mind.

(A) COMMON ORIGIN. (a) Foremost among problems of like ancestry are 'world-riddles,' those puzzles that may be traced for thousands of years through the traditions of every people. In this list are the riddle of the Sphinx,\* the queries of the Year,† Louse,‡ Fire,§ Sun and Snow,|| Cow,¶ and Sow with Pigs.\*\* Heusler †† notes that 'the material of world-riddles, like proverbs and fables and tales, belongs to the class of "Wandermotiven," and underwent exchanges before the time of literary barter.' (b) Of a narrower range than the riddles of our first class are those of one race in its various branches. Distinctively Teutonic examples are the German-English problems of Chestnut and Nettle and Rose. †† (c) Less extensive still are the riddles of one folk in its many sections and dialects: for example, the German queries of Ten Birds (Wossidlo 170: known for centuries in every corner of the Fatherland), Mirror (Wossidlo 63), and Alphabet (Wossidlo 469); or the peculiarly English problems of Leaves, Rope, and Andrew. §§

(B) TRANSMISSION. Extensive range, particularly of a modern riddle, is not in itself a proof of 'common origin,' but often merely an indication that it has been borrowed by neighboring nations from the land of its birth. Adjoining races, though but distantly related, possess in common far more riddles than widely separated people of one stock. In France and Germany appear so often versions of the same problem (Rolland and Wossidlo, *passim*) that we can only suppose that legions of puzzles have at one time or other crossed the Rhine and Moselle and found ready adoption in the new land and speech. And Schleicher's list of Lithuanian riddles|| includes a score of correspondences to Germanic queries, which surely cannot all be traceable to the cradle of the two races. But the best proofs of borrowing are these. Sometimes we are able to observe the very act of transmission. The *Demaundes Joyous*

\* Friedreich p. 87; Ohlert pp. 31-35.

† Notes to *Rid.* 23.

‡ *M. L. N.* XVIII, 3-4.

§ Ohlert, pp. 60, 72.

|| Arnason, *Íslenskar Gátur*, 1887, *Introd.*; Wossidlo, No. 99, p. 283; *supra*.

¶ Rolland, No. 44, p. 22; No. 400, p. 152; Wossidlo, No. 165, p. 291.

\*\* Heusler, *Zs. d. V. f. V.* XI, 141.

†† *Ib.* 126.

‡‡ *M. L. N.* XVIII, 7, note; notes to *Holme Rid.* Nos. 31, 32, 144.

§§ *M. L. N.* l. c.; notes to *Holme Rid.* Nos. 57, 105, 111, 115.

||| *Litauische Märchen, Sprichworte, Rätsel und Lieder*, Weimar, 1857, pp. 193 f.

printed by Wynkyn de Worde (1511)\* is, in the main, but a series of selections from the *Demaundes Joyeuses en manière de quolibets*,† as Kemble has shown.‡ Then, too, the riddles that in the Middle Ages had the widest vogue, at least in manuscript,—if we may judge from the scanty evidence of extant mediæval collections,—were not *Volksrätsel* at all, but Latin logogriphs which are ever the product of the study. There is, of course, no possibility of ‘common origin’ with such compositions as these: they must perforce be directly lent or borrowed. Even, however, with riddles of different periods or sections of one country, genuine folk-products though they may appear, we must often be prepared to find direct transmission through either literature or tradition. The few parallels between the thirty-five *Heiðreks Gátur* in the *Hervarar Saga* and the modern Icelandic folk-riddles (*Íslenzkar Gátur*—1194 numbers) are rightly regarded by Heusler § as due to the immediate literary working of the Old Norse queries.

(C) IDENTITY OF MENTAL PROCESSES. The third cause of the similarity of riddles must always be taken into account, after careful study of origins and comparison of motives have eliminated all possibilities of a common source and of direct or indirect transmission. When the counterpart of the ‘Flood and Fish’ riddle of Symphosius (No. 12) meets us among Turkish queries,|| we are naturally inclined to believe that this widely known riddle has penetrated even to the Bosphorus; but we can hardly explain thus the similarity of the motives in the Persian ‘Ship’ problem of Nakkash, d. 938 A.D.¶ — ‘It makes its way only upon its belly, cutting, though footless, through the girdle of the earth’—to those in the 151st riddle of the *Íslenzkar Gátur*; or the surprising likeness of many Sanskrit riddles\*\* to our modern charades; or even the parallels between the Anglo-Saxon problems of musical instruments (*Rid.* 32, 70) and the Lithuanian ‘Geige’ riddles.†† Indeed,

\* This interesting collection was reprinted in Hartshorne’s *Ancient Metrical Tales*, London, 1829, pp. 1–8.

† A copy of the French text—a very rare little octavo—is in the British Museum. It bears no date, but is assigned by the Catalogue to 1520, by Kemble with greater probability to 1500 or before.

‡ *Salomon and Saturnus*, p. 286. Compare Brandl, *Jhrb. der d. Sh.-Gesell.* XLII (1906), 2–3.

§ *Zs. d. V. f. Vk.* XI, 128.

|| *Urquell* IV, 22, No. 10.

¶ Friedreich, p. 164.

\*\* Führer, *Zs. der deutschen morgenl. Gesellschaft* XXXV, 1885, 99–102.

†† Schleicher, p. 200.

the case seems to be this. While, as we have seen, similarity of subject does not necessarily imply similarity of motives, there are of course certain themes that, from their limited nature, prescribe a particular treatment. However unaided may be the act of composition, essential traits of these subjects must be named, described, disguised, or summarized. Surely all likeness entailed by the very nature of the topic cannot be regarded as irreconcilable with a perfectly independent creation. Riddles, remote and unrelated though they be, must, after all, say somewhat the same things of the commonplaces of life. At times indeed — and now I must point to my present heading — this correspondence is carried far beyond the necessities of the subject through many combinations and permutations of motives, for riddle-literature, like every other, has its striking coincidences; but these instances are comparatively rare, since diversity of development, unlikeness in likeness, is here as elsewhere the badge of independence. The rarity of cases of complete resemblance between two riddles with no historical kinship gives them a peculiar value for us; and the evidence of such *Doppelgänger* for a solution is surely of far more weight than the random guesses of a modern interpreter.

In discussing the originals and analogues of the *Exeter Book Riddles* I shall seek to apply the principles adduced in the present chapter.

## II

### ORIGINALS AND ANALOGUES OF THE EXETER BOOK RIDDLES

#### SYMPHOSIUS

August Heumann, in his excellent edition of the *Enigmatica* of Symphosius,\* set up the thesis that ‘Symphosius’ was the lost Symposium of Lactantius† mentioned by Jerome.‡ Other editors, notably Migne§ and Fritzsche,|| follow Heumann in including these 100 riddles

\* Hanover, 1722.

† Goetz, *Rheinisches Museum* XII, 318, shows on the evidence of a gloss in the tenth-century Codex Cassinus 90, ‘simposium vel simphosium (MS. simphonium) aenigma quod Firmianus (MS. et) Lactantius composuit (MS. composuerunt),’ that the enigmas were at an early time attributed to Lactantius.

‡ *De Viris Illustribus*, cap. 80.

§ *P. L.* VII, 285.

|| II, 298.

in editions of Lactantius. Heumann's contention was opposed by Wernsdorff\* on two grounds: (a) The prologue of seventeen hexameters introducing the enigmas mentions our poet by name, 'Haec quoque Symposius † de carmine lusit inepto.' (b) Symposius is named by several early writers, among them Aldhelm (*Epistola ad Acircium*): 'Symp(h)osius poeta metricae artis peritia praeditus occultas aenigmatum propositiones exili materia sumtas ludibundus apicibus legitur cecinisse et singulas quasque propositiones formulas tribus versibus terminasse.' The conclusion of Pithoeus, ‡ cited with approval by Wernsdorff, that our author was 'Caelius Firmianus Symposius,' the maker of other poems of the Latin Anthology, has, however, been abandoned by recent scholars. § Yet all modern editors unite in accepting for these enigmas an author called 'Symposius.' Such is the view of Paul || and Schenkl, ¶ and of the editor of the oldest manuscript of the riddles (the Codex Salmasianus), Riese in the *Latin Anthology*.\*\*

Regarding the date of Symposius, there has been much dispute. Wernsdorff †† would assign him to the fourth century; Paul ‡‡ and Schenkl ¶¶ to the fourth or fifth; L. Müller §§ to the second or third, on account of his metrical skill; and Hagen |||| follows Riese (1868) in ascribing him to the same period as the collector of the poems of the Latin Anthology, the end of the fifth and the beginning of the sixth centuries. The text of the riddles is contained in numerous manuscripts, which range from the eighth to the eleventh century and are divided between two recensions. ¶¶ Since the edition of Perionius\*\*\* there have been various editions and commentaries upon these enigmas—discussed by Friedrich, ††† Riese, and Teuffel. The best of these is that of Riese.\*\*

The enigmas of Symposius consist each of three hexameter lines of good Latinity, and are one hundred in number. Their metrical preface connects them with the festival of the Saturnalia ('Annuæ Saturni dum

\* *Poetae Latini Minores*, Helmstadt, 1799, VI, 424.

† Riese, *Anth. Lat.* I, 221, 'Symposius.'

‡ *Poemata Vetèra*, Paris, 1590.

§ Cf. Teuffel, *Hist. of Roman Literature*, 1892, § 449, 1.

|| *Dissertatio de Symposii Aenigmatibus* (Part I), Berlin, 1854, p. 14.

¶ *Sitzungsber. der phil.-hist. Kl. der Wiener Akad.* XLIII (1863), p. 12.

\*\* *Anthologia Latina*, 1894, I, 221-246. †† P. 414. ‡‡ P. 36.

§§ *De Re Metrica*, p. 55 (cited by Schenkl).

|||| *Aptike u. Mittelalterliche Räthselpoesie*, Bern, 1877, p. 23.

¶¶ Cf. Riese, l. c. and Teuffel, l. c. \*\*\* Paris, 1533. ††† Pp. 187-188.

tempora festa redirent"); and, while this association is more than doubtful, they are thoroughly pagan in character. Ebert \* divides them, according to subject, into six categories: (1) living things, especially beasts, less frequently man in strange aspects; (2) plants as flowers or food; (3) clothing and ornaments; (4) domestic implements; (5) structures — the ship, the bridge, the ladder; (6) meteorological phenomena — mist, rain, snow. 'The subjects,' he remarks, 'are drawn from the external world, and include for the most part objects which are closely associated with man in his daily life.'

The enigmas of Symphosius have dominated all riddles, both artistic and popular, since his day. To be sure, some of the problems to which he gave a wide vogue had been current in the mouths of men for centuries before his time.† Others became immediately and widely popular. But at no place and time were they in greater favor than in England of the eighth century. Aldhelm not only hails Symphosius as a model in his *Epistola ad Acircium* (*supra*) and draws freely upon his verses,‡ but in his enigmas borrows subjects (Nos. 51, *Mola*; 92, *Mulier quae geminos pariebat*) and attaches himself to the older riddler both in matter and form (*infra*).§ In the *Flores* of the Pseudo-Bede,|| five riddles from Symphosius (Nos. 1, 7, 4, 11, 10) are quoted in full.¶ And in the *Disputatio Pippini cum Albino*\*\* Alcuin paraphrases seven riddles from the earlier writer (Nos. 75, 30, 14, 98, 99, 11, 96). The other Anglo-Latin collections of enigmas exhibit a slight connection with Symphosius (*infra*); and, as I shall show later, the *Exeter Book Riddles* owe him an important debt. Very close is the relation of the enigmas of Symphosius to the Apollonius of Tyre story, so popular in the Middle Ages.†† Various versions of this tale contain a larger or smaller number of enigmas, until in

\* *Ber. über die Verh. der k. sächs. Gesellsch. der Wiss. zu Leipzig, Phil.-Hist. Classe*, 1877, p. 21.

† Ohlert, pp. 138 f., has pointed out that Symphosius uses in many enigmas, those of Smoke, Vine, Ball, Saw, Sleep (17, 53, 59, 60, 96), the queries of the Palatine Anthology (*supra*), and such world-old riddles as that of the Louse (see my articles in *M. L. N.* XVIII, 3) receive his guinea-stamp (No. 30, *Pediulus*).

‡ Manitius, *Zu Aldhelm und Baeda*, 1886, p. 51, fully illustrates this indebtedness.

§ Ebert, *Ber. d. s. G.*, p. 22.

|| Migne, *P. L.* XCIV, 539 f. See *infra*.

¶ Manitius, p. 82; my article in *Mod. Phil.* II, 561.

\*\* Wilmanns, *Haupts. Zs.* XIV, 530.

†† Cf. Weismann, *Alexander*, Frankfurt, 1850, I, 473 f.; Schröter, *Mith. der deutschen Gesellsch. zur Erf. der vaterl. Sprache* etc., Leipzig, V, 2 (1872), p. xiv.

the Middle German *Volksbuch*\* form we encounter translations of no less than ten problems (Nos. 89, 61, 63, 11, 2, 13, 69, 77, 78, 59) into the vernacular. At least three of the Symphosius riddles (Nos. 11, 89, 13) passed from the Apollonius story into the *Gesta Romanorum*, chap. 153. In the sixteenth century the enigmas were translated into Greek by Joachim Camerarius (ca. 1540), and expanded by many others of Reusner's pedants.†

## ALDHELM

From Aldhelm of Malmesbury (640-709), Bishop of Sherburne, we possess one hundred riddles in hexameters.‡ Of these William of Malmesbury tells us: § 'Extat et codex ejus non ignobilis "de Enigmatibus" poetæ Simphosii emulus centum titulis et versibus mille distinctus.' In this last phrase, as William's next words show, he is simply accepting the description of the enigmas furnished by the acrostic which the first and last letters of the thirty-six lines of Aldhelm's poetical preface compose, 'Aldhelmus cecinit millenis versibus odas,'—a description not strictly correct, as only eight hundred hexameters appear. Unlike the enigmas of Symphosius, the hundred poems of Aldhelm are of varying length: nineteen tetrastichs, fifteen pentastichs, thirteen hexastichs, nineteen heptastichs, ten octostichs, eleven enneastichs, four decastichs, four hendecastichs, one dodecastich, one triscaedecastich, one pentecaedecastich, one heccaedecastich, and one polystichon (*De Creatura*). The indebtedness of these to Symphosius is sometimes greatly overstated.¶ Indeed, Aldhelm's chief debt is found not in his enigmas but in the *Epistola ad Acircium* or *Liber de Septenario*, which serves as a prose preface to his riddles.¶ In this tractate upon prosody, which was sent to Ealdferth, King of Deira and Bernicia, in the tenth year of his reign, 695, and which was perhaps originally an independent work,\*\* he acknowledges his indebtedness to Aristotle and to the books of the Old Testament, but chiefly to Symphosius, from whom he draws at least a dozen illustrations.†† It is interesting to note that this treatise on meter

\* Schröter, p. lxxv.

† Reusner, *Aenigmatographia sive Sylloge Aenigmatum* etc. Frankfurt, 1602.

‡ J. A. Giles, *S. Aldhelmi Opera*, 1844, pp. 249-270.

§ *Gesta Pontificum Anglorum* V, § 196, Rolls Series, 1870, pp. 343-344.

¶ Cf. authorities cited by Friedreich, p. 191.

¶ Giles, *S. Aldhelmi Opera*, pp. 216f.

\*\* Bönhoff, *Aldhelm von Malmesbury*, Dresden, 1894, p. 114.

†† These are cited in full by Manitius, *Aldhelm und Baeda*, p. 51.

contains one of the best known of world-riddles, that of the Ice, 'Mater me genuit, eadem mox gignitur ex me,' which does not appear in Symphosius, but is found in the *Exeter Book*, 34<sup>9-11</sup>.\*

Between the enigmas of Aldhelm and Symphosius the verbal resemblances are not great.† Indeed, the same subjects are often treated by the two in very different fashion. Like Symphosius, Aldhelm makes the dumb nature of inanimate things speak, but for this personification he pleads the precedent of the Bible.‡ Ebert has noted§ the chief differences between the poets. To the categories of subjects which are treated by Symphosius and which receive further elaboration from Aldhelm, the younger writer adds new themes: the heavenly bodies, the elements, and such abstractions as Nature, Fate, The Creation. As Bönhoff well expresses it,|| 'Bei Aldhelm überwiegt mehr das dem Germanen so eigene sinniganschauliche Sichversenken in die Natur, ihre Wunder und Werke, während Symphosius als ein Romane lieber das verständnismässige und espritvolle Spielen und Tändeln in Wort und Ausdruck sucht.' Ebert also points to the presence in these enigmas of the Christian element, which is totally lacking in the riddles of Symphosius.¶ This is seen not only in the problems of Fate (i, 7) and Creation (xiii), but in those of the Dove (iii, 9), Apple-tree (iv, 15), Fig-tree (iv, 16), and Lucifer (vii, 3), all of which are based upon Jewish-Christian story. Other Christian traces are marked by Ebert (ii, 14; vi, 4; viii, 3). And yet there are many references to classical mythology: to the Minotaur (ii, 11), to the threads of the Parcae (iv, 7), to Jove's eagle and Ganymede (v, 2), to Scylla (x), and frequently in his polystich, the *De Creatura*. Against all such heathen fables he inveighs in his enigma on the Sun and Moon (viii, 3).

All critics have noted the larger scale and freer treatment of Aldhelm's enigmas compared with those of his model; but, while the writer of Malmesbury has obviously gained in romantic breadth, he has lost not a little. Expanding in the joy of creation, he often forgets his riddle's

\* For history of this riddle, see *M. L. N.* XVIII, 4, and notes to *Rid.* 34.

† These parallels are cited by Paul, *Dissertatio de Symposii Aenigmatibus*, 1854, p. 10, and by Manitius, pp. 78 f., who greatly overstates likenesses. Two enigmas are borrowed (i, 10, Sym. 02; iv, 12, Sym. 51), and occasionally a striking motive, like that of 'the biter bitten,' 'mordeo mordentes' (Sym. 44<sup>1</sup>), which Aldhelm, iii, 15, transfers from the Onion, adapting it to the Nettle, 'torqueo torquentes.'

‡ *Epistola ad Acircium*, Giles, p. 220.

§ Pp. 22-23.

|| P. 115.

¶ See also Manitius, *Christl. Lat. Poesie*, p. 489.



excuse for being, and lifts the veil of his mystery (Ebert). Or else he falls into the opposite fault of needlessly complicating and obscuring his meaning. That his contemporaries found many lines difficult is shown by the large number of Latin and English glosses which we meet in the British Museum manuscripts of his enigmas.\*

## TATWINE

Of Tatwine, the author of the third collection of enigmas with which we have to do, we know little more than we are told by Bede.† He was a Mercian out of the district of the Hwiccas, and succeeded Berhtwald (d. January 13, 731) as Archbishop of Canterbury. He was consecrated June 10, 731, but did not receive the pallium until 733. Almost nothing is known of his rule. He died July 30, 734. As both Ebert and Hahn point out, he was a philosopher, a theologian, and a grammarian. And, what is more to our present purpose, he was an enigmatograph, the author of forty Latin riddles.‡ That the manuscripts preserve the original order of the enigmas is proved by the double acrostic — formed from the first and last letters of the first lines of the poems — corresponding to the introductory distich

Sub deno quater haec diverse enigmata torquens  
Stamine metrorum exstructor conserta retexit.

Of the forty riddles, twenty-two consist of five hexameters, nine of four, seven of six, one of seven, and one of twelve. Both Ebert and Hahn point to the revelation of Tatwine's personality in these enigmas. That he is a theologian is shown by his choice of religious or churchly themes in one third of his riddles: church furniture, the Christian virtues, topics

\* MS. Royal 15, A. XVI; MS. Royal 12, C. XXIII. Cf. comments of Wright, *Biog. Brit. Lit.* I, 78, and Bönhoff, p. 115. For the glosses themselves see Wright's edition of the enigmas (*Anglo-Latin Satirical Poets*, Rolls Series, 1872, II, 533-573) and Napier, *O. E. Glosses*, pp. 191 f.

† *Ecl. Hist.* v, cap. 23, 24. Compare Ebert, p. 25; Hahn, *Forsch. zur deutschen Gesch.* XXVI (1886), 603 f.

‡ These are preserved in two MSS. in company with the enigmas of Eusebius (*infra*); the one at Cambridge, MS. Gg. V, 35; the other in the B. M., MS. Royal 12, C. XXIII. The enigmas of both poets were edited from the Cambridge MS. by Giles (*Anecdota Bedae, Lanfranci et Aliorum*, Caxton Society, 1851); those of Tatwine, from the London MS. by Wright (*Anglo-Latin Satirical Poets*, Rolls Series, 1872, II, 525-534), who knew nothing of the other manuscript or of the earlier edition; and finally from both texts by Ebert, *Ber. über die Verh. der k. sächs. Gesellsch. der Wiss. zu Leipzig, Phil.-Hist. Classe*, 1877, pp. 20 ff.

of dogma. That he is a philosopher becomes at once apparent in his first and longest problem, *De Philosophia*, and is further indicated by his love of abstractions and of speculation.\* That he is a grammarian is attested not only by the selection of such a topic as 'Prepositions governing both cases' (No. 16), but by the narrow range of his fancy and the sobriety of his style.†

Tatwine owes very little to his predecessors. Unlike Ebert,‡ and like Hahn,§ I can detect no striking resemblances between his enigmas and those of Symphosius on similar or kindred themes. In the six riddles (Nos. 6, 7, 11, 20, 28, 32) that invite comparison with the earlier enigmas, the very slight likenesses seem to me to lie rather in the coincidence of subjects than in actual borrowing. To Aldhelm he may acknowledge perhaps a small debt, which has been greatly overstated by Manitius in his list of alleged parallels between the Anglo-Latin riddlers || and even by Ebert. In the eight riddles cited by Hahn as suggesting a slight resemblance to the older collection ¶ we sometimes have motives common to all the Anglo-Latin riddles (4, 5, 6) and very possibly the possession of the folk. But an occasional lifting of Aldhelm's phrases, not only when he is dealing with like subjects (12, 31, 39), but elsewhere in the group (T. 11<sup>1</sup>, A. iv, 3<sup>1</sup>; T. 17<sup>4</sup>, A. i, 14<sup>3</sup>; T. 24<sup>5</sup>, A. *De Creatura* 21, etc.) puts beyond doubt a direct relation. Hahn observes with not a little plausibility:\*\* — 'Bei der grossen Neigung der Gelehrten des 8. Jahrh. zur wirklichen Ausbeutung ihrer litterarischen Vorbilder ist der Wegfall solcher Plünderung eigentlich für die Unabhängigkeit zweier Schriftsteller von einander bedeutungsvoll.' Yet when we remember that Aldhelm himself, ordinarily a mighty lifter, greatly restricted his borrowings from his model Symphosius, Hahn's argument loses much of its weight.

#### EUSEBIUS

Over the identity of Eusebius, the author of the sixty riddles which accompany those of Tatwine in the Cambridge and British Museum manuscripts, there has been much discussion. Ebert †† declares that 'we know nothing of him, because the conjecture of Giles ‡‡ that he is the

\* See Manitius, *Christl. Lat. Poesie*, p. 503.

† See Ebert, *Litt. des Mitt. im Abendlande* I, 651.

‡ *Ber. d. s. G.*, p. 26.

§ P. 611.

|| *Aldhelm und Baeda*, pp. 79–82.

¶ Tatwine 4, Aldhelm iv, 1; T. 5, A. v, 9; T. 6, A. v, 3; T. 12, A. vi, 4; T. 30, A. iv, 10; T. 31, A. vii, 4; T. 33, A. v, 10; T. 39, A. ii, 10.

\*\* P. 612.

†† *Ber. d. s. G.*, p. 27.

‡‡ *Anecdota*, Preface, p. x.

Eusebius to whom Bede dedicated his commentary upon the Apocalypse is without support.' Ebert admits, however, that nothing in his riddles militates against the theory that he was a contemporary of Tatwine. Hahn\* follows Giles in identifying the author of our enigmas with Eusebius, the friend of Bede. He had previously proved beyond all doubt† that this friend was Hwætbert, Abbot of Wearmouth in Northumbria.‡ Hwætbert-Eusebius is clearly revealed by Hahn; but that the great abbot of the North is the maker of our enigmas, is merely a happy conjecture incapable of positive proof. The conjecture rests, however, on such high probabilities of time and place§ that a brief sketch of Hwætbert may be drawn from Hahn's ample material. He was born about 680 (his early teacher, Sigfrid, died in 688, and Hwætbert was young enough to be called 'juvenis' in 716), and was in his young manhood at Rome under Pope Sergius (687-701). He was ordained priest in 704, and chosen Abbot of Wearmouth on June 4, 716. That he was a scholar is evidenced by Bede's tribute (*supra*). He was honored by the dedication not only of his friend's commentary upon the Apocalypse but of his scientific work of 726, *De Ratione Temporum*.|| He was probably the author of the anonymous 'Life' of his predecessor in the abbacy, Ceolfrid, whom, in an admirable letter still extant, he commends to the kindly offices of Gregory II.¶ That he was still living in the forties of the eighth century is proved by a letter addressed to him by the missionary bishop Boniface between 744 and 747.\*\*

Other things speak for his authorship of our enigmas, besides favorable conditions of time and place. In favor of this view is the internal evidence of the enigmas themselves; although upon this we must not lay undue stress, as his enigmas are not nearly so distinctive as those of Tatwine. The riddler Eusebius seems to have been a theologian and divine (Nos. 1-5), although, unlike Tatwine, he avoids subjects of the

\* *Forsch. zur deutschen Geschichte* XXVI (1886), 601 f. Cf. Erlemann, *Herrigs Archiv* CXI (1903), 58.

† *Bonifaz und Lul*, Leipzig, 1883, pp. 213-218.

‡ Bede thus speaks of him in his remarks upon the first book of Samuel the prophet (Giles, *Opera Bedae* VIII, 162), 'Hwæthertum juvenem cui amor studiumque pietatis jam olim Eusebii cognomen indidit.'

§ The identification is accepted by Ebert, *Litt. des Mitt. im Abendlande* I, 1889, p. 652, and Manitius, *Christl. Lat. Poesie*, p. 502.

|| Giles, *Opera* VI, 139-140.

¶ Hahn, pp. 216-217.

\*\* Jaffé, *Bibliotheca* III, 180, No. 62; discussed by Hahn, *Bonifaz*, p. 213.

Christian cult: \* he shows a keen interest in chronology (Nos. 26, 29) and grammar (Nos. 9, 19, 39, 42) — tastes befitting a friend of Bede; and in his later enigmas (Nos. 41–60), which were perhaps written, as Ebert suggests, for use in the school, he displays an accurate knowledge of the great textbook of his time, Isidore's *Etymologies*.† A striking characteristic of his enigmas is his love of contrasts (Nos. 8, 15, 18, 21, 24, 27, 48).‡ Ebert rightly regards his literary workmanship as inferior to that of Tatwine. The first forty of his enigmas consist each of four hexameters; the last twenty, so different from their predecessors in origin, matter, and form, are of varying lengths.

Now, what is the relation of the enigmas of Eusebius to those of Tatwine, which they accompany? Ebert § advanced the opinion that Eusebius sought, by supplementing Tatwine's forty riddles with sixty others, to make a new riddle-book of one hundred queries like the groups of Symphosius and Aldhelm (compare also the ninety-five problems of the *Exeter Book*). That we may not assume the reverse relation seems evident for two reasons: Tatwine firmly establishes the number of his problems by his acrostic; Eusebius is hard put to it to raise his own number to sixty and is driven to new sources (*supra*). From the internal evidence of the single enigmas we can draw no valuable conclusion regarding the relation of the two groups, as, with one exception, there is no likeness in thought and word between the problems that handle like themes (E. 7, T. 4; E. 8, T. 33; E. 17, T. 9; E. 24, T. 23; E. 27, T. 25; E. 32, T. 5; E. 36, T. 30). In the 'Pen' problems (E. 35, T. 6), where we have at least one common motive, not only are both writers in the wake of Aldhelm (v. 3), but both are employing ideas current in all riddle poetry of the time.¶ Though the manner of Eusebius is not unlike that of Symphosius, there is little trace of direct borrowing from the earlier and wittier writer. The resemblances (E. 16, S. 81; E. 34, S. 11; E. 38, S. 14; E. 43, S. 38) are not striking, and may well be entailed by the demands of like subjects. Of the first forty riddles of

\* Cf. Ebert, *Ber. d. s. G.*, p. 28.

† Bucheler, *Rhein. Mus.* XXXVI, 340, and Hahn, pp. 619–624, give abundant proof that Eusebius did not go directly to Pliny and Solinus, as Ebert supposed, but derived from these authors through Isidore. See also Ebert, *Litt. des Mitt. im Abendl.* I, 1889, p. 652, 8.

‡ See Manitius, *Christl. Lat. Poesie*, p. 504.

§ *Ber. d. s. G.*, p. 27.

¶ Cf. Ebert, *Haupts. Zs.* XXIII, 200; the writer, *Jl. L. N.* XXI, 102, and notes to *Rid.* 52.

Eusebius, sixteen invite comparison with Aldhelm through their treatment of similar subjects.\* Of these, eight are totally independent (E. 4, A. xiii, 1; E. 5, A. vi, 2; E. 7, A. iv, 1; E. 10, A. viii, 3; E. 11, A. i, 6; E. 15, A. iii, 1; E. 28, A. v, 1; E. 36, A. iv, 10); four display a slight connection (E. 6, A. i, 1; E. 8, A. i, 2; E. 32, A. v, 9; E. 33, A. ii, 14); two show a still more marked relation (E. 31, A. v, 9; E. 35, A. v, 3); and two are very closely bound to their prototypes (E. 37, *De Vitulo*, A. iii, 11; E. 40, *De Piscis*, A. iii, 10). On account of the last few examples, Hahn is inclined, with Ebert, to believe in a direct employment by Eusebius of Aldhelm's enigmas; but he sanely distinguishes 'between collective and individual use, between transmission by book and by tradition.' 'It is very possible that single riddles of Aldhelm and of others were transmitted, as themes of wit and entertainment, from monastery to monastery, and from mouth to mouth; and thus arose the use of particular riddles and not of the whole collection.' Though only three of the last twenty enigmas of Eusebius bear any resemblance even of topic to Aldhelm's (E. 48, A. xii; E. 56, A. iv, 2; E. 57, A. iii, 7), yet these latter riddles approach far more closely to his manner, and may be the additions of another hand than that of Eusebius.

#### LATIN ENIGMAS AND THE EXETER BOOK

The relation between the *Exeter Book Riddles* and the Latin enigmas current in the eighth century was first touched upon by Thorpe in his Preface †: 'Collections of Aenigmata have been left us by Symphosius, Aldhelm, Beda and others; but these are, generally speaking, extremely short, and although they may have occasionally suggested a subject to our scop whercon to exercise his skill, yet are those in the present collection too essentially Anglo-Saxon to justify the belief that they are other than original productions.' In his first article ‡ Dietrich indicates the indebtedness of the Anglo-Saxon collection to certain models. Once or twice we have a direct reference to learned sources.§ Among these sources are Symphosius and Aldhelm. According to Dietrich, || *Rid.* 17,

\* Hahn, pp. 628-629.

† P. 10.

‡ *Haupts. Zs.* XI, 450 f.

§ We can, however, lay very little stress upon such phrases as *Rid.* 43<sup>7</sup>, *þām þe bēc witan* (a reference to the knowledge of runes), and 40<sup>13</sup>, *gewritu secgað*, as neither of these riddles (40 or 43) seems to owe aught to the Latin enigmas; and the words, *Rid.* 39<sup>5</sup>, *Mon maþelade sē þe mē gescege* introduce a riddle-motive universally popular at this period (*M. L. N.* XVIII, 99). || XI, 251 f.; XII, 241.

48, and 61 show close verbal borrowings from Symphosius; while *Rid.* 36, 39, and 41 are derived sentence for sentence from Aldhelm. In *Rid.* 6, 14, 29, 37, 51, 54, individual points are borrowed from the Latin enigmas.\* In the so-called second series Dietrich notes a freer employment of Symphosius (*Rid.* 66, 84, 85, 86, 91), and a few traits from Aldhelm (*Rid.* 64, 71, 84). He draws from his very doubtful premises the conclusion that 'a closer dependence upon Latin models is a constant trait of the first series, a freer movement predominates in the second.' From the references to 'writings' in *Rid.* 40, from the C and B runes which precede *Rid.* 9 and 18 and which may stand for the Lat. *camena* and *ballista*, Dietrich conjectures a third Latin source, but 'none has been discovered which casts any light upon the problems in question.' Dietrich also points out the popular elements in such riddles as *Rid.* 23, 14, 52, 34, 43, 10, etc., and notes parallels among the German folk-riddles.† Müller's contribution to the *Cöthener Programm* (1861) adds nothing to Dietrich's treatment of sources. But in 1877 Ebert, in his essay upon the riddle-poetry of the Anglo-Saxons,‡ seeks to show that our riddler, whom he identifies with Cynewulf, probably used Tatwine's enigmas, and certainly those of Eusebius. The English riddles which he believes to be indebted to the Latin are *Rid.* 7 (E. 10); 14 (T. 4, E. 7); 15, 93 (E. 30); 21 (T. 30); 27 (T. 5, 6; E. 31, 32); 30 (E. 11); 39 (E. 37); but, as I shall show, there is in none of these cases any conclusive proof of a direct literary connection.

In a monograph which, by its perversion of method and unwarranted conclusions, has done no little harm to the proper understanding of the *Exeter Book* problems and their relations, Prehn § aims to find for nearly every Anglo-Saxon riddle a Latin prototype among the enigmas of Symphosius, Aldhelm, Tatwine, and Eusebius. He thus summarizes his results: || 'An exclusive use of Symphosius is found in twelve riddles, of Aldhelm in seventeen, of Eusebius in five, while Tatwine is never used

\* All of Dietrich's statements regarding sources must be considerably modified and discounted in the light of my investigations (*M. L. A.* XVIII, 98f.). See *infra*, and notes to separate riddles.

† Dietrich's treatment of the connection between the poems of our collection and popular riddles is confined to a single paragraph (XI, 457-458) and must be supplemented at every point (see my article in *M. L. A.* XVIII, 98f., my discussion *infra*, and the notes to the several problems). ‡ *Ber. d. s. G.*, p. 29.

§ *Komposition und Quellen der Rätsel des Exeterbuches*. Paderborn, 1883.

|| P. 158.

alone.' But, according to Prehn, our author frequently builds up his riddle by suggestions and plunderings from more than one author: he thus employs Symphosius and Aldhelm six times, Symphosius and Tatwine twice, Aldhelm and Tatwine once, Aldhelm and Eusebius four times, Aldhelm, Tatwine, and Eusebius three times, but never Tatwine and Eusebius alone together. Sometimes he employs more than one riddle of the same author: he thus uses Symphosius twice and Aldhelm once.\* Against these results of Prehn's too fruitful source-hunt there have been more than one protest from scholars. Zupitza,† a year later, took issue with Prehn's conclusions of wholesale borrowings from learned sources, and affirmed his belief in the popular origin of many *Exeter Book* puzzles. Holthaus ‡ also thinks that Prehn has failed to establish the great dependence of the Anglo-Saxon riddles. He points to the popularity of such compositions among monks and laymen. The number of universally known riddles was far larger than those extant; and these, in form and expression, were naturally much alike. Only the true poets gave them a new dress. Regarding the vogue of this riddle-material, he believes, as does Ten Brink of the epic, § that 'the product of poetic activity was not the possession, the performance, of an individual but of the community.' Other arguments of Holthaus will be considered later. So Herzfeld || declares that 'in the case of the *Exeter Book Riddles* one cannot speak of a constantly close adherence to definite models. Previous investigations ¶ show that some few of these are literal translations of the Latin, others are related to the Latin riddles only in single traits and turns of thought, while the majority have their roots in popular tradition, from which the poets of both the Latin and the Old English riddles have drawn independently.'

Brooke \*\* quotes the whole of Aldhelm's riddle *De Luceinia* side by side with *Rid.* 9, 'in order to confound those who say that Cynewulf in his *Riddles* is a mere imitator of the Latin. In the Latin there is not a trace of imagination, of creation. In the English both are clear. In the

\* Even in cases where Prehn is unable to demonstrate borrowing, he declares (p. 269): 'Indessen beschränkt sich ihre Selbständigkeit nur auf die Wahl der Stoffe, während der Inhalt dieselben typischen Züge aufweist, welche wir bei den Vorbildern kennen gelernt haben.' † *Deutsche Littztg.*, 1884, p. 872.

‡ *Anglia* VII, *Anz.* 124. § *Geschichte der Engl. Litt.*, p. 17. || Pp. 26-27.

¶ Herzfeld compares J. H. Kirkland, *A Study of the Anglo-Saxon Poem, The Harrowing of Hell*, Halle, 1885, pp. 25 f. But in what respect this reference establishes large results, I fail to see. \*\* *E. E. Lit.*, p. 149, footnote.

one a scholar is at play, in the other a poet is making. Almost every riddle, the subject of which Cynewulf took from Aldhelm, Symphosius or Eusebius, is as little really imitated as that. Even the Riddle *De Creatura*, the most closely followed of them all, is continually altered towards imaginative work.'

Erlemann\* discusses the close relation of the *Riddles* to the Latin enigmas of the early eighth century. 'All of these enigmatographs, Aldhelm, Tatwine, and Eusebius, were contemporaries of Bede; and, as Hahn has shown,† Eusebius is identical with Hwætbert-Eusebius, Abbot of Wearmouth, to whom Bede submitted his work of 727, *De Temporum Ratione*. The Anglo-Saxon poet [so Erlemann] knew all the Latin collections of riddles and employed Eusebius in particular. There is no small probability that the Anglo-Saxon poet, through school instruction, was familiar with the works of Bede as well as with the riddle-poems of Eusebius, Tatwine, and Aldhelm. It is indeed possible that he obtained his scholarly training in one of the monasteries Wearmouth and Jarrow.' Erlemann believes that this aids us in fixing the date of our collection. Eusebius employed the riddle-collection of Tatwine, which falls in 732; and therefore composed between that date and the middle of the forties when he died. His sixty enigmas probably supplement Tatwine's forty, so they are close to them in time. Now, if the Anglo-Saxon problems are due to the awakened interest in riddles, they may be placed between 732 and 740, in any case before 750, in Northumbria — the time and place to which Sievers and Madert (*infra*) would assign them. But all these arguments fall to the ground if we deny direct literary connection with Tatwine and Eusebius.

Let us now examine the riddles. In the four riddles that owe most to the collection of Symphosius, *Rid.* 48, 61, 85, 86, the relation is not nearly as close as that of *Rid.* 36, 41, to Aldhelm. It is certainly not correct to say with Herzfeld‡ that to each line of Symphosius 16, *Tinea*, two lines of *Rid.* 48 correspond. The six lines of the English version represent a very unfortunate expansion, in which the answer is betrayed at the outset, no new ideas except that of the holiness of the book are added, and the sharp contrasts of the Latin are sacrificed. The three motives of the 'Arundo' enigma of Symphosius (No. 2) are admirably developed in the seventeen lines of *Rid.* 61, as Dietrich has

\* *Herrigs Archiv* CXI (1903), 58.

† *Forsch. zu deutsch. Gesch.* XXVI, 597.

‡ P. 29.



shown in parallel columns.\* Here the Latin simply suggests. *Rid.* 85 follows only in its first lines the 'Flumen et Piscis' problem (Sym. 12): the remainder of the short poem is an independent development in which new motives are added. Only the second line of the Symphosius enigma *Luscus allium tenens* (No. 94) is used in the monster-riddle of seven lines (*Rid.* 86) which thus lavishly employs the hint. The four English riddles, though somewhat dissimilar in method of borrowing, resemble each other in free handling of sources; Nos. 85 and 86, in the manner of development from a suggestion in the original; Nos. 48 and 85, in the introduction of Christian elements. But the treatment of sources differs entirely from that in the small Aldhelm group (*Rid.* 36, 41), where the Latin (A. vi, 3, and *De Creatura*) is closely followed (Notes).

A dozen riddles employ motives of Symphosius and Aldhelm in such fashion as to suggest direct borrowing from the Latin enigmas.† In *Rid.* 10 the riddler gives evidence of his use of Symphosius 100 (not in Riese) in his description of the desertion of the cuckoo by parents before birth and its adoption by another mother; but the added motive of the cuckoo's ingratitude, as indeed the whole treatment, shows an intimate acquaintance with the folk-lore of the time. The three motives of Symphosius 61 appear in the 'Anchor' riddle (*Rid.* 17), but only the second is so closely followed as to indicate actual indebtedness. The *leitmotif* of Symphosius 73 is not introduced into the 'Bellows' riddle, *Rid.* 38, until its fifth line, and then, after receiving a three-line treatment, is dismissed by the popular motive that closes the problem: in the second fragmentary version of the English riddle (*Rid.* 87) the Symphosius theme is not reached. The two closing lines of *Rid.* 66 (compare 26), 'Onion,' seem to be verbally indebted to the 'Cepa' enigma of Symphosius (No. 44), but this 'biter bitten' motive is a commonplace of riddle-poetry and well known to contemporary enigmatographs.

A motive from Aldhelm v, 3, and yet another from v, 9, seem to be the sources of several lines of *Rid.* 27, 'Book'; and Aldhelm v, 3, and iv, 1, suggest the striking themes of *Rid.* 52, 'Pen'; but in both English riddles we are dealing with the common property of very many enigmas of that day. *Rid.* 13 and 39, 'Young Ox,' may claim as analogues not only Aldhelm iii, 11; v, 8, and Symphosius 56, but many other Latin

\* XI, 452.

† *Rid.* 10 (S. 100); 17 (S. 61); 38 (S. 73); 66 (S. 44); 27 (A. v, 3, 9); 52 (A. v, 3; iv, 1); 37 (A. vi, 10); 13, 39 (A. iii, 11; v, 8; S. 56); 50 (A. ii, 14); 64 (A. vi, 9).

riddles of the time; and the two English problems cling to the traditional motives, but with a certain freedom of literary treatment. *Rid.* 50, 'Bookcase,' is connected through its last lines, and particularly through the word *unwita* (11 a), with Aldhelm ii, 14<sup>1-3</sup>, *Arcia Libraria*; but it is noteworthy that this is the very motive which we meet in the 'Book-moth' problem (Sym. 16; *Rid.* 48<sup>5-6</sup>). *Rid.* 64 owes its ruling idea to Aldhelm vi, 9<sup>5-9</sup>, though it is no slavish copy of the Latin theme, 'the kiss of the wine-cup,' which appears not only in Anglo-Latin riddles (*supra*) but in the modern English Holme riddle, No. 128. Aldhelm's 'Water' enigmas, iii, 1 and especially iv, 14, are freely followed in their main outlines by the writer of *Rid.* 84; but that long poem during its larger part declares its independence of Latin sources. To summarize, the motives of the Latin enigmas are so widely diffused throughout riddle-poetry, and moreover these themes are so freely handled in the English versions, that it is impossible to deduce any but the most general conclusion regarding either relation to sources or the identity of the author. Only this much may be safely said: that the English riddles just considered are alike in combining a certain dependence in their leading ideas with originality of expression and freedom of development.

Yet another group of riddles bear to Symphosius and Aldhelm only a very slight resemblance — perhaps in a single phrase or line — so slight indeed that the likeness may often be accidental or else produced by identity of topic.\* Edmund Erlemann has pointed out † that the 'Storm' riddles, *Rid.* 2-4, are indebted for one of their central ideas, not to Aldhelm's line (i, 2<sup>1</sup>) 'Cernere me nulli possunt nec prendere palmis,' which appears in both the Bern Riddles and Bede's *Flores* (*supra*), but to the scriptural sources of this (see Notes); and I regard the other alleged parallels of Prehn ‡ as very natural coincidences. The resemblance between *Rid.* 6 and Aldhelm iv, 13, *Clypeus*, is very slight and the mere outcome of a common theme: each shield speaks of its wounds. It is barely possible that the author of *Rid.* 9 owed something to Aldhelm's 'Luscina' enigma (ii, 5), but I do not believe that the Anglo-Saxon poet had the nightingale in mind. It is a far cry from Aldhelm's *Famfaluca* (iv, 11) to the 'Barnacle Goose' of *Rid.* 11; so

\* *Rid.* 2-4 (A. i, 2); 6 (A. iv, 13); 9 (A. ii, 5); 11 (A. iv, 11); 12 (A. xii, 9); 21 (A. iv, 10); 28 (A. vi, 9); 29 (A. vii, 2); 35 (S. 60); 49, 60 (A. vi, 4); 54 (A. v, 8); 57 (S. 17; A. iv, 3, 7); 58 (A. vi, 1); 71 (A. iv, 10); 73 (A. vi, 8); 83 (S. 91); 91 (S. 4).  
 † *Herrigs Archiv* CXI, 55.  
 ‡ Pp. 159-163.

the likeness between the opening lines of the two, which is very slight, is obviously accidental. There is certainly a resemblance between a single passage in Aldhelm's 'Nox' enigma (xii, 9) and *Rid.* 12<sup>7-8</sup>; but this is not sufficient to establish any direct connection between the Latin and the Anglo-Saxon. *Rid.* 21, 'Sword,' is developed in a totally different fashion from Aldhelm's enigma (iv, 10) on the same topic; any parallels of thought — and these are few — are inherent in the subject. The motive of 'wine, the overthrower' (Aldhelm vi, 9<sup>9</sup>), which also appears in *Rid.* 28, is found not only in other Latin enigmas of the time (MS. Bern. 611, No. 63<sup>3-6</sup>), but in folk-riddles remote from learned sources (see Notes). As the companion piece, *Rid.* 29, bears in two of its motives a general likeness to Aldhelm vii, 2, it is possible that the Latin may have been consulted by the author of these bibulous problems, but it is difficult to see how his themes could have been developed without mention of these traits. The slight likeness between the 'Rake' riddle (*Rid.* 35) and Symphosius 60, *Serra*, may easily be explained by the demands of similar subjects. Dietrich\* finds the germ of *Rid.* 49, 60, in Aldhelm vi, 4, *De Crismale*; but the likeness, being practically limited to the 'red gold' of both the Latin and English vessels, and consequently an inevitable result of identity of themes, is not irreconcilable with complete independence. Only in two lines of *Rid.* 54, 'Battering-ram,' is found any analogue to Aldhelm v, 8, which has a far different purpose, — a pun upon 'Aries.' The 'Loom' riddle, *Rid.* 57, bears only a very faint resemblance to the enigmas of Symphosius (No. 17) and Aldhelm (iv, 3, 7): like subjects could hardly be treated with greater difference of method. *Rid.* 58 has certainly two traits in common with Aldhelm vi, 1; but no descriptions of the 'Swallow' could fail to mention its wood-haunts and its garrulous note. The origin of the 'Sword' or 'Dagger' (*Rid.* 71<sup>2-3</sup>) recalls Aldhelm iv, 10<sup>1</sup>, *De Pugione*; but the two enigmas are of very diverse sort. The 'Lance' riddle (*Rid.* 73) surely owes little to Aldhelm (vi, 8) in the picture of its origin and its delight in battle. The general likeness in riddle-motive — change of condition by fire — between *Rid.* 83 and Symphosius 91 may well arise from the demands of the topic, 'Ore.' And, finally, there is but a dim suggestion of the lively metaphors of *Rid.* 91, 'Key,' in the bald 'Clavis' enigma of Symphosius (No. 4), which simply states the subject's sphere of action. In none of the twenty riddles just considered

\* XI, 474.

is it possible to establish direct literary connection with the Latin enigmas. In the preceding group, popular transmission of motives, — in this, like conditions of common subjects, — go far towards explaining all resemblances. In other riddles that treat the same themes as the Latin enigmas, even this faint likeness is lacking.\*

I have already registered my protest † against the claims of Tatwine and Eusebius as creditors of the *Exeter Book Riddles*. In a few cases I notice a resemblance between the *Riddles* and these Latin enigmas. ‡ Yet in all these, except *Rid.* 15 and 44, the English and Latin writers are both working with motives employed not only by Symphosius or Aldhelm, but by other early enigmatographs whose direct connection with Tatwine and Eusebius is more than doubtful.§ The 'Horn' riddle (*Rid.* 15) has in common with Eusebius 30 its first thought, which is repeated in different form in *Rid.* 88 (contrast however No. 15's companion piece, *Rid.* 80, which does not refer to the Horn's origin); and the 'Body and Soul' problem (*Rid.* 44) is strikingly different in motive from Eusebius's treatment of the same familiar theme (No. 25). I cannot therefore agree with Ebert and Prehn (*l.c.*) that these Anglo-Latin enigmas influenced the Anglo-Saxon in matter and form.

#### BOUIFACE

An interesting place among eighth-century Latin enigmas is occupied by the twenty riddle-poems of the great missionary bishop Bouiface. || Here the riddle has taken on a purely Christian and theological character. Ten vices and ten virtues personify and characterize themselves

\* *Rid.* 7 (V. viii, 3), 24 (S. 65), 33 (S. 13), 34 (S. 10), 59 (S. 71, 72).

† *Il. l. v.* XVIII, 90.

‡ *Rid.* 15 (E. 30), 21 (E. 30, E. 30), 27 (E. 5, 6, E. 31, 32); 39 (E. 37); 44 (E. 23); 52 (E. 6, E. 35); 84 (E. 23).

§ Holtzhaus (*l.c.* VII, I. 125) says very sanely: 'Besonders in den Fällen wo Prehn Ähnlichkeiten der englischen Rätsel mit zwei oder drei lateinischen Dichtern nachweist, waren wir geneigt nicht an unmittelbare Entlehnung zu denken sondern zu glauben dass sowohl die Gegenstände, wie auch die Art der Betrachtung Gemeingut des Volkes geworden war und somit der Dichter nur bekanntes aufgenommen hatte, aber es doch eigenartig wiedergab.' This view is certainly supported by the likenesses to the Latin in the English riddles of 'Book,' 'Ox,' and 'Pen' (*Rid.* 27, 39, 52) — these traits are commonplace in early enigmas (*op. cit.*).

|| Nine of these were printed by Wright, *Beaz. Br. l. l.* I, 332, from the incomplete version in MS. Royal 15, B. XIX, f. 204r. Later the complete collection was published by Böck, *Erben des P. Gregor von Tours* III (1868), 232, and by Dümmler, *Die latein. Carmina etc.* (*Mon. Hist. Germ.*), I (1881), 1 f.

like the beasts and birds of the older enigmas.\* Caritas, Fides Catholica, Spes, Justitia, Veritas, Misericordia, Patientia, Pax Christiana, Humilitas Christiana, Virginitas, offset the frailties of Cupiditas, Superbia, Crapula Gulae, Ebrietas, Luxuria, Invidia, Ignorantia, Vana Gloria, Negligentia, and Iracundia. These allegorical enigmas are introduced by a dedication to his 'sister,' the Abbess of Bischofsheim — twenty hexameters, in which the virtues are compared to the golden apples of the tree of life, the Cross of Christ, the vices to the bitter fruit of the tree of which Adam ate. The whole composes 388 hexameters, and the several poems are of varying length.

The acrostic employed by both Aldhelm and Tatwine is here used for purposes of solution. The subject of each enigma is plainly indicated by the initial letters of its lines. But Boniface goes farther than this. With his well-known fondness for playing upon names,† he introduces into his first enigma a double acrostic, *c, s, a, a, r, t, i, l, i, r, a, a, s, c*, thus sporting rather heavily with the Latin equivalent of the name of the Abbess, Lioba or Leobgyth.‡ Here then is a parallel for those who claim that the *lupus* of the Latin riddle (*Rid.* 90) refers to the name of Cynewulf.

As Ebert has pointed out, these enigmas have but small literary merit. Their vocabulary is small, their meter halting, the treatment stiff and awkward. The traits of his abstractions are seldom significant. Written in Germany (l. 323), the poems, particularly those upon Ignorance of God and Drunkenness, give forth now and then a gleam of apostolic fire; but in the main they seem dull and uninspired.

Bock has, I think, exaggerated their indebtedness to Aldhelm, which is slight; § and I discover in them no trace of Tatwine or of Eusebius. The influence of Virgil's *Aeneid*, which affected his style, as it did that of his contemporaries, was not strong enough to lift his moralizings into the region of poetry. I see in these didactic hexameters nothing that connects them even remotely with the spirited riddles of the *Exeter Book*.||

\* Ebert, *Lit. des Mitt. im Abendl.* I (1880), 653.

† Compare Hahn, *Bonifaz und Lut.*, 1883, p. 242; Ewald, *Neuer Archiv* VII, 196; and my notes to *Rid.* 90 (*infra*). ‡ See Manitius, *Christl. Lat. Poesie*, p. 507.

§ The *spicula lita veneno* of the Introduction points to the last section of Aldhelm's poetic tract *De Octo Princip. Vitiis*, 130, and certain lines in the 'Luxury' enigma (No. 15) to the *Creatura*, 31, 53. But I find little more than that. Manitius, *Christl. Lat. Poesie*, p. 506, notes that for his general motives Boniface is indebted to Prudentius's *Psychomachia* and to Aldhelm's *De Laudibus Virginitum*.

|| Contrast Boniface's picture of Ebrietas with the delightful genre sketch of the tipsiness of the 'old churl' in *Rid.* 28.

## BERN RIDDLES

A very important group of Latin enigmas is a collection of sixty-three riddles preserved in several early manuscripts.\* These consist of 'hexasticha rhythmica barbarie horrida' (Riese). Hagen overrates them † in ranking them above the riddles of Symphosius in 'feine und gemütliche Charakteristik'; but they are certainly not without merit; they treat the common things of life with clever ingenuity. Yet in range of subjects, in power of imagination, and particularly in width and depth of scholarship, they are inferior to the Anglo-Latin riddles. We meet only one reference to the Christian-Jewish cultus (9<sup>I</sup>, 'Eua'), only one to classical mythology (41<sup>b</sup>, 'Macedo nec Liber . . . nec Hercules'), only one to history (28<sup>b</sup>, 'Caesares'). A striking trait is their originality. They deal often with the same themes as Symphosius (Bern 2, S. 67; B. 9, S. 51; B. 10, S. 78; B. 11, S. 13; B. 13, S. 53; B. 18, S. 79; B. 32, S. 63; B. 34, S. 45; B. 48, S. 19; B. 58, S. 77), but in totally different fashion. On the two occasions when these riddles invite close comparison with the older enigmas, it is significant that the author is using motives dear to riddle tradition: 'the fish and his moving house' (B. 30, S. 12) and 'the biter bitten,' 'mordeo mordentem' (B. 37, *De Pipere*, S. 44, *De Ccpa*). ‡ So in his relation to Aldhelm, he is either entirely independent (B. 3, A. iv, 8; B. 21, A. ii, 3; B. 45, A. i, 1), or else he employs motives that are the common stock of riddle-poetry (B. 6, A. vi, 9, *De Calice*; B. 23, A. v, 10, *De Igne*; B. 24, A. v, 9, *De Membrana*; B. 25, A. iv, 1, *De Litteris*). Yet the sequence of these riddles (B. 23, 24, 25), and certain likenesses in phraseology, §

\* As early as 1839, Mone edited a version of these from Vienna MS. 67 in *Anzeiger für Kunde der deutschen Vorzeit* VIII, 219f. In 1869 Hagen produced in Riese's *Anthologia Latina* I, 296, thirty-five of these enigmas from a manuscript of eighth to ninth century, Bern 611, f. 73r.-80v. The next year Riese, in the second volume of his *Anthology* (p. lxxvi), showed the identity of the Vienna and Bern enigmas, and derived variants from Mone's text. Finally, in the last edition of the *Anthology* (1894, pp. 351-370) Riese collated with the already published manuscripts three other versions, Lipsiensis Rep. I, 74 of ninth to tenth century, f. 15v.-24r., and two Paris MSS. of the ninth century, 5596 and 8071 (each containing a few enigmas). For a discussion of this group of enigmas, cf. Hagen, *Antike und Mittelalterliche Rätseloesie*, 1877, pp. 26, 46. † P. 46.

‡ For the vogue of these two riddles, see *M. L. N.* XVIII, 3, 5, XXI, 101, and my notes to *Rid.* 85, 66. Other world-riddles are those of the Ice (B. 38) and the Rose (B. 34).

§ Cf. Manitius, *Aldhelm und Baeda*, pp. 79-82.

undoubtedly suggest a direct literary connection.\* Ebert and Manitius seem to me to exaggerate greatly the resemblances between the Bern enigmas and those of Tatwine and Eusebius; and therefore to be totally unjustified in their conclusion that the former is one of the sources of the latter. Indeed, in all cases of alleged resemblance save one, the enigmatographs are drawing upon common stores of riddle-tradition (B. 2, E. 28, compare A. v, 1, Sym. 67, Lorsch 10; B. 24, E. 31, T. 5, compare A. v, 9; B. 25, T. 4, E. 7, compare A. iv, 1); and even under these conditions the likenesses are very slight, never amounting to anything more than general parallels of motive. Bern No. 5 has much in common with Tatwine No. 29, *De Mensa*,† but even this likeness may be explained by the restricted demands of the topic. There is, however, no doubt that the Bern enigmas belong to the same circle of thought as the Anglo-Latin problems; and, although no English manuscript of them exists, we are not surprised to find them followed by riddles of Aldhelm in Paris MS. 5596. Yet, whatever may be the probability, we have no convincing evidence that they are from the hand of an English author.

#### LORSCH RIDDLES

A small but valuable group of enigmas is the collection of twelve Latin riddles of varying lengths, in poor hexameters, preserved in the ninth century Vatican MS. Palatinus 1753, which was brought from the famous monastery of Lorsch.‡ It has a twofold connection with the Latin enigmas of England. In the manuscript it appears in close company with the riddles of Symphosius and Aldhelm, the Prosody of Boniface, and the epitaph of a priest, Domberht, one of that band of scholars which came to Germany with Boniface; § and Dümmler is inclined to believe that our group of twelve problems was brought over from England with the remaining contents of the manuscript. Ebert || goes even farther, and claims that the riddles were composed in England, since their author is indebted not only to Aldhelm, whose works were widely known on the continent, but to Tatwine and Eusebius. The

\* Manitius goes too far (*Christl. Lat. Poesie*, pp. 488-489) in regarding these as the chief source of Aldhelm's enigmas; and he gives no reason for attributing them to an Irishman of the sixth and seventh centuries. † Cf. Ebert, p. 39.

‡ These riddles were printed by Dümmler in *Haupts. Zs.* XXII, 258-263, discussed by Ebert, *ib.* XXIII, 200-202, and included by Dümmler in his *Poetae Latini Aevi Carolini* (*Mon. Hist. Germ.*), Berlin, 1881, pp. 20 f.

§ *Haupts. Zs.* XXII, 262.

|| *ib.* XXIII, 200.

Lorsch riddle No. 9, *Penna*, is, Ebert thinks, merely a compilation of three enigmas, Aldhelm v, 3, Tatwine 6, and Eusebius 35. If the verbal resemblances were not so strong, we might infer a common debt to the folk, as the motives of 'the weeping pen' and 'black seed in a white field' are commonplaces of riddle-poetry.\* Lorsch No. 11, *Bos*, is indebted to Aldhelm iii, 11, and perhaps to Eusebius 37; but again we have motives universally known among the Anglo-Saxons.† The parallels given by Manitius ‡ are, as usual, strained. Although 'the kiss of the wine-cup' is a common motive,§ yet the verbal likenesses of Lorsch No. 5, *Poculum et Vinum*, to Aldhelm vi, 9 and Tatwine 4<sup>2</sup> are so strong as to convince us of direct literary connection. In Lorsch No. 4, *Glacies*, we meet a world-old motive,|| which the author certainly did not derive from Tatwine 15. But he is undoubtedly employing Aldhelm v, 1 in No. 10, *Lucerna*, and A. i, 2<sup>4</sup> in No. 2<sup>6</sup>, 'et rura peragro.' Dümmler and Ebert are justified in assigning to these problems an English home. Two other slight links bind the Lorsch enigmas to England: in No. 8 appears the motive of 'pen, glove, and fingers' of Bede's *Flores* and *Rid.* 14, and in No. 7 the famous 'Castanea' logogriph, so frequent in English manuscripts of the Middle Ages;¶ but both motives are found on the continent as well.

## PSEUDO-BEDE

Riddles of the Bede tradition are represented by three interesting groups of problems.\*\* Among the works doubtfully attributed to the Venerable scholar, the so-called *Flores*†† holds a place of some note. This varied assortment of queries falls roughly into three divisions. (1) The first and by far the largest of these belongs to dialogue literature (*supra*) and has much in common with other well-known groups of knowledge-tests. (2) The second class of problems consists of direct citation of

\* Cf. my articles, *Mod. Phil.* II, 563; *M. L. N.* XXI, 102; and notes to *Rid.* 52 (*infra*). † *M. L. N.* XXIII, 99. ‡ Pp. 79-82.

§ Notes to *Rid.* 64 (*infra*). || Notes to *Rid.* 34. ¶ *M. L. N.* XVIII, 7.

\*\* These have been discussed by me in *Mod. Phil.* II, 1905, 561 f. I condense that discussion here.

†† The full title of this *mélange* is *Excerptiones Patrum, collectanea, flores ex diversis, quaestiones et parabolae*. Included in the Basel edition of Bede's *Opera* of 1563 and in the Cologne edition of 1612, the *Flores* was reprinted partially and incorrectly from the second in Kemble's *Salomon and Saturn* (1848), pp. 322-326, but appears in complete and accurate form in Migne's *Patrologia Latina* (1850), XC, 539.



famous Latin enigmas. Five riddles from Symphosius (1, 7, 4, 11, 10) and five from Aldhelm (i, 3, 10, 2, 4, 11) \* are quoted in full. (3) There remain a dozen riddles rich in popular motives and abounding in analogues. † The first reappears among the queries of St. Gall MS. No. 196 of the tenth century; ‡ the second is paralleled by 'Fingers' enigmas of St. Gall and Lorsch (No. 8); the fifth is indebted to the first line of Aldhelm's 'Ventus' problem (i, 2); the seventh is the world-riddle of Ice; the eighth contains the Ox motive, common property of all the riddle-groups of the Anglo-Saxon period; the ninth is the embryo of the universal riddle of 'Two-legs and three-legs': § the explanation of the tenth lies in the 'Pullus' and 'Ovum' problems of Symphosius, No. 14, Eusebius, No. 38, and MS. Bern. 611, No. 8; the eleventh appears in the *Disputatio Pippini cum Albino* || and the St. Gall MS.; the twelfth query can be compared with the close of Aldhelm's octostich *De Penna Scriptoria* (v, 3). This collection touches the *Exeter Book Riddles* at several points of meeting: not only in the popular motives of Fingers and Ice and Bull, ¶ but in the idea of hostility between Day and Night. \*\*

The second group of Pseudo-Bede riddles is the *Enigmata* or *Jocoseria*, as I have called the puzzles of Cambridge MS. Gg. V, 35, 418 b, 419 a. †† This codex is of prime importance to the student of Latin enigmas, as it contains the riddle-groups of Symphosius, Boniface, Aldhelm, Tatwine, and Eusebius. Our *Enigmata* are attributed to Bede in the table of contents. Of the nineteen, a dozen may be classed as logographs, a form of word-riddle very popular in the later Middle Ages and occasionally furnishing diversion before the Conquest. Mel, Os, Amor, Apes, Bonus, and Navis are among the puzzle-words. The 'Digiti' query (xix) contains a motive not dissimilar to one used in older 'Finger' enigmas. Inadequate diction, awkward syntax, incorrect grammar, and halting meter attest the author's literary limitations. Yet the author is not so important as the glossator. These enigmas are accompanied by an interlinear commentary, which is unique among glosses in casting a

\* Cf. Manitius, *Zu Aldhelm und Baeda*, p. 82.

† These riddles I have printed in full in the *Mod. Phil.* article.

‡ Schenk, *Sitzungsberichte der Phil.-Hist. Classe der kais. Akademie der Wissenschaften* (Wien, 1863) XXXIV, 18.

§ See my note to *Holme Riddles*, No. 50.

|| Wilmanns, *Haupts. Zs.* XIV, 552.

¶ *Flores*, 2, 7, 8; *Rid.* 14, 34, 13, and 39. Compare *M. L. N.* XVIII, 104.

\*\* *Flores*, 6; *Rid.* 30 (see notes).

†† Edited by me, *Mod. Phil.* II, 565.

powerful light upon the peculiar esteem in which art-riddles were held in the Anglo-Saxon time. After the manner of his kind the commentator takes his pleasure very sadly: every line, indeed every word, of his author must be weighed as gravely as the phrases of Scripture or the rubrics of liturgy. We are thus brought to comprehend the ready welcome accorded by pedantic leisure to the serio-comic products of pedantic scholarship, and to understand the continued vogue of these in the cloisters of England. By the mediæval reader queries which so often seem to us drearily dull and flat were evidently deemed miracles of ingenuity, inviting and repaying his utmost subtlety.

The third group, the *Propositiones ad Acuendos Juvenes*, which are number-problems rather than riddles, appeared in the Bâsel edition of Bede, 1563 (p. 133), and, under protest, are included in his works in the *Patrologia Latina*.\* They are not mentioned by Bede in his enumeration of his writings; and Alcuin's editor in the *Patrologia* † finds two good reasons for ascribing them to that scholar. They are assigned to him in at least one old MS., and are specifically mentioned by him in a letter to Charlemagne (Epistle 101): 'aliquas figuras arithmetice subtilitatis causa.' These number-puzzles were for a long time popular. I find Alcuin's fifty-three *Propositiones* under our rubric in MS. Burney 59 (eleventh century), f. 7 b-11 a, and many similar arithmetical riddles in MS. Cott. Cleop. B. IX (fourteenth century), f. 17 b-21 a. Alcuin's river-crossing problem (No. 18), 'De homine et capra et lupo,' is found, somewhat modified, in later English and continental MSS.‡ This group, which I discuss for the sake of completeness, presents, of course, no analogues to the *Exeter Book Riddles*.

Interesting analogues to the *Exeter Book* enigmas are found in the Anglo-Latin prose queries of St. Gall MS. 196 (tenth century),§ in the solitary 'Bull' query of Brit. Mus. MS. Burney 59 (eleventh century), f. 11 b,|| and in the unique Anglo-Saxon relationship riddle of MS. Vitellius E. XVIII, 16 b.¶ But our poems have no connection, either direct or indirect, with the enigmatic *Versus Scoti de Alfabeto*, a series

\* *P. L.* XC, 655.

† *Ib.* CI, 1143.

‡ MS. Sloane 1489 (seventeenth century), f. 16, unpublished; MS. Reims 743 (fourteenth century), Mone, *Anz.* VII, 45, No. 105; MS. Argentoratensis, Sem. c. 14, 15 (eleventh century), f. 176, *Haupts. Zs.* XVI, p. 323.

§ Edited by Schenkl (Wien, 1863) and discussed by me under *Flores (supra)*. See notes to *Rid.* 14.

|| Quoted in full, notes to *Rid.* 13.

¶ See notes to *Rid.* 44<sup>14</sup>.

of skillful hexameters, in which an Irish riddler, — a contemporary of Aldhelm, — taking Symphosius as his guide, has told the story of the Letters.\*

## FOLK-RIDDLES

Let us now consider the use of popular material in the *Exeter Book Riddles*. We pass at once to those riddles which, in their form and substance, are so evidently popular products as to suggest that the poet has yielded in large measure to the collector — the puzzles of double meaning, and coarse suggestion. To these we should naturally expect to find many parallels in folk-literature, and we are not disappointed.† Again, it is probable that the motives of such ‘world-riddles’ as those of the Month (No. 23), Ice (No. 34), Bullock (Nos. 13, 39), and Lot’s Wife (No. 47), were derived not from a literary source but from tradition; and the same may be true of such wide-spread themes as the ingratitude of the Cuckoo (No. 10), the food of the Bookmoth (No. 48), the bite of the Onion (No. 66), and the running of Flood and Fish (No. 85), even though these four motives are prominent among the enigmas of Symphosius (*supra*). Analogues seem to show that certain leading ideas in the riddles of Fingers and Gloves (No. 14), Pen and Fingers (No. 52), Moon (Nos. 30, 40?, 95), Ram, and Lance (Nos. 54 and 73) were traditional.‡ Barnacle Goose (No. 11) and Siren (No. 74) belong to the folk-lore of riddlers.

Not only in those riddles that bear in form and style the distinct impress of the folk do we find popular elements. Many enigmas of the *Exeter Book* — literary though their manner proclaims them — are indebted to that stock of commonplace domestic traditions, that simple lore of little things, which we recognize as the joint property of kindred races. Though the Anglo-Saxon puzzles are often entirely individual and isolated in their treatment of familiar themes, yet the likeness of their motives to those of other Germanic queries is surely as remarkable as their differences. Let us compare these problems of early England

\* These are preserved in company with the enigmas of Tatwine and Eusebius in the Cambridge MS. Gg. V, 35, and in Brit. Mus. MS. Royal 12, C. XXIII, and are printed in Wright and Halliwell’s *Reliquiae Antiquae* I, 164, and by L. Müller, *Rhein. Mus.* XX, 357 (XXII, 500). For a full discussion of these see Bücheler, *Rhein. Mus.* XXXVI, 340, and Manitius, *Christ. Lat. Poesie*, pp. 484-485.

† For analogues to *Rid.* 26, 45, 46, 55, 64, see *M. L. N.* XVIII, 103, and the notes to the several riddles.

‡ Cf. notes to each of these.

with those of Scandinavia. Heusler has invited attention to the correspondences between the themes and motives of the *Exeter Book* and of the *Heiðreks Gátur*; but these parallels are surprisingly slight. Several riddles of the two groups treat the same topics, but in a totally different fashion.\* With the modern folk-riddles of the *Íslenskar Gátur* our problems yield an interesting comparison. *Rid.* 27 ('Book'), 33 ('Ship'), 35 ('Rake'), 38 and 87 ('Bellows'), 57 ('Web and Loom'), and 68 ('Bible') may be annotated throughout by various Icelandic riddles of like subjects.† On the whole the likeness between the queries of the two groups is too general to betray any very intimate connection; but the appearance of such similar elements in the *Íslenskar Gátur* furnishes no slight proof of the popular character of *Exeter Book* riddle-germs. I add a few continental parallels to the queries in our collection. The fearfully-made creatures in the Anglo-Saxon poems of musical instruments (Nos. 32, 70) are not unlike the prodigies in the Lithuanian and Mecklenburg *Geige* riddles‡; the Onion of *Rid.* 66 is 'a biter when bitten' as in the German riddle §; the Communion Cup of *Rid.* 60 is closely akin to the subject of the Tyrolese problem ||; and finally, the motive of the highly imaginative query of the Ox (*Rid.* 72) appears again far afield in the riddles of Lithuania and Bukowina.¶

Among the modern folk-riddles of England the number of parallels to the *Exeter Book Riddles* is not at all large. Unlike the influence of Symposius throughout Europe or the direct literary working of the *Heiðreks Gátur* in Iceland and the Faroe Islands, the motives that appear in the Anglo-Saxon collection, if we may draw a conclusion from the scanty evidence at our command, seem to have affected little the current of native riddle-tradition. A few English riddles of the present resemble in theme and treatment the *Exeter Book Riddles*;\*\* and, more noteworthy yet, two or three of these are unique among recent puzzles in this resemblance. In the latter case we may safely regard the modern riddle-stuff not as a new creation, but as a survival of the old.

Enough has been said, I hope, to establish the *Exeter Book* problems in their proper place in riddle-literature. I have sought not only to

\* See *M. L. N.* XVIII, 103, n. 32. † *M. L. N.* XVIII, 104 and notes.

‡ Schleicher, p. 200; Wossidlo, No. 230 a.

§ Wossidlo, No. 190; Petsch, pp. 95-96.

|| Renk, *Zs. d. F. f. Fk.* V, 149, No. 17.

¶ Schleicher, pp. 207, 211; Kaindl, *Zs. d. F. f. Fk.* VIII, 319.

\*\* See *M. L. N.* XVIII, 105-106; and notes to *Rid.* 20, 26, 28, 29, 65, 77, 88.

indicate, more accurately than has before been done, their relation to literary enigmas, but also to trace what has hitherto passed almost unnoticed, their indebtedness to popular motives.

## III

## AUTHORSHIP OF THE EXETER BOOK RIDDLES

## THE RIDDLES AND CYNEWULF

Any discussion of the authorship of the *Riddles* naturally finds its starting-point in Leo's interpretation of the so-called 'First Riddle.' Upon this I need not dwell at length, because it has already been carefully considered in another volume of this series.\* But it is necessary to indicate, more briefly than Cook and Jansen, the place of Leo's solution in the Cynewulf story. According to that scholar's Halle Program of 1857,† the first poem of the collection is a charade or syllable-riddle, whose answer is found in the name *Cyne(cōne, cōwū, cōn)-wulf*. Thence Leo drew the conclusion that this poet was the author of all or most of the problems of the *Exeter Book*. To Leo's solution Dietrich gave the full weight of his approval.‡ Indeed he went still farther, finding in the *lupus* of *Rid.* 90 yet another reference to the poet's name, and in *Rid.* 95 a sketch of his vocation, that of 'Wandering Singer.' Here, he believed, were strong grounds for attributing the whole collection to Cynewulf. For more than twenty years all scholars accepted the contentions of Leo and Dietrich,§ with the solitary exception of Rieger,|| who recognized the difficulties inherent in the solution of the 'First Riddle,' but offered no other answer. In an essay of 1883¶ Trautmann rejected Leo and Dietrich's answers of the first and last riddles, proposing for both the solution 'Riddle.' The new interpretations found less favor than the old,\*\* but there were not wanting scholars who followed Trautmann

\* Cook, 'The Riddles and Cynewulf,' *The Christ of Cynewulf* (1900), pp. lii-lix; see Jansen, *Die Cynewulf-Forschung*, BB. XXIV, 93-99.

† H. Leo, *Quae de se ipso Cynewulfus, poeta Anglo-Saxonicus, tradiderit*.

‡ *Litt. Centralbl.* (1858), p. 191; Ebert's *Jahrb. f. Rom. und Eng. Lit.* I (1859), 241 f.; 'Die Rätsel des Exeterbuchs,' *Haupts. Zs.* XI, 448-490, XII, 232.

§ Cook, p. 110, and 114.

|| *Zs. f. d. Ph.* I, 215-219.

¶ 'Cyne Râthsel des Exeter,' *Anglia* VI, *Anz.*, pp. 158-169.

\*\* See *Zeits. Archiv* CVI (*Anglia* X, 390, and Hocketier, *ib.*, 564 f.

in discarding this supposed proof of Cynewulfian authorship;\* and in an important article of 1891 † Sievers presented conclusive linguistic reasons for abandoning Leo's far-fetched and fanciful hypothesis.

Three years before Sievers's essay, Bradley ‡ advanced the view that 'the so-called (first) riddle is not a riddle at all, but a fragment of a dramatic soliloquy, like *Deor* and *The Banished Wife's Complaint*, to the latter of which it bears, both in motive and in treatment, a strong resemblance.' This opinion has found wide acceptance, and is almost certainly correct. It has been favored by Herzfeld,§ by Holthausen,|| and by Gollancz.¶ Upon this hypothesis Lawrence and Schofield\*\* built up their interesting and ingenious theory that the 'First Riddle' is of Norse origin, and is connected with the Volsung Saga; and Imelmann †† his claim that the lyric belongs to the Odoacer story. But these theories are too far from the field of riddle-poetry to concern us now, and will, moreover, be carefully weighed in a promised edition of *Old English Lyrics*.

Though the 'First Riddle' is thus unquestionably a lyrical monologue, I have included it in my text, not only on account of its historical association with the enigmas of our collection, but because of the elements of *Rätselmärchen* that render its interpretation so difficult.

Other contributions to this phase of the association of the *Riddles* with Cynewulf are the articles of the Erlemanns,‡‡ who have attempted to prove that the *Latin Riddle* (90) is a charade upon the poet's name and therefore points to Cynewulf as collector of the enigmas, and my evidence §§ that the last of the *Riddles* refers neither to 'Wandering Singer' nor to 'Riddle,' but, like its companion-piece *Rid.* 30, to the journeys of the Moon.

The identification of the author of the *Riddles* was, however, made to rest on other grounds than the evidence of *Rid.* 1 and 90. In his first article ||| Dietrich was inclined to think that the first series (1-60) was

\* Holthaus, *Anglia* VII, *Anz.*, p. 120; Morley, *English Writers* II, 211, 217, 222.

† *Anglia* XIII, 19-21.

‡ *Academy* XXXIII (1888), 197 f.

§ *Die Rätsel des Exeterbuches* (1890), p. 67.

|| *Deutsche Littztg.*, 1891, p. 1097.

¶ *Academy* XLIV (1896), 572. Gollancz regards the poem as 'a life-drama in five acts.'

\*\* *P. M. L. A.* XVII (1902), 247-261, 262-295.

†† *Die Altenglische Odoaker-Dichtung*, Berlin, 1907. See Gollancz, *Athenaeum*, 1902, p. 551; Bradley, *ib.*, p. 758.

‡‡ *Herrigs Archiv* CXI, 59; CXV, 391. See not

§§ *M. L. N.* XXI, 1906, 104-105. See notes to *Rid*

3. XI, 488.

by Cynewulf; the second (61-95) by other hand or hands; but that perhaps the collector of the problems of the latter group had before him a source which contained single riddles of Cynewulf. In his second article\* he was led to modify this view, and to claim not only that all the riddles in both groups were from one hand, but that the hand was Cynewulf's. He went even further, and assigned, somewhat doubtfully, the first series to the youth of the poet and to his beginnings in riddle-poetry, the second to his later period. Signs of a young poet are seen in the first group in (1) his mistakes in translation (41<sup>65</sup>, *pernex*): (2) the very youthful cadence of the verse; (3) the obscene pieces (26, 43, 45, 46, 55), which he conjectures to be the very poems regretted by Cynewulf in his supposed retractation. To the first argument it may be answered that we have no opportunity to compare the knowledge or ignorance of Latin displayed in the first group with that in the second, as it is only in the earlier group that we have very close translations of Latin enigmas (*Rid.* 36, 41); to the second, that such a subjective estimate of verse-values so far removed from us can carry no weight; to the third, that obscene problems meet us at the very threshold of the second series (*Rid.* 62, 63, 64). Dietrich seeks to sustain this ascription of the *Riddles* to Cynewulf by a comparison of the thoughts and expressions of our poems with those of the Cynewulfian works; † but it may be answered first with Holthaus ‡ that the relation of the various riddles among themselves and to the poems of Cynewulf must be maintained on more convincing grounds than in Dietrich's article, and secondly that the larger number of his parallels (granting that such parallelism carries any weight) are drawn from a text of such doubtful authorship as the *Andreas*.

Prehn § accepts without question, as the starting-point of his investigation, Dietrich's belief in the Cynewulfian authorship of the *Riddles*. The arguments of Herzfeld in favor of the ascription of the problems to Cynewulf || have now only an historical interest, as they have been abandoned even by Herzfeld himself. ¶ In his earlier monograph he goes beyond Dietrich's contention and claims that all the *Riddles* are from the hand of a young poet, on the ground of their keen interest in

\* XII, 241, 251.

† XII, 245-248.

‡ *Anglia* VII, *Anz.*, p. 122.

§ *Komposition und Quellen der Räthsel des Exeterbuches*, 1883.

|| *Die Räthsel des Exeterbuches* etc., 1890.

¶ *Herrigs Archiv* CVI (N. S. VI), 1901, p. 390.

everything in the world, and their joy of life,\* which does not shrink from naïvely sensuous expressions.† Another sign of youthful authorship Herzfeld discovers in the large number of hapax-legomena in the *Riddles*.‡ because 'a young poet is fond of choosing rare words which may seem to his audience new and surprising.' To show that this youthful poet is Cynewulf, Herzfeld advanced many arguments: the likeness of the vocabulary of the *Riddles* to that of the Cynewulfian poems, among which he includes the *Andreas*; a similar treatment of sources; a like attitude to the sea and to war, to social relations and to religion; a like use of figures of speech: and finally, a like handling of metrical types. While none of these arguments in the least convince us of Herzfeld's main contention, still they are not without illustrative value in casting light on both the matter and the manner of the poems before us, and they will be cited in connection with different phases of our study.

A year after Herzfeld's monograph (1891) Sievers discussed the age of the *Riddles*,§ and reached the conclusion that they belong to the first half of the eighth century, a period anterior to the time of Cynewulf. These are his reasons:

(1) 'The Leiden Riddle, the Northumbrian version of *Rid.* 36, contains many forms with unstressed *i*, instead of later *e*: — *ni*, *bigiduncum* (corrupted from *hygiðuncum*), *giðraec*, *hlimmith*, *hrisil*, *uirði*, *ði*, *heliðum* (by the side of *ne*, *giuæde*, and a doubtful *ærest*). The change from unstressed *i* to *e* probably took place about 750.' || The value of this

\* This is the view of Brooke, *English Lit. from the Beginning* etc., 1898, pp. 160–161.

† Herzfeld remarks, p. 9: 'Einen so offenen Blick und ein so lebendiges Interesse für alles, das Grösste wie das Kleinste in der ihn umgebenden Welt, diese Lebenslust, die auch vor naïv sinnlichen Aeusserungen nicht zurückscheut darf man nur bei einem jugendlichen Dichter zu finden erwarten.' (See Dietrich XI, 489; XII, 241; Fritzsche, *Anglia* II, 465.)

‡ Herzfeld (pp. 10–12) records 262 words which occur only in the *Riddles*. Though this might seem to speak against his claims for Cynewulf, yet he noted that there are in the *Christ* 196 such words, and in the *Juliana* and the *Phoenix*, respectively, appear 129 and 196 new compounds. Herzfeld's results must be somewhat modified and increased in the light of the vocabulary of the Riddle-fragments printed in Grein-Wülker.

§ *Anglia* XIII, 15.

|| This *e* and *i* canon of date seems to me a hasty generalization based upon insufficient data. Indeed the very evidence derived by Sievers from Sweet's *Old-est English Texts* often refutes itself. If unstressed *e* appears twice in an Essex charter of 692 (*O. E. T.*, p. 426), if unstressed *i* is found in the Northumbrian Genealogies of 811–814 (*O. E. T.*, p. 167) in the very names (*eðil*-compounds) that



evidence, such as it is, is lessened by the rather striking circumstance that *Rid.* 36 stands apart from the other riddles (except *Rid.* 41) both in its relation to its sources and in its employment of motives. It is therefore hardly fair to apply to the whole collection any argument based upon forms in this isolated problem.

(2) 'In *Rid.* 24<sup>1</sup> *Agof* must have been originally *Agob*, the inversion of *Boga*. This final *b*, which in this case a later scribe has changed to *f*, is not found later than the middle of the eighth century.\* It is hard to feel the weight of this argument. Are we to believe that a riddler in the latter part of the eighth or even in the ninth and tenth centuries was prevented by phonetic laws from inverting any word with an initial *b* and thus forming a nonsense-word with an uncouth ending? † *Agob* is as possible at any period of Old English as *τοφλαττόθρατ* (*Ar. Ran.* 1286 ff.) is in Attic Greek. To some it may have significance that Barnouw ‡ regards *Rid.* 24 as very late on account of its four articles before simple substantives.

(3) 'From the runes in *Rid.* 43, two N's, one Æ, two A's and two H's (the names are written out, *nȳd*, *æsc*, *āas*, and *hægelas*) are derived the two words *hana* and *hæn*. *A* instead of *o* before nasals, and *æ* as an unmlaut of this *a*, point to the beginning of the eighth century.' For many reasons, this argument is not conclusive: (a) That the date of *Rid.* 43 is very late rather than early, Barnouw § seeks to show by pointing to the large number of articles — seven in seventeen verses — and to the use of articles instead of demonstratives, *þes hordgates*,

bear an unstressed *e* (*æðel*) in a Kentish charter of 740 (p. 428), if a Mercian grant of 769 (p. 430) employs always the unstressed *i*, and if, moreover, all Northumbrian poems, including the Ruthwell Cross inscription (which Cook, *P. M. L. A.* XVII, 367–390; *Dream of the Rood*, p. xv, assigns to the tenth century), and if the glosses to the later chapters of John in the Lindisfarne Gospels after 950 (Cook, *P. M. L. A.* XVII, 385) employ that form, how can we infer with good reason that the *Leiden Riddle*, which admits both *i* and *e*, was written before 750? Scholars have as yet found no sure footing on the slippery ground of Anglo-Saxon chronology.

\* This statement Sievers elsewhere applies to *ob* (*Leiden Rid.* 2, 14); but he admits (XIII, 16) that this *b* is twice found in the *Liber Vitae* of the ninth century (335, *Cnobwalch*; 339, *Leobhelmi*). I note it in Kentish charters of 831 (Sweet, *O. E. T.*, 445, No. 39, l. 2), *ob ðem lande*, and 832 (ib. 446, No. 40, l. 17), *ob mīnem erfelande*. Such peculiarities are not mere matters of date.

† See the nonsense-words of the *Charms* (*Lchd.* III, 10, 58, 62).

‡ P. 214.

§ P. 215.

*þā rēdellan* (contrast 56<sup>14</sup>, *þisses gieddes*). (b) *A* and *æ* may indicate a very late quite as well as an early date for our version of the runes of this riddle, as *hana* and *hæn* are well established West Saxon forms. This circumstance naturally destroys any value as proof which the assertion of their early Northumbrian origin might have. Instead of proceeding like Sievers from the assumption of early authorship for the riddle, it would be just as easy to proceed from the assumption of late authorship.\* (c) My opinion is strikingly supported by the appearance of such a West Saxon form as EA(*rh*) among the runic words of *Rid.* 65.† Sievers himself admits ‡ that MON (20<sup>5</sup>) is a late product.

(4) 'In the runic riddle 20, the runes give us the form COFOAH (the inversion of HAFOC). Since *aw* is found nowhere else as the *u*-umlaut of *a*, *hafoc* is to be substituted. This form with unumlauted *a* indicates the first half of the eighth century.' Now, although we may reject with Sievers the AO of HAFOC, and although *Rid.* 65<sup>3</sup> H and A speak against an original HEAFOC and for an original HAFOC in our version, yet let us note that the word *hafoc* is not only Northumbrian but good West Saxon; that, as such, it appears in *Rid.* 25<sup>3</sup> and 41<sup>67</sup> and in many other poetical passages, consequently in our text of the runes. Therefore the argument that Sievers bases upon this form falls to the ground.

Professor Sievers's four arguments seem, therefore, to have small probative value. But, while questioning the weight of his premises, I think that he may not be far wrong in his conclusion that the *Riddles* are the product of the first half of the eighth century, as this was the golden age of English riddle-poetry. § That the *Riddles* belong to this period, and therefore antedate Cynewulf, is, however, only a surmise, which is perhaps incapable of proof. Sievers certainly has not proved it.

\* Sievers's deductions from these runes carry as little weight as Trautmann's conclusions as to dialect, based upon the supposedly Northumbrian form *ewu* in the Juliana rune-passage (*Cynewulf*, p. 73), and refuted by Klaeber (*Journal of Germanic Philology* IV, 1902, 103), who points to 'the forms *ewo*, Ine's *Laws* 55 (MS. E); *ewa* (acc. pl.), *O. E. Martyrol.* (Herzfeld), 36, 17; *ewede*, ib. 170, 26; and to Sievers, *Gr.*<sup>3</sup>, 73, n. 1; 156, n. 5; 258, n. 2.' I mention all this in order to anticipate the equally false claims that may be founded upon the *ewu* form demanded by the Erlemann solution of *Rid.* 90 (note).

† In my notes to that riddle the reading EA(*rh*) is established beyond doubt.

‡ *Anglia* XIII, 17.

§ Yet, as we have seen, it is impossible to connect them directly with either Tatwine or Eusebius.

In Madert's monograph\* the final blow is dealt to the theory of Cynewulfian authorship of the *Riddles*. Madert takes direct issue with Herzfeld, and devotes his thesis to showing that the *Riddles* have little in common with the poems of Cynewulf. He rightly believes that no comparison can be instituted between the varying use of sources in the *Riddles* and Cynewulf's adherence to one text. In style and word-use the *Riddles* bear no closer resemblance to the undisputed works of Cynewulf than to many other Anglo-Saxon poems.† Among the phrases cited by Herzfeld ‡ as common to the *Riddles* and Cynewulf, there is hardly one that does not appear elsewhere. So the synonyms adduced for the same purpose are seen to be commonplaces of the poetry. The greater part of Madert's dissertation is devoted to the language of the *Riddles*. On account of many noteworthy differences between the speech of the problems and that of Cynewulf, he reaches the conclusion not only that these poems are not the work of that writer, but that they are the products of an earlier period — probably the beginning of the eighth century. §

The evidence of meter, language, and style certainly speaks against the theory of Cynewulfian authorship. In the consideration of this, we are met by a double difficulty: the absence of any trustworthy Cynewulf canon, on account of the widely differing opinions of scholars regarding the authenticity of such poems as the *Andreas*, and of the larger part of the *Christ* (1-440; 867-1693): and secondly, the obvious difference between the matter and tone of such products of the profane muse as the *Riddles* and the loftier temper of religious verse, — a difference that compels quite another manner of expression. Yet Sievers, Trautmann, and Madert have noted in the *Riddles* points of variance from the undoubted poems of Cynewulf: points which, slight though they be, invite consideration, because they are independent of all questions of genre

\* *Die Sprache der altenglischen Rätsel des Exeterbuches und die Cynewulffrage*, Marburg, 1900.

† Cf. Madert's examples (pp. 10-11), and the parallels cited by Sarrazin, *Beowulf-Studien*, pp. 113, 159, 202; Kail, *Anglia* XII, 24 f.; and Bittenwieser, *Studien über die Verfasserschaft des Andreas*, pp. 22 f.

‡ P. 17.

§ This latter conclusion, which is obviously dictated by Sievers's article (*supra*), is reached in strange fashion. To cite but one of Madert's arguments (p. 128): in 57<sup>2</sup> *wido* appears for West Saxon *wudu*. — 'der u-Umlaut des *i* ist also hier noch unterblieben, was mindestens in den Anfang des 8. Jahrhunderts zurückweist.' Strange then that we should meet *widu* in Ælfred's *Meters* 13<sup>55</sup>, which is not suspected to be an early Northumbrian text!

and tone-quality. Even Herzfeld, though arguing for Cynewulf's authorship, was forced to note at least one important variation from that poet's metrical usage. Both in the first and second half-lines, the *Riddles* afford several examples of the appearance of a stressed short syllable in the second foot of type A, when no secondary stress precedes.\* Although Sievers has remarked † several occurrences of this verse in the poetry, it is noteworthy that not one of these appears in Cynewulfian work. Herzfeld also notes ‡ variations from Cynewulf's forms of C and D types; but these seem far less conclusive.

A record of the more striking differences in language between the *Riddles* and the accepted poems of Cynewulf may justify itself as an historical survey, inasmuch as such discussion has been in bulk the most important part of the criticism of the *Riddles*.

(1) Trautmann has correctly observed (*Cynewulf*, pp. 29-30) that Cynewulf seldom, if ever, expands contracted forms for the sake of his verse. Other Anglo-Saxon poets freely permit themselves this liberty (Sievers,  *PBB.* X, 475 f.); and the *Riddles* in particular abound in examples (Sievers, l. c.; Herzfeld, pp. 60-61; Madert, p. 53): 4<sup>66</sup>, mines frēan; 23<sup>7</sup>, ofras hēa; 6<sup>3</sup>, oft ic wīg sēo; 29<sup>13</sup>, 32<sup>21</sup>, 33<sup>11</sup>, 40<sup>1</sup>, 42<sup>9</sup>, hwæt sēo wilt sý (sic); 63<sup>6</sup>, hwílum út tǣhd; 64<sup>2</sup>, fāgre onbēon; 64<sup>5</sup>, hēr wit tū bēoð; etc.

(2) Trautmann argues § that in the *h*-less forms of *feorh*, as *feores*, *feore*, the penult is always short in Cynewulfian verse; while Herzfeld || and Madert ¶ have pointed out that in the *Riddles* it is always long. Unfortunately for the full force of the implied argument, Trautmann not only draws his examples largely from the *Andreas*, but changes the *Juliana* verses 191, 508, that oppose his view; yet the difference in use has some slight probative value. *Wēalas* in *Rid.* 13<sup>43</sup>, *swearte Wēalas*, has a long penult (Sievers, *PBB.* X, 488); but *Wale* (*Wala*) in the *Riddles* is almost certainly regarded as ∪ ∞ (Herzfeld, p. 58).

(3) According to Trautmann,\*\* Cynewulf uses only *hām* in dative,—since he regards *Chr.* 293, *tō heofonhāme*, as non-Cynewulfian. *Hāme* is found in the *Riddles*, 30<sup>4</sup>, *hūbe tō hām hām[ε]* (Herzfeld, p. 59, Madert, p. 61).

\* Instances of ∟ ∞ | ∪ ∞ in the first half-line are found *Rid.* 15<sup>14</sup>, wicgē wegað; 18<sup>11</sup>, men gemun; 47<sup>6</sup>, ēam ond nefa; 93<sup>10</sup>, strong on stæpe; in the second half-line, *Rid.* 39<sup>6</sup>, dūna briceð; 39<sup>7</sup>, bindeð ewice; 43<sup>2</sup>, ūte plegan (?). For examples of ∟ ∞ ∞ (∞) ∪ ∞ in first half-line, see *Rid.* 16<sup>2</sup>, sīdan swā some; 28<sup>13</sup>, strengo bistolen; 28<sup>14</sup>, mægene binumen; 43<sup>11</sup>, hægelas swā some; 64<sup>4</sup>, Hwílum mec on cofan; 84<sup>21</sup>, wundrum bewreþed; 84<sup>22</sup>, hordum gehroden; in second half-line, 59<sup>14</sup>, þā sīnd in naman; 84<sup>21</sup>, wistum gehladen (Herzfeld, pp. 44, 49, 50).

† *PBB.* X, 454. ‡ P. 56. § P. 27. || P. 58. ¶ P. 127. \*\* P. 79.

(4) Cynewulf uses the inflected forms of numerals if no substantive follows, but the uninflected before a substantive immediately following (Trautmann, 83). This is not the case in the *Riddles* (Madert, pp. 61-62): 14<sup>1</sup>, tȳn wīċron eaċra: 37<sup>3</sup>, hæfde fēowere fēt under wombe. Not much stress can be laid upon the second example, since the uninflected form is metrically possible, and since in the same riddle other attributive adjectives are uninflected, 37<sup>7-8</sup>, Hæfde tū fiċru ond twelf ēagan | ond siex heafdu (cf. 86<sup>4</sup>, ond twēgen fēt). This argument has, therefore, little force.

(5) Cynewulf wrote both *fæder* and *fædder* (Trautmann, p. 77); but only the shorter form is found in the *Riddles* (Madert, p. 26). Upon this no great stress can be laid, for the three reasons that the longer form is exceptional in Cynewulf, and that it appears elsewhere in the poetry (*Beow.* 459, 2049; *Gen.* 1074, 2696; *Met.* 20<sup>203</sup>, etc.), and, finally, that any argument drawn from the absence of a word or form is vain.

(6) The stem-syllables in *bit(t)er* and *snot(t)or* are always long in Cynewulf (Trautmann, p. 76). In the *Riddles* they are sometimes long, 86<sup>2</sup>, 95<sup>7</sup> (Herzfeld, p. 58); sometimes short, 34<sup>6</sup>, biter beadoweorca; 84<sup>34</sup>, mon mōde-snottor (Sievers, *PBB.* X, 508; Herzfeld, p. 58; Madert, p. 57). But neither of these examples is decisive.

(7) Long-stemmed words ending in *-el, -ol, -er, -or, -en, -um* (*tungol, weundor, hleahtor, tæcen*, etc.) are regarded by Cynewulf as dissyllables (Trautmann, p. 28), whereas in the *Riddles* they are often monosyllabic (Madert, pp. 54-55).

(8) Herzfeld\* and Madert † note certain variations in the use of single words, which seem to me to have very little significance:

(a) Cynewulf uses both *gierċean* and *gearċċian* (Trautmann, p. 85). In the *Riddles* only forms of the first are found (21<sup>2,9</sup>, 27<sup>13</sup>, 29<sup>1</sup>, 30<sup>3</sup>, 37<sup>2</sup>, 68<sup>17</sup>, 69<sup>2</sup>).

(b) Cynewulf uses *fylgan* (Trautmann, p. 86); the *Riddles*, like the *Andreas*, 673, *fōlgian*: 38<sup>2</sup>, 87<sup>2</sup>, *hēgn fōlgade*.

(c) Only uncontracted forms of the present participle of *būan* are found in Cynewulf, whereas the meter clearly establishes contraction in *Rid.* 26<sup>2</sup>, *uēahbūndum nyt* (Sievers, *PBB.* X, 480).

(d) It may be added that *ǣr[or]* (24<sup>9</sup>) does not occur in the undoubted Cynewulfian poems, but in *Beowulf*.

(9) Following the investigations of Lichtenheld ‡ Madert § has pointed out that in the use of the definite article the *Riddles* (117 articles in 1290 verses) belong rather to the time of *Beowulf* than to that of *Juliana*.

(10) Barnouw || discovers in Cynewulf only one example of weak adjective with instrumental, *Christ* 510, *beorhtan reorde*; but in the *Riddles* several

\* P. 63.

† P. 129.

‡ *Haupts Zs.* XVI, 325.

§ P. 128.

|| *Der bestimmte Artikel*, etc., p. 222.

instances: 4<sup>4a</sup>, *blacan līge*; 41<sup>57</sup>, *lēohtan lēoman*; 41<sup>94</sup>, *sweartan sȳne* (perhaps *sweart ansȳne*); 41<sup>90</sup>, *ēcan mealtum*; 57<sup>9-10</sup>, *torhtan lēafum*.

(11) Barnouw \* says of the *Riddles*: 'They are popular only in respect to their vocabulary; in regard to style, they are not different from the other poetic monuments. Their only striking peculiarity is the repeated use of the article before terms of "dwelling."' Compare *Rid.* 8<sup>2</sup>, *hā wīc*; 50<sup>4</sup>, *on hām wēcum*; 73<sup>28</sup>, *of hām wēcum*; 30<sup>4</sup>, *tō hām hām[e]*.

(12) Madert † notes that the dative after comparatives — instead of *bonne* phrase — is not found in Cynewulf, but appears frequently in *Rid.* 41: 41<sup>18,38</sup>, 46, 50, 56, 57, 70, 78, 80, 82.

(13) Sarrazin ‡ marks that in the older poetry (*Gen. A. Dan.*) words like *tācn*, *wuldr*, are customarily monosyllabic, while in Cynewulf's works *tācen*, *wuldor* are regularly dissyllables (*supra*). Both usages appear in the *Riddles*: 56<sup>5</sup>, *ond rōde tācn*; 60<sup>10</sup>, *goldes tācen*; 84<sup>32</sup>, *sawā hæt wuld(o)r wīfa* (MS. *wīfēð*); 84<sup>25</sup>, *wynsum wuldorgim*; etc.

(14) Sarrazin § also observes that words like *ne wolde*, *ne wiste*, *ne wæs*, are uncontracted in older poems, but that in Cynewulf *nolde*, *niste*, *næs*, dominate. These premises can have little value on account of the numerous exceptions to this rule, but it is certain that the *Riddles* prefer the uncontracted forms. Indeed *næs* and *nolde* do not appear; contrast, however, 24<sup>15</sup> *nelle*, 16<sup>16</sup> *nele*.

According to Sarrazin, many of these traits that we have marked in the *Riddles* (notably (1) and (2)) are characteristics of poems of an older period than that of Cynewulf. That is probably true, but the personality of the poet, as well as the date, must be considered in such cases. The archaistic spellings of glosses in the later chapters of the *Lindisfarne John* stand as a warning to the too rigid and minute interpreter of internal evidence, and remind us, in the words of Professor Skeat, || that 'large theories are constantly being built up, like an inverted cone, upon very slender bases.'

Not much value can be attached to any single variation from Cynewulf's usage, or indeed to the accumulative force of all that have been cited: but, in the absence of one jot of evidence connecting the *Riddles* with this poet, these differences add slightly to the heavy burden of proof resting upon him who seeks to revive the moribund claim of Cynewulfian authorship. ¶

\* P. 216.

† Pp. 60, 128.

‡ *Eng. Stud.* XXXVIII, 160.

§ L. c.

|| Preface to *St. John's Gospel*, p. xi.

¶ One is surprised to meet this statement in Brooke's *F. E. Lit. from the Beginning*, p. 160, as late as 1898: 'There is a general agreement that we may attribute the best [*Riddles*] to Cynewulf.' So far is this from being the case, that with the exception of the Erlemanns, who interpret *Rid.* 90 as a Cynewulf charade

## UNITY OF AUTHORSHIP

In his second article,\* Dietrich notes, as one point against his final thesis of the unity of the whole collection, that the *Riddles* are not written as a continuous whole. He believes that the collector drew from different manuscripts, which represent two series of riddles: 1-60 (or 61) and 62-95. He has already doubted in his first article † whether the second series was by the same author as the first, because several of the subjects are repeated, and a good poet does not repeat himself. That Series 1 has throughout unity, Dietrich seeks to show ‡ by three traits of these poems: (1) inner relation between subjects; (2) like employment of Latin sources; (3) agreement in treatment.

(1) Dietrich admits § that there is no definite plan of arrangement, but declares that the poet avoids placing together nearly-related subjects because they are too easy to find. But there can be a connection resting upon association of ideas and a certain poetic purpose in this connection. He seeks to defend this assertion by an outline of the topics discussed in Series 1, and in this he is followed by Prehn ||; but Holthaus is clearly right in his contention ¶ that 'it is no very difficult thing, out of a great mass of subjects which follow one another in purely arbitrary fashion, to select and bring together those that have a certain likeness.' My analysis (*infra*) shows that the final order is in a few cases the order of composition. There is certainly no single idea in this group of riddles. Very little stress can be laid upon this first argument; indeed, Wülker does not think it worth while to class it with the other arguments in his summary of Dietrich's views.\*\*

(2) Upon the second argument, the like use of Latin sources, Dietrich lays some stress.†† But the evidence that he presents is too

(*supra*), hardly any one now believes that the poet had aught to do with these problems. (Brandl, who accepts the Erlenmann solution, *Pauls Grundriss*<sup>2</sup> II, 972, thinks that the writer of the Latin enigma may have been another Cynewulf or else an admirer of the poet. This person, he thinks, may have been the editor of the second series (61-95) or even of both series.) Wülker, however, holds (*Anglia*, *Bh.* XIX, 1908, 356) that 'a part of the collection is from Cynewulf's hand'; but he brings nothing to sustain his view.

\* *Haupts Zs.* XII, 234.

† XI, 488.

‡ XII, 235.

§ XII, 236.

|| P. 150.

¶ *Anglia* VII, *Anz.* 121.

\*\* *Grundriss*, pp. 168-169.

†† See also Herzfeld, p. 5.

slight\* to warrant the sweeping assertion that a greater dependence upon Latin models marks the first group, a freer movement characterizes the second. This difference, however, is to be explained, so Dietrich thinks, not by difference in authorship, but by the personal inclination of one poet. Holthaus † objects that Dietrich's very examples mark a distinct unlikeness in the relation of different riddles to their Latin prototypes and analogues.

(3) Dietrich ‡ finds a third argument for unity of authorship in the treatment ('*behandlung*')—particularly in the use of opening and closing formulas. § He examines in detail the various forms, and notes the far greater elaboration of those in the first series compared with those of the second; and secondly infers from the likeness between the formulas of the earlier group a single author. Herzfeld, || arguing for the unity of the whole collection, points out that sixteen out of the first sixty (this result must be modified) lack formulas, and that six others have the short closing formulas of the second group. While the mere use of such conventional forms would hardly serve to establish identity of authorship, as these can be employed so readily by an imitator, ¶ still a careful consideration of these formulas is not without value. Of the so-called first

\* Dietrich, *Haupts. Zs.* XII, 241, notes that in 17, 48, 61, we meet with verbatim borrowings from Symphosius; 36, 39, 41, are taken sentence for sentence from Aldhelm: in 6, 14, 29, 37, 51, 54, certain matter is borrowed. In the second series he marks a freer employment of Symphosius (*Rid.* 66, 84, 85, 86, 91), and a few traits from Aldhelm. In particular riddles, Dietrich's conclusions regarding sources must be corrected by the light of my study of origins (*supra*).

† L. c.

‡ XII, 241.

§ Dietrich, *Haupts. Zs.* XII, 241, marks the use of opening formulas in old Germanic riddles, particularly in the *Herwarar Saga*. In these *Gǫtur* we meet such beginnings as these: 'What kind of wonder is that which I saw without before the doors of the prince,' 'When I journeyed from home, I saw on the way,' 'I saw in summer upon the mountains,' or 'I saw faring this and that.' It is interesting to note that Heusler, *Zs. d. V. f. V.* XI, 133, cites, as an indication of unlikeness between the different numbers of the *Heidreks Gǫtur*, the quite different forms of their beginnings. Petsch discusses at length (pp. 51–58) introductory formulas which have nought to do with the germ or central thought of the popular riddle. We meet similar introductions in the English *Holme Riddles*, *P. M. L. A.* XVIII, 211 ff.: Nos. 51, 53, 'As I went on my way, I heard a great wonder'; No. 52, 'As I went through the fields'; No. 111, 'As I went by the way.' But these are mere commonplaces of riddle-poetry.

|| *Die Räthsel des Exeterbuches*, p. 8.

¶ Cf. Holthaus, *Anglia* VII, *Anz.* 122.



group (1-60) some twenty-nine lack opening formulas (*Rid.* 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22, 23, 27, 28, 29, 31, 36, 40, 41, 45, 47, 55, 58); of the second group (61-95), twenty-six (*Rid.* 61, 62, 63, 64, 66, 67, 71, 72, 73, 74, 77, 78, 79, 80, 81, 82, 83, 85, 86, 88, 89, 91, 92, 93, 94, 95). The absence of opening formulas from the later riddles is not less significant than the lack of these in the first seventeen problems of the collection. Thirty-three of the riddles of the first group have no formal closing (*Rid.* 6, 7, 8, 10, 12, 14, 16, 18, 19, 21, 22, 23, 26, 30, 31, 34, 35, 38, 39, 41, 45-55, 57, 59): so with twenty-four of the second group, of which many are incomplete (*Rid.* 64, 65, 66, 69, 70, 71, 72, 74, 75, 76, 77, 78, 79, 81, 82, 85, 87-89, 91-95). Thus in the first group fifteen riddles lack all formulas (*Rid.* 6, 7, 8, 10, 12, 14, 16, 18, 22, 23, 31, 41, 45, 47, 55); in the second, eighteen, five of which have defective endings, are without them (*Rid.* 64, 66, 71, 72, 74, 77, 78, 79, 81, 82, 85, 88, 89, 91, 92, 93, 94, 95). If we are tempted by a similar absence of opening or of closing formulas in many successive riddles (compare *Rid.* 3-18; 45-55) to draw the inference that in such cases the order of the *Exeter Book* does not depart from the order of composition, we have strong evidence that the formulas employed are not the additions of a collector, but belong in nearly every case to the original fabric of the problem. The formula is usually bound to the riddle-germ by alliteration, grammar, or syntax, often by all three. Among the more striking of opening formulas thus deeply inwrought into the poems are the following: *ic eom wunderlicu wiht* (*Rid.* 19, 21, 24 (*wrætlíc*), 25, 26); *ic (ge)seah* (*Rid.* 20, 32<sup>3</sup>, 33<sup>3</sup>, 53, 54, 56, 57, 60, 65, 75, 76); *ic wiht geseah*, and its variations (*Rid.* 30, 35, 39, 43, 52, 87); *ic wāt* (*Rid.* 44, 50, 59); *ic gefrægn* (*Rid.* 46, 48<sup>2</sup>, 49, 68). Note that the first two and the last of these opening formulas are mainly found in successive riddles of certain parts of the collection. The closing formulas are also closely connected with the body of the riddle by alliteration, and often by sequence of thought. Among the more important of these formal closings are *Saga hwæt ic hātte* either alone (*Rid.* 11, 20, 24, 63, 67, 73, 80, 83, 86) or with an additional thought (*Rid.* 4, 9, 13); *Saga* with a question (*Rid.* 2, 3, 36); *Frige hwæt ic hātte* alone (*Rid.* 15, 17) or with some addition (*Rid.* 27, 28); *Micel is tō hygganne . . . hwæt sēo wiht sȳ* (*Rid.* 29, 32; compare variations of this final formula, 33, 36, 42, 68); *Ræd hwæt ic mæne* (*Rid.* 62); *Nemnað hȳ sylfe* (*Rid.* 58); and yet more elaborate endings (*Rid.* 5, 37, 43, 56, 84). It is interesting that each portion

of the collection seems to have its favorite formulas, and that, just as in their common dislike of formal openings, so the earlier riddles of the first group seem to fall in the same category with the problems of the second group either in their entire avoidance of formulas at the close or in their use of *Siga hrætt ic hǣtte*. Only a very few formulas are independent of the thought and structure of the problem as is so often the case in the *Heiðreks Gátur*. Examples of such an independent opening formula are found in the two first lines of *Rid.* 32, 33; but in each case this beginning is followed by the common convention, *ic seath*. So the independent beginning of *Rid.* 37 is prefixed to *Rid.* 69, a folk-riddle with a formula of its own. The last two lines of *Rid.* 40 are unconnected with the riddle, but these are preceded by an elaborate formula woven closely into sense and syntax. The formula, when it appears, is thus evidently regarded not as a vain and isolated supplement to the riddle, but as an essential and vital part of its structure.

Agreement of treatment throughout the collection can be best tested, however, by a careful examination and comparison of the motives and diction of the various riddles. I shall therefore make a cursory survey of the problems from this point of view.

The Storm Riddles (*Rid.* 2, 3, 4) are strikingly differentiated from the other riddles in their sustained loftiness of tone. And yet in these poems in which the riddle is the least part of itself, poems which recall rather the sea-passages of the *Andreas*, we find points in common with the smaller problems. *Rid.* 2<sup>8</sup>, *þonne ic wudu hrēre* (see 4<sup>7-8</sup>), explains the central thought of *Rid.* 81<sup>7</sup>, *sē þe wudu hrērcēð*; and 3<sup>6</sup>, *strēamas stapu bēatāð* suggests 81<sup>8</sup>, *mec stondende strēamas bēatāð*. *Rid.* 3<sup>7</sup>, *on stealc hlēopa*, and 4<sup>26</sup>, *stealc stānhlēopu*, find their only parallel in 93<sup>7</sup>, *stealc hlipo*, a riddle which has something in common with 81 (81<sup>6</sup>, 93<sup>21</sup>). The picture of tottering walls (4<sup>7-10</sup>) is matched by the defective lines 84<sup>41-44</sup>. 4<sup>16</sup>, *þe mē wegās tēncēð* is found elsewhere only in 52<sup>6</sup>, *sē him wegās tēncēþ*. 3<sup>13</sup>, *of brimes fēpmum*, appears again *Rid.* 11<sup>6-7</sup>; compare 3<sup>15</sup>, 77<sup>2</sup>. Slighter parallels are indicated in the notes. In 6<sup>8b</sup> the Sword is described as *hondweorc smiþa* as in 21<sup>7</sup> (compare 27<sup>14</sup>, *weorc smiþa*, Book). *Rid.* 6 and 7 resemble each other in the spirit of battle. Prehn\* points out that 7<sup>1-2</sup>, *Mec gesette . . . Crist tō comfe*, is paralleled in *Rid.* 30, where the Sun appears as a fighter against the Moon. The Bird riddles, 8, 9, 10, 11, 25, 58, are closely bound together. The many likenesses

\* P. 167, note.

between the poems of the Swan (8) and the Barnacle Goose (11) go far towards establishing the latter solution. In both *hyrste* is used of 'wings' (8<sup>1</sup>, 11<sup>8</sup>) and *hrægl* of 'coat of feathers' (8<sup>1</sup>, 11<sup>7</sup>); the air raises both birds and bears them widely (8<sup>3-6</sup>, 11<sup>9-11</sup>; compare 58<sup>1</sup>, Swallows); and the word *getenge* is found in both problems (8<sup>8</sup>, 11<sup>4</sup>). *Trede* (8<sup>1</sup>) appears again in the 'Swallows' riddle (58<sup>5</sup>, *treddið*), which in turn recalls the 'Higora' rune-puzzle in its use of *nemnað* (58<sup>6</sup>, 25<sup>7</sup>). *Rid.* 9 closely resembles *Rid.* 25 (9<sup>1-2</sup>, 25<sup>1</sup>; 9<sup>4</sup>, 25<sup>5</sup>; 9<sup>10</sup>, 25<sup>4</sup>) and may have the same solution, 'Jay'; while its half-line *hlūde cirne* (9<sup>3</sup>) finds its parallel in 58<sup>4</sup>, *hlūde cirnað* (see also 49<sup>2-3</sup>). Compare the 'Cuckoo' riddle, 10<sup>10a</sup>, *ophæt ic āwēox[er]*, with 11<sup>8b</sup>, *on sunde āwēox*. After such comparison of these six riddles, can it be doubted that they all belong to a Bird group, and that they are all from one hand? And yet the group is not isolated but is closely associated with other problems, particularly with its neighbors in the *Exeter Book*. *Rid.* 11<sup>1</sup>, *Neb was mīn on nearwe*, invites comparison with 22<sup>1</sup>, 32<sup>6</sup>, 35<sup>3</sup>; 11<sup>4a</sup>, *ufan y̅pum þeht*, with 17<sup>3a</sup>, *y̅pum þeht*; 11<sup>6a</sup>, *hæfde feorh cwico*, with 14<sup>8</sup> and 74<sup>5</sup>; 11<sup>6-7</sup>, *of fæðmun . . . brimes*, with 3<sup>13</sup> (*supra*). *Hrægl* and *hyrste* (*supra*) both appear in the first line of *Rid.* 12, the companion piece of *Rid.* 28; and *hrægl* in 14<sup>9</sup>. Yet another likeness with the Wine or Mead group (12, 28, 29) is found in the two pictures of the haunts of the Swallows and of the Bees (58<sup>2</sup>, *ofer beorghleoþa*; 28<sup>2</sup>, *of burghleoþum*). *Rid.* 12 and 28 are obviously mates, as are 13 and 39 (compare also 72). *Rid.* 13 is associated slightly with the riddle of Night-debauch (*Rid.* 12) by its ninth line, *dol druncmennu deorcum nihtum*; through 13<sup>8b</sup>, *wegeð ond þyð*, with 22<sup>5</sup>, *wegeð mec ond þyð*; by the introduction of the *wonfeax* *Wale* (8 a), with 53<sup>6a</sup>, *wonfāh* *Wale*; and by the peculiar idiom in 13<sup>13a</sup> with 26<sup>8</sup>. I have already noted close parallels between the vocabulary of *Rid.* 14 and preceding riddles (14<sup>9-10</sup>, *hrægl*, *frætwe*, 8<sup>1,6</sup>; 14<sup>8</sup>, 11<sup>6</sup>; 14<sup>1,11</sup>, *turf tredan*, 8<sup>1</sup>, *hrūsan trede*). 14<sup>4b</sup>, *Sæwotol ond gesyne*, reappears 40<sup>8</sup>. *Rid.* 15 has no points of likeness to the neighboring riddles, save to them all in its lack of opening formula, and to 17 in its close; but, as E. Müller\* early pointed out, it closely resembles *Rid.* 80, which has the same theme (see notes under 80 for common traits), and suggests the 'Beam' and 'Beaker' riddles (31<sup>6</sup>, 64<sup>4</sup>). Compare also 15<sup>12</sup> with 21<sup>12</sup>, 56<sup>1</sup>, 57<sup>11</sup>, 64<sup>3</sup>, 68<sup>17</sup>. *Rid.* 16 contains not only many hapax-legomena,† but many expressions found only here and in

\* *Cöthener Programm*, 1861, p. 18.

† Herzfeld, pp. 10-12; McLean, *Old and Middle English Reader*, 1893, p. xxxi.

close companions in the *Exeter Book*: **16<sup>3</sup>**, *beadorwāpen* (**18<sup>8</sup>**, *beadorwāpnum*); **16<sup>25</sup>**, *tōsāleþ* (**17<sup>5</sup>**); **16<sup>28</sup>**, *hildeþitum* (**18<sup>6</sup>**, *hyldeþilas*). Other similarities in word-use are **16<sup>11</sup>**, *him bið deað witol* (cf. **16<sup>6</sup>**, **21<sup>24</sup>**, **85<sup>7</sup>**); **16<sup>20</sup>**, *mægburge* (cf. **21<sup>20</sup>**); **16<sup>12</sup>**, *caforan* (**21<sup>21</sup>**); **16<sup>8</sup>**, *wīc buge* (**8<sup>2</sup>**). *Rid.* **17** has phrases in common with **11** and **16** (*supra*). *Rid.* **18**, in the phrasing of three of its motives (**18<sup>4</sup>**, **24<sup>8-9</sup>**; **18<sup>5-6</sup>**, **24<sup>6</sup>**; **18<sup>6</sup>**, **24<sup>12b</sup>**), closely resembles **24**, ‘Bow.’\* *Rid.* **20** and **65** form a riddle-pair, associated as they are not only by likeness of runes but by their very phrasing (**20<sup>1,3</sup>**, **65<sup>1</sup>**; compare here another runic riddle, **75<sup>1</sup>**). *Hygevelonc* is found only here (**20<sup>2a</sup>**) and **46<sup>4</sup>** (*hygevelonc*). *Rid.* **21** has many points of contact with other problems of like subject; notably with **24** (**21<sup>1</sup>** reappears very slightly changed, **24<sup>2</sup>**); and the motive of the relation of the weapon to its *waldend* is common to both (**21<sup>4</sup>**, **24<sup>6</sup>**); with **6** (**21<sup>7</sup>**, **6<sup>7-8</sup>**; **21<sup>16</sup>**, **6<sup>4</sup>**; **21<sup>17</sup>**, **6<sup>10</sup>**, see Prehn, p. 187); with **16** (*supra*); with **56** (**21<sup>6-8</sup>**, **9-10**, description of treasures, **56<sup>2-3</sup>**; **21<sup>12</sup>**, **56<sup>1</sup>**); with **71** (**21<sup>6-8</sup>**, **71<sup>6</sup>**; **21<sup>23</sup>**, **71<sup>8</sup>**); with **54** and **73** in the weapon’s *Klagelied*. In its opening line *Rid.* **22** invites comparison with **11<sup>1</sup>**, **32<sup>6</sup>**, **35<sup>3</sup>**. Still another likeness between **22<sup>14</sup>** and **35<sup>2</sup>**, the teeth of both, is pointed out by Prehn; † but this is perhaps produced by the nature of the subjects. *Rid.* **22<sup>5</sup>**, *weged mec ond hȳþ*, is very similar to **13<sup>8</sup>** (*supra*); **22<sup>7</sup>**, *brungen of bearwe*, to **28<sup>2</sup>**, *brungen of bearweum*; and **22<sup>8b</sup>**, *hæbbe (ic) weundra fela*, reappears **83<sup>10b</sup>**. *Rid.* **23** has also its parallels: **23<sup>16a</sup>**, *nē lagu drēfde*, recalls **8<sup>2</sup>**, and **23<sup>16b</sup>**, *nē on lyfte flēag*, suggests **52<sup>4</sup>**; **23<sup>7</sup>**, *yþa geþræc*, is found only **3<sup>2</sup>** (see **4<sup>61</sup>**); and the negative method of the problem is also that of **40**. I have already discussed the relation of **24**, ‘Bow,’ to the earlier weapon problems (**18**, **21**), and of **25** to the Bird group (**8**, **9**, **10**, **11**, **58**). *Rid.* **26** is not only the mate to the later ‘Onion’ riddle, **66** (**26<sup>2b,3</sup>**, **66<sup>5-6</sup>**; **26<sup>8</sup>**, **66<sup>2b,3b</sup>**; **26<sup>9a</sup>**, **66<sup>3a</sup>**)‡ but is the first of the obscene riddles of the collection (**26<sup>6-11</sup>**, **46<sup>3</sup>**, **62<sup>6,9</sup>**). *Rid.* **27**, ‘Book,’ has not a little in common with the riddles of similar theme, **52**, ‘Pen and Fingers’ (**27<sup>9</sup>**, **52<sup>7</sup>** (?); **27<sup>11</sup>**, **52<sup>21</sup>**); **93**, ‘Inkhorn’ (**27<sup>5-6</sup>**, **93<sup>15</sup>**, **61<sup>12-14</sup>**; **27<sup>9</sup>**, **93<sup>22</sup>**; **27<sup>7</sup>**, **93<sup>26</sup>**, compare **52<sup>4</sup>**); **68**, ‘Bible’ (**27<sup>13</sup>**, **68<sup>17</sup>**; **27<sup>18f</sup>**, **68<sup>11</sup>**); and **50**, ‘Bookcase’ (**27<sup>23</sup>**, *gifre*, **50<sup>3</sup>** *gifrum lacum*). *Rid.* **27** and **28** touch each other closely at one point (**27<sup>11-12</sup>**, *mec sippan . . . hælēð*, **28<sup>5</sup>**, *hælēð mec sippan*). *Rid.* **28** is certainly a companion piece to **12** (*supra*). In the description of the bees it suggests the Bird riddles, **8**, **58**

\* The relation of *Rid.* **18** to **24** has been set forth by the writer in *M. L. N.* XXI, 100. Trautmann, *BB.* XIX, 180–184, seeks to connect it with **50**.

† P. 272.

‡ Cf. *M. L. N.* XXI, 105.

(28<sup>2b</sup> *burghleofum*, 58<sup>2a</sup> *beorghleofa*; 28<sup>3-5</sup>, 8<sup>3</sup>, 58<sup>1</sup>); in its association of Honey and Mead it explains some enigmatic lines in 80 (28<sup>2a</sup>, *brungen of beorweum*, 80<sup>6</sup>, *Hæbbe me on bōsme þæt on beorwe georwoc*); \* in its picture of the mead-hall it recalls 15<sup>11,10</sup>, 21<sup>12</sup>, 57<sup>11</sup>, † and furnishes a contrast to 29 (28<sup>8-9</sup>, 29<sup>8-10</sup>), to which it bears a general likeness; and in the sorrow caused by its contact it deals with a favorite motive of these enigmas (28<sup>9</sup>, 7<sup>8</sup>, 16<sup>25</sup>, 24<sup>10</sup>, 26<sup>9-10</sup>). ‡ Except in its suggested contrast to 28 (*supra*), and in the likeness of its closing formula to 32<sup>23-24</sup>, *Rid.* 29 has nothing in common with its fellows. *Rid.* 30, as I have pointed out at length, § is bound by nearly all of its motives to 95 (30<sup>24</sup>, 95<sup>5a</sup>; 30<sup>5</sup>, 95<sup>6a</sup>; 30<sup>8</sup>, 95<sup>1-3</sup>; 30<sup>13-14</sup>, 95<sup>10-13</sup>); the Sun's power as a fighter (30<sup>9-11</sup>) reminds us of 7<sup>1,5</sup>, and the Moon's sad exile of 40 (*infra*); and the last motive of the riddle is very similar to that of 83<sup>12-14</sup>. Only one or two phrases in *Rid.* 31 suggest other riddles: 31<sup>4</sup>, *bearu blōwende*, recalls 2<sup>9</sup>, *beorweas blōdwate*; and 31<sup>5</sup>, *weras . . . cyssað* the 'Horn' and 'Beaker' enigmas (15<sup>3</sup>, 64<sup>4</sup>). Dietrich || finds in 31<sup>7-9</sup> 'Taufwasser,' the motive of 84<sup>38</sup>, but this relation is more than doubtful. We have already seen that *Rid.* 32 is connected through its opening formula with the next riddle, 33<sup>1-3</sup>, and through its closing lines with 29<sup>12-13</sup>. Its sixth line, *Niferweard weas neb hyre*, closely resembles 22<sup>1</sup>, 35<sup>3</sup> (*supra*), and its eighth, *nō hwæpre flōgan mæg, nē fela gongan*, 59<sup>8</sup>, *nē fela rīdēð, nē flōgan mæg*. *Rid.* 32<sup>11</sup> and 59<sup>10-11</sup> contain the same motive, and *hord warað* is found only 32<sup>21</sup>, 93<sup>26</sup>. Like the Flute (61<sup>8-10</sup>), the subject of this enigma speaks to men at the feast (32<sup>12-14</sup>). Apart from its likeness to 32, *Rid.* 33 has points of contact with many other riddles (33<sup>5</sup>, 40<sup>10</sup>; 33<sup>6</sup>, 59<sup>1</sup>, 81<sup>3</sup>, 86<sup>6</sup>, 93<sup>25</sup>; 33<sup>13</sup>, 95<sup>8-9</sup>). Prehn has noted ¶ the very close verbal agreement between 34<sup>9-10</sup> and 42<sup>2,4</sup>. Compare with this the phrasing of 84<sup>4</sup>, a poem that contains general references to Ice (84<sup>35,39</sup>), the subject of 34; and mark a different expression of the same motive, 38<sup>8</sup>. I have already pointed out the likeness of 35<sup>3</sup> to 11<sup>1</sup>, 22<sup>1</sup>, and, particularly, 32<sup>6</sup> (*supra*). 35<sup>4</sup> bears a certain similarity to 30<sup>4</sup>, and 35<sup>7-8</sup> has much in common with 71<sup>2,3</sup>. *Rid.* 36 occupies an isolated position among the riddles. Prehn\*\* to the contrary, it bears no relation to 57, and only a slight resemblance to 71; and even the closing formula does not appear in the older version of the problem. It is

\* E. Müller, p. 19; Trautmann, *BB.* XIX, 206.

† Prehn, p. 196.

‡ Dietrich, *Haupts. Zs.* XII, 245.

§ *M. L. N.* XXI, 104.

|| XI, 469.

¶ Pp. 211, 276.

\*\* P. 207.

strikingly significant that it is linked by a single motive to 41 (36<sup>9</sup>, *āweſan weyrda craftum*; 41<sup>86</sup>, *weſlice geſeſen weundercraſte*), to which it is closely bound through its similar relation to Aldhelm. The opening formula of *Rid.* 37 is prefixed without reason to 69; and the problem has a general likeness to other monster-riddles (37<sup>87 8</sup>, 81<sup>2 5</sup>, 86<sup>3 7</sup>). *Rid.* 38 is a companion-piece to 87, which reproduces its first lines. These lines (38<sup>1 3</sup>) also suggest 19<sup>2</sup> and the fragment 89; while the closing line of the problem recalls the world-old motive of 34<sup>9</sup> (*supra*). *Rid.* 39 is nearly related to the riddles of similar import, 13, 72 (39<sup>3</sup>, 72<sup>5 8</sup>; 39<sup>6 7</sup>, 13<sup>1 4 14 15</sup>). *Rid.* 40 belongs to the group of Sun and Moon riddles, 7, 30, 95: the departure and dreary exile of 'the wight' (40<sup>6 9</sup>) are described 30<sup>11</sup>; the wide wanderings are pictured 40<sup>16 17</sup>, 95<sup>3</sup>; the comfort brought to man is mentioned 40<sup>10</sup>, 7<sup>7</sup>; and the silence and lore of the subject appear 40<sup>3 4, 12, 21 22</sup> and 95<sup>7 10</sup>. The contrasts of 40 suggest the method of 41, and its many negatives that of 23. The close relation of 41 to 67 and its connection with 36 will be discussed in the notes; with the other problems it has almost nothing in common. Under *Rid.* 34 I have indicated the likeness of 42<sup>2 4</sup> to 34<sup>9 10</sup> and 84<sup>4</sup>. The closing formula of 42 binds it to 29, which it also resembles in its use of superlatives (42<sup>3 4</sup>, 29<sup>2 3</sup>) and its employment of *brūcen* (42<sup>7</sup>; see 29<sup>10</sup>, *brūcōð*). I find a few parallels to *Rid.* 43: its opening formula appears frequently in the *Riddles*; equivalents of *hwitlor* (43<sup>3</sup>) are elsewhere used to suggest fair beauty (41<sup>98</sup>, 80<sup>4</sup>); *welanc* is employed in the same context (26<sup>7</sup>, *mōdiwelanc*) and *wæorc* in the same sense (55<sup>10</sup>); *on flette* (43<sup>6</sup>) is a not uncommon phrase (56<sup>2</sup>, 57<sup>12</sup>, *on flet*); and *wærum æt weine* (43<sup>10</sup>) suggests *wæc æt weinē* (47<sup>1</sup>). A parallel to 44<sup>1</sup>, *indryhtne æpelum dæorne*, is found in 95<sup>1</sup>, *indryhten ond corlum cūð*; to 44<sup>2</sup>, *giest*, in 4<sup>30</sup>, 8<sup>9</sup>, 23<sup>15</sup>, \* etc.; to the reference to the Earth as *mōddor ond sweoſtor* (44<sup>14</sup>) in 83<sup>5</sup>, *corþan brōþor*.† *Rid.* 45 is one of the group of obscene riddles, and therefore has not a little in common with 26, 46, 55, 62, 63, 64 (45<sup>3</sup>, 26<sup>4</sup>; 45<sup>5</sup>, 63<sup>7</sup>); its closest analogue is 55 (45<sup>8</sup>, 55<sup>5</sup>; 45<sup>1 3</sup>, 55<sup>3 4</sup>). *Rid.* 46 is also bound closely to others of its class (46<sup>13</sup>, 55<sup>2 4</sup>; 46<sup>11</sup>, 55<sup>6</sup>, 62<sup>9 4</sup>; 46<sup>3</sup>, 26<sup>7</sup>; 46<sup>5 11</sup>, 26<sup>6</sup>); and, in its use of *hygeſelanc*, has a slight connection with 20<sup>2</sup>, *hygeſelancne*, the only other occurrence of the word. The world-riddle 47 has nothing in common with the other

\* Cf. Dietrich, *Haupts. Zs.* XI, 245.

† Cf. Anglo-Saxon *Prose Riddle*, Grein, *Bibl. der angelsächsischen Poesie* II, 410. See note to 44<sup>14</sup>.

problems of the collection save the likeness of 47<sup>1a</sup> to 43<sup>16a</sup> (*supra*). *Rid.* 48 is, however, connected with other riddles: its second line is similar to the opening formulas of 46<sup>1</sup>, 49<sup>1</sup>, and the use of *stapol* (48<sup>5</sup>) invites comparison with 26<sup>4</sup>, 71<sup>2</sup>, 88<sup>25</sup>, 92<sup>3</sup>; while its last motive (48<sup>4-5</sup>) is not unlike 50<sup>10-11</sup>. As Dietrich long ago pointed out,\* 49 is a companion-piece to 60, as a likeness in all motives proclaims: it is associated by the phrase *hlūde stefne ne cīrnde* (49<sup>2-3</sup>) with the Bird riddles (9<sup>3</sup>, *hlūde cīrnde*; 58<sup>4</sup>, *hlūde cīrmað*). *Rid.* 50 has many analogues. *Gifrum lācum* (50<sup>9</sup>) and *tō nytte* (50<sup>9</sup>) connect it with the Book riddle (27<sup>27,28</sup>); while its first and last motives may have been suggested by the well-known problem of the Bookmoth (48<sup>5-6</sup>). It bears an interesting relation to its neighbor 51 (50<sup>2</sup>, *dumban*, 51<sup>2</sup>, *dumbum*; 50<sup>9</sup>, 51<sup>2</sup>, *tō nytte*; 50<sup>6</sup>, 51<sup>8</sup>, the 'feeding' of both); and it has points of contact with 58 and 72 (50<sup>4-5</sup>, *se wonna þegn sweart ond saloneb*; 72<sup>10</sup>, *sweartum hyrde*; 58<sup>3a</sup>, *swearte salopāde*). Trautmann points out † like traits of the subjects of 50 and 18: both work by day (50<sup>2</sup>, 18<sup>3</sup>), both swallow (18<sup>7</sup>, 50<sup>2,11</sup>), and both conceal costly treasures (50<sup>6</sup>, 18<sup>9-10</sup>). *Rid.* 51 is connected not only with 50, but, through its first line *Wiga is on corþan wundrum ācenned*, with 84<sup>1</sup>, *An wih̄t is wundrum ācenned*. The likeness pointed out by Trautmann ‡ between 52 and 27 has already been illustrated. 52<sup>4b</sup>, MS. *flotgan lyfte*, recalls 23<sup>16</sup> *on lyfte fleag* (cf. 74<sup>3</sup>); 52<sup>5a</sup>, *dēaf under yþe*, appears again, 74<sup>4</sup>; and 52<sup>6b</sup>, *sē him wegas tēcneþ*, reproduces 4<sup>16b</sup>. The *wonfah* *Wale* of 53<sup>6a</sup> reminds us of the *wonfeax* *Wale* of 13<sup>8a</sup>. *Rid.* 54 has much in common with 73 (54<sup>3</sup>, 73<sup>1-2</sup>; 54<sup>4</sup> *frod dagum*, 73<sup>3</sup>, *gearum frōdne*, 83<sup>1</sup>, 93<sup>6</sup>) and 92 (*infra*). Its motive of wretched change of state is the leading idea of 27, 73, 83, 93. Like the others of the group of obscene riddles, *Rid.* 55 is closely associated with its fellows: its relations to 45 have been indicated; *tillie esne* appears only 55<sup>8a</sup>, 64<sup>5a</sup>; 55<sup>6</sup>, *worhte his willan*, is paralleled by 64<sup>7</sup>, *wyrcð his willan*; 55<sup>2</sup>, MS. *in wine sele*, may be corrected in the light of 46<sup>1</sup>, *in wine*; 55<sup>10</sup>, *þes weorces*, recalls the like use of the phrase, 43<sup>4</sup>. *Rid.* 56 is nearly akin, in its first lines, to 57<sup>10-12</sup>; and 56<sup>3a</sup>, *scarobunden*, also resembles 57<sup>5-6</sup>, *searwum . . . gebunden*. Prehn § regards 56 as a companion to 21, 'Sword'; though this is an overstatement, there are certain likenesses between the two (56<sup>2-3</sup>, 21<sup>6-8,9-10</sup>; 56<sup>1</sup>, 21<sup>12</sup>, a common formula). *Rid.* 57 is not only associated with 56, but its vocabulary bears in two

\* *Haupts. Zs.* XI, 474.† *Ib.* XIX, 197.‡ *BB.* XIX, 183-184.§ *P.* 279.

lines (57<sup>7-8</sup>) a distant resemblance to 52<sup>4b,5b</sup>. Prehn\* fails to establish any connection between this and 36. The relation of 58 to the other Bird riddles has been discussed at length (*supra*), and its parallels to other problems sufficiently indicated (58<sup>2a</sup>, 28<sup>2</sup>; 58<sup>3a</sup>, 50<sup>5a</sup>; 58<sup>4b</sup>, 49<sup>2-3</sup>). *Rid.* 59 has no near analogues; but 59<sup>1a</sup>, *ānfēte*, suggests 33<sup>6</sup>, 81<sup>3</sup>, 93<sup>25</sup>; 59<sup>2-3</sup> repeats the motive of 32<sup>8</sup>, and 59<sup>10-11</sup> that of 32<sup>14</sup>. The enumeration of strange physical traits (59<sup>7-9</sup>) gives it a place among monster-riddles (cf. 33, 81, 86). As we have already seen, 60 is a mate to 49. *Rid.* 61 is bound to the other riddles by its companionship in the *Exeter Book* (122b-123a) with the second form of 31. Its first lines bear a general likeness to 77<sup>1-2</sup>; and 61<sup>12</sup>, *seaxes ord*, reappears, 77<sup>6</sup>. Prehn † has pointed out the similarity of 61<sup>9</sup> to 32<sup>3,12-14</sup>, and of 61<sup>12-14</sup> to 27<sup>5-6</sup> (cf. 93<sup>15f</sup>).

The first problems of the so-called second series are closely bound to those of the first group. *Rid.* 62 is an obscene riddle, and, as such, is a near kinsman of 26 and 46 (62<sup>6,9</sup>, 26<sup>6-11</sup>, 46<sup>1,3</sup>), and of the next coarse enigma (62<sup>6</sup>, *on nearo*; so 63<sup>8</sup>). *Rid.* 63 is thus bound not only to its precursor, but to its follower, 64 (63<sup>5</sup>, 64<sup>6</sup>, *þyð*), and to the other puzzles of double meaning (63<sup>6</sup>, 55<sup>4</sup>; 63<sup>7</sup>, 45<sup>5</sup>; 63<sup>8</sup>, 26<sup>5</sup>, *nāthwær*, 46<sup>1</sup>, 55<sup>5</sup>, 62<sup>9</sup>, *nāthwæc*). The relation of the ambiguous 64<sup>4-7</sup> to 55 and 63 has been shown (*supra*): but 64<sup>21,31</sup>, *forð boren . . . þēr guman drincað*, must be compared with 56<sup>1-2</sup>, 57<sup>11-12</sup>; and 64<sup>4-5</sup>, *mec . . . cyssēð mūþe*, with the riddles of 'Horn' and 'Cross,' 15<sup>3</sup>, 31<sup>6</sup>. *Rid.* 65 is the companion-piece to 20 (*supra*); and 66 to 26. Dietrich ‡ has pointed out the likeness between 66<sup>3a</sup>, *hafað mec on headre*, and 21<sup>13</sup>, *healdēð mec on heafore*. The interesting connection between 41 and 67 has been already mentioned. *Rid.* 67 has also something in common with the vocabulary of the fragment 94 (67<sup>2b</sup>, *leohtre þonne mōna*; 94<sup>6-7</sup>, *leoðre þonne þis leoht eall, leohtre þonne w . . .*; 67<sup>6b</sup>, *heofonas oferstige*, 94<sup>2a</sup>, *hýrre þonne heofon*). *Rid.* 68 abounds in words and phrases of the riddle-poetry: 68<sup>1</sup>, *ic gefrægn*, 46<sup>1</sup>, 48<sup>2</sup>, 49<sup>1</sup>; 68<sup>2</sup>, *wætllice wiht*, 43<sup>1</sup>, 52<sup>1</sup>, 70<sup>1</sup>; 68<sup>9</sup>, *fēt nē f[olme]*, 32<sup>7</sup>, 40<sup>10</sup>; 68<sup>12-16</sup>, general likeness to 27<sup>15f</sup>; 68<sup>17a</sup>, *golde gegierwed*, 27<sup>13</sup> *gierede mec mid golde*; 68<sup>17b</sup>, *þēr guman druncon*, 56<sup>1</sup>, 57<sup>11</sup>, 64<sup>3</sup>; 68<sup>18</sup>, *since ond scolfre*, 56<sup>4</sup>. The opening formula of 37 precedes the one-line folk-riddle 69. *Rid.* 70 is related by its subject to 32, but its likeness to other riddles lies chiefly in its diction, the use of single words found elsewhere in the collection: 70<sup>2</sup>, *singeð* 32<sup>3</sup>; 70<sup>2</sup>, *sīdan* and *swēora*, 73<sup>18</sup>, 86<sup>6-7</sup>; 70<sup>3a</sup>, *orþoncum*, 78<sup>7a</sup>, *þurh orþonc*; 70<sup>3</sup>, *caxle*, 73<sup>16</sup>, 86<sup>6</sup>; 70<sup>4a</sup>, *on gescyldrum*,

\* P. 233.

† P. 237.

‡ *Hauptz. Zs.* XII, 250.



41<sup>108</sup>; 70<sup>1,5</sup>, *wrætlīc(e)*, passim; 70<sup>6b</sup>, *hælepum tō nytte*, 27<sup>27</sup>, 51<sup>2</sup>, etc. 71 has many analogues: 71<sup>1</sup>, *ic eom rīces wēht*, 79<sup>1</sup>, *ic eom æbelinges wēht*; 71<sup>2a</sup>, *stið ond stēap wong*, 36<sup>1-2</sup>; \* 71<sup>2-3</sup>, *stapol . . . wyrta welitctorhtra*, 35<sup>7-8</sup>, *þā wlitigan wyrutum fæste . . . on stapolawonge*; 71<sup>5-6</sup>, *wēpcēð for gripe mīnum*, 93<sup>19</sup>, *nē for wunde wēop*. As a riddle of the Sword, it is closely connected with problems having the same theme: 71<sup>3-4</sup>, *wrāpra lāf, fȳres ond fēole*, 6<sup>7b</sup>, *homera lāfe* (*Beow.* 1033, *fēla lāf*, 'sword'); 71<sup>5</sup>, *wīre geaweorpad*, 21<sup>4a,10b,32a</sup>; 71<sup>6b</sup>, *sē þe gold wigcēð*, 21<sup>6-8</sup>, *ic sinc wege . . . gold ofer geardas* ('Sword'); 71<sup>8a</sup>, *hringum gehyrsted*, 21<sup>23b</sup> *þe mē hringas geaf* ('Sword'). *Rid.* 72 is connected by its subject ('Ox') and two of its motives with the pair 13 and 39 (72<sup>5-8</sup>, *fēower fēah . . . brōþor*, 39<sup>3-4</sup>, *fēower wellan*, etc.; 72<sup>10-12</sup>, 13<sup>1-2</sup>). The misery of the subject (72<sup>12-13</sup>) is a common riddle-topic (21<sup>17</sup>, 54<sup>5</sup>, 81<sup>6</sup>, 93<sup>21</sup>). I have already noticed the likeness of 73 to 54: save in its monster traits (see *supra* under 70), it has nothing in common with any other problems. *Rid.* 74<sup>3</sup>, *fēah mid fuglum*, recalls 23<sup>15</sup>, 52<sup>4</sup>; 74<sup>4a</sup>, *dēaf under ȳþe*, is identical with 52<sup>5a</sup>; and 74<sup>5b</sup>, *hæfide ferðcwicu*, very similar to 11<sup>6</sup>, 14<sup>3</sup>. The tiny runic riddle 75 is exactly in the manner of other runic problems, 20<sup>1-3</sup>, 65<sup>1</sup>; while the inversion of the runes (75<sup>2</sup>) recalls 24<sup>1</sup>, *Agof*. The single line of 76 employs the opening formula of 75. Under 61 I have noted the slight parallels between that riddle and 77 (77<sup>1-2</sup>, 61<sup>1-2</sup>; 77<sup>6</sup>, *seaxes orde*, 61<sup>12</sup>, 27<sup>5-6</sup>). The closest analogue to 77 is the fragment 78: 77<sup>2</sup>, *mec ȳþa wrugon*, 78<sup>7</sup>, *ȳþum bewrigene* (compare 3<sup>15</sup>); 77<sup>3a</sup>, *fēpelēase*, 78<sup>2</sup>, [*lē*]as cyn; 77<sup>3b</sup>, *\*Oft ic flōde*, 78<sup>1a</sup>, *Oft ic flōdas*. *Rid.* 79, whose single line may be but a variant of 80<sup>1</sup>, recalls 71<sup>1a</sup> (*supra*). Müller and Trautmann have invited attention to the close relation between the two Horn riddles, 15 and 80 (*supra*): 80<sup>2</sup>, *fyrdrīnces gefara*, 15<sup>13</sup>, *fyrdrīnceorp*; 80<sup>3-5</sup>, the serving of mead by the lady, 15<sup>8-9</sup>; 80<sup>7-8</sup>, *on woloncum wigce rīde*, 15<sup>5-6,13-14</sup>; 80<sup>8b</sup>, *heard is mīn tunge*, 15<sup>4,16,18</sup>; 80<sup>8b,7a</sup>, 15<sup>3,4,5,6,etc.</sup>, *hwīlum*. The mention of honey (mead), 80<sup>6</sup>, *hæbbe mē on bōsme þæt on bearwe gewēox*, recalls the mead of 28<sup>2</sup>, *brungen of bearwum*; and 80<sup>3-4</sup>, *Cwēn . . . hwītlocedu*, suggests 43<sup>3b</sup>, *hwītloc*. *Rid.* 81 has an affinity to the Storm riddles (81<sup>7</sup>, *sē þe wudu hrēreð* (wind), 2<sup>8</sup>, *ic wudu hrēre* (wind); 81<sup>8</sup>, *strēamas bēatað*, 3<sup>6</sup>); its monster traits (81<sup>2-5</sup>) invite comparison with 59<sup>7-8</sup>, 86<sup>3-7</sup>, 37<sup>3,7-8</sup>; and its wretchedness with 21<sup>17</sup>, 54<sup>5</sup>, 72<sup>13</sup>, 93<sup>21</sup>. The fourth line of the fragment 82, [*f*]ell nē flāsc, reminds us of 77<sup>5</sup>. In 83, the Ore's sad change of state recalls the themes of 27, 54, 73, 93; and

\* Prehn, p. 242, note.

its lack of redress (83<sup>8b</sup>, *ic him yfle ne mōt*) is akin to the Sword's and Horn's failure to avenge (21<sup>17</sup>, 93<sup>19</sup>). 83<sup>4b</sup>, *Nū mē fāh warað*, strongly resembles 93<sup>26</sup>, *Nū min hord warað hupende fēond*; 83<sup>10b</sup>, *Hæbbe ic wundra fela*, reproduces 22<sup>5b</sup>, *hæbbe wundra fela*; and 83<sup>12-14</sup> contains exactly the closing motive of the Sun and Moon riddles, 30<sup>13-14</sup>, 95<sup>10-14</sup>. *Rid.* 84 is more or less intimately connected with many other riddles. Its first line is but a variant of 51<sup>1</sup> (*supra*); 84<sup>4,20</sup>, in the theme of Water and Fish, anticipates 85, while the phrasing of 84<sup>4</sup>, *Modor is monigra mērra wihhta*, recalls 42<sup>2</sup>, *moddor monigra cymna*; 84<sup>6-9</sup> bears a general likeness to 40<sup>22-24</sup>. Prehn \* discovers a resemblance between 84<sup>9-10</sup> and 41<sup>1-8</sup>, and between 84<sup>8b</sup> and 41<sup>5b</sup>; but this is faint and may well be coincidence. And Dietrich † finds a relation between the 'Taufwasser' of 84<sup>8s</sup>, *firene dweāscād* and 31<sup>7-9</sup> (cf. 84<sup>25</sup>, 31<sup>5-6</sup>); but this is very doubtful. The likeness of 84<sup>2-3,41-44</sup> to the Storm riddles, 2<sup>2</sup>, 3<sup>5b</sup>, and 4<sup>7-10</sup>, lies probably in the demands of similar subjects. As has just been noted, *Rid.* 85 treats a theme suggested in 84. While the description of Water, 85<sup>5b</sup>, *hē scæl rinman forð* is founded upon the Latin of Symphosius (see 'Originals and Analogues'), yet it may be compared with 84<sup>2b</sup>, *hafað rync strongne*, and 84<sup>5</sup>, *fæger fereude fundað æfre*. 85<sup>8</sup>, *ic com swiðtre þonne hē*, is quite in the manner of 41<sup>9a</sup>, *ic com swiðtra þonne hē* (cf. 41<sup>26,28</sup>); and 85<sup>7</sup>, *mē bið deað wītod*, reproduces 16<sup>11</sup>, *him bið deað wītod* (cf. 16<sup>6</sup>), a phrase found only here. 85<sup>2b</sup>, *unc drihten scōp*, parallels 88<sup>17</sup>, *unc gescōp meotud*. Save in its monster traits (cf. 32, 33, 37, 59, 81), *Rid.* 86 has little in common with other riddles. Its opening formula, *Wihht cwōm gongan*, recalls 34<sup>1</sup>, *Wihht cwōm . . . liþan*, and 55<sup>1</sup>, *Hyse cwōm gongan*; and 86<sup>2</sup>, *monige . . . mōde snottre*, repeats 84<sup>8a</sup>. *Rid.* 87 is another version of 38, repeating many of its expressions (*supra*); while its first line, *wombe hæfde micle*, connects it with 19<sup>3</sup>, *wāde wombe*, and 89<sup>2</sup>, *wihht wombe hæfde*. *Rid.* 88 and 93 form a splendid pair, with the theme 'Staghorn.' The motive of brotherly love, of which so much is made in 88, is not employed in 93; but the two motives of dispossession by younger brothers and of injuries from the knife appear in both (88<sup>18-20</sup>, 93<sup>13-14</sup>; 88<sup>82-88</sup>, 93<sup>15f</sup>). I have noted the slight likeness of the fragment 89 to 19, 38, 87. The Latin riddle 90, in its formulas (90<sup>1-8</sup>) and its 'monster' characteristics, is not very different from its neighbors. To *Rid.* 91 I discover no parallels among the riddles save in the use of the *comitatus* motive. In its picture of the change from tree to weapon, 92 recalls 54 (92<sup>1b</sup>, *bēam*

† Pp. 252, 253.

† XI, 469, 485.

on holte, 54<sup>1</sup>, on bearwe bēam; 92<sup>8a</sup>, weynnstapol, 54<sup>2b</sup>, þæt trēow wæs on weynne; 92<sup>6a</sup>, hildewæpen, 54<sup>9b</sup>, hildegieste) and 73; and 92<sup>1a</sup>, brūnra bēot, is explained by 41<sup>106-107</sup>. Apart from its close relation to its fellow, 88, *Rid.* 93 touches nearly many other problems: 93<sup>6</sup>, *degrime frōd*, 54<sup>1</sup>, *frōd dagum*, 73<sup>3</sup>, *gēarum frōdne*, 83<sup>1</sup>, *frōd wæs min fromcyun*; 93<sup>7</sup>, *stealc hlīfo*, 3<sup>7</sup>, 4<sup>26</sup>; 93<sup>10</sup>, 13<sup>1</sup>, 16<sup>2,17</sup>, 63<sup>1\*</sup>; 93<sup>15-18</sup>, 27<sup>5</sup>, 61<sup>12</sup> (*supra*); 93<sup>19a</sup>, *ū for weunde wēop*, 71<sup>5-6</sup>, *W'epēð*. . . *for gripe minum*; 93<sup>19,20</sup>, lack of revenge, 21<sup>17</sup>, 83<sup>5</sup>; 93<sup>21</sup>, *ic aglāca calle þolige*, 81<sup>6</sup>, *Aglac drōge*; 93<sup>22</sup>, 6<sup>9</sup>; 93<sup>22-23</sup>, *Nū ic blace swelge weuda ond weatre*, 27<sup>9</sup>, *beamtelge swealg*; 93<sup>27,29</sup>, 27<sup>7-10</sup>; 93<sup>26</sup>, 83<sup>4-5</sup> (*supra*). I have pointed out under 67 the relation of the fragment 94 to that 'Creation' riddle. As has been shown, *Rid.* 95 is bound by nearly all of its motives to its mate, 30 (*supra*). Through its closeness to men, its wanderings, its lore, and its silence, the subject recalls a riddle of like theme, 40 (95<sup>1-3</sup>, 40<sup>1-3</sup>; 95<sup>8</sup>, 40<sup>16-17</sup>; 95<sup>7-9</sup>, 40<sup>3-4,21-22</sup>; 95<sup>9-10</sup>, 40<sup>12</sup>). *Rid.* 95 employs the phrases of other problems: 95<sup>1</sup>, *lc eom indryhten ond corlum cūð* 44<sup>1</sup>, *lc wāt indryhtne wēpelum dcorne*; 95<sup>2</sup>, *ricum ond hcanum*, 33<sup>13a</sup>, *rice ond hēane*; 95<sup>7</sup>, *snottre men*, 86<sup>2</sup>, *monige*. . . *mōde snottre*, 84<sup>34</sup>, *mon mōde snottor*. The closing motive of 95 is found not only in 30<sup>13-14</sup>, but in 83<sup>12-14</sup> (*supra*).

Such likenesses as I have pointed out between the various riddles are sufficiently striking to establish homogeneity, and indeed they often compel belief in the presence of a single hand in many of the problems. Billbring fails completely to grasp the true character of the enigmas of the *Exeter Book* when he declares: † 'Wie man bei einer Sammlung von Volkslieder<sup>8</sup> schwerlich an einen einzigen Verfasser denken wird, so darf man es meines erachtens ebensowenig bei diesen Rätself, die mit geringen Ausnahmen doch auch ein Produkt der Volkspoesie sind.' It is obviously absurd to class our riddles with folk-songs. As I have long since shown, ‡ they teem with popular elements and motives, but they are almost without exception literary enigmas from the hand of the artist. In such compositions as the poems of the Storm (2, 3, 4), Badger (16), Sword (21), Book (27), Lance (73), Water (84), and the Horn cycle (15, 80, 88, 93), the reader soon becomes aware that the riddle is the least part of itself, that concealment of solution has been forgotten in the joy of creation.

\* See Prehn, p. 260, note.

† *Litt. Bl.* XII, 1891, Sp. 156, cited with hearty approval by Herzfeld, *Herrigs Archiv* CVI (N. S. VI), 1901, p. 390.

‡ *M. L. N.* XVIII (1903), 97 f.; see also *supra*. Cf. Brandl, *Grundriss*<sup>2</sup> II, 972.

Even, in the shorter problems, the riddle-maker, draw though he may from the stores of the folk, shapes anew with loving art the story of the ingratitude of the Cuckoo (10), the fate of the Ox (13), the labors of the Plow (22) and the Rake (35), the journeys of the Ship (33); or else, by the aid of runes, converts into logogriphs or word-riddles of the study such commonplaces of folk-poetry as the themes of the Cock (43) and Man on Horseback with Hawk (20, 65). Even in the small number of riddles which, in tense, terse, pointed style and absence of epic breadth, in freedom from all that is clerkly or bookish, seem to bear clearly the stamp of popular production (53, 58, 66, 70, etc.), the many parallels to other problems (*supra*) mark the presence of the craftsman. In those very puzzles whose smut and smiles point directly to a humble origin (26, 45, 46, 55, 63) we detect (*supra*), amid the coarseness of the cottage, the leer of a prurient reworker.

The *Riddles*, then, are homogeneous in their artistry. One of the finest proofs of this lies in the striking circumstance that almost every dark saying or obscure periphrase in our poems finds illuminating explanation elsewhere in the collection. To indicate a few examples out of many: 81<sup>7b</sup>, *sē þe wudu hrēreð* is revealed as 'the wind' in the light of 2<sup>8</sup>, *ic wudu hrēre*; 80<sup>6</sup>, *Hæbbe me on bōsme þæt on bearnwe ge-wēax*, is interpreted by reference to the description of Honey in 28<sup>2</sup>; the enigmatic phrase *brūnra bēot* immediately becomes clear by comparison with the picture of the swine, dark and joyous, in the beech wood, 41<sup>106-107</sup>; and 95<sup>6</sup>, *hīþendra hylt*, is seen to be but a circumlocution for *hūð* 'booty,' when read side by side with 30<sup>4,9</sup>. The homogeneity of the collection is further attested by the dominance in very many of our riddles of the two motives of 'utility' and 'comitatus,' which play but a small part in other enigmas of the Old English period. These will be discussed at length in a later chapter.

Now if certain art-riddles are found grouped in what is really a single collection; if, moreover, these riddles, after close analysis, are found to be homogeneous in their diction; if, too, large collections from single hands were common at that period, — the burden of proof rests not upon him who argues for unity of authorship, since every precedent and presumption are in his favor, but upon him who champions diversity of origin. The need of such strong destructive evidence is totally disregarded by Trautmann in his bald assertion: \* 'Diese entstammen verschiedenen

\* *Kynewulf*, p. 41.

zeiten und dichtern.' Brandl, who holds the same view,\* gives, however, certain reasons for his opinion. 'The second group seems to him separated from the first by the second appearance of *Rid.* 31; but that the *Exeter Book* modernizer or scribe chose to insert in a position isolated from both groups a variant version of a riddle already given proves, of course, nothing against the unity of the collection. The contrast between the edifying tone of certain enigmas and the coarseness of their near neighbors seems at first sight to indicate different hands: but the points of contact between the lofty and the low often forbid such a conclusion. Runes and ribaldry meet in *Rid.* 43, court and cottage clash in *Rid.* 62; the literary and the popular blend in *Rid.* 13 and 64; *Rid.* 66, with its Symposius motive, is closely related to *Rid.* 26, the grossest of its greasy sort. Subject-matter is evidently small criterion of origin.

Further evidence against the unity of the collection is furnished by Barnouw.† The *Riddles* differ so widely from one another in their use of articles that if this be a trustworthy test of date, they may well be regarded as the products of different periods. 'Some of them that employ articles freely (24, 43) may be contemporary with Cynewulf, while others that are sparing in the use of these (16, 23, etc.) are doubtless earlier in time.' Deductions drawn from such evidence are dangerous; and one refuses to follow Barnouw when he goes to the length of assigning *Rid.* 38, 39, 69, to a later date than *Rid.* 30, 35, 37, because in the former group the opening formula is *ic þā wiht(e) geseah*, in the latter *ic wiht geseah*.‡ The weak adjective without an article is to Barnouw proof of an early date, and he differentiates the *Riddles* accordingly. § He regards *Rid.* 13 as one of the oldest of the riddles on account of the absolute use of weak adjective without article in the phrase *hygegālan hond* (13<sup>12</sup>). The survival of an archaic\* form in a poetical text is surely no proof of antiquity. ||

\* *Pauls Grundriss*<sup>2</sup> II, 970.

† *Der bestimmte Artikel im Altenglischen*, p. 211.

‡ Barnouw (p. 211) notes that the following riddles are quite without articles: 3, 6, 9, 11, 13, 14, 15, 18, 20, 22, 37 (1-8), 51, 52, 53, 58, 59, 63, 64, 66, 67, 71, 72, 74, 80, 83, 85, 86, and the fragments 19, 75, 76, 77, 78, 79, 82, 87, 89, 92.

§ In addition to instrumental forms already cited (4<sup>41</sup>, 41<sup>57,90,94</sup>, 57<sup>9-10</sup>), Barnouw records the following instances of weak adjectives without an article: 4<sup>3</sup>, *bearm brādan* (?); 4<sup>42</sup>, *eorþan gesceaft*; 38<sup>3</sup>, *mægenrōfa mon*; 41<sup>55</sup>, *hrīm heorugrimma*; 49<sup>6</sup>, *rēadan goldes* (contrast 52<sup>7</sup>, 56<sup>3</sup>); 83<sup>13</sup>, *dýran cræftes*; 93<sup>11-12</sup>, *hāra . . . forst*.

|| Note the appearance of weak adjectives without definite articles in a late poem, *Brunanburh*, 61-62, *salowigþādan* and *hyrnednebban*.

Although Barnouw's arguments have been accepted by Brandl in his *Grundriss* article as infallible criteria of date not only of the *Riddles*, but of all other Anglo-Saxon poems, they seem to me to carry little weight. The normalizing of later scribes,\* and 'the tendency to archaize, to use traditional formulas and expressions, so strong in Anglo-Saxon poetry,' † render this test almost valueless. The use of the article in early Greek poetry is closely analogous to that in Old English verse. But the classical scholar, who, on account of the absence or presence of articles, assigned the various fragments of Alcaeus to different hands, ascribed the tragic choruses of Aeschylus to an earlier date than the non-lyric portions of the dramas, and labeled as Homeric in time the epic conventions of Apollonius Rhodius, would be speedily laughed out of court.

A much more important argument remains—that based upon the evidence furnished by the use of sources. We have already seen that, with the same data, Dietrich and Holthaus reached exactly opposite conclusions in regard to the unity of the collection. But the value of their reasoning was impaired by the incorrectness of their data—supposedly close literary relations between Latin and Anglo-Saxon enigmas, where often none at all existed. In the methods of direct and indirect borrowing that our study of the sources of the several problems ‡ has revealed, there are but few certain indications of difference of origin. The habit of mind which either works in perfect liberty, or else, gathering a useful hint here, a happy phrase there, gives delightfully fresh and new forms to current motives and ancient traditions, but which never yields itself slavishly to its models, is the dominant mood in the *Riddles* and points rather to one poet of free spirit than to many men of many times. And yet all the *Exeter Book Riddles* can hardly be from one hand. The servilely imitative temper of Adhelm's translator in the enigmas of the 'Mail-coat' and 'Creation' (*Rid.* 36, 41) differs so utterly from the prevailing tone of the collection, which is at its highest in the unchecked range of imagination of the 'Storm' riddles (2-4), that this inferiority cannot be explained with Dietrich by the changing inclination of one poet. § As will be shown later in my notes to *Rid.* 41, there is good

\* Notice the difference in this regard between the Exeter and Vercelli texts of *Soul*.

† See Lawrence, *M. L. N.* XXIV, 152.

‡ See chapter on 'Originals and Analogues.'

§ It is interesting to note that these two problems, which stand so widely apart from all the others in their dependence upon learned sources, have other very distinctive features: (a) the poor technique of *Rid.* 41; (b) the isolation of the

reason to believe that yet another hand was at work in the later portion of that long and dreary poem, and that this hand rewrought his crude work in *Rid.* 67. But these poems are the only ones in the collection that we can assign with any positiveness to a different author.\*

Let us now summarize our results. The *Riddles* were not written by Cynewulf: all evidence of the least value speaks against his claim. It seems fairly certain that they are products of the North.† Their place as literary compositions (not as folk-riddles) in one collection, and their homogeneous artistry, which finds abundant vindication in a hundred common traits, argue strongly for a single author, though a small group of problems brings convincing evidence against complete unity. That their period was the beginning of the eighth century, the heyday of Anglo-Latin riddle-poetry, is an inviting surmise unsustained by proof.

## IV

## SOLUTIONS OF THE EXETER BOOK RIDDLES

Unlike the Latin riddles of their period, the Anglo-Saxon queries are unaccompanied by their answers. In six problems, however, the ingenious use of runes guides the solver to his goal. In two of these ‡ the runic element is so elaborate and complex that it converts the poems into intricate name-riddles; in three others § the 'open sesame' is found in an easy rearrangement of the runic letters; in the sixth || the last two lines constitute a runic tag that confirms an already obvious

Northumbrian version of *Rid.* 36 from all other English riddles, and its association in the Leiden MS. with the Anglo-Latin enigmas with which it is so closely connected in thought; (c) the differentiation of *Rid.* 36 and 41 from neighboring queries of their group (*Rid.* 31-61) by the subject's use of the first person.

\* Even the obscene and the runic group, which seem to fall into two distinctive classes apparently remote from the others, reveal upon examination points of contact. By recasting, the poet makes coarse folk-products his own.

† The Northumbrian dialect of the *Leiden Riddle* proves nothing, as its variant version, *Rid.* 36, stands entirely apart from others of the collection except 41; but Northern origin is attested by the large number of uncontracted and unsynco-pated forms demanded by the meter, and by the appearance of such Anglian usages as *bwæg* (5<sup>8</sup>), *sæcce* (17<sup>2</sup>), *geonge* (22<sup>2</sup>), *ehtuwe* (37<sup>4</sup>), *eþþa* (44<sup>16</sup>), *hwēh* (72<sup>8</sup>). See Madert, pp. 126-127.

‡ *Rid.* 20, 65.

§ *Rid.* 25, 43, 75. The third of these is but a fragment, but in the first and second the *Sachenrätsel* element dominates.

|| *Rid.* 59.

interpretation. In a seventh riddle \* the Latin equivalents of preceding English words are disguised in secret script. In three other riddles † the marginal use of single runes obviously originated at a far later period than that of their composition, as these are not from the hand of the scribe. Inversion of its opening nonsense-word gives, as the riddler tells us, the name of the subject of one of the spirited weapon-riddles. ‡ Finally, the faint letters in other writing at the end of the long 'Creation' enigma § may be read as *hit is sio creatura pr.* Such are our clues in a dozen problems. ||

These, however, were of but slight aid to the first modern scholar who presented any solutions. Hickes inserted facsimile transcripts of five runic riddles ¶ in the beginning of his *Icehlandic Grammar*.\*\* As Conybeare says quaintly: †† 'Hickes' opinion (of these riddles) is formed from the attributes ascribed to the mysterious subject, such as being appointed by Christ to encounter warfare; speaking in many tongues; giving wisdom to the simple; rejoicing in persecution; found by the worthy; and received by those who are washed by the laver, etc.' ‡‡ Conybeare's own attempts at solution are almost as unfortunate as those of Hickes. For *Rid.* 3-4 he supplies the answer 'Sun,' for 33 'Wagon or Cart,' for 47 'Adam, Eve, two of their sons and one daughter appear to be the five persons intended.' He is nearer the mark in his answer to 67: 'The omnipresent power of the deity comprehending at once the most minute and vast portions of his creation is intended.'

Many scholars have sought to solve the problems. §§ L. C. Müller || offered to *Rid.* 6 and 27 the solutions *Seutum* and *Liber*. Thomas

\* *Rid.* 37.

† *Rid.* 7, 9, 18.

‡ *Rid.* 24.

§ *Rid.* 41.

¶ Strobl, *Haupts. Zs.* XXXI, 55-56, claims that the so-called *Husband's Message*, which follows *Rid.* 61 in the *Exeter Book*, furnishes the correct answer to that enigma, 'Der Runenstab.' But the theory that the two poems form thus a sort of *Wettgedicht* completely collapses, if, with Dietrich, we interpret the riddle, 'Reed,' as I think that we must (see notes).

¶¶ *Rid.* 20, 25, 37, 65, 75. From his copy of 37 Grein drew the facsimile at the close of his *Bibliothek*. \*\* *Thesaurus* III, 5. †† *Illustrations*, p. 210.

‡‡ Hickes's comments are interesting. After a Latin analysis of each of the riddles copied by him, he cites passages at random from other problems, particularly from those of Sun, Night, Badger, and Mead (7, 12, 16, 28), to show that their solution is *Ecclesia*: e.g. 28<sup>b</sup>, *in hydene* (the 'butt' in which the Mead is prepared) receives the surprising interpretation: *in dolio*, i.e. *in baptisterio*.

§§ For brief summaries of the work of solvers, see Wülker, *Grundriss*, pp. 165-167, and Trautmann, *Anglia*, Bb. V (1894), 46f.

||| *Collectanea Anglo-Saxonica*, 1835, pp. 63-64.



Wright\* proposed three answers: to *Rid.* 14 'Butterfly-cocoon,' to 29 'John Barleycorn,' and to 47 'Lot with his two daughters, and their two sons.' In the same year, 1842, Thorpe† solved the 20th riddle with *hors, mon, rād-wægn, hafoc*, and the 22d with 'Plow.' Bouterwek‡ suggested 'Hemp' in *Rid.* 26. Leo§ proposed 'Cynewulf' for *Rid.* 1. Grein|| gave four answers: *Rid.* 3, 'Anchor'; 4, 'Hurricane'; 48, 'Bookmoth'; 68, 'Winter.' Then followed, in 1859 and 1860, the two epoch-making essays of Franz Dietrich,¶ in which he unlocked the treasure-gates of nearly all the riddles. By far the greater number of his solutions seem to the present editor adequate interpretations of the several problems, and attest the fine acumen or riddle-sense which compelled Dietrich to weigh each enigma not as a scholar in his study, but as a man among men of naïve minds.\*\*

Since Dietrich's day a little has been added, here and there, to our understanding of the queries: but in many cases other keywords — 'Open Wheat,' 'Open Rye' — have been futilely substituted for his 'Open Sesame.' In his *Sprachschatz* (1861), Grein is more than once happy in his guesses,†† and Ed. Müller's comments of the same year are often suggestive.‡‡

For over twenty years the *Riddles* found no new solvers. In 1883 Trautmann§§ offered the answers, *Rid.* 1, 'Riddle,' ||| and *Rid.* 95,

\* *Biographia Britannica Literaria* I (1842), 79–82. † *Codex Exoniensis*, p. 527.

‡ *Cædmon's des Angelsachsen biblische Dichtungen*, 1854, I, 310–311.

§ *Quæ de se ipso Cynewulfus tradiderit*, 1857.

|| *Bibl. der ags. Poesie* II (1858), p. 410.

¶ *Haupts. Zs.* XI, 448–490; XII, 232–252.

\*\* Dietrich errs, I think, in his explanations of *Rid.* 5, 9, 11, 14, 29, 37, 42, 46, 51, 52, 53, 55, 63, 65, 71, 72, 74, 80, 81, 90, 95. His answers to *Rid.* 31 and 40 are more than doubtful. In his second article, which is often a palinode of his first, he withdraws (usually at the prompting of his friend Lange, no riddle-kenner) very suitable replies to *Rid.* 18, 26, 45, and 58. Each of his solutions will be discussed in my notes.

†† Notably in his 'Bell' answer to *Rid.* 5 (II, 716) — suggested but withdrawn by Dietrich — and in the 'Ox' solution of *Rid.* 72.

‡‡ *Die Rätsel des Exeterbuches*, Programm der herzoglichen Hauptschule zu Cöthen, 1861. Müller's remarks upon *Rid.* 13 and 39, 15 and 80, 2, 3, 4, 9, 28, 30, 59, 61, 63, 71, 74, 80, 85, 86, 87, merit attention. Had Trautmann known his 'Horn' interpretation of *Rid.* 80, he would surely not have heralded this solution as an original discovery forty years later (*BB.* XIX, 1905, 203–206).

§§ *Anglia* VI, *Anz.*, pp. 158 f. See also ib. VII, *Anz.*, p. 210.

||| The later history of the discussion of the 'First Riddle' is sketched elsewhere in this *Introduction* and will not now be considered.

'Riddle.' In the same year Prehn published his discussion of the sources of the *Riddles*,\* emphasizing Dietrich's solutions. Reviewing Prehn's work,† Holthaus accepted Trautmann's two interpretations. Nuck ‡ opposed the solutions of Trautmann, and Hicketier § revived Leo's solution of *Rid.* 1, argued against Trautmann's answer to 95, discussed 90, and suggested readings of the runic problems 20 and 65. According to Henry Morley,|| the solution of *Rid.* 1 is 'The Christian Preacher,' of 61 'Letter-beam cut from the stump of an old jetty,' of 90 'The Lamb of God,' and of 95 'The Word of God.' Herzfeld ¶ solves *Rid.* 46 by 'Dough' and 51 by 'Fire.' In his excellent versions of over a third of the *Riddles*, Brooke \*\* accepts the answers of Dietrich and Prehn except in *Rid.* 11, which he interprets as 'Barnacle Goose.'

In 1804 Trautmann published †† a great number of solutions with no further support than an *ipse dixit*. These answers, by reason of their seeming remoteness from any obvious interpretations of the text, have sometimes been regarded as random guesses.‡‡ In subsequent articles §§ he has withdrawn or championed several of these *obiter dicta*. But, as I have pointed out,||| lack of historical method, perversion of the meaning of the text, and arbitrary assaults upon its integrity discredit nearly all his answers.♦♦

\* *Kompositionen und Quellen der Rätsel des Exeterbuches.*

† *Anglia* VII, *Anz.*, p. 120.

‡ *Anglia* X (1888), 300 f.

§ 'Fünf Rätsel des Exeterbuches,' *Anglia* X, 564.

|| *English Writers* II (1888), 38, 224 f.

¶ *Die Rätsel des Exeterbuches und ihr Verfasser*, 1800, p. 60.

\*\* *Early English Literature*, 1802, *passim*.

†† *Anglia*, *Beiblatt* V, 46 f.

‡‡ Brandl, however, seriously impairs the value of his discussion of the *Riddles* (*Pauls Grundriss*<sup>2</sup> II, 1008, 900-073) by accepting without question many of these unsustainable solutions.

§§ *Anglia* XVII (1805), 306-400 (*Rid.* 53, 58, 90); Padelford's *Old English Musical Terms*, 1800 (*Rid.* 9, 32, 61, 70, 86); *BB.* XVII (1005), 142 (*Rid.* 11); *ib.* XIX (1005), 167-215 (*Rid.* 11, 12, 14, 18, 26, 30, 31, 45, 52, 53, 58, 74, 80, 95).

||| *M. L. N.* XXI (1000), 97-105.

♦♦ Of the solutions originating with Trautmann himself only seven compel conviction (*Rid.* 37, 'Ship'; 52, 'Pen and Fingers'; 53, 'Flail'; 63, 'Poker'; 68, 'Bible'; 81, 'Weathercock'; and 92, 'Beech'). He is seemingly unaware that several of his most plausible answers have been given long before by other scholars — notably 61, 'Runenstab,' by Morley and Strobl; 72, 'Ox,' by Grein and Brooke; 80, 'Horn,' by Ed. Müller.

Several scholars have contributed their mites to the solutions of single queries. Walz discusses some six of these in his 'Notes on the Anglo-Saxon Riddles,'\* reaching, I think, incorrect conclusions.† Blackburn interprets *Rid.* 31 as *Bēam*,‡ Erl. Sonke *Rid.* 25 as 'Scurra' or 'Mime,' § and Felix Liebermann || and Jordan ¶ arrive independently at the 'Sword-rack' solution of the 'Cross' riddle (56). The Erlemans have cast much light upon the 'Storm' riddles (*Rid.* 2-4)\*\* and upon the Latin enigma,†† and Holthausen has once or twice turned aside from text emendation to try riddle-locks.‡‡ I have already suggested several new solutions,§§ and shall attempt a few others in the present work.|||| All the answers indicated in this cursory sketch will receive consideration in the notes of this edition (see also the 'Index of Solutions' at the close of the book).¶¶

In closing this survey, let me repeat what I have said in a previous discussion.\*\*\* The solution of riddles is too uncertain a matter to permit their solver 'to come to battle like a dictator from the plow.' To the same motives different solutions are often accorded by the folk itself, as I have shown at length.††† It was, of course, the purpose of the riddler

\* *Harvard Studies* V (1896), 261-268.

† His answers, 'Gold' (12), 'Porcupine' (16), 'Mustard' (26), 'Cloud and Wind' (30), 'Yoke of Oxen led into the barn or house by a female slave' (53), and 'Sword' (80) are sturdily but unconvincingly championed.

‡ *Journal of Germanic Philology* III, p. 4.

§ *Englische Studien* XXXVII, 313-318.

|| *Herrigs Archiv* CXIV, 163.

¶ *Altenglische Säugetiernamen*, p. 62.

\*\* Edmund Erlemann, *Herrigs Archiv* CXI (1903), 55.

†† *Ib.*, p. 59; Fritz Erlemann, *ib.* CXV, 391.

‡‡ See his solutions of *Rid.* 11, 'Water-lily' (*Anglia, Bb.* XVI, 1905, 228); 16, 'Porcupine' (*Engl. Stud.* XXXVII, 206); and his readings of *Rid.* 20 (*Anglia, Bb.* IX, 357), 37 (*Engl. Stud.* XXXVII, 208), and 90 (*ib.*, 210-211).

§§ *Rid.* 14, 'Ten Fingers' (*M. L. A.* XVIII, 1903, 101-102); 74, 'Siren' (*ib.*, 100; XXI, 1906, 103-104); and 95, 'Moon' (*ib.* XXI, 104-105).

|||| See particularly notes to *Rid.* 20, 37, 40, 42, 56, 71.

¶¶ In chronicling in my Notes the 'Onion' and 'Leek' answers for *Rid.* 26 and 66, I fail to remark that 'Leek' is impossible for either riddle. 'A leek is never "red" like the wight of 26, the bottom of the leek being blanched like celery for use, while the top is of course green; and a leek is always eaten in the year of sowing or in the following winter, has never been planted out in the second spring, and hence cannot be the wight of 66, which has been dead and lived again' (Byington). The 'Onion' satisfies all conditions.

\*\*\* *M. L. A.* XXI, 97-98.

††† *Ib.* XVIII, 5-6.

to lead his hearers into many devious paths, each of which seemed, for the moment, the only way of escape from the maze; and his cunning has been richly rewarded by the fate of modern solvers.\* In his second article Dietrich retracts a dozen solutions of his first,† and Trautmann frankly and freely changes ground in many problems. *Rid.* 11, once solved by him 'Bubble,' is now 'Anchor'; 30, formerly 'Swallow and Sparrow,' is now 'Bird and Wind'; 31, 'Cornfield in ear,' now becomes *Beam*. In 52, 'Horse and Wagon' is rightly replaced by 'Pen'; in 53, 'Broom' by 'Flail'; and in 80, 'Spear' by 'Horn.' In 58 he recants his recantation, passing in successive articles from 'Hailstones' to 'Raindrops,' and then to 'Stormclouds.' Within five years I have modified my own views of as many problems.‡ Nothing, therefore, seems more unwise than lengthy and strenuous dogmatizing over opinions which may to-morrow be abandoned by their champion.

## V

## FORM AND STRUCTURE OF THE EXETER BOOK RIDDLES

Since the explosion of the attractive legend of Cynewulfian authorship, it has been obviously impossible to ascribe with confidence all the riddles of the *Exeter Book* to a single enigmatograph, although many of them must have come from one hand. They therefore belong to quite another class than the groups of Anglo-Latin problems of the eighth century, each of which is associated rightly with one great name, and in each of which the order is that of composition. Attempts like that of Prehn § to establish for the English poems any unity of purpose in choice of subjects and material have been signally unsuccessful. But it is equally wrong to regard this collection, with Bülbring|| and Herzfeld,¶ as a gleaming of folk riddles, like, for example, that of Randle Holme.\*\* As I have already pointed out,†† our problems are art riddles (*Kunsträtsel*) with a large alloy of popular elements. Their author or authors, like the German enigmatographs of the sixteenth century, drew quite as freely from

\* See Brandl, *Pauls Grundriss*<sup>2</sup> II, 072.

† *Rid.* 9, 18, 26, 28, 38, 49, 56, 58, 74, 81, 86, 90.

‡ *Rid.* 26, 31, 37, 42, 53                    § Pp. 148 f.                    || *Litt Bl.*, 1801, Sp. 156.

¶ *Herrigs Archiv* CVI (N. S. VI), 1001, p. 390.

\*\* *P. M. L. A.* XVIII (1003), 211 f.

†† *P. M. L. A.* XVIII (1003), 07 f.

myth and tradition as from learned sources.\* In the runic riddles † appeal is made to a 'bookish' audience; ‡ but the riddler, here as well as elsewhere, composes with his eye not only on his subject but on the puzzled faces of men who will listen to his dark sayings.

Prehn § believes that oral transmission of the *Riddles* is firmly established by the 'Wandering Singer' interpretation of *Rid.* 95, and we may sacrifice this solution || without abandoning his conclusion. Ample evidence of the truth of this is found not only in the passage from *Rid.* 43 already cited, but in many other places in the poems. One indication of such direct address certainly lies in the opening and closing formulas, that make an immediate appeal similar to those in the folk-riddles.¶ Or let us note the thirstily hinted hope of reward near the close of the second Horn riddle.\*\* Frequent references to the wine-hall †† seem to mark this as the scene of the riddles' propounding and solving. The different versions of *Rid.* 31 and 36 point to oral transmission.‡‡ But the highest proof of directness of appeal lies in the epic nature of the treatment of manifold themes, as Dietrich recognized.§§ This will be

\* Folk-lore and mythology are freely invoked in the riddler's treatment of the singing feathers of the Swan (8), the ingratitude of the Cuckoo (10), the strange origin of the Barnacle Goose (11), the metamorphosis of the Sirens (74).

† Nos. 20, 25, 43, 59, 65, 75.

‡ 43<sup>7</sup>, *hām þe bēc witan*, means, as the context clearly shows, 'those who know letters or rune-staves,' but they are rather hearers than readers; *ic on flette mæg | þurh rünstafas rincum seegan.* § P. 147.

¶ I have proved, *M. L. N.* XXI (1906), 104-105, that the last riddle is a mate to *Rid.* 30, and refers to the wanderings of the Moon.

¶ Prehn, p. 152, points to 2<sup>1</sup>, 29<sup>12</sup>, 32<sup>23</sup>, 33<sup>13</sup>, 36<sup>13</sup>, 37<sup>12</sup>, 40<sup>23</sup>, 42<sup>8</sup>, 44<sup>14</sup>, 50<sup>8</sup>, 60<sup>16</sup>.

\*\* *Oft ic wöðboran wordlčana sum | ägyfe æfter giedde* (80<sup>9-10</sup>). It is significant that *wöðboran* is applied to riddle-kenners (32<sup>24</sup>) and that *gieddes* is the word for a 'riddle' (56<sup>14</sup>).

†† 43<sup>16-16</sup>, *Nū is undyrne | werum at wīne.* Cf. also 21<sup>12</sup>, 47<sup>1</sup>, 56<sup>1</sup>, 57<sup>11</sup>, 61<sup>9</sup>, 64<sup>8</sup>, 68<sup>17</sup>. In the last of these examples, *þær guman druncon* has no particular bearing upon the subject of the riddle, and is justified only by the riddler's surroundings.

‡‡ *Agof for Agob* (24<sup>1</sup>) seems a mistake of the ear.

§§ *Haupts Zs.* XI, 448: 'Wo das Epos, sei es im Gleichnis oder im unmittelbaren Dienst seiner Geschichte, Naturgegenstände beschreibt oder durch Umschreibungen andeutet, nähert es sich dem Rätsel, nur dass es den Namen dazu im ersteren Falle nennt; umgekehrt bewegt sich das wahrhaft poetische Rätsel nach den Kreisen des Epos hin, wenn der Gegenstand des Rätsels, sei er der elementaren Natur oder der belebten, durch Menschenhand umgeschaffenen, angehörig, erzählend auftritt, und er selbst oder der Dichter in seinem Namen uns von seiner Heimat, von Vater und Mutter, von Bruder und Schwester, von

duly discussed when the form and manner of our poems are considered. But, before such analysis is possible, the significance of subject and matter demands attention.

Nowhere does a poet or school of poets proclaim closeness to life more plainly than in choice of themes. And it is here that the preëminence of the *Exeter Book Riddles* over the Anglo-Latin enigmas becomes immediately apparent. The English poems smack far less of abstractions and of classical and biblical lore than the problems of Aldhelm;\* nor are they eked out with liberal borrowings from Isidore's *Etymologies*, like those of Eusebius. Nothing human is deemed too high or low for treatment, and all phases of Old English existence are revealed in these poems; † so that they stand forth as the most important contemporary contributions to our knowledge of the everyday life of their time. The poet does not hesitate to treat the cosmic aspects of nature, the changing forms of sea and sky, of wind and wave, in the greatest of the riddles, the Storm-cycle (2-4); nor to embody into an exquisite myth the battle of Sun and Moon ‡ or the fierce onset of the Iceberg (*Rid.* 34); but, with a few such exceptions, § the Riddles are very close to solid earth. The larger number is devoted to man and his works: his weapons, || his implements of home and field. ¶ his seinen Schicksalen nach seiner Vertreibung aus der Heimat, von seinen Thaten und Künsten, von Kämpfen und Arbeiten, von Lust und Leid in lebendiger Schilderung berichtet.'

\* It is significant that the Anglo-Saxon enigma of the Creation is a fairly close rendering of Aldhelm's *De Creatura*, adapting, however, its classical allusions to the lay understanding (see notes to *Rid.* 41). *Rid.* 44, 'Body and Soul,' and *Rid.* 47, 'Lot and his Daughters,' are only apparent exceptions to the prevalent popular choice of subjects, since the first *motif* was a part of the universal belief, and the second a commonplace of riddle-poetry.

† Brooke, *Eng. Lit. from the Beginning*, p. 150.

‡ Contrast with this human handling of elemental conflict (*Rid.* 30) Aldhelm's frigid lines upon the relation of the two luminaries.

§ Note also the 'Creation' cycle (41, 67, 94), the riddles of Sun and of Moon (7, 30, 40?, 95), and those of Water (31?, 42?, 84).

¶ See the riddles of Shield (6), Ballista (18), Sword (21), Bow (24), Mail-coat (36), Battering-ram (54), Sword or Dagger (71), Spear (73). The Sword plays an important part in *Rid.* 56.

¶ Compare the riddles of Plow (22) and Rake (35) and Flail (53), of Lock and Key (45, 91), of Loom (57), of Oven or Churn (55), of Poker (63), of Beaker (64) and Drinking-horn (15, 80) and Leather Bottle (19?), of the Bellows (38, 87). We may add to these such essentials of life as Ship (33, 37), Anchor (17), Well (59), and Weathercock (81). The chariot or wain is introduced into *Rid.* 23.

clothes,\* many of his instruments of music, † his books and script, ‡ his sacred emblems, § and even his food and drink. || Not only man, but the lower animals, fish, flesh, and fowl, receive ample treatment. Many beasts, ¶ birds, \*\* fishes, †† and even insects ‡‡ play a lively part in the Riddles. The plant-world of tree and flower §§ is not neglected. So wide is the range of our poems.

\* *Rid.* 62 is probably a song of the Shirt, and the Glove is 'the skin' of *Rid.* 14. Shoes are mentioned in *Rid.* 13, and the *hrægl* and *cýrtel* in the obscene riddles (45, 46, 55, etc.).

† See the riddles of Bell (5), Horn (15, 80), Bagpipe (32), Reed-flute (61<sup>1-10</sup>), and Shawm (70).

‡ Compare the two 'Book' problems (27, 68), the enigmas of Bookmoth (48) and Bookcase (50), and finally the riddles of Pen and Fingers (52), Reed-pen (61<sup>10-17</sup>), and Inkhorn (88, 93).

§ See the riddles of the Cross (31?, 56) and those of Paten (49) and Chalice (60). The 'Book' problems (27, 68) refer to Holy Writ.

|| Note the 'Dough' riddle (46) and the reference to Bread or to Butter in the last lines of *Rid.* 55. There are problems of Mead (28) and Beer (29), and the chief motif of the 'Night' enigma (12) is vinous revel. Enigmas of the wine-cup, and the many references to the wine-hall, have already been indicated.

¶ Badger (16), Steer (13, 39), Horse (20, 65), Ox (72), Dog (75), and Lamb and Wolf (90) are subjects of riddles; while the Stag (88, 93), the Boar (41), and the Swine (41) are described at length. Of the uncanny things of everyday life, such as reptiles and fungi, perhaps the only example is the fen-frog of 41<sup>71</sup>.

\*\* Closely bound together are the Bird riddles, those of Swan (8), Jay (9, 25), Cuckoo (10), Barnacle Goose (11), and Swallows (58). Cock and Hen (43) and Hawk (20, 65) are the themes of runic riddles. Other birds are mentioned, the eagle, kite, goose, and sea-mew in *Rid.* 25, the puzzling *pernex* in *Rid.* 41 (see note to 41<sup>66</sup>), and the raven in *Rid.* 93 (note to 93<sup>26</sup>).

†† Fish and Flood (85) and Oyster (77; cf. 78) are riddle-themes; and the Whale (41<sup>92-94</sup>) receives passing notice.

‡‡ The Bookmoth has a riddle to itself (48); a picture of the Bees introduces the 'Mead' riddle (28); and the snail, the weevil, the rain-worm, the hand-worm, the *tippula*, all appear in *Rid.* 41, while *Rid.* 36 shows a knowledge of the silk-worm. *Zupitza* (*Haupts Zs.* XXXI, 49) compares with the riddler's reference to the tiny size of the *hondwyrn* (41<sup>96</sup>; cf. Aldhelm's Latin) the close parallel in the 'Wen' charm at the end of MS. Royal 4. A. XIV, *micle lesse, alsuā ānes hand-wurmes hufebān*; and he recalls Shakespeare's picture of Queen Mab's wagoner (*R. & J.* i, 4, 65), 'a small gray-coated gnat, Not half so big as a round little worm Prick'd from the lazy finger of a maid (man).'

§§ The Beech (92, 41<sup>106</sup>) is the only tree to which an entire riddle is devoted; but Ash and Oak are mentioned as runic names in *Rid.* 43<sup>9-10</sup>, and Yew, Maple, Oak, and Holly appear in *Rid.* 56<sup>9-10</sup>. The tree in the forest is pictured in 31, 54, and 73. A general description of plants and flowers is found in *Rid.* 35<sup>6-9</sup>, 71<sup>2-3</sup>; the Reed (61), the Onion (26, 66), and the Garlic-seller (86) are riddle-subjects;

All these riddles, whether the subject be animate or inanimate, have at least one common characteristic, their human interest. This is evinced in a dozen striking ways: but by far the most important of these is a trait of our problems, missing in other collections, but so strongly marked here as to suggest a common origin for many of the riddles — the trait of utility. The riddler may neglect place and form and color of his subject, but he constantly stresses its uses to mankind.\* Indeed, men are in the background of every riddle-picture; † and the subject is usually viewed in its relation to them. The most significant expression of this relation is found in the motif of Comitatus, or personal service of an underling to his lord and master, that forms the dominant idea in many of our poems. ‡ Sometimes the relation or service is of a humbler kind. §

*Rid.* 29 tells of the reaping and threshing of the barley; and we hear of the seaweed washed up on the beach in 3<sup>s</sup>, 41<sup>19</sup>. Into the Creation enigma (41) lily and rose and wormwood are all introduced.

\* Mark the appearances of *nyt*: 26<sup>2</sup>, neahbū(e)ndum nyt; 27<sup>27</sup>, niþum tō nytte; 33<sup>9</sup>, moncynne nyt; 35<sup>3</sup>, hyre æt nytte; 50<sup>9</sup>, him tō nytte; 51<sup>2</sup>, dryhtum tō nytte; 55<sup>7</sup>, 56<sup>11</sup>, nyt; 59<sup>5, 6</sup>, nyt . . . hyre [mon]dryhtne; 70<sup>6</sup>, hæleþum tō nytte. It is certainly significant that in the translation of Aldhelm's *Creatura* such phrases as *leaf monocynne* (41<sup>27</sup>) and *mīre tō monnum* (41<sup>19</sup>) have no equivalent in the Latin. Leather (13), Horn (15), Book (27), Mead (28), and many other things recount with pride their manifold uses.

† 2<sup>s</sup>, walewealm wera; 6<sup>6</sup>, mid ældum; 7<sup>3</sup>, murimu cyn; 8<sup>3</sup>, ofer hæleþa byht; 9<sup>5, 6</sup>, eorlum . . . in burgum; 18<sup>11</sup>, men gemunan; 19<sup>2</sup>, mældan for monnum; 21<sup>12</sup>, for mengo; 24<sup>19</sup>, gumena hwylcum; 28<sup>1</sup>, weorð werum; 30<sup>13-14</sup>, nānig . . . wera; 31<sup>6</sup>, weras ond wif; 32<sup>14</sup>, werum on wonge; 33<sup>12-13</sup>, guman brūcað | rice ond hēane; 34<sup>11-12</sup>, ældum . . . firum on folce; 35<sup>1</sup>, in wera burgum; 36<sup>12</sup>, for hæleþum; etc.

‡ Compare *Rid.* 2<sup>2, 14-15</sup>, 3<sup>11-15</sup>; 4<sup>1</sup>, mīn frēa; 4<sup>13-16</sup>; 4<sup>66</sup>, mīnes frēan; 4<sup>72-74</sup> (each of these Storm-riddles closes not only with formula, but with relation to lord); 5<sup>1, 9</sup>, begne mīnum; 5<sup>4</sup>, hlāford; 7<sup>6</sup>, mīn frēa (*Crīst*); 18<sup>9</sup>, frēa; 21<sup>2</sup>, frēan mīnum; 21<sup>4</sup>, waldend; 21<sup>28</sup>, from þām healdende þe mē bringas geaf; 21<sup>24</sup>, frēan; 21<sup>26</sup>, mīnum þeodne; 21<sup>29-30</sup>; 22<sup>3, 15</sup>, hlāford mīn; 22<sup>14</sup>, þenab; 24<sup>6</sup>, se waldend; 38<sup>2</sup>, begn folgade; 44<sup>6</sup>, esne þēanað; 44<sup>8-10</sup>, gif se esne | his hlāforde hýreð yfle | frēan on fōre; 45<sup>2</sup>, frēan (= esne); 50<sup>4</sup>, se womna begn; 55<sup>7-8</sup>, begn . . . esne; 56<sup>10</sup>, frēan; 56<sup>13</sup>, his mondryhtne; 57<sup>11</sup>, mīnum hlāforde þær hæleð druncon; 59<sup>6</sup> hyre [mon]-dryhtne; 59<sup>13-14</sup>, hlāfordes gifum, hýreð swā þēana | þeodne sīnum; 62<sup>3-4</sup>, frēan . . . holdum þeodne (see notes for wifely service); 71<sup>9</sup>, dryhtne mīn . . .; 73<sup>s</sup>, frēan mīnes; 80<sup>1-3</sup>, æþelinges eaxlgestealla, | fyrdrinces gefara, frēan mīnum lēof, cyninges geselda; 87<sup>2</sup>, begn folgade; 91<sup>6</sup>, frēan mīnes; 91<sup>9</sup>, mīn hlāford; 93<sup>1</sup>, frēa mīn; 93<sup>2</sup>, frēa.

§ The creature is ruled by the hands of a woman in *Rid.* 51<sup>5</sup>, of a lord's daughter in *Rid.* 46<sup>5</sup>, of a queen or earl's daughter in *Rid.* 80<sup>3-5</sup>, of a churl's daughter in



Again, the immediate effect of the unknown thing upon man is described with spirit.\* Thus in one way or the other the close connection of the riddle-subject with mankind is revealed.

In a still more potent fashion is life lent to the themes of our poems. Not only do the subjects of over half the problems (fifty) speak in the first person † as in the Latin enigmas, not only is grammatical gender sometimes invoked to the riddler's aid,‡ but in many riddles the subject is quickened into full life. The riddler points to the living souls of his

*Rid.* 26<sup>6</sup>, of a dark serving-woman (*Wale*) in *Rid.* 13 and 53; it is guided by a swart herdsman (*Rid.* 72<sup>10</sup>), and is turned by a priest (60).

\* *Rid.* 26, 28, 29.

† *Rid.* 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 19, 21, 22, 24, 25, 26, 27, 28, 31, 36, 41, 61, 62, 63, 64, 66, 67, 71, 72, 73, 74, 77, 78, 79, 80, 81, 83, 85, 86 (mixture of 1st and 3d persons), 88, 91, 92, 93, 95. It is perhaps significant that of the last thirty problems of the first group (*Rid.* 1-60) the only two that employ the first-person subject (*Rid.* 36, 41) are direct translations from Aldhelm.

‡ The importance of grammatical gender in determining the sex of the riddles has been greatly exaggerated by both Cosijn (*PBB.* XXIII, 129) and Trautmann (*BB.* XIX, 181), who quite unwittingly are harking back to the mythological theories of Max Müller. In many Riddles, small account can be taken of this by reason of three common conditions. (1) The *wiht* of the opening lines leads to the use of feminine pronouns throughout the problem: 30<sup>5,8,10</sup>, 32<sup>6</sup>, 34<sup>5,8</sup>, 35<sup>3,6,7</sup>, 37<sup>2,8</sup>, 40<sup>5,7,8,10,etc.</sup>, 57<sup>6</sup>, 59<sup>4,6</sup>, 68<sup>4</sup>, 87<sup>6</sup>. In two cases the gender of *wiht* is more potent than that of the subject, even though the creature is named explicitly: 24<sup>7</sup>, *lengre* (24<sup>1</sup>, *Boga*); 25<sup>7</sup>, *glado* (25<sup>7-9</sup>, *Iligorá*). (2) The natural gender of the creature is determinative: 13<sup>13</sup>, *swæartne* (Steer); 16<sup>7</sup>, *onhæle* (Badger mother); 39<sup>2,7</sup>, *him*, *hē* (Bull) as contrasted with 39<sup>6</sup>, *hīo* (*wiht*); 72<sup>9</sup>, *yldra* (Ox). (3) The masculine and feminine genders are applied indiscriminately to the subject: 41<sup>27</sup>, *strengre*, 41<sup>26</sup>, *wæstre*, 41<sup>28</sup>, *betre*, 41<sup>38</sup>, *hýrre*, and 41<sup>42</sup>, *yldra*, 41<sup>50,51</sup>, *brædre ond wídgietra*, 41<sup>64</sup>, *heardra*, 41<sup>67</sup>, *hātra*, 41<sup>68</sup>, *swētra*, etc.; 67<sup>1,2,3</sup>, *māre*, *lāsse*, *leohtre* . . . *swifstre*, and 67<sup>10</sup>, *mē sylfum*; 36<sup>3</sup>, *mec beaworhtne*, and *Leid.* 3, *mec birworthe*; 70<sup>1</sup>, *hyre*, and 70<sup>4</sup>, *his*; 85<sup>1</sup>, *sylfa*, and 85<sup>3,4</sup>, *swifstre* . . . *strengra*. Yet there are not lacking indications of grammatical gender—upon which, however, it is unsafe to lay undue stress, in the light of the appearance of the neuter *water* as *mōdor monigra wihta* (84<sup>4</sup>), to whom, however, masculine adjectives are applied (84<sup>35</sup>); of the relation of masculine pronouns in 20<sup>1-3</sup> to *IIORS*; or of the inaptness of masculine *rōodne* (26<sup>8</sup>) to the Old English synonyms of Onion (*lōac*, *cýfe*, etc., none of them masculine words). Why infer that the use of *ānhaga* (6<sup>1</sup>), *wæpenwiga* (15<sup>1</sup>), *eaxlgestealla* (80<sup>1</sup>), *mundbora* (18<sup>1</sup>), has any reference to the masculine gender of Shield and Horn and Ballista? There remain these examples: 17<sup>9</sup>, *mec stīþne* (Anchor); 21<sup>5</sup>, *mē wíðgalum* (Sword); 22<sup>9,15</sup>, *mē gongendre* . . . *hindreweardre* (Plow, *syllh*); 38<sup>5,6,8</sup>, *hē* . . . *him* . . . *fæder* (masc. in spite of *wihte*; but the same subject is fem. in *Rid.* 87); 50<sup>2</sup>, *dēafne dumban* (Bookcase); 51<sup>1,3,4</sup>, *wiga* . . . *þone* . . . *forstrangne* (Fire); 63<sup>5</sup>, *mec* . . . *aftanweardne* (Poker); 64, feminine (Beaker); 73<sup>3</sup>, *mē* . . . *frōodne*

creatures,\* or else he follows the far more effective method of ascribing to beasts or even to inanimate things the traits and passions of men.† The poems extol in their subjects such essentially human qualities as heroic valor and prowess,‡ the love of family and friends,§ the joy of good works,|| grim hatred and malice towards mankind,¶ the loneliness of celibate and exile,\*\* wisdom and ignorance,†† earthly fame,‡‡ and pride of place §§ ; or else they dwell sadly and sympathetically upon the

(Lance); 77<sup>8,9</sup>, *fēhelcāse* . . . *unsodene* (Oyster); 81<sup>1,11</sup>, *belcedstwēora* . . . *hyrel-twombne* (Weathercock); 88<sup>21,24</sup>, *ānga* . . . *brēborlēas* (Horn); 93<sup>15</sup>, *meo* . . . *innan-twæardne* (Horn); 94<sup>25</sup>, *hȳrre* . . . *smāare* (Creation?); 95, masculine (Moon). As in many of these cases we cannot know what Anglo-Saxon word the riddler had in mind, it is hardly wise to assert even here that his choice of sex was always determined by the grammatical gender of his subject.

\* *Rid.* 11<sup>6</sup>, *hæfde feorh cwico*; 14<sup>8</sup>, *hæfdon feorg cwico*; 74<sup>5</sup>, *hæfde ferð cwicu*.

† Ebert (*Berichte über die Verh. der k. sächs. Gesellsch.* 1877), p. 24, rightly remarks: 'Was aber denselben einen höheren poetischen Werth verleiht, jenen Reichthum der Schilderung bedingt und ihre wahre Eigenthümlichkeit ausmacht, das ist dass das Moment der Personification zu einer bedeutenderen Einfaltung gelangt, indem die Objecte der Räthsel nicht bloss nach ihren Eigenschaften sich schildern, sondern in dramatischer Action handelnd oder leidend sich vorführen. Dadurch schreitet die Personification zu menschlicher Individualisirung fort indem Empfindungen wie Leidenschaften den Dingen verliehen werden. . . . Eine solche lebendigere Personification findet sich wenigstens in den besten der angelsächsisch geschriebenen Räthsel.'

‡ Not only is the Badger (16) a brave fighter against her foe, 'the death-whelp,' but Storm (2, 3, 4), Sun (7), Horn (15), Anchor (17), Moon and Sun (30), Iceberg (34), and Loom (57) are also mighty warriors: even the Mead (28) accomplishes 'sovereign overthrow.' The Weapon riddles are naturally full of this spirit.

§ The *Riddles* pass in review the love of a mother for her children in their pictures of Cuckoo, Badger, and Water (10, 16, 84), fraternal devotion in the account of the lonely Stag-horn (88), the love of wife for husband (62), and the passion of the wooer in the caresses lavished upon the Beaker (64).

|| *Rid.* 27, 31, 35, 49, 60, 68, 84.

¶ Ballista and Bow (18, 24) are full of poisonous spleen, and the Iceberg (34) is *hetergrim*.

\*\* The Sword bemoans its lack of wife and children (21<sup>20,27</sup>), the Ore vaunts its aloofness (83<sup>12-14</sup>), and the Moon wanders sadly far from men (30<sup>10,13-14</sup>, 40<sup>8-9</sup>, 95<sup>4,10f.</sup>).

†† The Moon reveals wisdom (95<sup>8-9</sup>), and Bookmoth and Bookcase are unwitting of the contents of books (48, 50).

‡‡ Both Sun and Moon are widely known to earth-dwellers (30, 95).

§§ Battering-ram and Lance (54, 73) chant their early beauty, and the Horn sings of its happy days on the stag's head (93).

sufferings of the strange creatures, and, sadder still from the Germanic viewpoint, their inability to wreak revenge upon their foes.\*

Our riddles not only thus run the gamut of the ordinary human emotions, but they range from pole to pole of the English social life of their time. Some of them move in a world of high breeding and courtly usage, of lofty tone and temper like that of the *Beowulf* and the heroic verse † — a world in which warriors shake their lances in the battle ‡ and receive upon their shields the brunt of falling blows,§ or extol their highly adorned swords in the wine-hall;|| in which fair-haired women of rank bear the drinking-horn at the feast,¶ arm their lords for the fight,\*\* and hide the swords that lay the heroes low.†† Many others are upon a plane of everyday life and action, of humble trades and occupations,‡‡ while a few descend into the depths of greasy *double entente*.§§ Yet the line between high and low is not sufficiently distinct to indicate a different origin for riddles of different genre, inasmuch as a transition from one class to another sometimes takes place within the compass of a single problem.||

The *Riddles* do not confine themselves to things of earth. The spiritual life of the early English finds expression in a few of the poems. It is significant, as an indication of this religious feeling, that the classical mythology of Aldhelm's *De Creatura* is, in every case, Christianized and Germanized by his translator,¶¶ who exalts as shaper

\* The Shield (6), Sword (21), Book (27), Barley (29), Battering-ram (54), Ox (72), Lance (73), Weathercock (81), Ore (83), and Stag-horn (88, 93), are the chief sufferers. In *Rid.* 21, 83, 93, the absence of revenge is a prominent motive.

† See Brooke, *Eng. Lit. from the Beginning*, p. 159. Brandl, *Pauls Grundriss* 2 II, 972, notes that the *Riddles* are courtly, that they are steeped in the colors of the heroic epos.

‡ *Rid.* 73, 92.

§ *Rid.* 6, 71.

|| *Rid.* 21<sup>9-15</sup>.

¶ *Rid.* 80<sup>3 5</sup>; cf. 15<sup>8-9</sup>.

\*\* *Rid.* 62. This interpretation is very doubtful (see notes).

†† *Rid.* 21<sup>32-35</sup>.

‡‡ Such are the riddles of Plowman (22), Oxherd (72), Thresher (53), Onion-parer (26), Garlic-seller (86), Bell-ringer (5), Weaver (36, 57), Smith (38, 87), Flute-cutter (61), Bread-maker (46), Butter-maker (55). Cf. Brooke, *Eng. Lit. from the Beginning*, p. 160.

§§ *Rid.* 26, 45, 46, 55, 62, 63.

||| For instance, *Rid.* 62 begins on an elevated plane, and plunges into obscene jest, while *hwitloc* as applied to the Hen in *Rid.* 43<sup>3</sup> suggests a burlesque of epic phrase. Yet one can hardly follow Trautmann in assigning *Rid.* 18, a mate in tone and temper to the warlike 'Bow' riddle (24), to the Oven.

¶¶ See notes to *Rid.* 41. Cf. Prehn, p. 213.

and ruler *se āna god*.\* Here, as in several other riddles, † the creation is seemingly assigned to the Father alone; but in one passage the work of shaping is ascribed to the Son ‡ as in Cynewulf's *Christ*, and in another to both the First and Second Persons. § God is elsewhere described by both usual and unusual epithets, || and, as often in the poetry, Heaven is praised as the land of glory, the abode of the angels, the fortress of God. ¶ 'The beauty of God's Word,\*\* the saving grace of prayer, †† and the wonder-working power of the Eucharist ‡‡ are extolled. Sacred vessels, †† Cross, §§ and perhaps Holy Water ||| are reverently introduced as riddle-subjects. The Body and Soul legend finds a place, ¶¶ and dim Apocalyptic allusions obscure the difficult Latin riddle.\*\*\*

Despite this Christian element, Brooke is not wholly wrong in declaring: ††† 'The Riddles are the work of a man, who, Christian in name, was all but heathen in heart. . . . They are alive with heathen thoughts and manners. The old nature-myths appear in the creation of the Storm-giant, who, prisoned deep, is let loose, and passes, destroying, over land and sea, bearing the rain on his back and lifting the sea into waves. . . . They appear again in the ever-renewed contest between the sun and the moon, in the iceberg shouting and driving his beak into the ships, in the wild hunt in the clouds, in the snakes that weave [?], in the fate goddesses [?], in the war-demons who dwell and cry in the sword, the arrow, and the spear [?]; in the swan, who is lifted into likeness with the swan-maiden [?], whose feathers sing a lulling song. . . . The business of war,

\* Barnouw has an interesting note (p. 219) upon the use of this phrase (41<sup>21</sup>): 'Die bedeutung kann hier nur sein, "der Gott allein, der u. s. w.," und nicht "der Eine Gott, der u. s. w.," weil in diesem falle nur *se ān God* möglich gewesen wäre (vgl. 84<sup>9-10</sup> *ān sunu*, *Guth. A.* 372a *se ān oretta*; *Gen. B.* 235 *þone āenne bēam*). Bei dieser einzig möglichen auffassung verrät der christliche dichter seine noch heidnisch gefärbte anschauungsweise, welche wohl nicht der einfluss seiner klassischen kenntnisse, sondern die nachwirkung des alten volksglaubens sein wird. Höchstwahrscheinlich haben wir hier also ein sehr altes rätsel.'

† 85<sup>2</sup>, unc drihten scōp; 88<sup>17</sup>, unc gescōp meotud.

‡ 7<sup>1-2</sup>, Mec (Sunne) gesette sōð sigora waldend | Crīst tō compe.

§ 84<sup>9-10</sup>, fyrr forðgesceaft; fæder ealle bewāt | or ond ende, swylce ān sunu.

|| 40<sup>21</sup>, wuldorcyninges; 41<sup>9</sup>, reccond . . . cýning . . . anwalda, etc.; 49<sup>5</sup>, helpend gāesta; 60<sup>4</sup>, god nergende; 60<sup>6</sup>, Hælend. ¶ *Rid.* 67<sup>8</sup>, 60<sup>15-16</sup>. \*\*\* *Rid.* 27, 68.

†† *Rid.* 60<sup>13f</sup>.

‡‡ *Rid.* 49, 60. Oblation and Consecration in these riddles recall the Canon of the Mass in the Sarum and York Missals.

§§ *Rid.* 56; see *Rid.* 31.

||| *Rid.* 31<sup>7-9</sup> (?). Cf. 84<sup>38</sup>.

¶¶ *Rid.* 44.

\*\*\* *Rid.* 90.

††† *Eng. Lit. from the Beginning*, pp. 158-159.

of sailing the ocean, of horses, of plundering and repelling plunderers, of the fierce work of battle, is frankly and joyfully heathen.' Brandl goes to the other extreme: \* 'Die Auffassung hat nichts heidnisches oder antihaidnisches mehr, nicht einmal etwas mythisches.' In the first pages of this Introduction I have indicated the place of myths in the *Riddles*.

Careful analysis of our Old English art-riddles yields few indications of adherence to any normal form or plan, such as that derived by Petsch † from his study of riddles of the folk. Yet it is not unprofitable to trace in our problems the appearance of each of the divisions that compose humbler and more popular puzzles. The introductory framing element in folk-riddles consists of three parts: simple summons to guess, the stimulating of interest by the mention of person- or place-names, and the indication of the place of the subject. The first of these is represented in the *Exeter Book* collection by the large number of opening formulas, elsewhere considered, and in one case by a query.‡ The second is not found, but the third is very common, and takes two forms: sometimes being limited to a phrase of little import, sometimes extending into the body of the riddle § and constituting one of its chief motives. Of the use of proper names in the naming germ-element there is hardly a trace,|| as the *Riddles* make no attempt to assign to their subjects a local habitation. But the runic riddles (see *Solutions*) are partly name or word problems. Description in the enigmas is of various kinds: in the 'monster' riddles,¶ detailed enumeration of physical peculiarities; in the obscene poems, an indefiniteness of indication \*\*

\* *Pauls Grundriss*<sup>2</sup> II, 971.

† *Palaestra* IV, 50f.

‡ *Rid.* 2<sup>1-2</sup>, Hwylc is hæleþa þæs horsc ond þæs hygecræftig | þæt þæt mæge āsecgan, etc. The formula-beginnings arouse attention by stressing the strangeness or importance of the subject: 2<sup>1</sup>, 25<sup>1</sup>, 26<sup>1</sup>, 30<sup>1</sup>, 32<sup>1</sup>, 33<sup>1</sup>, 37<sup>1-2</sup>, 69<sup>1-2</sup>, 70<sup>1</sup>, etc.

§ Examples of the first are 34<sup>1</sup>, æfter wēge; 35<sup>1</sup>, in wera burgum; 37<sup>1</sup>, on wege; 46<sup>1</sup>, on wincle; 55<sup>1</sup>, in wincle; 56<sup>1</sup>, 60<sup>1</sup>, in healle; 86<sup>1</sup>, þær weras sæton — these phrases cast little light upon the subject. Examples of the second are the watery home of the Barnacle Goose (11), the abodes of honey (28), the fields of barley (29), the mines of metal (36, 71), the threshing-floor of the Flail (53), the groves from which sprang Ram and Lance (54, 73), the marshy tidewater where the Reed grew (61), the sea that fed the Oyster (77), the stag-head that bore proudly the Horns (88, 93), — all valuable aids to the solution.

|| 63<sup>0</sup>, *sūþerne secg*, and 72<sup>11</sup>, *mearcþabas Wælas*, are only seeming exceptions.

¶ *Rid.* 32, 33, 35, 37, 59, 70, 81, 86.

\*\* *Rid.* 26<sup>5</sup>, *neþan rūh nāthwær*; 46<sup>1</sup>, *weaxan nāthwæt*; 62<sup>0</sup>, *rūwes nāthwæt*; 63<sup>8</sup>, *on nearo nāthwær*.

frequent in *Völskrätzl*. Sometimes the subject is described as a whole through one trait; \* but usually through several distinguishing features. † As in the riddles of the *Hervarar Stiga*, ‡ four characteristics of the subject receive attention: color, § form, || number-relation, ¶ and inner nature. \*\* A wide range of vision, quick observation, and generous sympathy mark all the descriptive work of our collection.

The narrative element in the *Exeter Book Riddles* is far larger than the purely descriptive. In many of the problems description is immediately succeeded by narration, †† or else is wholly superseded by this. ‡‡ So under this head of narration, or the artistic treatment of action, may be considered a few of the dominant motives of our collection. One or two of these—the relation of the subjects to mankind, their human traits and poignant sufferings—have already been indicated. There remain others familiar to the student of riddle-poetry. The first of these themes is a change of state, by which the creature is bereft of early joys and woe is entailed upon him. §§ So the contrasts between youth and later

\* In two cases this method limits the problem to a single line: 69<sup>3</sup>, Wundor wearð on wēge: wæter wearð tō bāne; 75<sup>1 2</sup>, Ic swiftne geseah on swaþe fēran | D N U H. But several riddles are devoted each to the elaboration of a single characteristic: the warlike spirit of the Anchor (17), the mimetic power of the Jay (25), the saving grace of the Communion Cup (60).

† The 'Beech' riddle (92) is but a series of kennings, and the 'Horn' enigmas (15, 80) mark out the various uses of the subject. The cruelty of the Iceberg (34) is supplemented by an account of its mysterious origin; and the strange traits of the Weathercock (81) by a picture of its misery.

‡ See Heusler, *Zs. d. f. f. Vh.* XI, 147.

§ Notably in the pictures of the array of the Barnacle Goose (11), of Night's garment (12), of the Badger's markings (16), and of the Swallow's coat (58).

|| Cf. 19, 22<sup>1, 11c</sup>, 32, 33, 35, 37, 38, 45, 53, 56 (substance), 58, 81, 86, 87, 91.

¶ See 14, 23, 47.

\*\* This has already been discussed at sufficient length in connection with the human element in the Riddles.

†† *Rid.* 6, 12, 14, 16, 18, 21, 22, 26, 28, 29, 31, 32, 33, 39, 45, 50, 51, 52, 54, 56, 58, 59, 63, 67, 70, 71, 72, 74, 80, 81, 84, 87, 91, 95.

‡‡ *Rid.* 2, 3, 4, 5, 7, 8, 10, 13, 17, 20, 23, 27, 43, 46, 48, 55, 57, 61, 62, 66, 77, 83, 88, 93. In several riddles, pure description is limited to a single touch: 24<sup>2</sup>, wættlic . . . on gewin sceapan; 64<sup>3</sup>, glæd mid golde.

§§ The Ram and Lance, deadly weapons, extol their joyous life in the forest (54, 73); the Ox, goaded by the black herd, bewails its pleasant youth (72); and Honey (28), Barley (29), Reed (61), Oyster (77), Ore (83), and Horn (88, 93) all point to the happy days before they fell into the shaping hands of man. Only the Parchment (27) seems reconciled to its new condition.

life,\* between the living and dead creature,† are forcibly stressed. This love of surprising contrasts leads not only to striking antitheses,‡ but to that potent checking element of enigmatic personification, the frequent introduction of effectless causes and causeless effects.§

Above all, the *Riddles* delight in movement, whether it be the rushing of the storm (2-4) or the gliding of the iceberg (34), the swift pace of dog (75) and horse (20), the speed of the stag (93), the rapid flight of birds (8, 11, 58), the quick motion of the fish and the ceaseless flow of the river (85), the darting of the shuttle (57), the hurry of the pen in the hand of a ready writer (52), or even the wide wanderings of the Moon (30, 40, 95). The very themes impart rapidity to the poems, but the treatment is rapid as well, abounding in dynamic words || and compact phrases.¶ The note of sorrow and suffering is often struck (*supra*), but, despite this, the *Riddles* create an impression of vivid and strenuous life which adds greatly to their charm.

As in the folk-riddles, the final framing element in our problems is a formula of closing. The various forms of this have been discussed elsewhere; so it is only necessary to note now that the larger number of these satisfy the conditions of more popular puzzles in their summons to guess, and in their insistence upon the difficulty of solution.\*\*

\* *Rid.* 10 (Cuckoo), 11 (Barnacle Goose).

† *Rid.* 13, 39, 74, 85. See Wossidlo, No. 77; Petsch, p. 125.

‡ *Rid.* 32<sup>7-8</sup>, 40, 41, 59<sup>10-12</sup>.

§ *Rid.* 19<sup>2-3</sup>, ne mæg word sprecan, | mældan for monnum, þēah ic mūþ hæbbe; 48<sup>2</sup>, Stælgieſt iſe wæs | wihte þȳ glēawra þe hē þām wordum swealg; 49<sup>1-2</sup>, [æŕ]en-dean . . . būtan tungan; 61<sup>9</sup>, mūdſlēas sprecan; 66<sup>1</sup>, cwico . . . ne cwæð ic wiht. Cf. 34<sup>9-10</sup>, 38<sup>8</sup>.

¶ Notice the large number of these in the 'Storm' riddles (2-4) and in dozens of others (30, 52, 74, 85, etc.). It is not surprising that the periphrastic preterit formed by the preterit of *cuman* (cōm(on)), + an infinitive of motion, which occurs only twice in *Cynewulf* (*Jul.* 563, *Chr.* 549), appears four times in the *Riddles* (23<sup>1</sup>, 34<sup>1</sup>, 55<sup>1</sup>, 86<sup>1</sup>).

¶ This is strikingly illustrated by the past participles of *Rid.* 29 and by the terseness of the obscene riddles.

\*\* Such endings as those of *Rid.* 5, 29, 32, 33, 36, 40, 43, 44, 56, 68, 73, 84, recall the phrase of the folk: 'He is a *wise man* who can tell me that.'

## VI

## THE MANUSCRIPTS

The *Exeter Book*, most famous of all Leofric's donations to the new cathedral of the West, has already been so carefully described in another volume of this series \* that we need consider now only the place of the *Riddles* in this celebrated codex. These enigmas occupy three different portions of the manuscript: f. 100 b–115 a (*Rid.* 1–60 inclusive); f. 122 b–123 a (*Rid.* 31 b, 61); f. 124 b–130 b (*Rid.* 62–95). Unfortunately for the student of the *Riddles*, it is these final pages of the Book, otherwise so well-preserved, that have suffered threefold damage:

(1) The last twelve leaves have been burned through by a piece of ignited wood which appears to have fallen upon the Book. The damaged places have a like shape upon all the leaves, decreasing, however, in size to the inner part of the codex, until on f. 118 b only one small burn is visible.† This serious accident has impaired or reduced to fragments all riddles at the middle of these injured pages: 31 b<sup>2</sup> (122 b), 64<sup>7-16</sup> (125 a), 68<sup>1-14</sup> (125 b), 71<sup>7-10</sup> and 72<sup>1-5</sup> (126 a), 73<sup>8-20</sup> (126 b), 77<sup>7-8</sup> and 78 (127 a), 81<sup>10-12</sup> and 82 (127 b), 84<sup>11-19</sup> (128 a), 84<sup>42-54</sup> (128 b), 87<sup>8</sup> and 88<sup>1-11</sup> (129 a), 88<sup>34-35</sup> and 89 (129 b), 92<sup>6-7</sup> and 93<sup>1-6</sup> (130 a), 93<sup>28-32</sup> and 94 (130 b).

(2) A page is certainly missing after f. 111. *Rid.* 41 (111 b, bottom) breaks off suddenly in the middle of a sentence (l. 108), and *Rid.* 42 (112 a, top) begins with equal abruptness. It is probable that a page has been lost after f. 105, as *Rid.* 21 closes abruptly at the bottom of the page without a closing-sign.

(3) The last leaf has been stained on its outer side (130 b) by the action of a fluid on the ink. A few words have thus been rendered almost illegible (91<sup>11</sup>, 93<sup>22</sup>).

The first and greatest of these injuries has occasioned the use of strips of vellum for binding together the damaged half-pages. In course of time, these strips have become loosened; and, by peering beneath them, I have been able to read many letters and even words not visible to Schipper and Assmann.‡ These I have duly included in my text.

\* Cook, *The Christ of Cynewulf*, pp. xiii–xvi.

† See Schipper, *Germania* XIX (1874), 327; Trautmann, *Anglia* XVI, 207.

‡ So also Trautmann, l.c.



It is surprising that the chief aid to the study and reconstruction of the defective passages has been neglected by all students of the text of the *Riddles*. This is the facsimile copy made for the British Museum by Robert Chambers from 1831 to 1832.\* Despite Wülker's slighting criticism,† the transcript has great value, not only because it is in the main very trustworthy,‡ but because it preserves letters and words which are now obscure or invisible.§ I have collated it carefully with my text.

Discovery of hitherto unobserved letters in the *Exeter Book* itself, and the fairly rich yield of the British Museum transcript, constitute potent arguments against daring emendations of the greatly-damaged text — emendations which rest upon nothing but the ingenious fancy of the reconstructionist, and which are in nearly every case ruled out of court

\* The fly-leaf of the *Exeter Book* bears, at the bottom of the page, this note of the Chapter Clerk: 'In 1831 this Book was entrusted to the British Museum for the purpose of being copied for that institution, and returned October, 1832.' And the facsimile, which is known as Add. MS. 9067, is approved by Sir Frederic Madden in this comment upon its fly-leaf: 'The whole of the present transcript has been collated by me with the original MS. belonging to the Dean and Chapter of the Cathedral of Exeter. Frederic Madden, Asst. Keeper of the MSS. Brit. Mus., Feb. 24, 1832.' We learn from Thorpe's Introduction to his *Codex Exoniensis* (p. xii) that the original manuscript was brought back to Exeter in time for his use. Nothing, therefore, could be farther from truth than Brandl's surprising statement (*Pauls Grundriss*<sup>2</sup> II, 946) that 'Thorpe's text (*Codex Exoniensis*) is based upon the transcript by Robert Chambers.'

† 'Obgleich laut einer Bemerkung in der Abschrift Madden selbst eine Collation der Abschrift mit dem Urtexte 1831-1832 vornahm, ist dieser Text durchaus nicht vollständig zuverlässig' (*Grundriss*, p. 222).

‡ Kemble derives his text of the *Traveler's Song* (*Widsið*) from this source, which he calls 'an accurate and collated copy' (*Beowulf*, 2d ed., p. 26); and Gn.-W. *Bibl.* collates it with the codex in its text of 'Vater unser' (II, 2, 227), 'Gebet' (II, 2, 217), and 'Lehrgedicht' (II, 2, 280), but neglects it strangely in its text not only of the *Riddles* but of the *Ruin* (I, 297), the *Husband's Message* (I, 306) and the *Descent into Hell* (III, 176), where it furnishes valuable aid. In the transcript of the *Riddles* I note only these errors: *gefratn* for *gefragn* (68<sup>1</sup>), *retlice* for *wretlice* (68<sup>1</sup>), *þine* for *þette* (93<sup>22</sup>), *eow þæs* for *eorpes* (93<sup>25</sup>). The imitation of the upright well-formed English minuscules of the *Exeter Book* is surprisingly good; and all gaps due to damage are skillfully indicated.

§ I cite only a few of many instances: 21<sup>6</sup>, Edd., citing MS. incorrectly, *rice*; MS. and B. M. *sacē*; 72<sup>5</sup>, B. M. *oft ic*, not seen by Assmann or Schipper, nor by me; 81<sup>10</sup>, B. M. *orst . . . eoseð*; 81<sup>12</sup>, I read in MS., before *scaeft*, *mat . . .*, not seen by Assm., Sch.; B. M. *n mat*; 84<sup>12</sup>, MS., after *mæ*, I read *st*, not seen by Assm., Sch.; B. M. *mæs*; 88<sup>10</sup>, B. M. *þeana* for *weana* (Edd.); 93<sup>28</sup>, MS. *oft me*, visible to me but not to Edd.; B. M. *oft me*.

by a more thorough study of the manuscript and of the early copy.\* Three considerations have dictated to editors and critics violent distortions of the text of the *Riddles*. The first of these has been the desire to wrest the reading of the manuscript into accord with some far-fetched solution. As I have already shown,† the text may be without flaw, it may indeed contain a reading confirmed by many parallel passages in the *Riddles* themselves; but if it does not accord with the editor's answer of the moment he alters in Procrustean fashion.‡ Secondly, a metrical a-priorism that brooks no freedom of verse has naturally led to arbitrary assaults upon the integrity of many passages.§ And finally, inability to grasp the pœtic perspective of the Old English has caused the unwarrantable rejection of some of the most striking phrases and kennings in our early poetry.|| The foolishly named 'curse of conservatism' is far preferable to the itch of rash conjecture.¶ I have therefore sought to show due respect to a text which in its undamaged portions is excellent, and have emended only with valid reasons.\*\*

In the manuscript the beginnings of the several riddles are marked by large initial letters, and the endings by signs of closing, : 7 or : - or : - : 7.†† In a few cases these indications are lacking. There is no such sign at the end of *Rid.* 3, which concludes, however, at the bottom of a page (101 a); at the ends of 21 and 41, where abrupt terminations indicate missing pages; nor at the conclusions of 43 and 48, each of which is followed on the same line by the opening words of the next riddle.

\* Almost without exception, Dietrich's suggested readings (*Haupts Zs.* XI) have been invalidated by reference to the original text. Holthausen is equally unfortunate: manuscript and transcript flatly contradict his emendations of 77<sup>8</sup>, 81<sup>10</sup>, 83<sup>3</sup>, 93<sup>28</sup>, 94<sup>7</sup>, and confirm his additions only in such obvious omissions as 68<sup>8</sup> [*n*] *enne* (B. M. *wenne*) and 84<sup>55</sup> [*cy*na] (MS., B. M. *cy*[*nna*]).

† *M. L. N.* XXI, 98.

‡ See Trautmann, *BB.* XIX, 167-215, and note his sweeping changes of text in 11<sup>20,7a</sup>, 18<sup>11a</sup>, 58<sup>11</sup>, 95<sup>6</sup>, etc.

§ See particularly Holthausen's readings of 16<sup>2</sup>, 25<sup>2</sup>, 55<sup>1</sup>, 84<sup>21-22</sup>.

|| Holthausen emends out of existence the interesting *heofones tōþe* (87<sup>5</sup>) and *brūnra hēot* (92<sup>1</sup>). See notes to these passages.

¶ Sievers utters dignified protest (*PBB.* XXIX, 305-331) against 'die tendenz bei der behandlung unsrer alten dichtungen persönliche willkür des urteils an die stelle geduldiger vertiefung in die zur rede stehenden probleme zu setzen.'

\*\* All emendation has its pitfalls, as I have found to my cost. Professor Bright objects with reason to the double alliteration in 73<sup>28b</sup> of my text, and plausibly proposes *Wisan sē þe mīne* | [*sēþe*] *cunne, saga hwæt ic hātte*.

†† The symbol at the end of *Rid.* 5 is doubtless a closing sign.

Marks of closing are wrongly used after the fifteenth line of *Rid.* 28 (28<sup>16-17</sup>, written as a separate riddle, may thus serve to connect the two problems of like subjects, 28 and 29) and after the opening formula of *Rid.* 69 (which is, however, a useless prefix to the real riddle-germ in the third line). The end of the enigma is sometimes emphasized by the inclusion of its last word or words in a bracket on the next line, as in *Rid.* 38, 46, 54, 71, 86.

The *Exeter Book* scribe regularly separates compounds whose second member also has a heavy stress.\* He severs prefixes from their roots and appends them to preceding words.† He even separates the syllables of a simplex.‡ Finally, he achieves impossible combinations.§

Very few abbreviations are employed by the scribe.|| The conjunction *and* is always represented by the sign ʒ.¶ The ending *-um* (*hrwūlum*, *burgum*, etc.) sometimes appears as ū, and sometimes unabbreviated; \*\* *þonne* always figures as *þoñ*, and *þæt* frequently as *þ̄*. *þ* and *ð* are used arbitrarily.†† The uncontracted gerundial form with *-ne* (*fō hycganne*, *fō secganne*) appears so consistently, even when the meter demands the contracted,‡‡ as to suggest a similar consistency in the earliest version

\* This habit, common among Old English scribes (see Keller, *Palaestra* XLIII, 51), not infrequently leads to ambiguity: compare 18<sup>1</sup>, *eodor wirum*; 23<sup>14</sup>, *fiet hengest*; 31<sup>1</sup>, *lig bysig*.

† As in the *Beowulf* MS., the chief offender in this regard is *ge-*: compare 4<sup>23</sup>, *hyge mittað* (*hy gemittað*); 4<sup>58</sup>, *þege ræceð* (*þe geræceð*); 10<sup>7</sup>, *minge sceapu* (*min gesceapu*); 12<sup>6</sup>, *swage mædde* (*swa gemædde*); 39<sup>5</sup>, *mege sæde* (*me gesæde*); etc. With this last example before him, one may hesitate to accept the form *mēge* (< *māge*) in 10<sup>4</sup>, *mege wædum*. So with *an-*; compare 4<sup>69</sup>, *oran stelle*. How then are we to construe 41<sup>94</sup>, *swærtan syne* (*swært ansyne?*), and 57<sup>9</sup>, *torhtan stod* (*torht anstod?*)?

‡ So in *Rid.* 46<sup>1</sup>, *win cle* (*winele*). Perhaps some such form in his original led the scribe to the metrically impossible *win(c) sele* in the kindred riddle 55<sup>2</sup>. Is 54<sup>13</sup>, *fer genamnan*, to be read with Gn., W., *fer genam | nan?*

§ Compare 39<sup>6</sup>, *gifihioge* (*gif hio ge*).

|| See *New Palaeographical Society*, London, 1903, Plates, 9, 10, for expert comment upon our MS.

¶ This appears even in 6<sup>8</sup>, *ʒweorc* (*hondweorc*).

\*\* Assmann has carefully noted in his text (W.) these varying usages. I have deemed it unnecessary to record them in mine.

†† Assmann (W.) is the only editor of the *Riddles* who follows the manuscript closely in this regard. He is wrong at least once: 84<sup>36</sup>, MS. *bið*, W. *biþ*. I have tried to adhere to the use in the codex.

‡‡ See *Rid.* 29<sup>12</sup>, 32<sup>23</sup>, 40<sup>22</sup>, 42<sup>8</sup>, etc.; 88<sup>29-30</sup>, *fremman ne nāfre* is obviously *fremmanne nāfre*. Like Krapp in his edition of the *Andreas*, I have given in all such cases the inflected form of the manuscript.

of the text. The signs or accents (*!*) over vowels in the manuscript\* fall upon long vowels, and may therefore be regarded as marks of length — save in one or two cases.†

The recent readings of the Northumbrian variant of *Rid.* 36, the so-called *Leiden Riddle* (see variant notes), unfortunately reached me too late for inclusion in my text, but have been printed by me in the notes, without comment.‡

Thorpe, in his *Codex Exoniensis*, follows the threefold division in the MS., and prints the *Riddles* in three groups, pp. 380–441, 470–472, 479–500; but, as Grein pointed out, ‘*Riddle I*’ of Thorpe’s second group (p. 470) is merely a variant of *Rid.* 31, and Thorpe’s ‘*Riddle III*’ of this division (p. 472) is no riddle at all but the beginning of *The Husband’s Message*.§ Thorpe omits from his text six riddle-fragments. Grein || follows Thorpe’s reading of the manuscript, and, by drawing four riddles into two, gives us eighty-nine in all. In his notes upon the *Exeter Book* text, Schipper ¶ supplies the missing fragments. He is followed by Assmann,\*\* who thus swells the number to ninety-five.†† Trautmann ‡‡ regards *Rid.* 2, 3, 4, as one riddle, and Grein’s 37 and 68 each as two. I adhere to the numeration of the Grein-Wülker text, bracketing, however, ‘the First Riddle’ as a thing apart.§§

\* These are recorded in Gn.-W., *Bibl.* III, 243.

† *Gumrinc* (87<sup>4</sup>); *ó* (55<sup>9</sup>); *ón* (7<sup>7</sup>, 21<sup>29</sup>, 22<sup>6</sup>). The mark after *ƿ* in *ƿ’nev* (41<sup>66</sup>) may be either a macron (Schipper) or an abbreviation-sign (Assmann).

‡ The forms *þreanungiþræc* and *uyndicraftum* (*Leid.* 6, 9), reported by Dr. Schlutter, are far more apt than the *Exeter Book* variants, and moreover find abundant support in *þræwingsþinl*, ‘calamistrum’ (Napier, *O. E. Glosses*, Nos. 1200, 4646, 5328), and in *uyndecreftl*, ‘ars plumaria’ (Sweet, *O. E. Texts*, p. 43, *Corpus Gl.* 217), to which B.-T. long since pointed in this connection. On the other hand, the meter strongly opposes the new readings of *Leid.* 1<sup>a</sup>, 8<sup>b</sup>, 14<sup>a,b</sup>.

§ Hicketier, *Anglia* XI, 364, thinks that the ‘Message’ is a riddle; and, as we have seen, Strobl, *Haupts. Zs.* XXXI, 55, seeks to show that it is a solution of the preceding riddle (*Rid.* 61), the two forming a *Wettgedicht*. On the other hand Blackburn, *Journal of Germanic Philology* III, 1, sets forth the pretty and ingenious theory that *Rid.* 61 should not be regarded as an enigma, but should be united with the ‘Message’ into a lyric. See my notes to *Rid.* 61.

|| *Bibl. der ags. Poesie* II, 369–407. \* *Germania* XIX, 328, 334, 335, 337, 338.

\*\* Grein-Wülker, *Bibl. der ags. Poesie* III, 183–238.

†† The fragments are Nos. 68, 78, 82, 89, 92, 94.

‡‡ *Anglia*, *Bb.* V, 46.

§§ The various editions of single riddles will be cited under this head in my Bibliography. Thorpe, Grein, and Assmann (Grein-Wülker) furnish the only complete texts.

# BIBLIOGRAPHY

## I. THE MANUSCRIPTS

- THE EXETER BOOK. F. 100 b-115 a (Riddles 1-60, inclusive); 122 b-123 a (31 *b*, 61); 124 b-130 b (62-95).
- HICKES, GEORGE. *Linguarum Vett. Septentrionalium Thesaurus Grammatico-Criticus et Archaeologicus*, III, 5 (Facsimiles of Riddles 20, 25, 37, 65, 75, 76). London, 1703.
- CHAMBERS, ROBERT. *British Museum Transcript of the Exeter Book* (Addit. MS. 9067). 1831-1832.
- GREIN, C. W. M. *Bibliothek der angelsächsischen Poesie*. Final page (Facsimile of Riddle 37, after Hickes). Goettingen, 1858.
- CODEx LEIDEN, VOSS Q. 106. F. 24 b. Leiden Riddle (Northumbrian version of Riddle 36).
- DIETRICH, FRANZ. *Commentatio de Kynewulfi Poetae Aetate*, p. 27 (Facsimile of Leiden Riddle). Marburg, 1858.
- SCHLUTTER, OTTO B. *Das Leidener Rätsel* (Reproduction, critical text, and translation). *Anglia*, XXXII (1909), 384-388.

## II. EDITIONS AND EXTRACTS\*

- CONYBEARE, J. J. *Illustrations of Anglo-Saxon Poetry*, pp. 208-213 (Riddles 3<sup>1-3a</sup>, 4<sup>68-74</sup>, 33, 47, 67, 90). London, 1826.
- MÜLLER, I. C. *Collectanea Anglo-Saxonica*, pp. 63-64 (Riddles 6, 27). Havniae, 1835.
- THORPE, BENJ. *Codex Exoniensis*, pp. 380-441; 470-472; 479-500. London, 1842.
- WRIGHT, THOMAS. *Biographia Britannica Literaria*, I, 79-82 (Riddles 14, 20, 29, 47). London, 1842.†
- KLIPSTEIN, L. F. *Analecta Anglo-Saxonica*, II, 337-340 (Riddles 14, 29, 47, 62, 74, 58). New York, 1849.
- ETTMÜLLER, LUDOVICUS. *Engla and Seaxna Scopas and Boceras*, pp. 289-300 (*Riddles* 3-6, 8, 9, 11, 13, 15, 16, 23, 27-30, 32, 34, 36, 38, 61, 80, 86, 33, 47, 67, 20). *Quedlinburgii et Lipsiae*, 1850.
- GREIN, C. W. M. *Bibliothek der angelsächsischen Poesie*, II, 369-407. Goettingen, 1858.
- RIEGER, MAX. *Alt- und angelsächsisches Lesebuch*, pp. 132-136 (Riddles 3, 6, 15, 27, 30, 36, Leiden, 48). Giessen, 1861.
- SCHIPPER, JULIUS. *Zum Codex Exoniensis*. *Germania*, XIX (1874), 328, 334, 335, 337, 338.

\* The order of the titles is chronological.

† The readings of Wright and Klipstein have not been included among my variants, as they are too inaccurate to merit record.

- SWEET, HENRY. *Oldest English Texts*, pp. 149-151 (Leiden Riddle). Early English Text Society S3, 1885.
- *An Anglo-Saxon Reader*, pp. 164-167 (Riddles 8, 10, 15, 27, 30, 48, 58), p. 176 (Leiden). Eighth edition, Oxford, 1908.
- MACLEAN, G. E. *An Old and Middle English Reader* (on the basis of Professor Julius Zupitza's *Alt- und mittelenglisches Übungsbuch*), pp. XXX-XXXI, 4-5 (Riddle 16). New York, 1893.
- KLUGE, FRIEDRICH. *Angelsächsisches Lesebuch*, pp. 151-153. (Riddles 1, 15, 36, Leiden). 2d ed. Halle, 1897.
- WÜLKER, R. P. *Bibliothek der angelsächsischen Poesie*, III, 183-238, Riddles (edited by Bruno Assmann). Leipzig, 1897. Reviewed by F. Holthausen, *Anglia*, Beiblatt, IX (1899), 357.
- TRAUTMANN, MORITZ. *Alte und neue Antworten auf altenglische Rätsel. Bonner Beiträge zur Anglistik*, XIX (1905), 167-215 (Riddles 11, 12, 14, 18, 26, 30, 45, 52, 53, 58, 74, 80, 95, 31). Reviewed by Middendorff, *Anglia*, Beiblatt, XVII (1907), 109-110.

### III. TRANSLATIONS \*

- CONYBEARE, J. J. In his extracts from the text, as above.
- THORPE, B. J. In his edition of the text, as above.
- WRIGHT, THOMAS. *Biographia Britannica Literaria*, I, 79-82 (Riddles 14, 20, 29, 47). London, 1812.
- GREIN, C. W. M. *Dichtungen der Angelsachsen stabreimend übersetzt*. II, 207-247. Cassel und Göttingen, 1863.
- BROOKE, STOPFORD A. *The History of Early English Literature* (Riddles 2, 3, 4, 6, 8, 9, 11, 15, 16, 17<sup>1-3</sup>, 21, 22, 23 paraphrase, 24, 28, 29, 30, 34, 35<sup>2-4, 7-9</sup>, 36, 39, 41<sup>18-19, 102-107</sup>, 52, 54, 56, 57, 58, 61, 72<sup>10-12, 15-17</sup>, 73 paraphrase, 80, 81<sup>6-10, 88<sup>16-17, 22-27, 93<sup>7-12, 95</sup></sup></sup>). New York, 1892.
- COOK, A. S., and TINKER, C. B. *Select Translations from Old English Poetry*, pp. 61-62 (Riddle 61, F. A. Blackburn); pp. 70-75 (Riddles 2, 3, 8, 15, 24, 27, 28, 80, H. B. Brougham). Boston, 1902.
- TRAUTMANN, MORITZ. *Bonner Beiträge zur Anglistik*, XIX (1905), 167-215 (Riddles 11, 12, 14, 18, 26, 30, 45, 52, 53, 58, 74, 80, 95, 31).
- WARREN, KATE M. *A Treasury of English Literature* (from the Beginning to the Eighteenth Century), with an Introduction by Stopford A. Brooke (Riddles 2, 3, 6, 8, 30; Wülker's text with a prose version in Modern English). London, 1906.

### IV. LANGUAGE AND METER †

- BARNOUW, A. J. *Textkritische Untersuchungen nach dem Gebrauch des bestimmten Artikels und des schwachen Adjectivs in der altenglischen Poesie*. Leiden, 1902.
- COSIJN, P. J. *Anglosaxonica IV*. Paul und Braunes Beiträge, XXIII (1898), 128 f.

\* The order of titles is chronological.

† The order of titles is alphabetical.

- FRUCHT, P. *Metrisches und Sprachliches zu Cynewulfs Elene, Juliana und Crist*. Greifswald, 1887.
- GREEN, C. W. M. *Zur Textkritik der angelsächsischen Dichter*. *Germania*, X (1865), 423.
- HERZFELD, GEORG. *Die Rätsel des Exeterbuches und ihr Verfasser*. *Acta Germanica*, Bd. II, Heft I. Berlin, 1890.
- HOLTHAUSEN, F. *Beiträge zur Erklärung und Textkritik altenglischer Dichtungen*. *Indogermanische Forschungen*, IV (1894), 386 f.
- *Zu alt- und mittellenglischen Dichtungen*, XV. *Anglia*, XXIV (1901), 264-267.
- *Zur Textkritik altenglischer Dichtungen*. *Englische Studien*, XXXVII (1906), 208 f.
- JANSEN, G. *Beiträge zur Synonymik und Poetik der allgemein als ächt anerkannten Dichtungen Cynewulfs*. Münster, 1883.
- KLAEBER, FRIEDRICH. *Emendations in Old English Poems*. *Modern Philology*, II (1904), 145-146.
- *Rätsel XII*, 3 f. *Anglia*, Beiblatt, XVII (1906), 300.
- KLUGE, FRIEDRICH. *Zur Geschichte des Reimes im Altgermanischen*. *Paul und Braunes Beiträge*, IX (1884), 422-450.
- LICHTENHELD, A. *Das schwache Adjectiv im Angelsächsischen*. *Haupts Zeitschrift*, XVI (1873), 325-393.
- MADERT, AUGUST. *Die Sprache der altenglischen Rätsel des Exeterbuches und die Cynewulffrage*. Marburg, 1900. Reviewed by Herzfeld, *Herrigs Archiv*, CVI (1901), 390.
- SHIPLEY, GEORGE. *The Genitive Case in Anglo-Saxon Poetry*. Baltimore, 1903.
- SIEVERS, EDUARD. *Zur Rhythmik des germanischen Alliterationsverses*, II. *Paul und Braunes Beiträge*, X (1885), 451-545.
- *Der angelsächsische Schwellvers*. *Paul und Braunes Beiträge*, XII (1887), 454-482.
- TRAUTMANN, MORITZ. *Kynewulf, der Bischof und Dichter*. *Bonner Beiträge zur Anglistik*, I. Bonn, 1898.

#### V. AUTHORSHIP AND LITERARY CRITICISM \*

- BLACKBURN, F. A. *The Husband's Message and the Accompanying Riddles of the Exeter Book*. *Journal of Germanic Philology*, III (1900), 1 f.
- BOUTERWEK, K. W. *Cædmon's des Angelsachsen biblische Dichtungen*, I, 310-311. Gütersloh, 1854.
- BRANDL, ALOIS. *Englische Literatur*. *Pauls Grundriss der germanischen Philologie*, 2d Ser., II, 969-973. Strassburg, 1908.
- BROOKE, STOPFORD A. *The History of Early English Literature*. New York, 1892.
- *English Literature from the Beginning to the Norman Conquest*, pp. 87-96, 159-162. New York, 1898.
- COOK, A. S. *Recent Opinion concerning the Riddles of the Exeter Book*. *Modern Language Notes*, VII (1892), 20 f.

\* The bibliography of the 'First Riddle' is not included.

- COOK, A. S. *The Christ of Cynewulf*, pp. lii-lix. Boston, 1900.
- DIETRICH, FRANZ. Die Rätsel des Exeterbuches, Würdigung, Lösung und Her-  
stellung. *Haupts Zeitschrift für deutsches Alterthum*, XI (1859), 448, 490, XII  
(1860), 232-252.
- ERLEMANN, EDMUND. Zu den altenglischen Rätsel. *Herrigs Archiv*, CXI  
(1903), 49 f.
- ERLEMANN, FRITZ. Zum 90. angelsächsischen Rätsel. *Herrigs Archiv*, CXV  
(1905), 391.
- GREIN, C. W. M. *Bibliothek der angelsächsischen Poesie*, II, 409-410. Goet-  
tingen, 1858.
- Zu den Rätseln des Exeterbuches. *Germania*, X (1865), 307-310.
- HICKETIER, F. Fünf Rätsel des Exeterbuches. *Anglia*, X (1888), 564-600.
- HOLTHAUSEN, F. Zur altenglischen Literatur. *Anglia*, Beiblatt, XVI (1905),  
227-228.
- JANSEN, KARL. Die Cynewulf-Forschung von ihren Anfängen bis zur Gegenwart.  
*Bonner Beiträge zur Anglistik*, XXIV (1908).
- KRAPP, G. P. *Andreas and The Fates of the Apostles*. Boston, 1906.
- LEO, HEINRICH. *Quae de se ipso Cynewulfus sive Coenewulfus poeta Anglo-  
Saxonicus tradiderit*. Halle, 1857. Reviewed by Dietrich in *Ebert's Jahrbuch  
für romanische und englische Literatur*, I (1859), 241-246.
- LIEBERMANN, FELIX. Das angelsächsische Rätsel, 56: 'Galgen' als Waffen-  
ständer. *Herrigs Archiv*, CXIV (1905), 163.
- MORLEY, HENRY. *English Writers*, II, 38, 136-137, 217-227. London, 1888.
- MÜLLER, EDWARD. Die Rätsel des Exeterbuches. Programm der herzoglichen  
Hauptschule zu Cöthen. Cöthen, 1861.
- NUCK, R. Zu Trautmanns Deutung des ersten und neunundachtzigsten Rätsels.  
*Anglia*, X (1888), 390-394.
- PADEFORD, F. M. *Old English Musical Terms*. *Bonner Beiträge zur Anglistik*,  
IV. Bonn, 1899.
- SIEVERS, EDUARD. Zu Cynewulf. *Anglia*, XIII (1891), 1-2.
- SONKE, EMMA. Zu dem 25. Rätsel des Exeterbuches. *Englische Studien*,  
XXXVII (1906), 313-318.
- STROBL, JOSEPH. Zur Spruchdichtung bei den Angelsachsen. *Haupts Zeitschrift*,  
XXXI (1887), 55-56.
- TRAUTMANN, MORITZ. Cynewulf und die Rätsel. *Anglia*, VI (1883), *Anzeiger*,  
pp. 158-169.
- Zum 89. (95.) Rätsel. *Anglia*, VII (1884), *Anzeiger*, p. 210.
- Die Auflösungen der altenglischen Rätsel. *Anglia*, Beiblatt, V (1894),  
46-51.
- Zu den altenglischen Rätsel. *Anglia*, XVII (1895), 396 f.
- Die Auflösung des elften Rätsels. *Bonner Beiträge zur Anglistik*, XVII  
(1905), 142.
- Alte und neue Antworten auf altenglische Rätsel. *Bonner Beiträge zur  
Anglistik*, XIX (1905), 167-215.
- TUPPER, FREDERICK, JR. *Solutions of the Exeter Book Riddles*. *Modern Lan-  
guage Notes*, XXI (1906), 97-105.



- WALZ, J. A. Notes on the Anglo-Saxon Riddles. *Harvard Studies*, V (1896), 261-268.
- WÜLKER, R. P. Grundriss zur Geschichte der angelsächsischen Litteratur, pp. 165-170. Leipzig, 1885.

## VI. ORIGINALS AND ANALOGUES

- ÁRNASON, JON. Íslenzkar Gátur. Copenhagen, 1887.
- BRANDL, ALOIS. Shakespeares "Book of Merry Riddles" und die anderen Rätselbücher seiner Zeit. *Jahrbuch der deutschen Shakespeare-Gesellschaft*, XLII (1906), 1-64.
- BUGE, SOPHUS. *Norrøne Skrifter af Sagnhistorisk Indhold*. Christiania, 1873.
- BUTSCH, A. F. Strassburger Rätselbuch. Die erste zu Strassburg ums Jahr 1505 gedruckte deutsche Rätselsammlung. Strassburg, 1876.
- CHAMBERS, ROBERT. *Popular Rhymes of Scotland*. London, 1870.
- CHILD, F. J. *English and Scottish Popular Ballads*. 5 vols. 1882-1898.
- DÜMMLER, E. Lörcher Rätsel. *Haupts Zeitschrift*, XXII (1877), 258-263.
- *Poetae Latini Aevi Carolini (Monumenta Historica Germanica, I)*, pp. 1 f. (Boniface), 20 f. (Lorsch enigmas). Berlin, 1881.
- EBERT, ADOLF. Die Räseloesie der Angelsachsen. *Berichte über die Verhandlungen der königlich sächsischen Gesellschaft der Wissenschaften zu Leipzig, Phil.-Hist. Classe*, April, 1877, XXIX, 20-56.
- *Allgemeine Geschichte der Litteratur des Mittelalters im Abendlande, I*, 603, 653, etc. Leipzig, 1889.
- ECKART, RUDOLF. *Allgemeine Sammlung niederdeutscher Rätsel*. Leipzig, 1894.
- FRIEDREICH, J. B. *Geschichte des Räthsels*. Dresden, 1860.
- GILES, J. A. *Sancti Aldhelmi ex abbate Malmesburiensi episcopi Schireburnensis Opera*, pp. 249-270. Oxford, 1844.
- GROOS, KARL. *Die Spiele der Menschen*. Jena, 1899.
- HAGEN, HERMANN. *Antike und mittelalterliche Raethseloesie*. Bern, 1877.
- HAHN, HEINRICH. *Bonifaz und Lul*. Leipzig, 1883.
- *Die Räselddichter Tatwin und Eusebius. Forschungen zur deutschen Geschichte*, XXVI (1886), 601 f.
- HAUG, MARTIN. *Vedische Räthselfragen und Räthselprüche. Sitzungsberichte der königlichen Akademie der Wissenschaft zu München, Phil.-Hist. Classe, II* (1875), 457-515.
- HAYN, HUGO. *Die deutsche Räthsel-Litteratur. Versuch einer bibliographischen Uebersicht bis zur Neuzeit. Centralblatt für Bibliothekswesen*, VII (1890), 515-556.
- HEUSLER, ANDREAS. *Die Altnordischen Rätsel. Zeitschrift des Vereins für Volkskunde*, XI (1901), 117-149.
- KEMBLE, J. M. *The Dialogue of Salomon and Saturnus, with an Historical Introduction*, printed for the Ælfric Society. London, 1848.
- KÖHLER, REINHOLD. *Zwei und vierzig alte Rätsel und Fragen. Weimar Jahrbuch*, V (1856), 329-356.

- LINDLEY, ERNEST H. A Study of Puzzles with Special Reference to the Psychology of Mental Adaptation. *American Journal of Psychology*, VIII (1896-1897), 431-493.
- MANITIUS, M. Zu Aldhelm und Baeda. Wien, 1886.
- Geschichte der christlich-lateinischen Poesie bis zur Mitte des 8. Jahrhunderts. Stuttgart, 1891.
- MIGNE, J. P. *Patrologiae Cursus Completus Patrum Latinorum*, XC (1850), 539 f. (Flores of Bede).
- MÜLLENHOFF, KARL. Nordische, englische und deutsche Rätsel. *Wolfs Zeitschrift für deutsche Mythologie*, III (1855), 1-20, 124-132.
- OHLERT, KONRAD. Rätsel und Gesellschaftsspiele der alten Griechen. Berlin, 1886.
- PETSCH, ROBERT. Neue Beiträge zur Kenntniss des Volksrätsels. *Palaestra* IV. Berlin, 1899.
- PITRÉ, GIUSEPPE. *Indovinelli, Dubbi, Scioglilingua del Popolo Siciliano* (Biblioteca delle Tradizioni Popolari Siciliane, XX). Torino-Palermo, 1897.
- PLÖTZ, HERMANN. Ueber den Saengerkrieg auf Wartburg nebst einem Beitrage zur Litteratur des Raethsels. Weimar, 1851.
- PREHN, AUGUST. Komposition und Quellen der Rätsel des Exeterbuches. *Neuphilologische Studien*, Drittes Heft, pp. 145-285. Paderborn, 1883. Reviewed by Holthaus, *Anglia*, VII, Anzeiger, pp. 120 f.
- REUSNER, NICOLAS. *Aenigmatographia sive Sylloge Aenigmatum et Griphorum Convivalium*. Frankfort, 1602.
- RIESE, ALEXANDER. *Anthologia Latina*. I, 221-246, *Symphosii scholastici Aenigmata*. I, 351-370, *Aenigmata Codicis Bernensis* 611. Leipzig, 1894.
- ROLLAND, EUGÈNE. *Devinettes ou Énigmes populaires de la France*. Avec une préface de M. Gaston Paris. Paris, 1877.
- SCHENKL, KARL. Zur Kritik späterer lateinischer Dichter (St. Gall MS. 196, p. 390). *Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wissenschaften* (Wien), XLIII (1863), 17-18.
- SCHLEICHER, AUGUST. *Litauische Märchen, Sprichworte, Rätsel und Lieder*, pp. 191-211. Weimar, 1857.
- SIMROCK, KARL. *Das deutsche Rätselbuch*. Dritte Auflage. Frankfurt a. M., o. J.
- THIERANDER, HULDRICH. *Aenigmatographia Rythmica*. Magdeburg, 1605.
- TUPPER, FREDERICK, JR. *The Comparative Study of Riddles*. *Modern Language Notes*, XVIII (1903), 1-8.
- *Originals and Analogues of the Exeter Book Riddles*. *Modern Language Notes*, XVIII (1903), 97-106.
- *The Holme Riddles* (MS. Harl. 1960). *Publications of the Modern Language Association of America*, XVIII (1903), 211-272.
- *Riddles of the Bede Tradition*. *Modern Philology*, II (1905), 561-572.
- TYLOR, E. B. *Primitive Culture*. Fourth edition. London, 1903.
- UHLAND, LUDWIG. *Schriften zur Geschichte der Dichtung und Sage*. Stuttgart, 1863.
- WACKERNAGEL, WILHELM. *Sechzig Rätsel und Fragen* (Augsburger Rätselbuch, 'um 1515'). *Haupts Zeitschrift*, III (1843), 25-34.

- WOSSIDLO, RICHARD. Mecklenburgische Volksüberlieferungen. I. Teil (Rätsel). Wismar, 1897.
- WRIGHT, THOMAS. Anglo-Latin Satirical Poets, II, 525-573. Rolls Series, 1872.
- WÜNSCHE, AUGUST. Rätselweisheit bei den Hebräern. Leipzig, 1883.
- Das Rätsel vom Jahr und seinen Zeitabschnitten in der Weltliteratur. Kochs Zeitschrift für vergleichende Litteraturgeschichte, N. F., IX (1896), 425-456.

## VII. OLD ENGLISH LIFE AND CULTURE \*

- AKERMAN, J. Y. Remains of Pagan Saxondom. London, 1855.
- ANDREWS, C. M. The Old English Manor. Johns Hopkins University Studies, extra vol. 12. Baltimore, 1882.
- BELL, THOMAS. The History of British Quadrupeds. London, 1874.
- BUDDE, ERICH. Die Bedeutung der Trinksitten in der Kultur der Angelsachsen. Jena Dissertation, 1906.
- CORTELYOU, J. VAN Z. Die altenglische Namen der Insekten, Spinnen- und Krustenthiere. Heidelberg, 1906.
- DE BAYE, THE BARON, JOSEPH. The Industrial Arts of the Anglo-Saxons. Translated by T. B. HARBOTTLE. London, 1893.
- DU CHAILLU, P. B. The Viking Age. New York, 1890.
- FAIRHOLT, F. W. Costume in England. London, 1885.
- GRIMM, JACOB. Teutonic Mythology. Translated from the fourth edition by STALLYBRASS, J. S. London, 1882-1888.
- GUMMERE, F. B. Germanic Origins. New York, 1892.
- HARTING, J. E. Extinct British Animals. London, 1880.
- HEHN, VICTOR. Kulturpflanzen und Hausthiere in ihrem Uebergang aus Asien. Siebente Auflage.\* Berlin, 1902.
- HEWITT, JOHN. Ancient Armor and Weapons in Europe. Oxford, 1855-1860.
- HEYNE, MORITZ. Ueber Lage und Construction der Halle Heorot im angelsächsischen Beowulfliede. Halle, 1864.
- Fünf Bücher deutscher Hausaltertümer, 3 vols. Leipzig, 1899-1903.
- HODGETTS, J. F. Older England. London, 1884.
- HOOPS, JOHANNES. Ueber die altenglischen Pflanzennamen. Freiburg, 1889.
- Waldbäume und Kulturpflanzen im germanischen Altertum. Strassburg, 1905.
- JORDAN, RICHARD. Die altenglischen Säugetiernamen. Heidelberg, 1903.
- Eigentümlichkeiten des englischen Wortschatzes. Heidelberg, 1906.
- KELLER, MAY L. Anglo-Saxon Weapon Names. Heidelberg, 1906.
- KEMBLE, J. M. The Saxons in England. London, 1876.
- KNIGHT, CHARLES. A Pictorial History of England, vol. I. London, 1855.
- KLUMP, WILHELM. Die altenglischen Handwerkeramen. Heidelberg, 1908.
- LEHMANN, HANS. Ueber die Waffen im ags. Beowulfliede. Germania, XXXI (1886), 487 f.
- Brunne und Helm im ags. Beowulfliede. Leipzig, 1885.
- LEO, HEINRICH. Rectitudines Singularum Personarum. Halle, 1842.

\* This list includes only the more frequent references. The illuminated MSS. and grave-finds of the Old English period in the British Museum have been examined.

- LIEBERMANN, FELIX. *Gerēfa. Anglia*, IX (1886), 251-265.
- LÜNING, OTTO. *Die Natur, ihre Auffassung und poetische Verwendung in der altgermanischen und mittelhochdeutschen Epik*. Zürich, 1889.
- MEAD, W. E. *Color in Old English Poetry*. Publications of the Modern Language Association of America, XIV (1899), 169-206.
- MERBACH, HANS. *Das Meer in der Dichtung der Angelsachsen*. Breslau, 1884.
- MERBOT, REINHOLD. *Aesthetische Studien zur angelsächsischen Poesie*. Breslau, 1883.
- ROEDER, F. *Die Familie bei den Angelsachsen*. Halle, 1899.
- SCHMID, REINHOLD. *Die Gesetze der Angelsachsen*. Leipzig, 1858.
- SCHULTZ, ALWIN. *Das höfische Leben zur Zeit der Minnesinger*. Leipzig, 1879-1880.
- SMITH, C. ROACH. *Collectanea Antiqua*. London, 1868.
- STRUTT, JOSEPH. *orda Angelcynnān*. London, 1775.
- *Dress and Habits of the People of England*. London, 1842.
- *Sports and Pastimes of the People of England*. London, 1903.
- TRAILL, H. D. *Social England*, vol. I. Second edition. New York and London, 1894.
- TURNER, SILARON. *The History of the Anglo-Saxons*. Seventh edition. London, 1852.
- WATTENBACH, WILHELM. *Das Schriftwesen im Mittelalter*. Zweite Auflage. Leipzig, 1875.
- WEINHOLD, KARL. *Altnordisches Leben*. Berlin, 1856.
- *Deutsche Frauen*. Berlin, 1882.
- WESTWOOD, J. O. *Facsimiles of Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts*. Oxford, 1868.
- WHITMAN, C. H. *Birds of Old English Literature*. *Journal of Germanic Philology* II (1898), 149 f.
- *The Old English Animal Names*. *Anglia*, XXX (1907), 380-393.
- WRIGHT, THOMAS. *A History of Domestic Manners and Sentiments in England in the Middle Ages*. London, 1846.
- *Anglo-Saxon and Old English Vocabulary*. Second edition by WÜLKER, R. P. London, 1884.
- *The Celt, the Roman and the Saxon*. Fourth edition. London, 1885.

NOTE. Readings and suggestions ascribed to the general editors of this series, Professors Bright and Kittredge, are drawn from personal communications to the editor.

## ABBREVIATIONS

- A. L.* *Ancient Laws* (Thorpe).  
*And.* *Andreas* (Krapp's edition).  
*Anth. Lat.* Riese, *Anthologia Latina*.  
*Anz.* *Anzeiger*.  
*Ap.* *The Fates of the Apostles*, *Bibl.* II, 87-91.  
*Archiv, Herrigs Archiv.* *Archiv für das Studium der neueren Sprachen und Litteraturen*.  
*A.-S.* Anglo-Saxon.  
*Az.* *Azarias*, *Bibl.* II, 491-520.
- Barnouw.* *Textkritische Untersuchungen*.  
*BB.* *Bonner Beiträge zur Anglistik*.  
*Bb.* *Anglia, Beiblatt*.  
*Beow.* *Beowulf*, *Bibl.* I, 149-277.  
*Bibl.* Grein-Wülker, *Bibliothek der angelsächsischen Poesie*.  
*Bl.* Blackburn, *Journal of Germanic Philology*, III, 1 f.  
*Bl. Hom.* *Blickling Homilies*.  
*B. M.* British Museum transcript.  
*Brun.* *Battle of Brunanburh*, *Bibl.* I, 374-379.  
*B.-T.* Bosworth-Toller, *Anglo-Saxon Dictionary*.
- Chr.* *Christ* (Cook's edition).  
*Cleasby-Vigfusson.* *Icelandic-English Dictionary*.  
*Con.* Conybeare, *Illustrations*.  
*Cos.* Cosijn.  
*C. P.* Müller, *Cöthener Programm*.  
*Cr.* *De Creatura* (Aldhelm).  
*Craft.* *Bi Monna Craftum*, *Bibl.* III, 140-143.  
*Dan.* *Daniel*, *Bibl.* II, 476-515.  
*Deor.* *Deor's Lament*, *Bibl.* I, 278-280.
- Dicht.* Grein, *Dichtungen der Angelsachsen*.  
*Dict.* Sweet, *Student's Dictionary of Anglo-Saxon*.  
*Dietr.* Dietrich, *Haupts Zs.*, XI, XII.  
*Dream.* *Dream of the Rood*, *Bibl.* II, 116-125.
- Edd.* Editors.  
*E. E. Lit.* Brooke, *Early English Literature*.  
*E. E. T. S.* *Early English Text Society*.  
*El.* *Elene*, *Bibl.* II, 126-201.  
*E. S., Engl. Stud.* *Englische Studien*.  
*Ettm.* Ettmüller, *Engla and Seaxna Scopas*.  
*Exod.* *Exodus*, *Bibl.* II, 445-475.
- Fed.* *Fieder larewidus*, *Bibl.* I, 353-357.  
*Fates.* *Fates of Men* (*Bi Manna Wyr-dum*), *Bibl.* III, 148-151.  
*Frucht.* *Metrisches und Sprachliches*.
- Gen.* *Genesis*, *Bibl.* II, 318-444.  
*Gn.* Grein, *Bibliothek*.  
*Gn.<sup>2</sup>* Grein, *Germania*, X, 423.  
*Gn. Cot.* *Gnomes of the Cotton MS.*, *Bibl.* I, 338-341.  
*Gn. Ex.* *Gnomes of Exeter Book*, *Bibl.* I, 341-352.  
*Gr.<sup>3</sup>* Sievers, *Old English Grammar*, third edition.  
*Grundriss.* Wülker, *Grundriss zur Geschichte der angelsächsischen Litteratur*.  
*Gu.* *Guthlac*, *Bibl.* III, 54-94.

- Har.* *Harrowing of Hell*, Bibl. III, 175-180.
- Haupts Zs.*, *H. Z.* *Zeitschrift für deutsches Alterthum.*
- Herzf.*, *Herzfeld.* *Die Rätsel des Exeterbuches.*
- H. M.* *Husband's Message*, Bibl. I, 309-311.
- Holth.* *Holthausen.*
- Hom.* *Homilies.*
- Horða.* *Strutt, Horða Angelcyma.*
- Hpt. Gl.* *Angelsächsische Glossen* (*Haupts Zs.* IX, 401-530).
- Hym.* *Hymns*, Bibl. II, 211-281.
- Icel.* *Icelandic.*
- I. F.* *Indogermanische Forschungen.*
- I. G.* *Íslenzkar Gáttur.*
- Jansen.* *Beiträge zur Synonymik.*
- Jud.* *Judith*, Bibl. III, 117-139.
- Jul.* *Juliana*, Bibl. II, 294-314.
- Keller.* *Miss Keller, Anglo-Saxon Weapon Names.*
- Kl.* *Kluge, Angelsächsisches Lesebuch.*
- Klaeb.* *Klaeber.*
- Kp. u. Ill.* *Hehn, Kulturpflanzen und Haustiere.*
- Lehd.* *Cockayne, Leechdoms.*
- Leas.* *Bi Monna Lease*, Bibl. II, 108-110.
- Leid.* *Leiden Riddle.*
- Litt-Bl.* *Deutsches Literatur-Blatt.*
- M.* *Müller, Collectanea.*
- Madert.* *Die Sprache der altenglischen Rätsel.*
- Mald.* *Battle of Maldon*, Bibl. I, 358-373.
- McL.* *McLean, Old and Middle English Reader.*
- M. E.* *Middle English.*
- Men.* *Menologium*, Bibl. II, 282-293.
- Met.* *Meters of Boethius*, Bibl. III, 247-303.
- M. H. G.* *Middle High German.*
- M. L. A.* *Modern Language Notes.*
- Mod.* *Bi Manna Mode*, Bibl. III, 144-147.
- M. P.*, *Mod. Phil.* *Modern Philology.*
- N. E. D.* *New English Dictionary.*
- O. E.* *Old English.*
- O. F.* *Old French.*
- O. H. G.* *Old High German.*
- O. N.* *Old Norse.*
- Pan.* *Panther*, Bibl. III, 164-166.
- PBB.* *Paul und Braune's Beiträge zur Geschichte der deutschen Sprache und Literatur.*
- Ph.* *Phœnix*, Bibl. III, 95-116.
- P. L.* *Patrologia Latina.*
- P. M. L. A.* *Publications of the Modern Language Association of America.*
- Prehn.* *Komposition und Quellen der Rätsel des Exeterbuches.*
- Ps.* *Psalms*, Bibl. III, 329-482.
- Ps.* *Psalms (Vulgate).*
- R.* *Rieger, Alt- und angelsächsisches Lesebuch.*
- Rid.* *Riddles.*
- R. S. P.* *Rectitudines Singularum Personarum.*
- Run.* *Runic Poem*, Bibl. I, 331-337.
- Sal.* *Salomon and Saturn*, Bibl. III, 304-328.
- Sat.* *Christ and Satan*, Bibl. II, 521-562.
- Sch.* *Schipper, Germania*, XIX, 328-338.
- Schmid.* *Die Gesetze der Angelsachsen.*
- Seaf.* *Seafarer*, Bibl. I, 290-295.
- Shipley.* *The Genitive Case in Anglo-Saxon Poetry.*

- Siev. Sievers.  
*Soul.* *Soul and Body*, Bibl. II, 92-107.  
*Spr.* Grein, *Sprachschatz*.  
 Sw. Sweet, *Anglo-Saxon Reader*.  
 Sym. Symphosius.
- T. Editor's reading of MS., usually cited in first person.  
 Th. Thorpe, *Codex Exoniensis*.  
 Tr. Trautmann.
- W. Wülker (Assmann), *Bibliothek der angelsächsischen Poesie*, III, 183-238.  
*Wand.* *Wanderer*, Bibl. I, 284-289.
- Wb. u. Kp.* Hoops, *Waldbäume und Kulturpflanzen*.  
*Wids.* *Widsið*, Bibl. I, 1-6.  
*Wond.* *Wonders of Creation*, Bibl. III, 152-155.  
 Wossidlo. *Mecklenburgische Volksüberlieferungen*.  
 WW. Wright-Wülker, *Anglo-Saxon and Old English Vocabularies*.
- Zs. d. V. f. Vk.* *Zeitschrift des Vereins für Volkeskunde*.  
*Zs. f. d. M.* *Zeitschrift für deutsche Mythologie*.  
*Zs. f. d. Ph.* *Zeitschrift für deutsche Philologie*.





# RIDDLES OF THE EXETER BOOK

## I

[Lēodum is mīnum swylce him mon lāc gife : [100<sup>b</sup> mid]  
willað h̄y hine āþecgan, gif hē on þrēat cymeð.

Ungelic is ūs.

Wulf is on iēge, ic on ōþerre ;

fæst is þæt ēglond fenne biworpen, 5

sindon wælrēowe weras þær on iġe :

willað h̄y hine āþecgan, gif hē on þrēat cymeð.

Ungelice is ūs.

Wulfes ic mīnes wīdlāstum wēnum hogode ;

þonne hit wæs rēnig weder ond ic rēotugu sæt, 10

þonne mec se beaducāfa bōgum bilegde :

wæs mē wyn tō þon, wæs mē hwæþre ēac lāð.

[Mīn] wulf, mīn wulf, wēna mē þīne

sēoce gedydon, þīne | seldcymas, [101<sup>a</sup>]

murnende mōð, nāles metelīste. 15

Geh̄yrest þū, Ēadwacer? Uncerne earne hwelp

1 1 *Leo* (*Quæ de se ipso Cynewulfus tradiderit, Halle, 1857, p. 22*), *Imelmann* (*Die altenglische Odoaker-Dichtung, Berlin, 1907, p. 24*) gefe. — 2 *Imelmann* in þreat. — 3 *Imelmann* ungelimp. — 6 *Trautmann* (*Anglia* vi, 158) wæl[h]reowe. *Imel.* her on ege. — 7 *Imel.* hie and in þreat. — 8 *Kluge* ungelic; *Imel.* ungelimp. — 9 *MS., Edd.* dogode; *Leo* do gode; *Hicketier* (*Anglia* x, 579), *Schofield* (*Publ. Mod. Lang. Assoc.* xvii, 267), *Imel.* hogode. — 10 *Gu.* wæter (misprint); *Kl.* wæter. *MS., Th.* reo tugu; *Imel.* reotigu. — 12 *Holthausen* (*Anglia* xv, 88) 'instead of wyn, leof and lað hwæþre eac, or wyn and wa (wea) for lað'; *Imel.* defends text, citing as examples of w . . . hw alliteration *Leiden Rid.* 11, *Gu.* 323, *Beow.* 2299 (*Heyne's* note). — 13. *Holth.* Wulf, mīn Wulf, la!; *Bülbring* (*Litt.-Bl.* xii, 157) mīn Wulf, mīn Wulf; *Imel.* Wulf se mīn Wulf. *Holth.* wearna? for wena; *Imel.* wene. — 14 *Imel.* gededun. — 15 *MS., Th.* mete liste; *Holth.* (*Litt.-Bl.* x, 447) metes liste and murnend[n]e mod; *Imel.* metelestu. — 16 *Imel.* georstu for gehyrest þu. *Schofield* eadwacer ('very vigilant'). *Holth.* earmne for earne.

bireð wulf tō wuda.

Þæt mon ēape tōsliteð    þætte nāfre gesomnad wæs,  
uncer giedd geador.]

## 2

Hwylc is hæleþa þæs horse    ond þæs hygecræftig

þæt þæt mæge āsecgan,    hwā mec on sið wræce,

þonne ic āstige strong,    stundum rēpe

þrymful þunie?    ]rāgum wræc(c)a

fēre geond foldan,    folcsalo bærne,

ræced rēafige,    rēcas stīgað

haswe ofer hrōfum,    hlin bið on eorþan,

wælcwealm wera.    Þonne ic wudu hrēre,

bearwas blēdhwate,    bēamas fylle

holme gehrēfed,    hēahum meahtum

wrecan on wāpe    wīde sended,

hæbbe mē on hrycge    þæt ær hādas wrēah

foldbūendra,    flāesc ond gāestas,

somod on sonde.    Saga, hwā mec þecce,

oþþe hū ic hātte    þe þā hlæst bere.

## 3

Hwīlum ic gewīte,    swā ne wēnaþ men,

under yþa geþræc    eorþan sēcan,

gārsecges grund.    Gifen biþ gewrēged,

. . . . . ,    fām gewealcen ;

hwælmere hlimmeð,    hlūde grimmeð ;

18 *Hicketier* þe for þæt. *Gn.*, *Kl.*, *Imel.* gesomnod. — 19 *Herzfeld* (*Die Rätsel des Exeterbuches*, Berlin, 1890, p. 66) and *Schofield* gæd geador; *Imel.* gæd gador.

2 4 *MS.*, *Th.*, *Gn.*, *W.* wræce; *Siev.* (*PBB.* x, 510) wræce; *Herzf.* (p. 44) wræc(c)a? — 7 *In MS.* y is written above i in hlin in another hand. — 10 *Cos.* (*PBB.* xxiii, 128) helme. *MS.*, *Th.* heanū. — 11 *MS.*, *Edd.* wrecan; *Cos.* wrecen. *Th.* sende? — 14 *MS.* sunde; *Th.* on sunde (*trans.* 'safely'); *Gn.* sande. *Gn.* wecce? — 15 *Th.* þe þe.

3 3 *Th.* note geofon; *Ettm.* gyfen. — 4 *Ettm.* proposes flod aræred; *Gn.* flod afýsed. *Cos.* (*PBB.* xxiii, 128) fange wealcen (*cf.* *PBB.* xxi, 19, *to And.* 1524).

strēamas stapu bēatað, stundum weorpaþ  
 on stealc hleoþa stāne ond sonde,  
 wāre ond wāge, þonne ic winnende,  
 holmmægne bipeaht, hrūsan styrge,  
 sīde sēgrundas : sundhelme ne mæg 10  
 losian ær mec læte, sē þe mīn lāttēow bið  
 on sīþa gehwām. Saga, þoncol mon,  
 hwā mec bregde of brimes fæþmum,  
 þonne strēamas eft stille weorþað,  
 yþa geþwære, þe mec ær wrugon. 15

## 4

[Hwilum mec mīn frēa fæste genearwað, [101<sup>b</sup>]  
 sendeð þonne under sælwonge  
 bearm [þone] brādan ond on bið wriceð,  
 þrafað on þystrum þrymma sumne  
 hāeste on enge, þær mē heard siteð 5  
 hrūse on hrycge : nāh ic hwyrftweges  
 of þām āglāce, ac ic cþelstōl  
 hæleþa hrēru : hornsalu wagiað,  
 wera wīcstede ; weallas beofiað  
 stēape ofer stiwitum. Stille þyncedð 10  
 lyft ofer londe ond lagu swīge,  
 oþþæt ic of enge ūp āþringe

7 *MS.*, *Th.*, *R.*, *W.* stealc hleoþa; *Ettm.* stealchleoþu. *Gn.* hleoþu? Compare 58<sup>2</sup>. *Ettm.* sande. — 11 *Ettm.* ladteow.

4 There is no sign of closing after *Rid.* 3, nor spacing in the *MS.* between 3 and 4 (perhaps because 3 ends the page), and *hwilum* begins with a small letter; but the preceding formula clearly marks the close of a riddle. — 1 *Siev.* (*PBB.* x, 479) *frea* resolved. — 2 *MS.*, *Gn.*, *W.* salwonge; *Gn.* salwongas? *Th.*, *Ettm.* sælwonge. — 3 *Herzf.* (p. 68) for metrical reasons supplies on; *Holthausen* (*Anglia* xiii, 358) þone. *MS.* onbid; *Th.*, *Ettm.* on bed. — 5 *MS.*, *Th.*, *Gn.*, *W.* hæstst; *Cos.* hæste = þurh hæst. *MS.*, *Gn.*, *W.* heord; *Th.* note, *Spr.* ii, 68, *Cos.* heard. — 6 *Th.*, *Ettm.*, *Gn.* hwyrft wegēs; *Gn.*<sup>2</sup> hwyrft-weges. — 7 *MS.* aglaca. — 8 *MS.* hrera; *Th.*, *Ettm.* hrere. — 10 *Ettm.* stigwicum? — 12 a in āþringe is written above the line in another hand.

efne swā mec wisaþ    sē mec wræde on  
 æt frumsceafte    furþum legde  
 bende ond clomme,    þæt ic onbūgan ne mōt    15  
 of þæs gewealde    þe mē wegas tæcneð.  
 Hwilum ic sceal ufan    ȝþa wrēgan,  
 [strēamas] stýrgan    ond tō staþe þȝwan  
 flintgrægne flōd :    fāmig winneð  
 wæg wið wealle ;    wonn āriseð    20  
 dūn ofer dȝpe,    hyre deorc on lāst,  
 eare geblonden,    oþer fēreð,  
 þæt hȝ gemittað    mearclonde nēah  
 hēa hlincas.    Þær bið hlūd wudu,  
 bringiesta breahm ;    bīdað stille    25  
 stealc stānhleoþu    strēamgewinnes,  
 hōþgehnāstes,    þonne hēah geþring  
 on cleofu crȝdeð :    þær bið cēole wēn  
 sliþre sæcce,    gif hine sē byreð  
 on þā grimman tid,    gæsta fulne,    30  
 þæt hē scyle rice    birofen weorþan,  
 fēore bifohten    fāmig rīdan  
 ȝþa hrycgum :    þær bið egsa sum  
 hæleþum geȝwed,    þāra þe ic hȝran sceal  
 strong on stiðweg :    hwā gestilleð þæt?    35  
 Hwilum ic þurhræse    þæt mē rideð on bæce,  
 won wægfatu, | wide tōþringe    [102<sup>a</sup>]  
 lagustrēama full,    hwilum læte eft

13 *MS.*, *Th.* wræde; *Ettm.*, *Gn.*, *W.* wræðe. — 18 *MS.* no gap; *Th.* supplies streamas. *MS.*, *Th.* þýran; *Th.* note þýwan? — 20 *Ettm.*, *Gn.* won. — 22 *Th.* note ear-geblonde? — 23 *Ettm.*, *Gn.* hi. *Th.* note gemetað? *Ettm.* gemetað. — 27 *Spr.* ii, 47 heahgeþring. — 29 *Ettm.* bireð. — 31 *MS.*, *Th.*, *Ettm.*, *W.* rice; *Th.* note ricene? *Gn.* rīce (<ricu); *Klaeb.* (*M. P.* ii, 144) rince. — 32 *Klaeb.* fēre (*danger*). — 33 *Ettm.*, *Gn.* byð. — 34 *MS.*, *Th.*, *Gn.*, *W.* ældum; *Ettm.* ealdum; hæleþum? *Gn.* (*Spr.* ii, 774) yppan? — 36 *MS.*, *Th.*, *Gn.*, *W.* on bæce rideð; *Ettm.* ridað; *Gn.* note (*Herzf.* p. 45) rideð on bæce?

slūpan tōsomne. Se bið swēga māest,  
 breahntna ofer burgum, ond gebreca hlūdast, 40  
 þonne scearp cymeð scēor wip oþrum,  
 ecg wið ecge : eorpan gesceaftē  
 fūs ofer folcum fyre swātað,  
 blācan lige, ond gebrecu fērað  
 deorc ofer dreohtum gedyne micle, 45  
 farað feohtende, feallan lātað  
 sweart sūmsendu sēaw of bōsme,  
 wātan of wombe. Winnende fareð  
 atol ēoredþrēat, egsa āstigeð,  
 micel mōdþrēa monna cynne, 50  
 brōgan on burgum, þonne blace scotiað  
 scriþende scin scearpum wāpnum.  
 Dol him ne ondrāedeð ðā dēaðsperu,  
 swylteð hwæpre, gif him sōð meotud  
 on geryhtu þurh regn ufan 55  
 of gestune lāteð strāle flēogan,  
*fērende* flān : fēa þæt gedýgað  
 þāra þe gerāceð rynegiestes wāpen.  
 Ic þæs orleges oþr anstelle,  
 þonne gewite wolcengehnāste 60  
 þurh geþræc þringan þrimme micle  
 ofer byrnan bōsm : biersteð hlūde  
 hēah hlōðgecrod ; þonne hnīge eft  
 under lyfte helm londe nēar

41 *MS.*, *Edd.* sceo; *Cos.* sceor. — 42 *MS.*, *Th.* earpan; *Th. note* eorþan or earman? *Ett.* eorpan. *Ettm.*, *Gn.* gesceafta. — 45 *MS.*, *Edd.* dreontum; *Th. note*, *Spr.* i, 204 dreohtum (dryhtum)? *Gn.* dreongum = drengum? *Holth.* (*E. S.* xxxvii, 206) dreorgum (“*traurigen*”). — 47 *MS.* (*T.*) sweartsum sendu; *Th. note* sweartsum sendeð? — 50 *Siev.* (*PBB.* x, 479–480) resolves þrea. — 51 *Th. note* broga? *Ettm.* breostum instead of burgum. — 54 *Ettm.* swilteð. — 55 *Ettm.* gerihtum. — 57 *MS.*, *Edd.* farende. *Siev.* (*PBB.* x, 480), flanas? — 58 *MS.*, *W.* gerāceð; *Th.*, *Ettm.*, *Gn.* gerācað. *Th. note* regn-gastes? — 61 *MS.*, *W.* þrimme. *Th.*, *Ettm.*, *Gn.* þrymme. — 62 *Gn.* burnan? — 64 *Siev.* (*PBB.* x, 478) resolves near.

ond mē [on] hrycg hlade    þæt ic habban sceal,    65  
 meahtum gemanad    mīnes frēan.  
 Swā ic, þrymful þēow,    þrāgum winne  
 hwilum under eorþan,    hwilum y̅þa sceal  
 hēan underhnigan,    hwilum holm ufan  
 strēamas styrge,    hwilum stige ūp,    70  
 wolenfare wrēge,    wīde fēre  
 swift ond swīpfeorm. | Saga hwæt ic hātte,    [102<sup>b</sup>]  
 oþþe hwā mec rāere    þonne ic restan ne mōt,  
 oþþe hwā mec stæðþe    þonne ic stille bēom.

## 5

Ic sceal þrāgbysig    þegne mīnum,  
 hringum hæfted,    hȳran georne,  
 mīn bed brecan,    breahtme cȳþan  
 þæt mē halswriþan    hlāford sealde.  
 Oft mec slāpwrēigne    secg oðþe mēowle    5  
 grētan cōde;    ic him gromheortum  
 winterceald oncwepe;    [þæt] wearm[*e*] lim  
 gebundenne bēag    bersteð hwilum,  
 sē þeah biþ on þonce    þegne mīnum,  
 medwīsum men,    mē þæt sylfe,    10  
 þær wiht wite    ond wordum mīn  
 on spēd mæge    spel gesecgan.

65 *Gn., W. add on. Th. note* hebban? — 66 *Siev. (PBB. x, 479) resolves* frean. — 69 *MS., Con., Th., Etm.* heah; *Gn., W.* hean. *MS. (T), Etm.* under hnigan. — 71 *Etm., Gn.* wolenfare.

5 1 *MS., Th.* þrag bysig; *Etm.* þrage bysig; þragbysig? or þræcbysig? *Gn., W.* þragbysig. — 2 *MS., Th.* hringan. — 7 *MS.* wearm lim; *Th. note* wearme limu? *Etm.* wearmum limum; *Hollth. (I. F. iv, 386)* wearm lim[wædum]. — 8 *MS., Edd.* gebundenne; *Etm.* gebunden. *MS., Th.* bæg; *Th. note* beag. *MS., Th.* hwilum bersteð; *Th. note* berstað. *After 1 in* hwilum, *an o is erased.* — 10 *Etm., Gn.* sylfe. — 11 *Etm.* se þær. — 11–12 *MS.* min onsped; *Th.* minon sped; *note* spede? or spedum? *Etm.* mīnum | spede.

## 6

Ic eom ānhaga īserne wund,  
 bille gebennad, beadoweorca sæd,  
 ecgum wērig. Oft ic wig sēo,  
 frēcne feohtan, frōfre ne wēne,  
 þæt mē gēoc cyme gūðgewinnes, 5  
 ær ic mid ældum eal forwurde;  
 ac mec hnossiað homera lāfe,  
 heardeg heoroscearp hondweorc smiþa,  
 bītað in burgum; ic ābīdan sceal  
 lāþran gemōtes. Næfre læcecynn 10  
 on folcstede findan meahte,  
 þāra þe mid wurtum wunde gehæalde,  
 ac mē ecga dolg ēacen weorðað  
 purh dēaðslege dagum ond nihtum.

## 7

Mec gesette sōð sigora waldend  
 Crīst tō compe: oft ic twice bærne,  
 unrīmu cyn, corþan getenge,  
 nāete mid nīþe, swā ic him nō hrīne,  
 þonne mec frēa mīn feohtan hāteþ. 5  
 Hwīlum ic monigra mōd ārēte,  
 hwīlum ic frēfre þā ic ær winne|on [103<sup>a</sup>]  
 feorran swīþe; hī þæs fēlað þeah

6 3 *Siev.* (*PBB.* x, 476) *resolves* seo. — 5 *MS.*, *M.*, *Th.* mec. — 6 *Ettm.* ildum. *Gn.* eall. *Ettm.* forwurðe; *Gn.* forwurðe? — 7 *Ettm.* lafa. — 8 *MS.*, *Th.* 7weorc; *Th.* note handweorc; *M.*, *Ettm.*, *Gn.*, *R.* handweorc; *W.* hondweorc. — 9 *MS.*, *Th.*, *Ettm.*, *R.* abidan; *Gn.*, *W.* a bidan. — 10 *R.* laþra. — 13 *Sþr.* i, 251, eaden? *Ettm.* weorðeð.

7 *W.* 'Nach nihtum ist die hälfte der zeile frei, auf ihr steht über Crīst die rune S.' — 4 *Th.* note swa-þeah? — 5 *Siev.* (*PBB.* x, 479) *frea resolved*; *MS.*, *Edd.* min frea; *Holth.* (*Bb.* ix, 357) *friga min.* — 7 [wel] *before* frefre *added* by *Gn.*, *W.* *Th.* note frefrige. *Th.* note þa þe?





hlūde onhyrge, hælepum bodige 10  
 wilcumena fela wōpe mīnre.

## 10

Mec on dagum þissum dēadne ofgēafun  
 fæder ond mōdor, ne wæs mē feorh þā gēn,  
 ealdor in innan. þā mec [ān] ongon,  
 wel hold mēge, wēdum þeccan,  
 hēold ond freopode, hlēosceorpe wrāh 5  
 suē ārlīce swā hire āgen bearn,  
 oþþæt ic under scēate, swā mīn gesceapu wæron,  
 ungesibbum wearð ēacen gāeste.  
 Mec sōo friþe mæg fēdde siþþan,  
 oþþæt ic āwēox[e], widdor meahte 10  
 siþas āsettan; hēo hæfde swæsra|þy lās [103<sup>b</sup>]  
 suna ond dohtra, þy hēo swā dyde.

## 11

Neb wæs mīn on nearwe, ond ic neoþan wætre,  
 flōde underflōwen, firgenstrēamum  
 swīpe besuncen; ond on sunde āwōx,  
 ufan yþum þeaht, ānum getenge  
 liþendum wuda līce mine. 5  
 Hæfde feorh cwico þā ic of fæðmum cwōm

11 *Ettm.* welcumena.

10 1 *MS.*, *Edd.* on þissum dagum; *Holth.* (*E. S.* xxxvii, 206) dagum þissum or þissum dogrum. *MS.* ofgeafun. — 2 *Th.*, *Gn.* moder. — 3 *Gn.* on; *Sw.* oninnan. *Gn.*, *Sw.* [ides]; *Gn.*<sup>2</sup> [an]. *Gn.*<sup>2</sup> ongan; *Sw.* ongonn. — 4 *MS (T.)* wel (*end of line*) hold mege wedum weccan. *Holth.* (*Bb.* ix, 357) wilhold. *Th.*, *Gn.*, *W.* gewedum; *Sw.* gewædum; *Cos.*, *Holth.* mege wedum. *Edd.* þeccan. — 6 *MS.*, *Th.* snearlice; *Th.* note searolice? *Gn.*, *W.* swa arlice; *Sw.* suæ arlice; *Cos.* sue arlice (*cf.* 16<sup>4</sup>). — 7 *Sw.* oþ þæt. *Th.* note mine. — 9 *MS.*, *Th.*, *Dietr.* (*HZ.* xii, 251) friþe mæg; *Gn.*, *W.* friþemæg. *Th.* note mægð. — 10 *MS.*, *Edd.* aweox; *Holth.* (*E. S.* xxxvii, 206) aweox[e]. *Gn.*, *W.* widor; *Cos.* compares 61<sup>17</sup>.

11 2 *Th.* gives incorrectly *MS.* reading as floren. — 3 *Tr.* (*BB.* xix, 169) on sande grof. — 6 *Gn.* feorh-cwico.

brimes ond bēames    on blacum hrægle ;  
 sune wæron hwite    hyrste mine,  
 þā mec lifgende    lyft upp āhōf,  
 wind of wæge,    sippan wīde bær    10  
 ofer seolhbajo.    Saga hwæt ic hātte.

## 12

Hrægl is mīn hasofāg,    hyrste beorhte  
 rēade ond scīre    on rēafe [*sind*].  
 Ic dysge dwelle,    ond dole hwette  
 unrædsīpas,    oþrum stýre  
 nyttre fōre.    Ic þæs nōwiht wāt    5  
 þæt hēo swā gemædde,    mōde bestolene,  
 dæde gedwolene,    dēoraþ mine  
 wōn wisan gehwām.    Wā him þæs þeawes,  
 sippan hēah þringeð    horda dēorast,  
 gif hi unrædes    ær ne geswicaþ !    10

## 13

Fōtum ic fēre,    foldan slīte,  
 grēne wongas,    þenden ic gāst bere.  
 Gif mē feorh losað,    fæste hīnde  
 swearte Wēalas,    hwilum sēllan men.  
 Hwilum ic dēorum    drincan selle    5  
 beorne of bōsme,    hwilum mec brýl triedeð  
 felawlone fōtum,    hwilum feorran brōht  
 wonfeax Wale    wegeð ond þýð,

7 *Tr.* bearmes. *MS.*, *Th.* hrægl. — *S Ettm.* hyrsta.

12 2 *The second half line is obviously defective; Gn. adds minum, which Holth. rejects, proposing mīn; Tr. (BB. xix, 173) [hafo]. — 3 Tr. drops Ic. — 4 MS. unræd sīpas; Edd. unrædsīpas; Herzf. (p. 68) on unrædsīpas or unrædgesīpas; Tr. unrædsīpa. — 9 Tr. hearm for heah. MS., Edd. bringeð; Cos. þringeð.*

13 6 *MS.*, *Th.* beorn; *Ettm.* beornum. — *S Ettm. note* þyð = þyweð; *Siev. (PBB. x, 477) resolves* þyð; *Cos. (PBB. xxiii, 129) þy[h]eð.*



fereð ofer flōdas, frætsum beorhtne ;  
 hwilum mægða sum minne gefylleð  
 bōsm beaghroden : hwilum ic [on] bordum sceal,  
 heard hēafodlēas, behl̥p̥ed licgan ; 10  
 hwilum hongige, hyrstum frætwed,  
 wlitig on wāge þær weras drincað ;  
 frēolic fyrdsceorp hwilum folewigan  
 wicge wegað, þonne ic winde sceal  
 sincfāg swelgan of sumes bōsme ; 15  
 hwilum ic gereordum rincas laðige  
 wlonce tō wine ; hwilum wrāþum sceal  
 stefne minre forstolen hreddan,  
 fl̥yman fēondsceaþan. Frige hwæt ic hātte.

## 16

[Hals is mīn hwit, ond hēafod fealo, [104<sup>b</sup>]  
 sīdan swā some ; swift ic eom on fēpe,  
 beadowæpen bere ; mē on bæce standað  
 her swylce swē on hleorum ; hliþiað tū  
 earan ofer ēagum : ordum ic steppe 5  
 in grēne græs. Mē bið gyrn witod,  
 gif mec onhæle ān onfindeð,  
 wælgrim wiga, þær ic wie buge,  
 hold mid bearnum, ond ic hide þær  
 mid geogudc̥nosle hwonne gæst cume 10

9 *MS.*, *Edd.* ic bordum. — 10 *Ettm.* behliðed ; *Gn.* note behlywed? *Spr.* i. 87, behleþed? — 14 *Gn.* weegað (*Gn.*<sup>2</sup> marks as misprint) ; *Kl.* weegað. — 16 *Gn.*, *Sw.* ic [to]? — 17 *MS.*, *Th.*, *R.*, *Kl.*<sup>2</sup> wrāþum. — 19 *The sign after hatte seems to me no rune as W. conjectures, but part of a closing sign.*

16 2 *Th.*, *Ettm.*, *Gn.*, give incorrectly *MS.* reading swist. *Ettm.* in. — 4 *MS.*, *Th.* her swylce sweonleorum ; *Th.* note hær swylce swyne ; *Ettm.* hær swylce swine ; *Gn.*, *W.* her swylce sue ; *Cos.* her swylce sugē ; *Holth.* (*Bb.* ix. 357) 'her swylce sw[in]e, on hleorum tu, also mit streichung von hliþiað' ; *McI.* her swylce swe on hleorum ; hliþiað tu. *Th.*, *Ettm.*, *R.* also close line with tu ; *Gn.*, *W.* with hliþiað. — 6 *MS.*, *Th.* gremme. — 7 *Ettm.* unhæle. — 9 *MS.* blod.

tō durum minum ;    him biþ dēað witod.  
 Forþon ic sceal of c̅ðle    eaforan mine  
 forhtmōd fergan,    flēame nergan,  
 gif hē mē æfterweard    calles weorþeð ;  
 hine brēost berað.    Ic his biðan ne dear    15  
 rēþes on gerūman    (nele þæt ræd teale),  
 ac ic sceal fromlice    fēþemundum  
 þurh stēapne beorg    strāte wyrcan.  
 Eape ic mæg frōra    feorh genergan,  
 gif ic mægburge mōt    mine gelædan    20  
 on dēgolne weg    þurh dūne þyrel  
 swāse ond gesibbe ;    ic mē siþþan ne þearf  
 wæhwelþes wīg    wiht onsittan.  
 Gif se niðsceaþa    nearwe stige  
 mē on swaþe sēceþ,    ne tōsæleþ him    25  
 on þam gegnpaþe    gūþgemōtes,  
 siþþan ic þurh hylles    hrōf geræce,  
 ond þurh hēst hrino    hildepilum  
 lāðgewinum    þām þe ic longe flēah.

## 17

Oft ic sceal wiþ wæge winnan    ond wiþ winde feohtan,  
 somod wið þām sæcce,    þonne ic sēcan gewīte  
 eorþan yþum þeagt ;    mē bið se c̅þel fremde.  
 Ic beom strong þæs ge|winnes,    gif ic stille weorþe ; [105<sup>a</sup>]  
 gif mē þæs tōsæleð,    hī bēoð swiþran þonne ic,    5  
 ond mec slitende    sōna flīmað,  
 willað oðfergan    þæt ic friþian sceal.

15 *MS.*, *Edd.* hine berað breost. *Th.* note hi ne bereð? *Herzf.* (p. 68) on metrical grounds breost berað; *Cos.* 'entweder hine breost berað — oder etwas anderes; keinesfalls was der text bietet.' — 16 *Ettm.* tealā. — 21 *MS.*, *Th.* dum; *Th.* note, *Ettm.* dim; *Gollancz (McL.)* dumb. — 24 *MS.*, *Gn.* gifre; *Th.* and other *Edd.* gif se. — 27 *Ettm.* hilles. — 28 *Ettm.* hæst. *Th.*, *Ettm.* hrine. *MS.*, *Th.* hilde pilum.

Ic him þæt forstonde, gif min steort þolað  
 ond mec stīrne wīp stānas mōton  
 fæste gehabban. Frige hwæt ic hātte. 10

## 18

Ic eom mundbora minre heorde,  
 eodor wirum fæst, innan gefylled.  
 dryhtgestrōna. Dægtidum oft  
 spæte sperebrōgan; spēd biþ þȳ mære  
 fylle minre. Frēa þæt bihealdeð,  
 hū mē of hrife flēogað hyldepilas. 5  
 Hwilum ic sweartum swelgan onginne  
 brūnum beadowæpnum, bitrum ordum,  
 eglum āttorsperum. Is min innað til,  
 wombhord wlitig, wlonecum dēore; 10  
 mēn gemunan þæt mē þurh mūþ fareð.

## 19

Ic eom wunderlicu wiht: ne mæg word sprecan,  
 mældan for monnum, þeah ic mūþ hæbbe,  
 wīde wombe . . . . .  
 Ic was on cōole ond mines cnōsles mā.

## 20

Ic seah [somod] 𐌋 𐌷 𐌺  
 𐌆 hygewloncne hēafodbeorhtne

17 10 *Th's reading of MS., Gn. hātte; MS., Th. hatte.*

18 *Over the riddle stands in the MS. the B-rune, and over the B, the L-rune. — 1 Tr. (BB. xix, 180) minra. — 2 MS. (7), Th., Tr. eodor wirum; Gn., W. eodor-wirum. — 5 MS., Th. frēo. — 6 MS., Th. hylde pilas. — 8 Gn. beadowæpnum. — 11 Cos. for metrical reasons [oft] or [þæt] after men; Tr. gewilniað instead of gemunan.*

19 3 *No gap in MS. after wombe. — 4 After ma, usual sign of closing :-:7; Th., Gn. suggest a lacuna.*

20 1 *The addition is Grein's; Hicketier (Anglia x, 592) Somod ic seah. Holth. (Bh. ix, 357) ond between runes R and O.*

swiftne ofer sǣlwong    swiþe þrǣgan ;  
 hæfde him on hrycge    hildeþrýþe,  
 †    Ʒ    Ʒ,    nægledne rād    5  
 Ʒ    X    M    P ;    widlāst ferede  
 rynecstrong on rāde    rōfne †    Ʒ  
 Ʒ (Ʒ)    Ʒ    Ʒ ;    fōr wæs þý beorhtre,  
 swylcra sīpfæt.    Saga hwæt ic hātte.

## 21

Ic eom wunderlicu wiht,    on gewin sceapen,  
 frēan mīnum |lōof,    fǣgre gegyrwed :    [105<sup>b</sup>]  
 byrne is mīn blēofāg,    swylce beorht seomad  
 wir ymb þone wælgim    þe mē waldend geaf,  
 sē mē widgalum    wisað hwilum    5  
 sylfum tō sace.    Þonne ic sinc wege  
 þurh hlutterne dæg,    hondweorc smiþa,  
 gold ofer geardas.    Oft ic gǣstberend

3 *MS.* swistne (*not* swisne, *Gn.*). *Ettm.* þrægjan. — 4 *MS.*, *Th.* ‘hilde þryþe  
 (“bold in war”).’ — 5, 6 *MS.*, *Th.*, *Gn.*, *W.* rad AGEW. *Th. note, Ettm., Dietr.* (xi,  
 465) rad — N. G. E. W; *Gn. note suggests*

N. O. M.    nægledne R. A. G.  
 [wod R] E. W.    widlast ferede.

*Hicketier* (*Anglia* x, 592) rand for rad; WOEþ (NGEþ) for AGEW. *Tr.* (*Bb.* v, 48)

N. O. [ond] M.    Nægledne gar  
 W. O. E. b.    widlast ferede.

*Cos.* (*PBB.* xxiii, 129) rad (R), A. G = gar; E (eh), W (wynn) should be changed  
 to W. E. (wynneh), ‘weil damit das ross bezeichnet wird, der widlast ferede.’ *Holth.*  
 (*Bb.* ix, 357) W. E. = wynne. *Ettm. note* nydlast? — 7–8 *Th.*, *Siev.* (*Anglia* xiii,  
 17), *Holth. l.c.* COFAH. — 8 *Holth.* F. A [ond] H. — 8 *No gap in MS.*; *Th. note*  
 ‘Here a line is wanting’; *Ettm.* indicates a gap before for. *Gn.* beorhtra. — 9 *Gn.*  
*note* hwæt hio? *Ettm.* hate.

21 2 *Gn.* fægere. — 3 *MS.*, *Th.* seomad. — 4 *Th. note* ‘were or wirum? wælgimman?  
 or is wælgim a periphrasis for byrne?’ — 6 *Edd.*, citing *MS.* in-  
 correctly, read rice; *Gn. note* sigē? *Spr.* ii, 446 sigē; *MS.* reads plainly sace;  
 so *B. M.*

cwelle compwæpnum. Cyning mec gyrweð  
 since ond seolfre ond mec on sele weorþað ; 10  
 ne wyrneð word lofes, wisan mæneð  
 mine for mengo, þær h̄y meodu drincað ;  
 healdeð mec on heapore, hwilum læteð eft  
 rādwr̄igne on gerūm sceacan,  
 orlegfromne. Oft ic oþrum scōd 15  
 fr̄ecne æt his fr̄onde ; fāh eom ic wīde,  
 wæpnum āwyrgeð. Ic mē wēnan ne þearf  
 þæt mē bearn wr̄æce on bonan f̄eore,  
 gif mē gromra hwylc gūþe genāgeð ;  
 ne weorþeð s̄io m̄ægburg gemicledu 20  
 eaforan m̄inum þe ic æfter wōc,  
 nymþe ic hlāfordlēas hweorfan mōte  
 from þām healdende þe mē hringas geaf :  
 mē bið forð witod, gif ic fr̄ean h̄yre,  
 gūþe fremme, swā ic ḡien dyde, 25  
 m̄inum þeodne on þonc, þæt ic þolian sceal  
 bearngestr̄eona ; ic wiþ br̄yde ne mōt  
 h̄æmed habban, ac mē þæs hyhtplegan  
 gēno wyrneð sē mec gēara on  
 bende legde ; forþon ic br̄ūcan sceal 30  
 on hagostealde h̄æleþa gestr̄eona.  
 Oft ic w̄irum dol wīfe ābelge,  
 wonie hyre willan ; h̄eo mē wom spreceð,  
 flōceð hyre folmum, firenaþ mec wordum,  
 ungod̄ gæleð ; ic ne ḡyme þæs compes 35  
 . . . . .

10 *Th.* feolfre (*misprint*). — 13 *Th.*, *Gn.* me. — 14 *Gn.* sceacen (*misprint*). —  
 17 *Gn.* note awyrdeð? — 19 *Gn.* note gehnægeð? — 29 *MS.*, *Th.*, *Gn.*, *W.* gearo ;  
*Siev.* (*PBB.* x, 519) gearwe ; *Herzf.* (p. 44) gēara. — 35 *Th.* note 'Here a leaf of  
 the MS. is evidently wanting' ; *W.* 'in der H.S. ist nichts wahrzunehmen.' There  
 is no closing sign in the MS. *Holth.* (*Bb.* ix, 357) for metrical reasons assigns  
 compes to line 36.



## 22

Neb is mīn niþerweard,      nēol ic fēre      [106<sup>a</sup>]  
 ond be grunde græfe,      geonge swā mē wisað  
 hār holtes fēond,      ond hlāford mīn  
 [sē] wōh færeð      weard æt steorte,  
 wriȝaþ on wonge,      wegeð mec ond þȳð,      5  
 sāweþ on swæð mīn.      Ic snyȝige forð  
 brungen of bearwe,      bunden cræfte,  
 wegen on wægne,      hæbbe wundra fela ;  
 mē biþ gongendre      grēne on healfe  
 ond mīn swæð sweotol      sweart on oþre.      10  
 Mē þurh hrycg wrecen      hongar under  
 ān orþoncþil,      oþer on hēafde  
 fæst ond forðweard      fealleþ on sīdan,  
 þæt ic tōþum tere,      gif mē teala þēnað  
 hindeweardre      þæt biþ hlāford mīn.      15

## 23

Ætsomne cwōm      sixtig monna  
 tō wægstæpe      wicgum rīdan ;  
 hæfdon endleofon      eoredmæcgas  
*frīðhengestas*,      fēower scēamas.  
 Ne meahton magorincas      ofer mere fēolan,      5  
 swā hī fundedon,      ac wæs flōd tō dēop,  
 atol ȳþa geþræc,      oþras hēa,

22 2 *Th.* note geong? — 3 *Th.* har-holtes. — 4 *Siev.* (*PBB.* x, 519) [on]; *Bright* [se]. — 5 *Siev.* (*PBB.* x, 477) resolves þȳð; *Cos.* (*PBB.* xxiii, 129) þy[h]eð. — 6 *Th.* note snyrige? — 7 *MS.* bearme; *Th.* beame. — 15 *Th.* note 'se þe for þæt?'

23 1 *MS.* ÆTsomne; *Th.* Etsomne; *Th.* note 'r. Ætsomne'; *Ettm.* Æt some. *Th.* note, *Ettm.* cwomon. *MS.*, *Edd.* except *Ettm.* i.x. — 2 *Ettm.* wægstaðe. — 3 *MS.*, *Edd.* except *Ettm.* xi. *Ettm.* eoredmæcgas. — 4 *MS.* frīðhengestas; *Th.* note fyrðhengestas? *Ettm.* frīðhengestas; *Dietr.* (xii, 251) 'frīð, adj. (stattlich, schön; vgl. 10<sup>9</sup>)'; *Gn.* 'frīðhengestas (vgl. ahd. parafrīt)'; *Spr.* i, 349, *Gn.*<sup>2</sup> frīðhengestas. *MS.*, *Edd.* except *Ettm.* IIII. — 5 *Th.* note feran? — 7 *Siev.* (*PBB.* x, 478) resolves hea; *Holth.* (*Bb.* ix, 357) hea[e].

strēamas stronge. Ongunnon stigan þā  
 on wægn weras ond hyra wieg somod  
 hlodan under hrunge; þā þā hors oðbær 10  
 eh ond eorlas æscum dealle  
 ofer wætres byht wægn to lande,  
 swā hine oxa ne teah nē esla mægen  
 nē fæthengest, nē on flode swom,  
 nē be grunde wōd gestum under, 15  
 nē lagu drēfde, nē on lyfte flēag,  
 nē under bæc cyrde; brohte hwæpre  
 beornas ofer burnan ond hyra bloncan mid  
 from stæde heaum, þæt hȳ stōpan ūp  
 on oþerne, | ellenrofe, [106<sup>b</sup>] 20  
 weras of wæge ond hyra wieg gesund.

## 24

Agof is mīn noma eft onhwyrfed.  
 Ic eom wrætlic wiht on gewin sceapan.  
 Þonne ic onbuge ond mē of bosme fareð  
 ætren onga, ic beom eallgearo,  
 þæt ic mē þæt feorhbealo feor āswāpe. 5  
 Sippan mē se waldend, se mē þæt wite gescōp,  
 leoþo forlæteð, ic beo lengre þonne ær,  
 oþþæt ic spæte, spilde geblonden,  
 ealfelo āttor þæt ic ær[or] gēap.  
 Ne tōgonged þæs gumena hwylcum 10

10 *Ettm.* hlodun. — 11 *Th.* note eohas? — 13 *MS.*, *Th.*, *Gn.*, *W.* esna; *Gn.* note esla? *Spr.* i, 228 esla or esola. *Th.*, *Ettm.*, *Gn.* mægn. — 14 *MS.*, *Th.*, *Gn.*, *W.* fæt hengest; *Ettm.* fæt; note fæted? fæt? *Spr.* i, 274 fæthengest. — 16 *Ettm.* drafde. *MS.*, *Th.* of; *Th.* note on? — 17 *MS.* onder. *Ettm.* cirde. — 18 *Ettm.* hira. — 19 *Ettm.*, *Gn.* hi stopon.

24 4 *MS.* (*T.*) æt renonga; *Th.* ættren onga. *Gn.* eom. *MS.* (*T.*), *Th.*, *Gn.* eall gearo; *Gn.*<sup>2</sup> eallgearo. — 7 *Herzf.* (p. 62) eom for beo. *Cos.* lengra. — 8 *Gn.* oð þæt. — 9 *MS.*, *Th.* eal felo. *MS.*, *Edd.* ær; *Stev.* (*PFB.* x, 519), *Cos.* æror. — 10 *Th.* to gonged.

ānigum ēape    þæt ic þær ymb sprice,  
 gif hine hrimeð    þæt mē of hrife flēogeð,  
 þæt þone māndrinc    mægne geccāpaþ  
 fullwer fæste    fēore sīne.

Nelle ic unbunden    ānigum hýran    15  
 nympe searosæled.    Saga hwæt ic hātte.

## 25

Ic com wunderlicu wiht,    wræsne mine stefne :  
 hwilum beorce swā hund,    hwilum blæte swā gāt,  
 hwilum græde swā gōs,    hwilum gielle swā hafoc ;  
 hwilum ic onhyrge    þone haswan earn,  
 gūðfugles hlēoþor ;    hwilum glidan reorde    5  
 mūpe gemæne,    hwilum mæwes song,  
 þær ic glædo sitte.    X mec nemnað,  
 swylce ƿ ond ƿ,    ƿ fulllēsteð  
 [ond] ƿ ond ƿ.    Nū ic hāten com  
 swā þā siex stafas    sweotule becnaþ.    10

## 26

Ic com wunderlicu wiht,    wifum on hyhte,  
 nēahbūndum nyt ;    nāngum sceppe  
 burgsittendra    nympe bonan ānum.  
 Stapol mīn is steaphēah,    stonde ic on bedde,  
 neoþan ruh nāthwær.    Nēpeð hwilum    5  
 ful cyrtenu | ceorles dohtor,    [107<sup>a</sup>]  
 mōdwlone mēowle,    þæt hēo on mec gripeð,

11 *Th.* 'sprite (*spirit*). — 14 *MS.*, *Edd.* full wer; *Th.* note ful-hwer? *Bright* suggests fullwer ('complete wer').

25 1 *Th.* note wrixle? for wræsne. — 2 *Holth.* (*E. S.* xxxvii, 207) swa hund beorce or belle swa bearg or beorce swa biece. — 9 *Cos.* '[ond] at beginning or end of half-line'; *Holth.* H. 1 [samod].

26 2 *MS.*, *Edd.* neahbuendum; *Siev.* (*PBB.* x, 480), *Mad.* (p. 63) neahbundum. — 4 *MS.*, *Th.*, *Gu.*, *W.* steap heah; *Holth.* 'steapheah (*cf. Gen.* 2839, heahsteap)'; *Tr.* (*BB.* xix, 184) omits heah. — 5 *Tr.* nat hwar.

rāseð mec on rēodne,      rēafað min hēafod,  
 fēgeð mec on fæsten;      fēleþ sōna  
 mīnes gemōtes      sēo þe mec nearwað,      10  
 wif wundenlocc:      wæt bið þæt ēage.

## 27

Mec fēonda sum      fēore besnyþede,  
 woruldstrenga binōm;      wætte siþþan,  
 dýfde on wætre;      dyde eft þonan,  
 sette on sunnan,      þær ic swiþe belēas  
 hērum þām þe ic hæfde.      Heard mec siþþan      5  
 snāð seaxes ecg,      sindrum begrunden;  
 fingras fēoldan,      ond mec fugles wyn  
 geond[sprengde] spēddropum,      spyrede geneáhhe  
 ofer brūnne brerd,      bēamtelge swealg  
 strēames dæle,      stōp eft on mec,      10  
 siþade sweartlāst.      Mec siþþan wrāh  
 hæleð hlēobordum,      hýde beþenede,  
 gierede mec mid golde;      forþon mē gliwedon  
 wrætlic weorc smiþa,      wīre befangen.  
 Nū þā gerēno      ond se rēada telg      15  
 ond þā wuldorgesteald      wide mære  
 dryhtfolca helm,      nāles dolwīte.  
 Gif min bearn wera      brūcan willað,  
 hý bēoð þý gesundran      ond þý sigefæstran,

8 *Gn.* note rareð? *Gn.* note 'reodne (*zur Rüttelung*)'; *Tr.* rareð mec reodne? *Bright* suggests hreode ('reed, stalk'). — 10 *MS.*, *Th.* se; *Th.* note seo?

27 1 *Ettm.* besniðede. — 3 *Ettm.* dide. — 5 *Ettm.*, *Sw.* hærum. *R.*, *Sw.* þa þe. — 6 *MS.*, *M.* seaxes. *MS.*, *M.*, *Th.*, *Ettm.* ecge. *Ettm.* note syndrum? — 7 *Th.* note foldan? *Ettm.*, *Gn.* feoldon. *Ettm.*, *Gn.* me. *Th.* note fule swyn; *Ettm.* cyn; *Sw.* wynn. — 8 *Gn.*, *Sw.* add [sprengde]; *Hollth.* (*J. F.* iv, 386) [spaw]. — 9 *Th.* note beamtelga? — 12 *M.* heo-bordum. *MS.*, *M.*, *Th.*, *Ettm.* hýþe; *Gn.*, *W.* hyde. — 13 *Gn.* note forð on me? — 14 *Sw.* wrætlic. — 15 *R.* hýþa for Nu þa. — 16 *Ettm.*, *Gn.* add beoð before mære; *Gn.* (*Spr.* ii, 223) follows *MS.*; *Sw.* mæren. — 17 *Gn.* note help? *Th.*, *Ettm.*, *R.*, *Sw.* dol wite. — 19 *Ettm.*, *Gn.* hi.

heortum þȳ hwætran    ond þȳ hygebliþran,    20  
 ferþe þȳ frōdran,    habbaþ frōnda þȳ mā,  
 swāesra ond gesibbra,    sōþra ond gōdra,  
 tilra ond getrēowra,    þā hyra tȳr ond ēad  
 ēstum ȳcað    ond hȳ ārstafum  
 lissum bilecgað    ond hī lufan fæpmum    25  
 fæste clyppað.    Frige hwæt ic hātte,  
 niþum tō nytte:    nama mīn is mǣre,  
 [hæleþum gifre    ond hālig sylf.    [107<sup>b</sup>]]

## 28

Ic eom weorð werum,    wīde funden,  
 brungen of bearwum    ond of burghleoþum,  
 of denum ond of dūnum.    Dæges mec wægung  
 feþre on lifte,    feredon mid liste  
 under hrōfes hlēo.    Hæleð mec siþþan    5  
 baþedan in bydene.    Nū ic eom bindere  
 ond swingere,    sōna weorpe  
 esne tō eorþan,    hwilum ealdne ceorl;  
 sōna þæt onfīndeð    sē þe mec fēhð ongēan,  
 ond wið mægenþisan    minre genǣsteð    10  
 þæt hē hrycge sceal    hrūsan sēcan,  
 gif hē unrǣdes    ær ne geswīceð,  
 strengo bistolen,    strong on sprāce,  
 mægene binumen,    nāh his mōdes gewæld,  
 fōta nē folma.    Frige hwæt ic hātte,    15  
 ðe on eorþan swā    esnas binde,  
 dole æfter dyntum,    be dæges lēohte.

24 *Ettm.*, *Gn.* hi. — 28 *Ettm.* gifræge; *R.* gifrege; *Sw.* gefræge. *Ettm.* silf.

28 2 *MS.*, *Th.*, *Gn.*, *W.* burghleoþum; *Th.* note beorghleoþum? *Ettm.* beorghleoþum. — 3 *Ettm.*, *Gn.* me. — 4 *Ettm.* feðru. *Ettm.*, *Gn.* lyfte. *Gn.* note lisse? — 7-8 *MS.*, *Edd.* weorþere | efne; *Holth.* (*E. S.* xxxvii, 207) as in text. — 10 *Ettm.* mægenþysan; *Holth.* l.c. mægenþissan. *Th.* note genǣgeð; *Ettm.* gehnǣsteð. — 13 *Gn.*<sup>2</sup>, *W.* strongan. — 14 *Ettm.* mægne. — 16-17 *Th.* 'These lines are in the

## 29

Biþ foldan dǣl fǣgre gegierwed  
 mid þȳ heardestan ond mid þȳ scearpestan  
 ond mid þȳ grymmestan gumena gestrōna,  
 corfen, sworfen, cyrred, þyrred,  
 bunden, wunden, blǣced, wǣced, 5  
 fratwed, geatwed, feorran lǣded  
 tō durum dryhta, drēam bið in innan  
 cwicra wihta, clengeð, lengeð,  
 þāra þe ǣr lifgende longe hwile  
 wilna brūceð ond nō wið spriceð; 10  
 ond þonne æfter dēape dēman onginneð,  
 meldan mislice. Micel is tō hycganne  
 wīsfæstum menn hwæt sēo wiht sȳ.

## 30

Ic wiht geseah wundorlice  
 hornum bitwēonum hūpe lǣdan,  
 [lyftfæt leohtlic listum gegierwed, [108<sup>a</sup>]  
 hūpe tō þām hām[e] of þām heresiþe :  
 walde hyre on þære byrig būr ātimbran, 5  
 searwum āsettan, gif hit swā meahte.  
 Ðā cwōm wundorlicu wiht ofer wealles hrōf  
 (sēo is eallum cūð eorðbūendum),  
 āhredde þā þā hūpe, ond tō hām bedrāf

*MS. detached from the preceding part, begin with a capital, and appear altogether as a separate riddle. W. 'nach hatte steht als schlusszeichen :-, dann folgt auf derselben zeile De.'*

29 2 *Ettm.* hwæssestan for scearpestan; *Gn.* [heoru] scearpestan. — 3 *Ettm.*, *Gn.* grimmetan. — 8 *Th.* note glengeð? — 12 *Siev.* (*PBB.* x, 482) hycgan. — 13 *Ettm.* si; *Gn.* seo; *Siev.* (*PBB.* x, 477) sy resolved.

30 2 *MS.*, *Th.* horna abitweonū; *Th.* note hornum bitweonum? *Dietr.* (xi, 468) hornaa (= hornā); *R.* hornan. — 4 *MS.*, *Edd. except Tr.* (*BB.* xix, 180) ham. — 5 *MS.*, *Tr.* walde; *Th.*, *Ettm.*, *Gn.*, *R.*, *W.* wolde. *Ettm.* hire. *Herzf.* (p. 50) burge for byrig? *Holth.* (*E. S.* xxxvii, 208) on byrg hære or walde after byrg. *MS.* atimbran. — 7 *Ettm.* wunderlicu. — 9 *MS.*, *Th.*, *R.* bedraf.

wreccan ofer willan ; gewāt hyre west þonan 10  
 fāþþum fīran, forð onette ;  
 dūst stonc tō heofonum, dēaw fēol on eorþan,  
 niht forð gewāt : nānig siþþan  
 wera gewiste þāre wihte sið.

## 31

Ic eom lēgbysig, lāce mid winde  
 bewunden mid wuldre, wedre gesomnad,  
 fūs forðweges, fyre gebysgad,  
 bearu blōwende, byrnende glēd.  
 Ful oft mec gesīpas sendað æfter hondum 5  
 þæt mec weras ond wif wlonce cyssað.  
 Þonne ic mec onhæbbe, hī onhnigaþ tō mē,  
 monige mid miltse, þær ic monnum sceal  
 ycan ūpcyme eadignesse.

## 32

Is þēs middangeard missenlicum  
 wisum gewlitedgad, wrættum gefrætwad.  
 Ic seah sellic þing singan on ræcede ;  
 wiht wæs nō [hwæþre] werum on gemonge

10 *Ettm.* hire. — 11 *MS.*, *Th.*, *Tr.* onetteð. — 12 *Sw.* feoll.

31 This riddle appears in two different forms in the Exeter Book (108 a, 122 b). The second of these is defective on account of injury to the MS. *Gn.*, *W.*, *Bl.*, and *Tr.* distinguish these versions as a and b; the first two making a, the third and fourth b, the basis of text.

1 a leg bysig; b lig bysig (*not lic bysig*, *Th.*, *Gn.*, *Tr.*); *Gn.*, *Bl.*, *Tr.* lic-bysig; *W.* lic bysig. — 2 b After winde some 17 letters are missing before -dre (wedre), the first being w (*W.*); *W.* suggests wunden mit wuldre we-, *Tr.* wuldre bewunden we-, *B. M.* reads the lower part of wu. — 3 b gemylded for gebysgad. — 4 b Instead of bearu a gap of five letters (*W.*); *B. M.* reads plainly bear. — 6 b þær. b gecyssað. — 7 a *Th.* ond hi; b hi. a onhingaþ; b onhnigaþ. — 8 b modge miltsum swa ic mongum sceal.

32 2 *Ettm.* wrætwum. — 4 *Ettm.* sio wiht. *MS.* on werum on; *Th.*, *Ettm.* omit first on; *Gn.*, *W.* no; *Herzf.* (p. 68) no[wer]; *Cos.* (*PBB.* xxiii, 129) 'no [hwæðre] (*cf. line 8*)'.

sio hæfde wæstum    wundorlicran. 5  
 Nīperweard [*æt nyttē*]    wæs neþ hyre,  
 fet ond folme    fugele gelice;  
 no hwæpre fleogan mæg    nē fela gongan,  
 hwæpre feþegeorn    frenman onginneð,  
 gecoren cræftum    cyrreð geneahhe; 10  
 oft ond gelome    eorlum on gemonge  
 sited æt symble,    sǣles hideþ,  
 hwonne ār|hēo cræft hyre    cýþan mōte [10S<sup>b</sup>]  
 werum on wonge.    Ne hēo þær wiht piġeð  
 þæs þe him æt blisse    beornas habbað. 15  
 Deor dōmes geom,    hio dumb wunað;  
 hwæpre hyre is on fōte    fæger hlēopor,  
 wynlicu wōðġiefu:    wrætlie mē þinceð  
 hū seo wiht mæge    wordum lācan  
 þurh fot neþan.    Frætwed hyrstum 20  
 hafað hyre on halse,    þonne hio hord warað,  
 bæc, bēagum deall,    brōþor sine,  
 mǣġ mid mæġne.    Micel is tō hycgenne  
 wisum wōðboran    hwæt [sio] wiht sie.

## 33

Is þes middangeard    missenheum  
 wisum gewliteġad,    wrættum gefrætwað.  
 Sīþum sellie    ic seah searo hweorfan,

5 *Ettm.* omits sio, and adds *oðrum* after *wæstum*; *Th.* note 'r. wæstem.' *Th.* note *wundorlicne?* — 6 *MS.* *nīperwearð*; after this *Herzf.* (p. 68) inserts *onhwyrfed or gongende*; *Holth. (J. F. iv, 387)* *geneahhe or genyded.* *Ettm.* suggests after *hire (hyre)*, *neat his tela.* — 7 *Ettm.* *folma.* — 8 *Ettm.*, *Gu.* *ne mæg ne.* — 9 *Gu.* *feðe geom.* — 12 *Ettm.* *simble.* — 13 *Th.* note 'ær is apparently an error of the scribe.' — 14 *Th.* note on *gemonge?* — 15 *MS.* *habbað.* — 17 *Ettm.* *hyre.* — 18 *Ettm.* *þynceð.* — 21 *Dietr.* (xi, 460) 'hordwarað (*Schatzbesitzer*).' — 22 *Th.*, *Ettm.* 'bær-beagum (*with bearing-rings*).' *Ettm.* *sinne.* — 23 *Th.* note *mæġde or mæġdne?* *Ettm.* *hycganne*; *Siev.* (*PBB*, x, 482) *hycgan.* — 24 *Th.* inserts [sio]; *Siev.* (*PBB*, x, 477) resolves sie.

33 1 *Con.* *ðis.* — 2 *Ettm.* *gewliteġod.* *Con.* *wrættum*; *W.* 'the second *t* in *wrættum* is above the line in another hand.'



grindan wið greote, giellende faran ;  
 næfde sellicu wiht sýne nē folme, 5  
 exle nē earmas ; sceal on ānum fēt  
 searocēap swifan, swiþe fēran,  
 faran ofer feldas ; hæfde fela ribba ;  
 mūð wæs on middan, monecynne nyt ;  
 fere fōddurwelan folcscipe drēogeð, 10  
 wist in wigeð, ond werum gieledē  
 gaful gēara gehwām þæs þe guman brūcað,  
 rice ond hēane. Rece, gif þū cunne,  
 wīs, worda glēaw, hwæt sio wiht sīe.

## 34

Wiht cwōm æfter wēge wrætlicu liþan,  
 cȳmlīc from cēole - cleopode tō londe,  
 hlinsade hlūde ; hleahtor wæs gryrelīc,  
 egesful on earde, ecge wāron scarpe.  
 [Wæs hīo hetegrim, hilde tō sēne, [109<sup>a</sup>] 5  
 biter beadoweorca ; bordweallas grōf  
 heard ond hīpēnde. Heterūne bond,  
 sægde searocraeftig ymb hyre sylfre gesceaft :  
 “ Is mīn mōdor mægða cynnes  
 þæs dēorestan, þæt is dohtor mīn 10  
 tēacen ūþ liden, swā þæt is tēldum cūþ,

4 *Con.* greoto. *Ettm.* gellende. — 6 *Ettm.* eaxle. — 8 *MS.* fella. — 10 *Th.* note fære? *Gn.* note fela. *Con.*, *Ettm.* foddarwelan; *Gn.* foddorwelan. *Th.* note drægð? — 11 *Th.* note wegeð? *Th.*, *Ettm.*, *Gn.* inwigeð; *Gn.*<sup>2</sup>, *W.* in wigeð. — 12 *Con.* beneað for brucað. — 13 *Con.* conne. — 14 *Siev.* (*PBB.* x, 477) resolves sie.

34 1 *MS.*, *Th.* wege; *Th.* note wæge? *Gn.*, *W.* wæge. — 3 *MS.* leahtor. — 4 *Ettm.* ecga. — 5 *MS.*, *Herzf.* (p. 68), *Klaeber* (*M. P.* ii, 145) hīo; *Th.*, *Ettm.*, *Gn.*, *W.* his; *Ettm.* note hire? *MS.*, *Th.*, *Gn.*, *W.* hete grim; *Ettm.*, *Herzf.*, *Klaeb.* hetegrim (*And.* 1395, 1562). *Th.* note to seonne? *Herzf.* to sæge; *Klaeb.* ‘on wene (cf. on wenum)’; *Hollth.* (*E. S.* xxxvii, 208) ‘to cene (*nordh.* cæne).’ — 7 *Sign* of ond not in *MS.*; *Edd.* supply this. *Ettm.* hylende. *Cos.* (*PBB.* xxiii, 129), *Klaeb.* onband (cf. *Beow.* 501). — 8 *Ettm.* silfre. — 9 *MS.* mægða. — 10 *Ettm.* þæs for þæt. — 11 *MS.* (*T.*), *Th.*, *Ettm.* upliden. *Ettm.* eldum.

firim on folce, þæt sēo on foldan seal  
on ealra londa gehwām lissum standan."

## 35

Ic wiht geseah in wera burgum  
sēo þæt feoh fēdeð; hafað fela tōþa;  
nebb biþ hyre æt nytte, niþerweard gongeð,  
hiþeð holdlice ond tō hām t̄hð,  
wāþeð geond weallas, wyrte sēceð; 5  
aa hēo þā fīndeð þā þe fæst ne biþ;  
lāteð hio þā wlitigan, wyrtum fæste,  
stille standan on staþolwonge,  
beorhte blīcan, blōwan ond grōwan.

## 36

Mec se wāta wong, wundrum frēorig,  
of his innape ārist cende.  
Ne wāt ic mec beworhtne wulle fl̄sum,  
hārum þurh hēahcræft hygeþoncum mīn.  
Wundene mē ne bēoð wefle, nē ic wearp hafu, 5  
nē þurh þrēata geþræcu þrād mē ne hlimmeð,  
nē æt mē hrūtende hrisil scriþeð,  
nē mec ōhwonan sceal ām cnyssan.  
Wyrmas mec ne āwāfan wyrda cræftum  
þā þe geolo godwebb geatwum frætwað. 10  
Wile mec mon hwæpre sē þeah wide ofer eorþan  
hātan for hālepum hyhtlic gewāede.  
Saga sōðcwīdum, searoþoncum glēaw,  
wordum wīsfæst, hwæt þis gewāede s̄. [109<sup>b</sup>]

35 3 *Gn.* neb. — 4 *Siev.* (*PBB.* x, 476) *resolves* tyhð; *Cos.* (*PBB.* xxiii, 129) tyheð. — 6 *Gn.* a.

36 5 *Ettm.* wefla. — 8 *MS.*, *Gn.*<sup>2</sup>, *II.* sceal amas cnyssan; *Th. note*, *Ettm.*, *Gn.* uma; *Dietr.* ama; *Holth.* (*E.S.* xxxvii, 208) am sceal cnyssan (*Leid.* 8). — 9 *Ettm.* awæfon. — 11 *Gn.* mon mec. *Herzf.* (p. 69) *omits* se þeah. — 14 *MS.*, *Th.*, *Kl.* gewædu; *R.* gewæda. *Ettm.* si.

## Leiden Riddle

Mec se uēta uong, uundrum frēorig,  
 ob his innaðæ ærest cænd[æ].  
 Ni uuāt ic mec biuorthæ uullan fliusum,  
 hērum ðerh hēhcræft higido[n]cum [mīn].  
 Uundnæ mē ni bīað ueslæ, nī ic uarþ hefæ, 5  
 nī ðerih ðrēa[t]un giðræc ðrēt mē hlīmmith,  
 nē mē hrūtendi hrīsil scelfæð,  
 uī mec ōu[ua]n[a] aam sceal cnyssa.  
 Uyrmas mec nī āuēfun uyrdi cræftum  
 ðā ði goelu godueb geatum frætuath. 10  
 Uil mec hudræ suæ ðēh uīdæ ofær eorðu  
 hātan mith hēliðum hyhtlic giuæde.  
 Ni anægu nā ic mē ærigfæræ egsan brōgum,  
 ðēh ði ni[mæn flānas frac]adlicæ ob cocrum.

*Leiden Riddle (MS. Voss. Q. 106, fo. 24 b, in University Library of Leiden in Continental hand of ninth century). This was printed very inaccurately by Bethmann, Haupts Zeitschrift v (1845), 199. Dietrich (D.) published facsimile, transliteration, and critical text in the Marburg program, Commentatio de Kynceoulfī poetæ ætate, 1859-1860. His text was reprinted in Rieger's Alt- und angelsächsisches Lesebuch, Giessen, 1861 (R.), with critical emendations. In 1885, Sweet (Sw.) printed in his Oldest English Texts a critical text based upon the MS. and also upon "the Leiden librarian's careful transcript of the Riddle by help of reagents in 1864" (L.). Sweet is followed closely by Kluge, Angelsächsisches Lesebuch, 1888, 1897 (KL), and by Assmann, Grein-Wülker's Bibliothek iii, 205 (").*

1 Two letters erased after ueta. — 2 D., R. h(is). D. ær[est], R. ær[ist], Sw., KL, W. ærest, Sw. 'may be ærist?' — 3 R. biuorhtæ. — 4 D., R. b[i]h . . . . . They conjecture bi hiortan minre or bi hyge (R. hige) minum, L. b[i]gido[cumt], Sw. bigido[n]cum [minum], possibly, hygi-, KL, W. as in text. — 6 D., R. ðrea[t]an. D., R. giðr[æce], Sw. 'giðræc, it is impossible to tell whether last letter is followed by more letters or not.' D., R. hlīmmid, L. hlīmmi(t)d. — 7 D. (MS.), R. hrutendi, Sw., KL, W. hrutendum. D., R. scel[f]æð. — 8 D., R. o[hwanan] or D. o[hwær]; Sw., KL, W. as in text. — 11 D. hu[e]dræ. R. ofer. — 12 R. hæliðum. D., R. hihtlic. D. giuæ[di] or giuæ[de], L. giu[æ]de, Sw. giuæde. — 13 MS., Edd. anægun, B.-T. (p. 750) as in text (see Dan. 697). — 14 additions partly by D., partly by R. D. reads m for ni; R., Sw., KL. ni[mæn]. R. [frac]adlice.

## 37

Ic wiht geseah    on wege fēran,  
 seo wæs wræthlice    wundrað gegierwed :  
 hæfde feowere    fēt under wombe  
 ond ehtuwe, monn    *h p M [p]*,  
 wiif *m x l k f r*,    5  
*f* hors *q x x s*,    ufon on hrycge ;  
 hæfde tū fipru    ond twelf eagan  
 ond siex hēafdu.    Saga hwæt hio wære.  
 Fōr flodwegas ;    ne wæs þæt nā fugul āna,  
 ac þær wæs æghwylces    ānra gelienes,    10  
 horses ond monnes,    hundes ond fugles,  
 ond eac wifes wite.    Þū wāst gif þū const  
 to geseccanne,    þæt we soð witan  
 hū þære wihte    wise gonge.

## 38

Ic þa wihte geseah ;    womb wæs on hindan  
 þriþum aprunten ;    þegn folgade,  
 mægenrofa man,    ond micel hæfde  
 gefered, þær his *fyllo*    fleah þurh his ēage.  
 Ne swylteð he symle,    þonne syllan sceal    5  
 innað þam oþrum,    ac him eft cymeð  
 bōt in bosome,    blæd biþ aræred ;  
 hē sunu wyrceð,    bið him sylfa fæder.

37 *At close of Bibl., Gn. gives facsimile of 37, after Hicckes (Thesaurus, ii, 5), but in his edition of text he does not print the secret script, which he considers as 'runes.'*

4 *Th. ehtuþe; Gn.?, W. ehtu we (= ehtun we). MS., W. h w M; Holth. (E. S. xxxvii, 208) as in text. — 5 MS., Th., W. wiif; Gn. wif. MS., B. M. m x l k f w; W. (misreading) M x I R f w; Holth. as in text. — 9 Gn. note foldwegas?*

38 1 *Th., Ettm., Gn. wiht. — 2 Ettm., Gn. þryðum. — 4 MS., Edd. hit felde; Th. note fyligde? Gn. note fælde? Dietr. (xi, 472) his filled (see, however, xii, 238). — 5 Ettm. swilteð.*

## 39

Ic þā wiht geseah      wǣpnedcynnes ;  
 geoguðmyrþe grǣdig      him on gafol forlēt  
 ferðfriþende      feower wellan  
 scire scōotan,      on gesecep þeotan.  
 Mon maþelade,      sē þe mē gesægde :      5  
 “Sēo wiht, gif hīo gedýgeð,      dūna briceð ;  
 gif hē tōbirsteð,      bindeð cwise.”

## 40

Gewritu secgað      þæt sēo wiht sý  
 mid moncynne      miclum tidum  
 sweotol oncl gesýne ;      sundorcraeft hafað  
 māran micle      þonne hit men witen.  
 Hēo wile gesēcan      sundor | æghwylcne      [110<sup>a</sup>] 5  
 feorhberendra,      gewitede eft fēran on weg ;  
 ne bið hīo nǣfre      niht þær oþre,  
 ac hīo sceal wideferh      wreccan lāste  
 hāmlēas hweorfan,      nō þý hēanre biþ.  
 Ne hafað hīo fōt nē folm,      nē æfre foldan hrān,      10  
 nē eāgena [hafað]      ægþer twēga,  
 nē mūð hafaþ,      nē wiþ monnum spræc,  
 nē gewit hafað ;      ac gewritu secgað  
 þæt sēo sý earmost      ealra wihta,  
 þāra þe æfter gecyndum      cenned wære.      15  
 Ne hafað hīo sǣwle nē feorh ;      ac hīo sīpas sceal  
 geond þās wundorworuld      wide drēogan.  
 Ne hafað hīo blōd nē bān ;      hwæpre bearnum weard

39 1 *Th.*, *Gu.* wihte. — 2 *MS.*, *Edd.* -myrwe ; *Holth.* (*E. S.* xxxvii, 208) as in text. — 3 *MS.* (*T.*), *Th.* ferð friþende. — 4 *Th.* geotan for þeotan ; *B.-T.* (p. 1053) gesecepþeotan ('teats').

40 1 *MS.*, *Edd.* sy ; *Siev.* (*PBB.* x, 477) sie resolved. — 2 *MS.* tidum for tidum. — 4 *MS.* maram. — 6 *Gu.* faran. — 8 *Th.*, *Gu.* wide ferh ; *Gu.*<sup>2</sup> wideferh. — 10 *Gu.* no before hafað (*Gu.*<sup>2</sup> 'misprint'). — 11 *MS.* eāgene. *Gu.* adds hafað. — 12 *Th.* spræce.

geond þisne middangeard    mongum tō frōfre.  
 Nǣfre hio heofonum hrān    nē tō helle mōt ;    20  
 ac hio sceal wīdeferh    wuldorcyninges  
 lārum lifgan.    Long is tō secganne  
 hū hyre ealdorgesceaft    æfter gongeð,  
 wōh wyrda gesceapu ;    þæt [is] wrætlic þing  
 tō geseccanne ;    sōð is æghwyle    25  
 þāra þe ymb þās wiht[*e*]    wordum bēcneð.  
 Ne hafað hēo *lim ænig*,    leofaþ efne sē þeah.  
 Gif þū mæge rēselan    recene geseccan  
 sōþum wordum,    saga hwæt hio hātte.

## 41

Ēce is se scyppend,    sē þās corþan nū  
 wreðstuþum [*wealdeþ*]    ond þās world healdeð ;  
 rice is se recend    ond on ryht cyning,  
 ealra anwalda,    corþan ond heofones  
 healdeð ond wealdeð,    swā hē hweorfeð ymb þās ūtan.    5  
 Hē | mec wrætlice    worhte æt frymðe    [110<sup>b</sup>]  
 þā hē þisne ymbhwyrft    ærest sette ;  
 hēht mec wæccende    wunian longe,  
 þæt ic ne slēpe    siþþan æfre,  
 ond mec semninga    slæp ofergongeþ,    10  
 bēoð ēagan mīn    ofestum bet̄ned.

21 *Th.*, *Gn.* wide ferh ; *Gn.*<sup>2</sup> wideferh. *MS.* cyninge. — 22 *Siev.* (*PBB.* x, 482) segan. — 24 *Th.* adds is. — 26 *MS.*, *Edd.* wiht ; *Holth.* (*E. S.* xxxvii, 208) adds æfre after wiht, or reads þas wiht ymb[e]. — 27 *MS.* he hænig lim ; *W.* notes that he is certainly written by another hand ; *Thorpe* sees over the e of he an a, *Sch.* a scratched-out o ; *W.* (so *T.* and *B.* *M.*) nothing ; *Edd.* ænig lim.

41 I notice a flaw (cut) in *MS.* after scyppend (l. 1) and world (l. 2), but no words seem to be missing there.

2 *Siev.* (*PBB.* x, 520) declares that wreðstuþum does not satisfy metrical requirements and that the sense also demands a 3d pers. sing., parallel to healdeð ; *Holth.* (*J. F.* iv, 387) would read weardað after -stuþum. — 3 *MS.*, *Th.* ric. — 5 *MS.* swa he ymb þas utan hweorfeð ; *Gn.* note hweorfeð utan ? *Siev.* (*PBB.* x, 520) 'perhaps swa he hweorfeð ymb þas ?' — 8 *Th.*, *Gn.* het. — 10 *Th.* note ac for ond-sign ?

Þisne middlangeard mechtig Dryhten  
 mid his onwalde æghwær stýreð ;  
 swā ic mid waldendes worde ealne  
 þisne ymbhwyrft ūtan ymbclyppe. 15  
 Ic eom blēað tō þon þæt mec bealdlice mæg  
 gearu gongende grīma ābrēgan,  
 ond eofore eom æghwær cēnra  
 þonne hē gebolgen bīdsteal giefed ;  
 ne mæg mec oferswīpan segnberendra 20  
 ænig ofer eorþan nymþe se āna God,  
 sē þisne hēan heofon healdeþ ond wealdeþ.  
 Ic eom on stence strengre [micle]  
 þonne rīcels opþe rōse sý,  
 [þe swā ænlice] on eorþan tyrf 25  
 wynlic weaxed ; ic eom wræstre þonne hēo :  
 þeah þe līlie sý lēof moncynne,  
 beorht on blōstman, ic eom betre þonne hēo ;  
 swylce ic nardes stenc nýde oferswīpe  
 mid mīnre swētnesse symle æghwær ; 30  
 ond ic fūlre eom þonne þis fen swearte,  
 þæt hēr yfle adelan stinceð.  
 Eal ic under heofones hwearfte recce,  
 swā mē lēof fæder lārde æt frymþe,  
 þæt ic þā mid ryhte reccan mōste 35  
 þicce ond þynne ; þinga gehwylces  
 onlicnesse æghwær healde.  
 Hýrre ic eom heofone ; hāteþ mec hēahcýning  
 his dēagol þing dýre bihealdan :  
 ēac ic under eorþan eal scēawige 40  
 wom|wrāðscrafu wrāþra gæsta. [111<sup>a</sup>]

16 *MS.*, *Edd.* to þon bleað ; *Herzf.* (p. 51) as in text. — 17 *Spr.* i, 494 gearu-gongende. — 23, 25 *The additions are by Gn.* ; *W.* notes that there is no gap in the *MS.* — 39 *Th.* note bihealden ? — 41 *Gn.*<sup>2</sup> womn ? *MS.* wrāð scrafu ; *Th.* wom-wrāð-scrafu (*misprint*) ; *Gn.* wrac-scrafu ; *Spr.* ii, 738, *Gn.*<sup>2</sup> wrāð-scrafu. *MS.* gesta.

Ic eom micle yldra þonne ymbhwyrft þēs  
 oþþe þes middangeard meahthe geweorþan,  
 ond ic giestron was geong acenned,  
 mære to monnum, þurh minre mōdor hrif. 45  
 Ic eom fāgerre frætsum goldes,  
 þeah hit mon āwerge wirtum ūtan ;  
 ic eom wyrslcere þonne þes wudu fūla  
 oððe þis waroð þe her āworpen liged.  
 Ic eorþan eom āghwær brædre 50  
 ond widgieltra þonne þes wong grēna ;  
 folm mec mæg bifon ond fingras þrȳ  
 ūtan eape calle ymbelyppan.  
 Heardra ic eom ond caldra þonne se hearda forst,  
 hrim heorugrimma, þonne hē tō hrūsan cymeð ; 55  
 [ic eom] Ulcanus ūpirnendan  
 lēohtan lēoman lēge hātra.  
 Ic eom on gōman gēna swētra  
 þonne þū bēobrēad blende mid hunige ;  
 swylce ic eom wrāpre þonne wermod sȳ 60  
 [þe] hēr on hyrstum heasewe stondeþ.  
 Ic mēsan mæg meahtelicor  
 ond efnetan ealdum þyrse ;  
 ond ic gesælig mæg symle lifgan,  
 þeah ic ætes ne sȳ æfre to fcore. 65  
 Ic mæg fromlicor flēogan þonne pernex  
 oþþe earn oþþe hafoc æfre meahthe ;  
 nis zefferus, se swiftra wind,

42 *MS.* þæs ; *Th.* þes ; *Gn.* note was ? — 47 *Th.* note (p. 528) awrige ? — 50 *Th.*  
 in for ic ; *Gn.* [yfele] in eorþan ; *Sch.* notes that meter and sense require no addition.  
 — 52 *Sic.* (*PfB.* s. 476) resolves -fon. — 55 *MS.*, *Th.* heoru grimma. — 56 *Gn.*  
*adds* ic eom. — 61 *Gn.* *adds* þe. — 63 *MS.*, *Th.* efn etan. *MS.*, *Th.* þyrre ; *Th.* note  
 þyrse ? — 66 *MS.*, *Th.* p̄nex ; *Sch.* reads p̄nex and declares that the ē is scratched  
 out, but may still be seen, while the accent is not erased ; *W.* sees no e, and regards  
 the accent as the abbreviation sign customary with p. I see no e (nor does *B. M.*),  
 but the accent is certainly like the long sign.



þæt swā fromlice mæg    fēran æghwær :  
 mē is snægl swiftra,    snelra regnwyrm    70  
 ond fenȳce    fōre hreþre ;  
 is þæs gores sunu    gonge hrædra,  
 þone wē wifel    wordum | nemnað.    [111<sup>b</sup>]  
 Hefigere ic eom micle    þonne se hāra stān  
 oþþe unlȳtel    lēades clympre ;    75  
 leohtre ic eom micel    þonne þēs lȳtla wyrn  
 þe hēr on flode gæð    fōtum drȳge.  
 Flinte ic eom heardra    þe þis fyr drifeþ  
 of þissum strongan    stȳle heardan ;  
 hnescre ic eom micle    halsrefeþre    80  
 sēo hēr on winde    wāweð on lyfte.  
 Ic eorþan eom    æghwær brædre  
 ond wīdgelra    þonne þēs wong grēna ;  
 ic ūttor [ēape]    eal ymbwinde  
 wrætlice gewefen    wundorcraefte.    85  
 Nis under mē    ænig oþer  
 wiht waldendre    on worldlife ;  
 ic eom ufor •    ealra gesceafta,  
 þāra þe worhte    waldend ūser,  
 sē mec āna mæg    cēan meahum    90  
 geþēon þrymme    þæt ic onþunian ne sceal.  
 Māra ic eom ond strengra    þonne se micla hwæl,  
 sē þe gārsecges    grund bihealdeð  
 sweartan sȳne ;    ic eom swiþra þonne hē ;  
 swylce ic eom on mægene    mīnum lāesse    95

70 *MS.* snelro þon ; *Th.* note snelra se ? — 72 *MS.* ic for is. — 77 *MS.*, *Th.* flonde ; *Th.* note flode ? — 78 *W.* the second a in heardra is corrected from e. *Gn.* se þis. *W.* notes the erasure of a letter after fyr. — 84 *Gn.* reads eall ; *Holth.* (*Bb.* ix, 358) ana before eal ; *Holth.* (*E. S.* xxxvii, 208) supplies eape ; compare line 53. — 86 *Th.* note ofer for under ? — 91 *MS.*, *Th.* onrinnan ; *Th.* note onwinnan ; *Gn.* onþinnan ; *Gn.*<sup>2</sup>, *Spr.* ii, 353, *B.-T.* onþunian (see 46<sup>2</sup> þunian). — 94 *MS.*, *Edd.* sweartan syne ; *Herzf.* (p. 69) sweart ansyne. *MS.*, *Th.* swiþre. — 95 *Th.*, *Gn.* mægne.

þonne se hondwyrn sē þe hæleþa bearn,  
 secgas searþoncle, seaxe delfað.  
 Ne hafu ic in hēafde hwite loccas,  
 wræste gewundne, ac ic eom wide calu;  
 nē ic brēaga nē brūna brūcan mōste, 100  
 ac mec bescyrede scyppend eallum:  
 nū mē wrætlice weaxað on hēafde  
 þæt mē on gescyltrum scīnan mōtan  
 ful wrætlice wundne loccas.  
 Māra ic eom ond fætra þonne āmæsted swīn, 105  
 bearg bellende, [þe] on bōcwuda  
 won wrōtende wynnum lifde  
 þæt hē . . . . .

## 42

. . . . . edniwu [112<sup>a</sup>]  
 þæt is mōddor monigra cynna,  
 þæs sēlestan, þæs sweartestan,  
 þæs dēorestan, þæs þe dryhta bearn  
 ofer foldan scēat tō gefēan āgen. 5  
 Ne magon wē hēr in eorþan ōwiht lifgan,  
 nymðe wē brūcen þæs þā bearn dōð.  
 Þæt is tō geþencanne þēoda gehwylcum,  
 wifæstum werum, hwæt sēo wiht sý.

## 43

Ic seah wyhte wrætlice twā  
 undearnunga ūte plegan

103 *Gn. moton.* — 106 *Bright* [þe]. — 108 *Th.* 'here a leaf of the MS. is manifestly wanting containing the end of this and the beginning of the following enigma.' *W.* perceives no gap in the MS. [þæt he closes the page], but below, in another hand and in other ink, almost obliterated hit is; then about twelve letters which he is unable to decipher. These seem to me to be *sio creatura pr.*

42 6 *Gn. on.* — 7 *Siev.* (*PBB.* x, 477) *doð resolved*; *Holth.* (*Bb.* ix, 358) *do[a]ð.* — 8 *Siev.* (*PBB.* x, 482) *geþencan.* — 9 *Siev.* (*PBB.* x, 477) *resolves sý.*

43 2 *Siev.* (*PBB.* x, 520) 'perhaps plegian.'

hāmedlāces;    hwitloc anfēng  
 wlanc under wāedum,    gif þæs weorces spēow,  
 fēamne fyllo.    Ic on flette mæg    5  
 þurh rūnstafas    rincum secgan,  
 þām þe bēc witan,    bēga ætsomne  
 naman þāra wihta.    Þær sceal Nȳd wesan  
 twēga oþer    ond se torhta Æsc  
 ān an linan,    Ācas twēgen,    10  
 Hægelas swā some.    Hwylc þæs hordgates  
 cāegan cræfte    þā clamme onlēac  
 þe þā rādelellan    wið rȳnemenn  
 hygefæste hēold    heortan bewrigene  
 orþoncbendum?    Nū is undyrne    15  
 werum æt wīne    hū þā wihte mid ūs,  
 hēanmōde twā,    hātne sindon.

## 44

Ic wāt indryhtne    æþelum dēorne  
 giest in geardum,    þām se grimma ne mæg  
 hungor sceððan,    nē se hāta þurst,  
 ylde nē adle,    gif him ārlice  
 esne þēnað    sē þe āgan sceal    5  
 on þām siðfæte.    Hȳ gesunde æt hām  
 findað witode him    wiste ond blisse,  
 cnōsles unrīm;    care, gif se esne  
 his hlāforde | hȳreð yfle,    [112<sup>b</sup>]

3 *Gn.* onfeng. — 4 *MS.* speop. — 7 *MS.* þā. — 10 *Th.*, *Gn.* anan linan. — 11 *Spr.* i, 121 hwylc = 'ei qui' or 'si quis.' *MS.* wæs; *Th.* þæs. — 12 *Th.* note clammas? — 13 *B.-T.* s.v. rādels has rādelsan? — 14 *Gn.* beheold. — 17 *Gn.* note heah? *Spr.* ii, 48 heah mode. *As Sch.* notes, there is no division between this riddle and the next; hatne sindon is followed on same line by Ic wat (44<sup>1</sup>).

44 4 *Th.* note, *Cos.* (*PBB.* xxiii, 130) adl. — 4, 5 *Gn.*, *W.* add after adle, ne se engā deað (*compare Ph.* 52), and after sceal, his geongorscipe. *Cos.* (*PBB.* xxiii, 130) rejects these additions. — 5 *Cos.* se þe = þone þe. *Gn.* āgān. — 6 *MS.*, *Th.* siðfate. *MS.*, *Th.* hyge sunde; *Th.* note 'r. sundne (a sound mind).' — 8 *Th.* note 'before care a word, perhaps butan, is omitted.'

frēan on fōre ; ne wile forht wesan 10  
 brōþor oþrum : him þæt bām sceðeð,  
 þonne hȳ from bearme bēgen hweorfað  
 ānre māgan ellorfūse  
 mōddor ond sweostor. Mon, sē þe wille,  
 cȳþe cynewordum hū se cuma hātte 15  
 eðþa se esne þe ic hēr ymb sprice.

## 45

Wrætlic hongað bi weres þeo,  
 frēan under scēate ; foran is þȳrel ;  
 bið stīþ ond heard, stede hafað gōdne,  
 þonne se esne his āgen hrægl  
 ofer cnēo hefeð, wile þæt cūþe hol 5  
 mid his hangellan hēafde grētan  
 þæt hē efenlang ār oft gefylde.

## 46

Ic on wincle gefrægn weaxan nāthwæt,  
 þindan ond þunian, þecene hebban.  
 On þæt bānlēase brȳd grāpode  
 hygewlanc hondum ; hrægle þeahthe  
 þrindende þing þeodnes dohtor. 5

## 47

Wer sæt æt wine mid his wifum twām  
 ond his twēgen suno ond his twā dohtor,

10 *Klaeb. (M. P. ii, 145) regards the second half-line as parenthetical. — 16 Gn. note oððe? MS., Th. sprice; Gn., W. sprece; compare 24<sup>1</sup>.*

45 1 *Siev. (PBB. x, 478) resolves þeo; Cos. (PBB. xxiii, 129) þeo(h)e. — 7 MS. (T), Th., Gn. efe lang; Th. note efne lang? Gn.<sup>2</sup>, W. efelang; Tr. (BB. xix, 192) efen-lang.*

46 1 *MS. win cle. MS., Th., Gn., W. weax; Dietr. (xi, 474) 'wēax (für wēacs, etwas weiches)' or weaxan; Herzf. (p. 69) weascan; Holth. (J. F. iv, 367) weaxan; Siev. (PBB. x, 520) suggests a genitive, i.e. waces. — 2 Dietr. (xi, 474) þenian (sich dehnen). — 5 Th. þindende; Gn. note þrintende?*

47 1 *MS., Con. Wær. Con. wifa. Con. omits twam. — 2 Con., Ettm., Gn. suna.*



þuþ gopes hond    gifrum lacum.  
 Hwilum on þam wicum    se wouna þegn,  
 sweart ond saloneþ,    sendeð ofre 5  
 under goman him    golve dýrran,  
 þā apelingas    oft wilniað,  
 cyningas ond ewene.    Ic þæt cyn nū gēn  
 nemnan ne wille,    þe him to nytte swa  
 ond to dugþum dop    þæt se dumba her, 10  
 eorþ unwita,    ær forswilgeð.

## 51

Wiga is on eorþan    wundrum acenned  
 dryhtum to nytte,    of dumbum twam  
 torht atvhted,    þone on teon wigeð  
 feond his feonde.    Forstrangne oft  
 wif hine wrið;    he him wel hereð, 5  
 þeowar him gepwære,    gif him þegnað  
 mægeð ond mægas    mid gemete ryhte,  
 fedað hine fægre;    he him fremum steped  
 life on lissum.    Leanað grimme  
 þe hine wlonene    weorþan læted. 10

## 52

Ic seah wraethce    wuhte feower  
 samed sīþian;    swearte | wæran lastas, [113<sup>b</sup>]  
 swaþu swipe blacu.    Swift was on fore  
*fultum fremra*,    flēag on lyfte,

50 3 *Th.* note *geapes?* *Cn.* 'gōpes (sgl. *altu*, heigopa *serua?*). — 4 *MS.*, *Th.* hwilū mon. — 6 *Cn.* omits him. — 10 *Cn.* 2, *W.* del. — 11 *MS.* fer swilgeð; *Fid.* forswilgeð.

51 4 *MS.* fer strangne; *Fid.* forstrangne. — 5 *Sax.* (*PBB.* x, 476) resolves wrið. — 8 *Cn.* stēpeð; *Cn.* note he hi fremum steped? *Sax.* (*PBB.* x, 456), steped.

52 4 *MS.*, *Th.*, *Cn.* fuglum frumia (*the u of MS.* frumia may be an *a* with its top *tautly marked*); *Th.* note fromia; *Cn.* 2, *W.* frumia; *P.* (*BB.* xix, 105) fugla fultum. *MS.*, *W.*, *Barnouie* (p. 221) fleotgan lyfte; *Th.* note fleogan; *Cn.* note 'fleotga (*Schwimmer*) on lyfte (so also *Dobit.*; *Spr.* i, 304 *cler. z elca*) oðer fleat geond lyfte'; *Cn.* (*PBB.* xxiii, 130) 'fleog (= fleag) an lyfte (*f.* 23<sup>16</sup>)'; *P.* fleag geond lyfte.

deaf under  $\bar{y}$ ſe.      Dreag unſtille      5  
 winnende wiga      ſe him wegas fæcneþ  
 ofer fæted gold,      feower eallum.

## 53

Ic ſeah ræpingas      in ræced fergan  
 under hrof ſales      hearde twegen,  
 þa wæron genannan      nearwum bendum  
 gefeterade      fæſte togædre.  
 Þara oþrum was      an getenge      5  
 wonfaþ Wale,      ſeo weold hyra  
 bēga ſiþe      bendum fæſtra.

## 54

Ic ſeah on bearwe      beam hlifian  
 tanum torhtne ;      þæt trēow was on wyne,  
 wudu weaxende ;      wæter hine ond corþe  
 feddan fægre,      oþþæt hē frod dagum  
 on oþrum wearð      aglachade      5  
 deoþe gedolgod,      dumb in bendum,  
 wripen ofer wunda,      wonnum hyrſtum  
 foran gefraetwed.      Nū hē fæcnum weg  
 þurh his heafdes mægen      hildegieste  
 oþrum rŷmeð.      Oft hŷ on yſte ſtrudon      10  
 hord ætgædre ;      hræd was ond unket

6 *MS.*, *Th.* wægas ; *Th.* note wegas ?

53 3 *MS.*, *Th.*, *Gn.*, *Dietr.* (xi, 476) genanne ; *Th.* note, *Tr.* (*BB.* xix, 198) genūnne ; *Holth.* (*E.S.* xxxvii, 209) genannan. — 4 *Tr.* to gædere. — 6 *Gn.* note wonfeax ? *Cos.* (*PBB.* xxiii, 130) 'wonf(e)ahs (*cf.* *Rid.* 13<sup>h</sup>, wonfeax).'

54 2 *Holth.* (*Bb.* ix, 358) omits þæt. — 8 *MS.*, *Th.* fæcnum wag ; *Th.* note frecnum weg ? — 9 *MS.*, *Th.* mæg ; *Th.* note mægen ? — 10 *MS.* (*W.*) hy an yst (*not* hē an yst, *Th.*, *Gn.*) ; *Th.* note 'hī on yst (*they furiously*)' ; *Dietr.* (xii, 251-252) 'oft hea (*für* heo, hi) nyst ſtrudon (*oft raubten ſie mundvorrath*)' ; *Gn.*, *W.* hi earyst ; *Gn.* note earyst = earust, *alacerrime* ; *Klaeb.* (*M.P.* ii, 145) oft hy anys (ānes). — 11 *Th.* note heard ?

se æftera, gif se ærra fǣr,  
genamna in nearowe, nēpan mōste.

## 55

Hyse cwōm gangan, þær hē hie wisse  
standan in wincle; stōp feorran tō  
hrōr hægstealdmon, hōf his āgen  
hrægl hondum ūp, hand under gyrdels  
hyre stondendre stīpes nāthwæt, 5  
worhte his willan, wagedan būta;  
þegn ōnnette, wæs þrāgum nyt  
tillic esne; tēorode hwæpre  
æt stunda|gehwām strong ær þonne hīo, [114<sup>a</sup>]  
wērig þæs weorces. Hyre weaxan ongon 10  
under gyrdelse þæt oft gōde men  
ferðpum frēogað ond mid fēo bicgað.

## 56

Ic seah in healle, þær hæleð druncon,  
on flet beran fēower cynna:  
wrætlic wudutrēow ond wunden gold,  
sinc searobunden, ond seolfres dæl,  
ond rōde tācn þæs ūs tō roderum ūp 5  
hlædre rǣrde, ær hē helwara  
burg ābrǣce. Ic þæs bēames mæg  
ēape for eorlum æpelu secgan:  
þær wæs hlin ond āc, ond se hearda īw,

12 *MS.* fǣr genamnan; *Th.*, *Gn.*, *W.* fǣr genam|nan; *Holth.* (*Bb.* ix, 358) closes the line with fǣr and regards genam as the beginning of a lost line; *Holth.* (*E. S.* xxxvii, 208) reads [on] fǣr|genamnan, and compares 53<sup>3</sup>, genamne; *Bright* suggests genamna, but prefers genumne (so also 53<sup>3</sup>).

55 1 *Th.*, *Gn.* þar. — 2 *MS.* winc sele; *Th.*, *W.* win-sele; *Gn.* wincle (wrongly citing this as *Thorpe's* suggestion for supposed *MS.* reading winc, not winc sele). *Holth.* (*E. S.* xxxvii, 209) 'on staþole (cf. *Rid.* 88<sup>7</sup>).' — 4 *MS.*, *Th.* rand. — 5 *Th.* stondenre. — 7 *Th.* onnette. — 9 *MS.*, *Th.* ær þon hie (not hi, *Gn.*) ó; *Gn.*, *W.* as in text. — 12 *Gn.* ferðum.

56 1 *MS.*, *Edd.* heall; *Th.* note, *Holth.* (*Bb.* ix, 358) healle? Cf. 56<sup>13</sup>, 60<sup>1</sup>. — 9 *Th.* note 'hind for lind?' *MS.* acc.



ond se fealwa holen ; frēan sindon ealle 10  
 nyt ætgædre, naman habbað āne,  
 wulfhēafedtrēo, þæt oft wæpen ābæd  
 his mondryhtne, māðm in healle,  
 goldhilted sword. Nū mē gieddes þisses  
 ondsware ŷwe, sē hine onmēde 15  
 wordum secgan hū se wudu hātte.

## 57

Ic wæs þær inne, þær ic āne geseah  
 winnende wiht wido bennegean,  
 holt hweorfende ; heaþoglemma fēng,  
 dēopra dolga ; daroþas wæron  
 wēo þære wihte ond se wudu searwum 5  
 fæste gebunden. Hyre fōta wæs  
 biidfæst oþer, oþer bisgo drēag,  
 leolc on lyfte, hwilum londe nēah.  
 Trēow wæs getenge þām þær torhtan stōd  
 lēafum bihongen. Ic lāfe geseah 10  
 mīnum hlāforde, þær hæleð druncon,  
 þāra flān[α] on flet beran.

## 58

Ðēos lyft byreð lýtte wihte  
 ofer beorghleoþa, þā sind|blace swīpe, [114<sup>b</sup>]

12 *Th.*, *Gn.* wulfheafed treo. *Th.* note 'abad (awaited)?' — 14 *MS.*, *Edd.* þisses gieddes; *Herzf.* (pp. 43-44), on metrical grounds, gieddes þysses; *Holth.* (*E. S.* xxxvii, 209) adds mon after þisses gieddes. — 15 *MS.*, *Th.*, *Cos.* (*PBB.* xxiii, 130), *Holth.* (*E. S.* xxxvii, 209) onmede; *Gn.*, *W.*, *Liebermann* (*Archiv* cxiv, 163) on mede.

57 2 *MS.*, *Th.* wido benne gean; *Th.* note wide benna (against wide wounds)? — 3 *Gn.* hwearfende. — 5 *Th.* note wea? *Dietrich* (xii, 238, N.) wea; *Lange* (*ib.*) wið. — 7 *Gn.* biidfæst. — 9 *MS.*, *Th.* torht anstod; *Gn.*, *W.* as in text. — 12 *MS.*, *Th.* flān; *Th.* note 'some lines are here apparently wanting'; *Gn.* adds geweorca; so *W.*; cf., however, *El.* 285, þæra leoda.

58 1 *Tr.* (*BB.* xix, 189) lihte. — 2 *MS.*, *Th.*, *Sw.*, *W.* -hleoþa (see 3<sup>7</sup>); *Gn.*, *Tr.* -hleoþu.

swearte, salopāde. Sanges rōfe  
 hēapum fērað, hlūde cirmað ;  
 tredað bearonæssas, hwilum burgsalo 5  
 niþþa bearna. Nemnað h̄y sylfe.

## 59

Ic wāt ānfēte ellen drēogan  
 wiht on wonge. Wīde ne fēreð,  
 nē fela rideð, nē flēogan mæg  
 þurh scirne dæg, nē hie scip fereð,  
 naca nægledbord ; nyt bið hwæpre 5  
 hyre [mon]dryhtne monegum tīdum.  
 Hafað hefigne steort, hēafod l̄ytel,  
 tungan lange, tōð nānigne,  
 isernes dāel ; eorðgræf pæpeð.  
 Wætan ne swelgeþ, nē wiht iteþ, 10  
 fōdres ne gitsað, fereð oft swā þeah  
 lagoflōd on lyfte ; life ne gielped,  
 hlāfordes gifum, h̄yreð swā þeana  
 þeodne sinum. Þr̄y sind in naman  
 ryhte rūnstafas, þāra is Rād fultum. 15

## 60

Ic seah in healle hring gyldenre  
 men scēawian, mōdum glēawe,  
 ferþpūm frōde. Friþospē[de] bæd  
 God nergende gæste sīnum  
 sē þe wende wriþan, word æfter cwæð, 5  
 hring on h̄yrede Hælend nemde

3 *MS.*, *Th.* rope ; *Th. note*, *Gn.*, *Sw.*, *Brooke* (*E. E. L.* p. 149), *Cos.* (*PBB.* xxiii, 130) rowe ; *Gn. note*, *W.*, *Tr.* rofe. — 5 *Th.*, *Gn.* tradað.

59 3 *Gn.* ne before mæg. — 6 *Th.*, *Gn.*, *W.* [mon]. — 11 *MS.*, *Th.* foþres. — 15 *MS.*, *Th.*, *Gn.* furum ; *Th. note* feorþa ? *Gn. note* fruma or forma ; *Dietr.* (xi, 477) furðum ; *Gn.*<sup>2</sup>, *Spr.* i, 356, *W.* fultum ; *Holth.* (*J. F.* iv, 387) furma.

60 1 *MS.* gylddenre. — 3 *Gn.* ferðum. *MS.* friþo spe (*end of line*) bæd ; *Th.* as in text.

tillfremmendra. Him torhte in gemynd  
 his Dryhtnes naman dumba brōhte  
 ond in eagna gesihð, gif þæs æþel[est]an  
 goldes tācen ongietan cūþe 10  
*ond Dryhtnes dolg, dōn swā þæs bēages*  
 benne cwādon. *Ne þære bēne mæg*  
 āniges monnes ungefullodre  
 Godes ealdorburg gāest gesēcan,  
 rodera ceastre. Rāde sē þe wille 15  
 hū ðæs wrætlican wunda cwāden  
 [hringes tō hæleþum, þā hē in healle wæs [115<sup>a</sup>]  
 wylted ond wended wloncra folmum.

## 61

Ic wæs be sonde, sēwealle nēah,  
 æt merefaroþe, mīnum gewunade  
 frumstapole fæst; fēa ānig wæs  
 monna cynnes, þæt mīnne þær  
 on ānāde eard behēolde, 5  
 ac mec ūhtna gehwām ȳð sio brūne  
 lagufæðme beleolc. Lȳt ic wēnde  
 þæt ic ær oþþe sið | æfre sceolde [123<sup>a</sup>]  
 ofer meodu[bence] mūðlēas sprecan,  
 wordum wrixlan. Þæt is wundres dæl 10

9 *MS.*, *Edd.* æþelan; *R.*, *Holth.* (*Bb.* ix, 35S) æþel[est]an. — 11 *MS.* (*T.*) dryht dolg don; *Th.* notes that 'this is apparently corrupt and without an alliterating line — dryht-dolg dōn?' *Gn.*, *W.* dryht dolgdon; *Dietr.* (xii, 235) þone dysige dryht dolgdon furðum. — 12 *MS.*, *Edd.* ne mæg þære bene; *Gn.*, *W.* [to þæs beages dolgum]; *Holth.* (*Bb.* ix, 35S) notes that this is metrically false. — 13 *MS.*, *Th.* un gafullodre; *Th.* note un gefyllodre? *Gn.*, *W.* ungefullodre; *Cos.* (*PBB.* xxiii, 130) ungefullodra (*gen. pl.*).

61 This riddle begins upon leaf 122<sup>b</sup>, five lines from the bottom; it is immediately preceded by 31 b and is followed by *The Husband's Message* and *The Ruin* (123<sup>a</sup>–124<sup>b</sup>).

1 *MS.* a of sande is changed to o; *Th.*, *Ettm.*, *Gn.* sande. *MS.*, *Th.* sæ wealle. — 5 *Ettm.* anede. — 7 *Th.* note beleac? — 9 *Gn.* adds bence, *Gn.*<sup>2</sup> drincende, accepted by *W.*, *Bl.* No gap in *MS.*

on sefan searolic þām þe swilc ne conn,  
 hū mec seaxes ord ond sēo swiþre hond,  
 eorles ingeþonc ond ord somod,  
 þingum geþýdan, þæt ic wiþ þē sceolde  
 for unc ānum twām ærendspræce 15  
 ābōdan bealdlice, swā hit beorna mā  
 uncre wordewidas widdor ne mænden.

## 62

Oft mec fæste bilēac frēolicu mēowle [124<sup>b</sup> mid]  
 ides on earce, hwilum ūp ātēah  
 folmum sīnum ond frēan sealde,  
 holdum þēodne, swā hio hāten wæs.  
 Siðþan mē on hreþre hēafod sticade, 5  
 niþan ūpwardne on nearo fēgde.  
 Gif þæs ondfengan ellen dohte,  
 mec frætwedne fyllan sceolde  
 rūwes nāthwæt. Ræd hwæt ic mæne.

## 63

Ic eom heard ond scarp, hingonges strong,  
 forðsiþes from, frēan unforcūd;  
 wade under wambe ond mē weg sylfa  
 ryhtne gerýme. Rinc bið on|ofeste [125<sup>a</sup>]  
 sē mec on þýð æftanwardne 5  
 hæleð mid hrægle, hwilum ūt týhð  
 of hole hātne, hwilum eft fareð

12 *MS.* seaxeð; *Edd.* seaxes. — 13 *Herzf.* (p. 69) ecg for ord, on account of awkwardness of repetition. — 14 *Ettm.* geþydon. — 15 *MS.* twan; *Edd.* twam. — 17 *Ettm.* widor. *Gn.* mændon.

62 1 *MS.* oft, not of *as Th.*, *Gn.* state. — 8 *MS.*, *Edd.* þe before mec. *MS.*, *Holth.* (*Bb.* ix. 358) frætwedne; *Edd.* frætweðe.

63 1 *MS.*, *Th.*, *Gn.* ingonges; *Gn.* note hingonges? so *Gn.*<sup>2</sup>, *W.* — 4 *Th.* geryne. — 5 *Siev.* (*PBB.* x. 477) resolves þyð; *Holth.* (*Bb.* ix. 358) þy[e]ð. — 6 *Siev.* (*PBB.* x. 476) resolves tyhð; *Cos.* (*PBB.* xxiii. 129) tyheð. — 7 *Th.* eft-fareð; *Gn.* note fegeð?

on nearo nāthwær, nȳdeþ swiþe  
 sūþerne secg. Saga hwæt ic hātte.

## 64

Oft ic secga seledrēame sceal  
 fāegre onþeon þonne ic eom forð boren,  
 glæd mid golde, þær guman drincað.  
 Hwilum mec on cofan cysseð mūþe  
 tillic esne þær wit tū bēoþ, 5  
 fæðme on folm[e] [fin]grum þȳð,  
 wyrceð his willan . . . ð lu . . .  
 . . . . fulre þonne ic forð cyme  
 . . . . .  
 Ne mæg ic þȳ mīþan . . . . . 10  
 . . . . . [si]þþan on lēohte  
 . . . . .  
 swylce eac bið sōna . . . . .  
 . . . . . te getācnad,  
 hwæt mē tō . . . . . 15  
 . . . lēas rinc, þā unc geryde wæs.

64 1 *MS.* secgan; *Edd.* secga. — 2 *Siev.* (*PBB.* x, 476) resolves þeon. — 5 *Siev.* (*PBB.* x, 477) resolves beoð. — 6 *Th.* fæðm . . . . . grum; *Gn.* supplies [beclyppeð, fin]grum; *Dietr.* (xi, 479) adds [bifehð and fin]grum; *Sch.* [on folm] . . . . . grum; *W.* (so *T.*) reads the upper half of on folm, then a gap of about four letters (*Sch.* five). *Holth.* (*Bb.* ix, 358) þȳ[e]ð. — 7 *Th.* willan; *W.* the n is no longer visible. *Sch.* about twenty-one letters missing; *W.* the fifth appears to have been ð, the sixth l? I read clearly l; *B.M.* gives ð and the top of lu; *Dietr.* [ne weorðe ic swa þeah]. — 8 *Dietr.* [on fæðme þȳ]. — 9 *Th.*, *Gn.*, gap in *MS.*; *Dietr.* no gap; *Sch.* about twenty-three letters missing after forðcyme. — 10, 11 *Dietr.* adds [þæt me se mon dyde] þær min sweora (?) bið gese]wen; *Sch.* after mīþan about twenty letters are missing, then þan (not wan, *Th.*, *Gn.*); *W.* sees still the lower part of þ before þan; so do I. — 12 *Th.* gap in *MS.*; *Gn.* no gap; *Sch.* about twenty-four letters missing after leohte. — 13, 14 *Sch.* between sōna and getacnad about seventeen letters are lacking; *Th.*, *Gn.* read te before getacnad; *W.* sees before te some marks, perhaps rn; *Dietr.* supplies [sweotol on eorle]fela tealtriendum on fo]te; *Gn.*, *Dietr.* getacnod. — 15 *Sch.* after tō about nine letters are missing; *Dietr.* inserts [bysmere se bealda teode]. — 16 *Dietr.* [ræd]leas; *Holth.* (*I. F.* iv, 387) [sum ræd-]; (*Bb.* ix, 358) perhaps [rece-]. I see the bottom curves of two letters, perhaps ce; so *B. M.*

## 65

Ic seah Ð ond ofer wong faran,  
 beran Æ M; bāem wæs on siþþe  
 hæbbendes hyht, Æ ond F,  
 swylce þrȳþa dāel, Ð ond M;  
 gefeah F ond F, flēah ofer T,  
 L ond H sylfes þæs folces. 5

## 66

Cwico wæs ic, ne cwæð ic wiht; cwele ic efne sē þēah;  
 ær ic wæs, eft ic cwōm; æghwā mec rēafað,  
 hafað mec on headre ond mīn heafod scireþ,  
 biteð mec on bær lic, briceð mīne wisan.  
 Monnan ic ne bite, nymþe hē mē bite; 5  
 sindan þāra monige þe mec bitað.

## 67

Ic eom māre þonne þēs middangeard,  
 læsse þonne hond wurm, lēohtrē þonne mōna, [125<sup>b</sup>]  
 swiftre þonne sunne. Sæs mē sind ealle  
 flōdas on fæðmum ond þēs foldan bearm,  
 grēne wongas; grundum ic hrīne, 5  
 helle underhnīge, heofonas oferstīge,  
 wuldres ēpel; wide rāce  
 ofer engla eard; eorþan gefylle,

65 2 *MS.*, *Edd.* siþþe; *Holth.* (*Bb.* ix, 35S) siþe. — 3 *Holth.* H. A [samod], with omission of ond. *Gn.* A (misprint for A). — 4 *MS.*, *Th.*, *Gn.*, *Hick.* (*Anglia* x, 597) Þ. W. P. *Holth.* W E [samod]. — 5 *Tr.* (*Bb.* v, 50) H for F. — 5, 6 *Holth.* supplies and before fleah and swylce before S-rune.

66 3 *Th.* note headre? — 4 *MS.*, *Th.* onbærlic ('secretly'). — 5 *MS.* nymþe (not nymhe, *Th.*, *Gn.*; not nymþpe, *Sch.*); *Holth.* (*Bb.* ix, 35S) sustains phonetically the *MS.* form; *Edd.* nymþel.

67 1 *Con.* ðon ðæs. *MS.* mindangeard. — 4 *MS.*, *Con.*, *Th.*, *Ettm.*, *Gn.* þas: *Gn.* note, *Gn.*<sup>2</sup> þes. *Ettm.* note bearmas? — 6 *Con.* heofenes.

ealne middangeard    ond merestrēamas  
side mid mē sylfum.    Saga hwæt ic hātte.    10

## 68

Ic on þinge gefrægn    þeodcyniges  
wrætllice wiht    word galdra . . . . .  
. . . . . snytt[ro]  
hio symle dēð fira *gehaw[am]* . . . . .  
. . . . . 5  
wisdōme wundor    mē þæt w . . . . .  
. . . . .  
. . . . . nænne mūd hafað,  
fēt nē f[olme] . . . . .  
. . . . . welan oft sacað,    10  
cwipeð cynn . . . . .  
. . . . . wearð  
lēoda lārēow,    forþon nū longe mag[on]  
[āwa tō] ealdre    ēce lifgan  
missenlice    þenden menn būgað    15  
eorþan scēatas.    Ic þæt oft geseah  
golde gegierwed,    þær guman druncon,

9 *MS.*, *Con.*, *Ettm.* ealdne. — 10 *Con.* mec. *Con.*, *Ettm.* selfum.

68 *Omitted by Th., Gn.* 1 *In MS.* I is no longer visible; *B. M.* gives top of this. *Sch.* þin . . . þeodcyniges; *W.* sees still the upper part of a g, then a gap of two letters, then efrægn; *B. M.* reads þing(top of e) and (top of g)efrægn (*sic*). — 2 *B. M.* incorrectly rætllice. *Holth.* (*Bb.* ix, 358) wordgaldra. *Sch.* after galdra some twenty-four letters are missing. — 3 Seven letters before hio, *B. M.* reads snytt, not seen by *Sch.*, *W.* — 4 *Sch.* after gel, a gap of perhaps twenty-six letters; instead of gel (*Sch.*, *W.*), *B. M.* reads gehw? — 6 wī, added by *Sch.*, is still seen by *W.* and by me. *Sch.*, *W.* þa . . . w? *B. M.* þæt w . . . ; *W.* sees of w only the lower part; after this some twenty-eight letters are missing (*Sch.*). — 8, 9 *MS.* (*Sch.*, *W.*) enne; *B. M.* nænne. *Holth.* (*Bb.* ix, 358) suggests [n]enne and f[olme]. — 9 *Sch.* fet in? [f]? *W.* reads fet, ne, then under the line a long stroke (seen by *B. M.* and by me); then about twenty-seven letters are lacking (*Sch.*). — 11 *W.* reads cynn (*I* see lower part), not seen by *Sch.*; then a gap of some eighteen letters (*Sch.* twenty-two). — 13 *W.* (so *I*) reads mag, not seen by *Sch.*; then about seven missing letters (*Sch.* ten). — 13, 14 *Holth.* (*Anglia* xxiv, 264) proposes mag[on][āwa tō] ealdre.









8-20 *Gn. supplies, on basis of Th's text of MS.:*

Nu eom mines frean folme by . . .  
 . . . lan dæl, gif his ellen deag,  
 oððe he (*not in MS., Th.*) æfter dome [dædum wille]  
 mærd̄a fremman . . .  
 wyr[cean] on þeode utan wrohtst[afas]  
 . . .  
 eaxle gegyrde . . .  
 and swiora smæl, sidan fealwe  
 . . . þonne mec heaðosigel  
 scir bescineð and mec

*Dietr. (xi, 481-482) supplies as follows:*

Nu eom mines frean folme by[sig],  
 [æfle him eorðwe]lan dæl, gif his ellen deag,  
 oððe he æfter dome [dædum wille]  
 mærd̄a fremman, [mærgenspede]  
 [wyr]cean on þeode utan [wrohtst]afas.  
 [Sindon me on heafde hyrste beorhte],  
 eaxle gegyrde [isernes dæle],  
 and swiora smæl, sidan fealwe.  
 [Hædre mec ahebbe], þonne mec heaðosigel  
 scir bescineð and mec [scyldwiga]

*Sch.:* folme by . g . . . (*five letters*) . . . lan dæl gif — dome ri . . . (*fourteen letters*)  
 . . . dan mærd̄a fremman wyrcean w . . . (*about twenty letters*) . . . ec non þeode utan  
 w . . . (*about twenty-three letters*) . . . pe and to wroht stap . . . (*about twenty-five*  
*letters*) . . . n eorp eaxle gegyrde wo: . . . (*about twenty-eight letters*) . . . ond swiora  
 — fealwe . . . (*about eighteen letters*) . . . þoñ — ond mec . . . (*seven letters*) . . .  
 fagre.

*W.:* 8 by . go. — 11 *Of dan mærd̄a only the upper part.* — 13 *Not ec non (Sch.), but after c stands a perpendicular stroke, going below the line (w? þ?), then on; in the same line with -tan, we.*

*In the MS. is not the slightest trace of the stroke seen by W. (T). Like B. M. I read ec on þeode u|tan we.*

*Holth. (Bb. ix, 358) reads by[s]go[d]; (Anglia xxiv, 264):*

8-9 Nu eom mines fre[g]an folme bysgo  
 [eadwe]lan dæl, etc.  
 11-12 [Men ofer mol]dan mærd̄a fremman,  
 wyrcean w[eldærdum]

14 wrohtstaf[um] — *Holth. here rejects stap of MS. (B. M., Sch., W.) as 'nothing can be made out of it'*

16 [earan] or [eagan]?  
 17 wo[mb] or wo[ngan]?

*B. M. reads clearly bysigo (8), the upper curve of d before lan (9), tti instead of d before an (11), we (12), and stap (14).*

fægre feormað ond on fyrd wigeð  
 cræfte on hæfte. Cūð is wide  
 þæt ic þristra sum þeofes cræfte  
 under brægnlocan . . . . .  
 hwilum ēawunga ēþelfæsten 25  
 forðweard brece þæt ær frið hæfde.  
 Fēringe from, hē fūs þonan  
 wendeð of þām wicum. Wiga sē þe mīne wisan  
 [sōþe] cunne, saga hwæt ic hātte.

## 74 (Gn. 73)

Ic wæs fæmne geong, feaxhār cwene  
 ond ænlic rinc on āne tid;  
 flēah mid fuglum ond on flōde swom,  
 dēaf under yþe dēad mid fiscum,  
 ond on foldan stōp, hæfde ferð cwicu. 5

## 75 (Gn. 74)

Ic swiftne geseah on swaþe fēran [127<sup>a</sup>]  
 ✠ † Π ✠.

## 76 (Gn. 75)

Ic āne geseah idese sittan.

## 77 (Gn. 76)

Sā mec fēdde, sundhelm þeahhte,  
 ond mec yþa wrugon eorþan getenge,  
 fēpelēase. Oft ic flōde ongēan

21 *MS.* wigeð, not as *Gn.* states, wegeð; *Th.* note wegeð? — 23 *MS.*, *Th.* þrista.  
 — 24 *MS.*, *Th.*, *Gn.*, *Dietr.*, *W.* hrægnlocan; *Th.* note hrægl-locan? *Spr.* ii, 137,  
*Gn.*<sup>2</sup> brægnlocan. No gap in *MS.*, *Th.*; *Dietr.* (xi, 482) supplies hwilum neðe;  
*Gn.*<sup>2</sup> bealde neðe. — 27 *Gn.* note favinga. — 28 No gap in *MS.*, *Edd.*; *Herzf.* (p. 70)  
 assumes, on account of absence of alliteration, a gap of at least two half-lines after  
 cunne.

74 5 *MS.*, *Gn.*, *W.* forð; *Th.*, *Spr.* i, 281, *Cos.*, *Tr.* (*BB.* xix, 201) ferð.

75 2 *MS.* D. N. L. H; *Th.*, *Gn.* D. N. U. H; *W.* Π for ✠ (*Hollth.*, *Bb.* ix, 358).

77 1 *MS.*, *Th.* se; *Gn.*, *W.* s.e.

mūð ontȳnde ; nū wile monna sum  
 min flāsc fretan, felles ne recceð, 5  
 siþþan hē mē of sidan seaxes orde  
 hȳd ārypeð [ond m]ec hr[a]þe siþþan  
 iteð unsodene eac . . . . .

## 78

Oft ic flōdas . . . . .  
 . . . as cynn minum ond . . . . .  
 . . . [d]yde mē tō mōs[e] . . . . .  
 . . . . swā ic him . . . . .  
 . . . . an ne æt hām gesæt . . . . . 5  
 . . . . . flote cwealde  
 þurh orþonc . . . . . yþum bewrigene.

5 *MS.*, *Th.*, *Mad.* (p. 48) recceð; *Gn.*, *W.* receð. — 7, 8 *Th.*, *Gn.* arypeð . . . . .  
 þe; *Sch.* arypeð . . . (four letters) . . . [ec] h[w?] . . . (two letters) . . . þe; *W.* sees  
 of ec only the upper part, of w(?) only two strokes. From fragment in *MS.* this  
 doubtful letter w(?) may well be an r (see *Holthausen's* emendation). *Dietr.* (xi, 483)  
 supplies after arypeð [hord him ofanimð]; *Holth.* (*Anglia* xxiv, 265) [ond hnæceð  
 m]ec|ær [oþ]þe siþþan, reading ær for *Sch.*, *W.* h[w?]. *Th.* ileð; *Th.* note æleð.  
*Th.* marks gap after unsodene; *Gn.* assumes no gap; *Sch.* eac . . ., the rest of the  
 line is missing: *W.* (so I) sees after c an l(?)-stroke; *B. M.* gives nearly all of 1;  
*Holth.* l. c. regards iteð unsodene as second hemistich; but *Holth.* (*E. S.* xxxvii,  
 210) reads:

[ond m]ec hr[a]þe siþþan  
 iteð unsodene eac [swa some]

I prefer this placing of words to *W.*'s  
 . . . . . ec h[w] . . .  
 þe siþþan iteð unsodene eac . . .

but the *Y*-fragment in *MS.* rules out swa some.

78 Omitted by *Th.*, *Gn.* 1 *MS.* not *Oft* (*W.*), but clearly *Oft* (*T.*). *Sch.* about  
 twenty-four letters are missing after flodas. — 2 *Holth.* (*Anglia* xxiv, 265) supplies  
 [le]as, perhaps ar, eðel, ellen-leas. *MS.* (*W.*) cyn; clearly cynn (*T.*). After ond  
*Sch.* notes a gap of some twenty-six letters: *Holth.* supplies [sacan]. — 3 *Holth.* con-  
 jectures [h]yde me to mos[e]. With my reading compare *And.* 27. After mos  
 about twenty-six letters are lacking (*Sch.*). — 4 After him a gap of some twenty-four  
 letters (*Sch.*). — 5 *W.* states that al is very indistinct. Instead of al I read faintly  
 an (*B. M.* m or n). *Sch.* records after gesæt a lacuna of some sixteen letters. —  
 6 *Sch.* reads rote; *W.* flote, and rightly notes that of f the upper cross-stroke is  
 lacking, and that of l only the lower part is visible. *Holth.* supplies [on] flote. —  
 7 *Sch.* states that after orþonc some five letters are missing; *W.* reads of yþ only the  
 lower part (so *B. M.* and *I.*).



[on] þyrelwombne ond ic þæt . . . . .  
 . . . . . n mæt [won]sceaft mīne.

## 82

Wiht is . . . . .  
 . . . [g]ongende grēate swilgeð  
 . . . . .  
 . . . [f]ell nē flāesc, fōtum gong . . .  
 . . . . .  
 . eð sceal māla gehwām . . . . .

5

## 83 (Gn. 80)

Frōd wæs mīn fromcynn, [hæfde fela wintra]  
 biden in burgum, siþþan bæles weard  
 . . . . . wera lige bewunden,

11 *Holth. l.c. supplies on before þyrel. After þæt Sch. notes twenty-eight or twenty-nine missing letters. — 12 Th. . . . eaft; Gn. [sc]eaft; Sch. ceaft; W. [s]ceaft. Before sceaft I read very clearly mæt — followed by three very faint letters, perhaps won(?) B.M. reads n mæt . . . sceaft. Dietr. (xi, 483) supplies*

[þolige eall],

[ne wepe ic æfre wonnsc]eaft mine.

82 *Omitted by Th. (Gn.). 1 Sch. T(?) . nd; W. Wiht. Only tail of w and ht are visible to me. B.M. reads a part of the lower curve of w, then iht, followed by is, not seen by Sch., W., or by me. Then a gap of some twenty-two letters (Sch.). — 2 Sch. o(?)ngende; W. (so I) o is still clearly visible; Holth. (Anglia xxiv, 265) [g]ongende. After swilgeð some twenty-four letters are missing (Sch.). — 4 Sch., W., and I read ll; Holth. l.c. [fe]ll; B.M. ell. Sch. g . . . g; W. reads still gong, so do I; Holth. supplies gong[eð]. Then follows a lacuna of some thirty-six letters (Sch.). — 6 Before sceal and at end of line, B.M. reads eð, not visible to Sch., W., and to me. Sch. reads gehwa; W., T., and B.M. gehwam. The rest of this last line of the riddle is missing (Sch.).*

83 1 *Th. from-cy[nn]; Th. note frum-cynn? Gn. fromc[yynn]; Sch. fromcy, then a gap of eighteen letters; W. (so I) reads, after y, n and an n-stroke. Gn. supplies hæfde fela wintra. — 2, 3 Between bæles and wera, Th. gives a gap of over two half-lines, Gn. of more than a whole line, thus giving fifteen lines to the riddle. Sch. 'bæles [weorc? only the remnants of w? e? o or a, and r remain], between bæles and wera about ten letters are wanting'; W. (so B.M. and I) reads bæles weard. In MS. ten letters are missing after weard. Holth. (Anglia xxiv, 265) supplies*

siþþan [mec] bæles weard

[hæfde leod]wera lige bewunden

*After weard, B.M. reads the lower part of three letters, perhaps on and d? certainly not hæfde. MS., Edd. life.*

fýre gefælsad. Nū mē fāh warað  
 eorþan brōþor, sē mē ærest wearð 5  
 gumena tō gyrne. Ic ful gearwe gemon  
 hwā mīn fromcynn fruman āgētte  
 eall of earde; ic him yfle ne mōt,  
 ac ic hæft[e]nȳd hwilum ārære  
 wīde geond wongas. Hæbbe ic wundra fela, 10  
 middangeardes mægen unlytel,  
 ac ic mīþan sceal monna gehwylcum  
 dēgofulne dōm dȳran cræftes,  
 sīðfæt mīnne. Saga hwæt ic hātte.

## 84 (Gn. 81)

Ān wiht is [on eorþan] wundrum ācenned,  
 hrēoh ond rēpe, hafað ryne|strongne, [128<sup>a</sup>]  
 grimme grymetað ond be grunde fareð.  
 Mōdor is monigra mærra wihta.  
 Fæger ferede fundað æfre; 5  
 nēol is nearogrāp. Nænig oþrum mæg  
 wlite ond wisan wordum gecȳpan  
 hū mislic biþ mægen þāra cynna,  
 fyrn forðgesceaft; fæder ealle bewāt,  
 oþr ond ende, swylce ān sunu, 10  
 māere meotudes bearn, þurh [his mehta sp]eð

4 d in gefælsad is altered from ð. Th. war . . . ; Gn. war[að]; Gn.<sup>2</sup> war[nað], 'upon which the acc. eorðan depends': Sch. wara.; W. (so B. M.) reads after a the lower part of a d or ð. — 6 Gn. Ne for Ic. — 7 Th. note fromcynn? — 9 MS., Th. on hæftnyd; Gn., W. hæftnyd. Th. note adræfe. — 10 MS., Th. wunda; Gn., Dietr. (xi, 484), W. wundra.

84 1 MS., Edd. An wiht is; Herzf. (p. 70) an wrætlicu wiht or Is an wiht, etc.; Bülbring (Litt.-Bl. xii, 156) is [on eorðan] (cf. 51<sup>1</sup>). MS. acenneð. — 2 Gn. note reoh? — 3 Th. farað; in MS. a is altered to e (W.). — 6 Gn.<sup>2</sup> and for is. — 9 Gn. note frod fyrngesceaft? — 11 After þurh, Sch. notes gap of some twelve letters. At end of line B. M. reads ed, not seen by Sch., W., or by me. This supports Grein's addition [his mihta sp]eð].



ond þæt h̄yhste m̄æst . . . þes tæ . . .  
 . . . . . d̄yre cræft . . .  
 . . . . . onne h̄y āweorp . . .  
 . . . . . oþe ænig þāra . . . 15  
 . . . . . far ne mæg . . .  
 . . . . .  
 oþer cynn eorþan . . . . . þon ær wæs  
 wlitig ond wynsum . . . . .  
 Biþ sio mōddor mægene ēacen, 20  
 wundrum bewreþed, wistum gehladen,  
 hordum gehroden, hæleþum d̄yre.  
 Mægen bið gemiclad, meah̄t gesweotlad;  
 wlite biþ geweorþad wuldornyttingum,  
 wynsum wuldorgimm wloncum getenge, 25  
 clāngeorn bið ond cystig, cræfte ēacen;  
 hio biþ ēadgum lēof, earmum getæse,

12-19 *Between* mæ . . . and ær wæs (18) *Thorpe* assumes a gap of three hemistichs and a part of a fourth; according to *Th.*, what follows mæ . . . is apparently part of another enigma; *Gn.* supplies mæ[gen haliges gæstes], and gives, after a lacuna, ær wæs as close of next line (13). *Gn.* note þær wæs wlitig? For *Gn.*'s gap (13), *Dietr.* (xi, 484) supplies [þe ofer hire hreone hrycg] ær wæs; and after wynsum, [wide boren]. *Sch.* and þæt h̄yhste mæ . . . (five letters) . . . þes? (*judging from fragments*) gæ . . . (about eighteen letters); . . . d̄yre cræft . . . (about twenty-three letters) . . . onne h̄y aweorp . . . (about twenty-three letters) . . . þe [B. M. oþe] ænig þāra . . . (about twenty-three letters) . . . : f[o]r ne mæg . . . (about twenty-seven letters) . . . oþer cynn eorþan . . . (about fifteen letters) . . . [þ]on ær wæs wlitig ond wynsum . . . (eight letters). *Sch.* declares that the absence of a beginning capital and of a closing-sign disprove *Th.*'s view of a new enigma. After mæ (12) I read the top of st (B. M. s), certainly not a g as *Gn.* suggests, then three missing letters, then the top of þes, followed by tæ (not gæ, *Sch.*, *W.*); B. M. reads es tæ. *W.* reads of þes (12) only the upper part. Like *W.*, I see between f and r (16) the bottom of an a; B. M. reads plainly far. *W.* and I see still the þ of þon (18). — 20 *Th.*, *Gn.* seo. *Th.* modor. — 21 *Th.* [ge]wreþed; *Gn.* wreðed; *Sch.* [be]greþed, basing his conjecture on fragments of two letters in MS.: *W.* (so B. M. and I) reads the lower part of be and then wreþed (w quite clearly). *Hollth.* (*E. S.* xxxvii, 210)

bewreþed wundrum, wistum gehlæsted,  
 gehroden hordum.

— 24, 25 *Th.* note wundor? — 25 *Gn.* note wolcnum? — 27 MS. earmūge tæse; *Th.* earmunge tæse; *Gn.*, *W.* as in text.

frēolic, sellic, fromast ond swīpost,  
 gifrost ond grād̄gost grundbedd trideþ,  
 þæs þe under lyfte āloden wurde 30  
 ond āelda bearn ēagum sāwe  
 (swā þæt wuldor wīfa, worldbearnā mæge,  
 þeah þe ferþum gleaw [gefrigen hæbbe]  
 mon mōde|snottor mengo wundra. [128<sup>b</sup>]  
 Hrūsan bið heardra, hælepum frōdra, 35  
 geofum bið gearora, gimum dēorra,  
 worulde wlitigað, wæstmum tȳdreð,  
 firene dwāseceð . . . . .  
 oft ūtan beweorpeð ānre þecene,  
 wundrum gewlitegað, geond werþeode 40  
 þæt wafiað weras ofer eorþan,  
 þæt magon micle . . . . . seafte  
 biþ stānum bestreþed, stormum . . . .  
 . . . . . len . . . . . timbred weall  
 þrym . . . . . ed 45  
 hrūsan hrīneð h . . . . .  
 . . . . . e genge oft

28 *MS.*, *Holth.* (*E. S.* xxxvii, 216) fromast; *Edd.* frommast. — 31 *Gn.* oððe for  
 ond. — 32 *MS.*, *Edd.* wifeð; *Th.* wuldor-wifeð ('glorious woman'); *Gn.* note  
 'wundur? *vgl.* wafian, austannen?' *Spr.* ii, 746 wuldor ('deus'); cf. *Dietr.* (xi,  
 485). *MS.*, *Th.* mæge; *Gn.*, *W.* mægen. — 33 *No gap in MS.*; *Th.* 'Here a line is  
 wanting'; *Gn.* supplies as in text. — 34 *Siev.* (*PBB.* x, 508) snotor. — 36 *MS.* (*W.*)  
 biþ, clearly (*T.*) bið. *Gn.* supplies bið after gimum. — 38 *No gap in MS.*; *Th.*  
 states that a line is wanting; *Dietr.* (xi, 486) supplies [hi frea drihten]. — 42 *Gn.*  
 note mægen for magon? *Th.*, *Gn.* micle . . . biþ; *Sch.* micle . . . (thirteen to  
 fourteen letters) . . . [ste] biþ; *W.* (so *T.*) reads before biþ, eafte; *B. M.* seafte;  
*Holth.* (*Anglia* xxiv, 265) supplies [ma meotudgesc]eafte. — 43 *Th.* note bestrewed(?).  
 After stormum, *Th.* indicates lacuna to close of riddle; *Gn.* supplies [bedriften],  
 then gap to close; *Sch.* stormum . . . (thirty to thirty-one letters) . . . timbred  
 weall. Eight letters before timbred (44) I read len (*B. M.* les). — 44-46 After  
 weall, *Sch.* marks thirty missing letters, then d hrusan; *Holth.* *l.c.* assigns . . . ed  
 to end of line 45; *W.* to l. 46; *W.* reads þrym and ed hrusan; so do I clearly.  
 — 46-47 *Sch.* hrīneþ þ (*W.* h) . . . (about twenty-seven letters) . . . [u]ge oft  
 searwu[m]; *W.* genge; *B. M.* e genge.

searwum . . . . .  
 . . . . . deaðe ne fēleð,  
 þeah þe . . . . . 50  
 . . . du hrēren hrif wundigen  
 . . . . . risse hord.  
 Word onhlid hæleþum g . . . .  
 . . . . wrōoh, wordum geopena  
 hū mislic sȳ mægen þāra cy[nna]. 55

## 85 (Gn. 82)

Nis mīn sele swīge nē ic sylfa hlūd ;  
 ymb unc [dōmas dyde, unc] Driht[en] scōp  
 siþ ætsomme. Ic eom swiftre þonne hē,  
 þrāgum strengra, hē þreohtigra ;  
 hwilum ic mē reste, hē sceal rīnuan forð. 5  
 Ic him in wunige ā þenden ic lifge ;  
 gif wit unc gedælað, mē bið deað witod.

48 After searwu[m], about twenty-eight letters are missing (Sch.). B. M. reads after searwum the bottom of three letters, biþ(?) or dis(?) — 49 Sch. [d]eaðe; W. deaðe; I see top of d. — 50-51 Sch. reads þeah . . . (about twenty-six letters) . . . du (ðu?); W. reads þeah þe and du; so do B. M. and I clearly. — 51-52 After wum . . . g (W. wundig, B. M. wundigen þ? or w?) about twenty-one letters are missing (Sch.). — 53 Sch. hæ[leþum?]; W. and B. M. (clearly) hæleþum g . . . ; I see lower part of leþum, then bottom of g. — 54 Before wreoh about fifteen letters are missing (Sch.). Sch. ge opena. — 51-54 Holth. (Anglia xxiv, 265) supplies as follows:

[heaf]du hren, hrif wundig[en]  
 . . . . . [cneo]risse.  
 Hord word[a] onhlid, hæleþum g[eswutela],  
 [wisdom on]wreoh.

For wisdom, Holth. conjectures also wærfæst or word-hord. — 55 Only some two or three letters can be missing in this line (Sch.); Holth. l.c. supplies [cynna] by aid of line 8. Of cynna I see clearly c and end of tail of y, overlooked by Sch., W.; B. M. cy.

85 1 Th. note sel for gesel ('comrade')? — 2 No gap in MS. after ymb (Th.); Gn., W. note omission in sense, but fail to mark gap in text; Holth. (I. F. iv, 388) supplies [droht minne]. After unc, I mark in the MS. a gap of nine or more letters and supply as in text. The lacuna is duly recorded by B. M. MS. driht; Th. dryht; Gn. dryhten; W. drihten. Th. indicates gap after scop. — 3 MS. swistre; Th. swiftra; Gn., W. swifre. — 5 MS., Edd. yman.



## 88 (Gn. 85)

Ic wēox þær ic s . . . . .  
 . . . . .  
 ond sumor mi . . . . .  
 . . . . .  
 mē wæs min tin . . . . . 5  
 . . . . .  
 [st]ōd ic on staðol[e] . . . . .  
 . . . . . um geong swā . . .  
 . . . . .  
 sē þēana oft geond . . . . . 10  
 . . . . . [o]fgeaf,  
 ac ic ūplong stōd þær ic . . . . .  
 ond brōþor min, bēgen wāeron hearde.  
 Eard wæs þy weorðra þe wit on stōdan,  
 hystum þy hýrra; ful oft unc holt wrugon, 15  
 wudubēama helm, wonnum nihtum,  
 scildon wið scūrum; unc gescōp meotud.  
 Nū unc mēaran twām māgas uncre  
 sculon æfter cuman, eard oðþringan  
 gingran brōþor. Eom ic gumcynnes 20  
 ānga ofer eorþan; is min [āgen] bæc  
 wonn ond wundorlic. Ic on wuda stonde  
 bordes on ende; nis min brōþor hēr,  
 ac ic sceal brōþorlēas bordes on ende  
 stapol weardian, stōdan fæste; 25

12 After ic about eight letters are missing (Sch.). B.M. reads before ond the tail of a y. — 13 MS., Th., B.M. mine brōþor; Gn., W. min brōþor; Holth. (Bb. ix, 358) 'brōþor min, perhaps the mine of the MS. stands for minne, as in l. 12 a transitive verb may be missing.' — 14 W. (so I) sees only the lower part of þy. B.M. gives all but the upper stroke. — 18 Gn. magas; Gn.<sup>2</sup> māgas. — 20 Th. begins a new riddle with Eom, although in the MS. there is not even a period after brōþor (W.). — 21 Gn. ānga; Gn. note anga (?). Siev. (PBB. x, 520) attacks is min bæc on metrical grounds; Holth. (I.F. iv, 388) supplies as in text. — 25 MS., Th. stōdan; Th. note, Gn., W. stōdan.



## 90 (Gn. 86)

Mirum mihi videtur :    lupus ab agno tenetur ;  
 obcurrit agnus [rupi]    et capit viscera lupi.  
 Dum starem et mirarem,    vidi gloriam parem :  
 duo lupi stantes    et tertium tribul[antes]  
 quattuor pedes habebant,    cum septem oculis videbant.    5

## 91 (Gn. 87)

Mīn hēafod is    homere geþrūen,  
 searopila wund,    sworfen fēole.  
 Oft ic begīne    þæt mē ongēan sticað,  
 þonne ic hnitan sceal    hringum gyrded  
 hearde wið heardum,    hindan þýrel    5  
 forð āscūfan    þæt frēan mīnes  
 mōdƿ freopað    middelnihum.  
 Hwilum ic under bæc    bregde|nebbe    [130<sup>a</sup>]  
 hyrde þæs hordes,    þonne mīn hlāford wile  
 lāfe þicgan    þāra þe hē of life hēt    10  
 wælcræfte āwrecan    willum sīnum.

90 *MS.*, *Th.*, *Gn.* have throughout u for v. 1 *MS.*, *Gn.*, *W.* videtur mihi; *Th.* note, *Holth.* (*E. S.* xxxvii, 211), as in text. — 2 *W.* states that rr in obcurrit is no longer visible; *Holth.* supplies rupi. — 3 *MS.* misarē (*Sch.*, *W.*, *T.*); *Edd.* mirarem. *MS.*, *Th.* magnan; *Gn.*, *W.* magnam; *Holth.* parem. — 4 *MS.*, *Th.*, *Holth.* dui; *Con.* Dūi (= diuersi). *Con.* ex for et. *MS.* tribul, no gap; *Th.* tribul[antes]. — 5 *MS.*, *Edd.* 1111. *Con.* oculis ('Ita *MS.*').

91 1 *MS.*, *Edd.* geþuren; *Spr.* i, 474 geþrūen(?) so also *Siev.* (*PBB.* x, 265). — 2 *Th.* note pile? — 3 *Th.* note begīne. *Siev.* (*Anglia* xiii, 4) sticeð. — 6 *MS.*, *Edd.* mīnes frean; *Herzf.* (p. 46) frean mīnes. — 7 *Spr.* ii, 261, *Dietr.* (xi, 486) ƿ = wen; *Siev.* (*Anglia* xiii, 4) ƿ = wynn. — 8 *Holth.* (*E. S.* xxxvii, 211)

Hwilum ic under bæc bregde [brunre or beorhtre or blaere] nebbe.

— 11 *MS.* wælcræf; *Th.* supplies tum; *Gn.* wælcræft; *Sch.* 'wælcræft[e] seems to have stood in the *MS.*; there would be no room for wælcræftum'; *W.* states that 'two or three letters are missing after f; but cannot say whether they have become effaced by time or erased by a liquid' (obviously, by action of fluid on ink, *T.*). '*Sch.* to the contrary, these letters might have been tū' (*W.*). *Siev.* (*Anglia* xiii, 4) wælcræfte; *B. M.* reads clearly wælcræfte.





dægri me frōd    deo[pe stre]amas,  
 hwilum stealc hliþo    stigan sceoelde  
 up in cþel,    hwilum eft gewat  
 in deop dalu    duguþe secan  
 strong on stape;    stanwongas grōf    10  
 hrimighearde,    hwilum hāra scoe  
 forst of feaxe.    Ic on fūsum rād,  
 oppæt him þone gleowstol    gūgra broþor  
 min āgnade    ond mec of earde ādrāf.  
 Siþþan mec isern    innanweardne    15  
 brun bennade;    blod ut ne com,  
 heolfor of hreþre,    þeah mec heard bite  
 stiðæg stýle.    Nō ic þa stunde bemearn,  
 nē for wunde weop,    nē wrecan meahte  
 on wigan feore    wonnsceaft mine,    20  
 ac ic[aglāca    calle þolige    [130<sup>b</sup>]  
 þætte bord biton.    Nū ic blace swelge  
 wuda ond wætre,    womb[e] befæðme  
 þæt mec on fealleð    ufan þær ic stonde,  
 eorþ[e]s nāthwæt,    hæbbe āne fōt.    25  
 Nū min hord warað    hþende feond,  
 se þe ær wile bær    wulfes gehlēpan;  
 oft me of wombe    bewalden fered,

6 *Th.*, *Gn.* deo . . . hwilum; *Sch.* reads deo[pe streamas?]; *W.* reads the lower part of amas; so *B.*, *M.* and *I.* — 7 *Th.* stealc hliþo. — 9 *Th.* deop-dalu. — 11 *MS.* hāra scoe; *Spr.* ii, 14 'har ascoc? (vgl. *Eng. hoar-frost*). — 12 *MS.* feax. *MS.*, *Fdd.* of. — 13 *MS.*, *Th.* gleawstol. *MS.*, *Th.* gūgran; *Th.* note gūgra. — 22 *Th.* † . . . bord; *Gn.* þæt bord; *Sch.* þætte; *MS.* (*W.*) †te (*W.* does not see the t, nor do I); *B.*, *M.* þine. *MS.* blace; *Gn.*, *Spr.* i, 124 blāce; *Sier.* (*PBB.* x, 496) blac. — 23 *Th.* wætre . . . befæðme; *Gn.* supplies [wide]; *Sch.* reads womb[e?]; *W.* reads only w . . . befæðme; *I* read w . . . h very easily (*B.*, *M.* womb). — 25 *Th.*, *Gn.* eo . . .; *Dietr.* (xi, 487) eo[rpes]? *Sch.* reads eo . . . es? *W.* only eo . . . s. The lower strokes of r and p are plainly visible to me. *B.*, *M.* reads eof was. — 26 *Th.* note warað? *Dietr.* (xi, 487) hordwarað. — 28 *Th.*, *Gn.* . . . of wombe; *Dietr.* l.c. supplies [wonsceaft]; *Sch.* (six letters) . . . of wombe; *Holth.* (*J.F.* iv, 388) supplies [wealic]. Before of wombe I read faintly but unquestionably me, preceded by the top of oft (*B.*, *M.* oft me). These letters are not seen by *Sch.*, *W.*

steppeð on stið bord . . . . .  
 . . . . . de . . . þonne dægcondel . . . . . 30  
 sunne . . . . .  
 [w]eorc eagam wliteð ond sp . . . . .

## 94

Smip . . . . . ad  
 h̄yrre þonne heofon . . . . .  
 . . . . . dre þonne sunne,  
 . . . . . stȳle  
 sm̄are þonne sealt sy . . . . . 5  
 leofre þonne þis leoht eall, leohtre þonne w . . .

20-32 *Th. reads*

steppeð on stið bord  
 . . . . .  
 . . . . . dægcondel  
 sunne . . . . .  
 . . . . .  
 eagam wlitāð  
 . . . . .

*Gr. reads*

steppeð on stið bord . . . . .  
 . . . . . dægcondel sunne . . . . .  
 eagam wlitāð . . . . .

*Dictv. (xi, 487) supplies*

steppeð on stiðbord, [storme bedrifēn]  
 [siððan he] dægcondel[le], sun[nan upcyme]  
 [ærest ealra] eagam wliteð.

*Sch. reads* bord . . . (some twenty-seven letters) . . . ñ dægcondel sunne . . . (some twenty seven letters) . . . eorc eagam wliteð . (two letters) . p . . . (? letters).

*B. M. reads* (l. 30) de . . . (six letters) . . . top of 1(?), þoñ.

*W.* (so *B. M.* and *I*) reads still þoñ (30) and after wliteð (end of line) 7 sp (at beginning of line very indistinct). Upon this line are no longer any letters.

*Holtz.* (*Anglia* xxiv, 260) 'Assmann is wrong in putting sunne after dægcondel in l. 30.' *Holtz.* reads as in text.

94 Omitted by *Th.* (*Gr.*). 1, 2 *Sch.* Sm[i]þ . . . (some twenty letters) . . . h̄yrre þonne heo[f]; *W.* and *I* read Smip and d (*B. M.* ad) before h̄yrre, and heofon. — 2 After heo[f], a gap of some thirty-two letters (*Sch.*). — 3 *Holtz.* (*Anglia* xxiv, 260) [blicen]dre; (*E. S.* xxxvii, 211) [hræ]dre. — 4 After sunne some twenty-nine letters are missing (*Sch.*). — 5 *Holtz.* (*Anglia* xxiv, 260) sy for *MS.*, *W.* 7y. After 7y, some twenty letters are missing (*Sch.*). — 6 *W.* reads (6-7):

leofre þonne þis leoht,  
 eall leohtre þonne w . . .





## NOTES

### [‘THE FIRST RIDDLE’]

The part played by the so-called ‘First Riddle’ in the study of the authorship and history of this group of enigmas has already been discussed in the Introduction. Its grammatical forms will be included in the Glossary — in brackets, to set them apart from the vocabulary of the genuine riddles. More detailed treatment than this belongs properly to an edition of Old English Lyrics, and demands no place here.]

### RIDDLE 2

Dietrich points out (XI, 461) that in 2, 3, 4, only a single subject is included, ‘the Storm.’ But, as he notes, the topic finds subdivision in two ways: by the closing formulas of Nos. 2 and 3, and by the summary of the four phases of the storm’s activity in 4 67-72. There we are referred to its work under the earth (4 1-16), under the waves (3), above the waves (4 17-35), and in the air (4 36-66). According to Dietrich, No. 2 describes both the storm on land (2 1-8<sup>a</sup>) and that at sea (2 8<sup>b</sup>-15); No. 3 is limited to the Ocean Storm, which in No. 4 falls into three parts: ‘In the first the storm pictures itself as confined under the earth and thus producing an earthquake (4 1-16); then, as driver of waves and assailant of ships (4 17-35); finally as cloud-farer and thunderstorm.’ Grein had already (*Bibl. der ags. Poesie* II, 410) interpreted No. 3 as ‘Anchor’ (an impossible solution), and No. 4 as ‘Hurricane.’ Prehn (pp. 158-162) accepts Dietrich’s answers; and seeks vainly — as I think with Edmund Erlemann (*Herrigs Archiv* CXI, 55) — to establish a relation between the Anglo-Saxon problems and the enigmas of Aldhelm, i, 2, and Eusebius, 21 and 23. Brooke (*E. E. Lit.*, p. 182) follows Dietrich: — ‘The first describes the storm on land, the second at sea, and the third the universal tempest — the living Being who rises from his caverns under earth and does his great business, first on the sea, then on the cliffs and ships, then on the land and then among the clouds, till he sinks to rest again.’ Trautmann classes the three riddles together and gives them one number.

In an elaborate article in *Herrigs Archiv* CXI, 49 f., Edmund Erlemann takes issue with Dietrich. He believes with the earlier scholar that 4 1-16 refers to an earthquake, and is indeed the scientific explanation of that phenomenon, popular with scholars of the time. He points to Bede’s account ‘De Terrae Motu’ in his work *De Natura Rerum*, cap. 49 (Migne, *P. L.* XC, 275 f.): — ‘Terrae motum vento fieri dicunt, ejus visceribus instar spongiae cavernosis incluso, qui hanc horribili tremore percurrens et evadere nitens, vario murmure concutit et se tremendo vel dehiscendo cogit effundere. Unde cava terrarum his motibus subjacent, utpote venti capacia; arenosa autem et solida carent. Neque enim fiunt, nisi caelo

marique tranquillo, et vento in venas terrae condito' (4<sup>104-11</sup>). This wind-theory of earthquakes was drawn, as Erdmann shows, from Isidore of Seville's famous text-book *De Natura Rerum*, and is traceable to Plato. So No. 3 represents not a Sea-Storm but a Submarine Earthquake (ll. 3-8), such as is described by Bede l.c.: 'Fiunt simul cum terrae motu et inundationes maris, eodem videlicet spiritu infusi vel residentis sinu recepti.' Erdmann further shows that No. 3 has nothing in common with 4<sup>1-36</sup>, which is a description of a 'Storm at Sea,' as Dietrich and Brooke believe. As the storm is the scientific explanation of land and sea earthquakes, so is it felt to be of thunder and lightning by our poet (4<sup>37-66</sup>). Here again, thinks Erdmann, we find a close parallel in Bede, 28-29: 'Tonitrua dicunt ex fragore nubium generari, cum spiritus ventorum eorum sinu concepti sese ibi dem versando pererrantes et virtutis suae nobilitate in quamlibet partem violenter erumpentes, magno conciepant murmure instar exilentium de stabulis quadrigarum vel vesicae, quae, licet parva, magnum tamen sonitum displosa emittit, etc.' *Riddle 2* is simply a general description of the Storm.

'Now in all this, there is no direct borrowing. Difference of language and the noble imagery of the poet both speak strongly against any servile indebtedness to the scientific works of his day. But these ideas were in the air at the time, and may have been imbibed by him in some cloister school in the North during his boyhood in the early eighth century.'

Erdmann, p. 54, thinks that *Riddles 2-4* appear to be 'ein mit schärfster Konsequenz aufgebautes Ganzes.' 'The present threefold division (Grein-Wulker) rests upon the three repetitions of the riddle-question at the end of these three parts. But, after all that I have said, weight can no longer be laid upon them as signs of division. The riddle-query appears also within 4 at end of 35 [but this is not a formula]. Moreover, the MS. shows no gap between *Rid.* 3 and 4 [but *Rid.* 3 closes the page], and *hæritum* in 4<sup>1</sup> begins with a small letter. The space between 2 and 3 is easy to understand: in 2 the Storm in general, and in 3 and 4 its single phenomena, are described. But even this can be laid at the scribe's door. Misled by the riddle-query into thinking that 2 closed with line 15, he could well begin a new riddle with *hæritum* (3<sup>1</sup>). In the case of the second *hæritum* (4<sup>1</sup>) he has come to realize the close connection of parts, and no longer makes a space.' This view does not lay due stress upon the closing formula of *Rid.* 3; and Erdmann fails to state that the lack of a gap after 3 is determined by the ending of a MS. page here. The same fact may explain the lack of closing-sign, though this stands at end of page in 15, 74, and 80.

2<sup>1</sup> Cf. *Ch.* 241, Forþon nis ænig þæs horse ne þæs hycgrafstig.

2<sup>4</sup> *wærc(e)u*. Thøpke renders the MS. reading *wærc* 'I wander'; Grein in *Do. St.* 'treibe,' Brooke (p. 128) 'tear along (in gusts)'; but these translations would seem to demand a present form *wærc* rather than *wærc*. To both these forms there is the strong objection that the meter demands a long vowel here (—x|—x—). Nor does Grein's interpretation of *wærc* (*Spr.* II, 737; so also B. T., p. 1268) as the inst. sg. of *wærcu*, 'hostility,' meet the difficulty. Sievers (*PBB.* X, 510, s.v. *hwāg*) writes *wærc*, apparently deriving this from *wærc*, which he regards as long (*G.*<sup>3</sup> 276, n. 3 b). But the vowel is short everywhere else in the poetry (*Spr.* II, 738). It is of course possible to regard the half line as one of several

examples of a shortened A-type  $\underline{\mathcal{L}} \times | \mathcal{U} \times$  (Herzfeld, p. 44), but it is perhaps better to read here *wraec(e)a*, 'exile,' 'wretch,' as Herzfeld suggests. The scribe may have been misled by *wraēce* (l. 2), which is almost immediately above in the MS.

28 **wudu hrere.** See 817, where *se þe wudu hrereð* is a periphrasis for 'the wind.'

211 **wreccan.** The MS. *wreccan* is retained by all editors, and is regarded by Brooke as an infinitive, 'to range along,' and by Grein (*Dicht.*; *Spr.* II, 739) as gen. sg. of *wrecc(e)a* — 'on the wanderer's track.' As similar constructions are common in the poetry (*wreccan laste*, 408; cf. *Gen.* 2478, 2822, *Seaf.* 15), and as this meaning accords well with l. 4 b, I prefer the reading of the MS. to the suggestion of Cosijn (*PBB.* XXIII, 128) *wreccen*. The latter, however, has the support of 2 b, *on sīð wraēce*; and would be acceptable, were any change necessary.

213 **flæsc ond gæstas.** Cf. *Chr.* 597, flæsc ond gæst.

## RIDDLE 3

For parallels to the Anglo-Saxon description of the *Seebeben*, Erlemann (p. 57) points to the MHG, illustrations in the articles by Ehrismann, *Germania* XXXV, 55 f., and Sievers, *PBB.* V, 544, which treat the words *gruntwelle* and *selpwege*. Cf. Hartmann, *I. Büchlein*, 352 f.:

... und hebēt sich ūf von grunde ein wint  
das heizent sī selpwege  
und machet grōze ūndeslege  
und hat vil manne den tōt gegeben.

32 **under yþa geþræc.** Cf. 337, atol yþa geþræc; *And.* 823, ofer yþa geþræc. See also the stronger expression, atol yþa gewælc, *Eivod.* 455.

33 **gārseeges grund.** Cf. 4103.

33-8 Erlemann (p. 51) points out the likeness of the phenomena here described to those that appear in submarine earthquakes: 'Finden diese Seebeben bei geringer Meerestiefe statt, also in der Nähe der Küste, so zeigen sich neben den gewöhnlichen Erscheinungen — Aufwallen und Trübung des Wassers, Emporschiessen von Schaum und Dampfsäulen — auch direkte Spuren subozeanischer vulkanischer Eruptionen, Emporwerfen von Lava und Bimsstein, verbunden mit submarinem Donner.' So the other passages of our poem forbid the conception of a sea-storm, and accord with that suggested by Erlemann. The contrast between the two phenomena is accentuated in 468-70.

34 Grein's addition [*flod af ysed*] is supported by *flodas af ysed*, *Chr.* 986, and *flodas gef ysed*, *El.* 1270. — Cosijn's reading, *fāmige wælean* (*PBB.* XXIII, 128) parallels *And.* 1524, *fāmige wælean* (*PBB.* XXI, 19), and is supported by 406, *fāmig wænned*; but the MS. reading makes perfect sense and is in keeping with the context.

35 **hwælmere hlímmed.** Cf. *And.* 370, onhræd hwælmere; 392, gārseeg hlymmed. For a discussion of rimes in the *Riddles*, see note to 29. Cf. 1613, 292, 3, 5, 6, 8, 394, 423, 676, 7322.

36 **streamas stapu bēatad.** Cf. *And.* 239, bēoton brimstrēamas; 441, ēagorstrēamas beoton bordstæðu; 495-496, strēamwelm hwileð, beateþ brimstæðo;

see also *And.* 15.14, *El.* 238 *Met.* 615. Herzfeld, who cites these parallels (p. 30), regards as characteristic of Cynewulf 'the constantly recurring mention of the striking of the waves on the cliffs or on the sides of the ship.' Herzfeld notes that this trait is lacking in other Anglo-Saxon descriptions of storms — *Gen.* 1371, *Exod.* 454 f., and *Beow.* 1374. But he finds similar expressions in *Seaf.* 23 and *Wand.* 101. Brooke notes (p. 182, n.) that a similar passage occurs in *Chr.* 979 f., describing the cliffs withstanding the waves. — With *strēamas bēataþ* cf. 81 s.

37 **on steale hleoþa.** Cf. 4<sup>26</sup>, *steale stānhleoþu*; 93<sup>7</sup>, *stealc hliþo*; *Beow.* 1410, *steap stānhliþo*; *And.* 1577, *stānhleoðu*. For a discussion of such expressions, see Merbach, *Das Meer* etc., p. 21.

38 **wāre ond wāge.** Dietrich (XII, 246) translates 'schlamm und woge,' and refers to *And.* 269, *wære bewrecene*, and *And.* 487, *wære bestēmdon*; but in these passages *wære* has the meaning 'sea.' Dietrich regards *wære* as a rare word, which here means neither 'sea' (*wer*) nor *alga* (41<sup>49</sup>, *wāroþ*), but 'schlamm und meeres-sand (cf. *Hft. Gl.* 502, 76, *sablonum*, *wāra*; 449, 30, *sablonibus*, *wārum*).' Grein, *Dicht.*, renders 'Seetang,' and *Spr.* II, 640, 'alga' (reading *wāre*), and points to Dutch *wier* and Kent. *wauere*; Brooke translates 'weed,' and is followed by Brougham (Cook and Tinker, p. 71). The word *wāre* receives adequate discussion from Hoops, *Altenglische Pflanzennamen*, pp. 24–25: 'Tang, Fucus und Seegras, *Zostera Marina* = *wār*, *wāroþ*, *sēwār*. Sie machen sich ja an der Küste dem Schiffer wie dem Fischer durch Verunreinigen der Fahrzeuge und Netze oft genug in unangenehmer Weise bemerkbar und werden darum nicht nur im eigentlichen Sinne von Meerespflanzen sondern übertragend auch für Schlamm und Schmutz überhaupt gebraucht.' Hoops points out that the transition to the meaning of 'mud' or 'slime' is clearly seen in *Rid.* 41<sup>48-50</sup>, where *wāroþ* is used in rendering the Latin 'horridior rhamnīs et spretis vilior algis.' A similar use is found in the *wārig hragl* of *Gn. Ex.* 90 (see Merbach, *Das Meer*, pp. 28–29). See Schmid's discussion of 'algarum maris' (*Gesetze*, Glossar, p. 529).

39 **holmægne biþeahht hrūsan.** Cf. 17<sup>3</sup>, *eorðe y̅ðum þeahht*.

310 **sīde sārgrundas.** Cf. *Exod.* 289, *sārde sārgrundas*. — **sundhelme.** Only here and 77<sup>1</sup>, *sundhelm þeahhte*. But cf. *waterhelm*, *Gn. Ex.* ii, 3 (Merbach, p. 10).

312 **on sīþa gehwām.** Cf. *Ph.* 464, *in sīþa gehwane*.

313 **of brimes fæþnum.** Cf. 11<sup>6-7</sup>, *of fæðnum cwōm brimes*; *And.* 1616, *þurh flōdes fæðm*.

315 **y̅þa . . . þe mec ār wrugon.** Cf. 77<sup>2</sup>, *mec y̅þa wrugon*; 78<sup>7</sup>, *y̅þum bewrigene*.

#### RIDDLE 4

Of this Brooke says (*E. E. Lit.*, p. 183): 'The order and unity of this poem is admirable. The imaginative logic of its arrangement is like that which prevails in the "Ode to the West Wind," to which indeed it presents many points of resemblance, even to isolated phrases. Shelley tells us of his wind — which, as in Cynewulf's poem, is a living being — first as flying through the forests and the land, then of its work among the clouds, then on and in the sea, then on his own soul. Cynewulf tells of his storm-giant rising from his lair, rushing over the sea, then over the land, and then in the sky, but not of the storm in his own breast.



That is the one modern quality we do not find in this poem of Cynewulf. It was natural for him — being closer to Nature-worship than Shelley — to impersonate his hurricane, to make the clouds into stalking phantoms, to make them pour water from their womb and sweat forth fire; and his work in this is noble.'

4 1-6 Brooke translates (pp. 183-184):

Oftenwhiles my Wielder weighs me firmly down,  
Then again he urges my immeasurable breast  
Underneath the fruitful fields, forces me to rest.  
Drives me down to darkness, me, the doughty warrior,  
Pins me down in prison, where upon my back  
Sits the Earth my jailer.

Brooke compares with these lines, and with 13-16, Shelley's 'Cloud':

In a cavern under is fettered the thunder,  
It struggles and howls at fits.

He points also to *Aeneid*, i, 56 f.:

Hic vasto rex Aeolus antro  
Luctantes ventos tempestatesque sonoras  
Imperio premit ac vinclis et carcere frenat, etc.

(So too the Greek earthquake-demon Typhos, progenitor of the storms, is held down in fetters by Sicily and Etna piled upon his breast, Pindar, *Pyth.* i, 33-35.) Dietrich believes (XII, 246) that the Anglo-Saxon lines are not suggested by Virgil but by Psalms cxxxiv, 7 (Vulgate). Erlermann also thinks (p. 54) that in his conception of God as the ruler of the winds the riddler is influenced by the Old Testament, Psalms cxxxiv, 7 (Deus) . . . qui producit ventos de thesauris suis, and Jeremiah x, 13. That such passages as these influenced mediæval science he shows by quotation from Bede, *De Natura Rerum*, cap. 26, and Isidore 36, § 3. Herzfeld (p. 31), on the contrary, believes that this conception is derived neither from classical nor scriptural sources, but from the older mythology.

The idea of the confinement of the violent storm in prison by a higher power appears in other Anglo-Saxon poems (Dietrich XII, 246; Herzfeld, p. 31), as *El.* 1271-1276:

winde gelīcost,  
þonne hē for hæledum hlūd āstīgeð,  
wæðeð be wolcnum, wēdende færeð,  
ond eft semninga swīge gewyrðeð,  
in nēdclēofan nearwe geheaðrod,  
þrēam forþrycced.

So *And.* 435-437:

Wāteregea sceal,  
geðfēd ond geðrēatod þurh þrȳðcining,  
lagu lācende, lifðra wyrðan.

516-520:

Flōdwylm ne mæg  
manna ānigne ofer Meotudes ēst  
lungre gelettan; āh him lifes geweald,  
sē ðe brimū bindeð, brūne fȳða  
ðfē ond þrēatað.

4<sup>3</sup> **bearm** [pone] **brādan**. For such position of article and adjective, see 34<sup>9-10</sup>, 61<sup>6</sup>. Cf. Trautmann, *Anglia*, *Bb.* V, 90; Barnouw, p. 221. — **on bīd wriecēð**. Here the reading adopted by recent editors is confirmed by *Beow.* 2963, on bīd wrecen.

4<sup>5</sup> **hāste**. Cosijn's reading seems to me a *lectio certissima*. Grein, *Spr.* II, 24, doubtfully derives the MS. *hatst* from *hatsan*, 'impingere,' of which we have no trace elsewhere. *Hāste*, which is found in our present sense *Gen.* 1396, is the equivalent of *þurh hāst* (see 16<sup>28</sup>, þurh hēst). I accept also Cosijn's *heard* (so Thorpe translates) for MS. *heord*, which is not found elsewhere in the poetry in this sense, but which is rendered by Brooke 'jailer.'

4<sup>8</sup> **hornsalu**. Only here and *And.* 1158.

4<sup>13-14</sup> **sē mec wrāðe on . . . legde**. The same idiom is found 21<sup>29-30</sup>, sē mec gēara oþ bende legde. Cf. also *And.* 1192, þær þe cyninga cining clamme belegde.

4<sup>16</sup> **þe mē wegas tācneð**. Cf. 52<sup>6</sup>, sē him wegas tācneþ.

4<sup>18</sup> [**strēamas**] **styrgan**. The addition is made by Thorpe in the light of 4<sup>70</sup>, strēamas styrge. Cf. also *And.* 374, strēamas styredon.

4<sup>19</sup> **flintgrægne flōd**. This is the only appearance of the epithet; *fealo* is of course the common adjective with *flōd* (*And.* 421, *Beow.* 1951, *Brun.* 36).

4<sup>19<sup>b</sup>-20<sup>a</sup></sup> Cf. *Met.* 28 57-58:

ƿið wið lande ealneg winneð,  
wind wið wāge.

4<sup>21</sup> **dūn ofer dýpe**. Brooke compares *Aeneid*, i, 105, 'Insequitur cumulo praeruptus aquae mons.' Yet Herzfeld, p. 38, calls this 'ein modernes Bild.'

4<sup>22</sup> **eare geblonden**. The phrase suggests the compound *ear-(ar-)geblond*, which is discussed by Krapp, *Andreas*, note to 383.

4<sup>23</sup> **mearelonde**. This is the only appearance of the word in the sense of 'sea-coast.' As Merbach says (p. 19), 'meareclond (*Rid.* 4<sup>23</sup>) und landgemyrca (*Beow.* 209) sind als Strand, Gestade aufzufassen, sie bedeuten die Landgrenze gegen das Wasser hin.'

4<sup>24-25</sup> Brooke again compares *Aeneid*, i, 87, 'Insequitur clamorque virum stridorque rudentum.'

4<sup>27</sup> **hōpgehnāstes**. Save in this case and in *wolcengehnāste*, 4<sup>60</sup>, *gehnāst*, both simplex and in compounds, is used only of the clash of battle (*Gen.* 2015, æfter þām gehnāste; *Brun.* 49, cumbol-gehnāstes). The first member of the compound, *hōp*, is discussed at length by Dietrich, *Haupts. Zs.* IX, 215, and Grein, *Spr.* II, 95-96. Cf. Scottish *hope*, 'a haven.'

4<sup>28-29</sup> **slīpre sæcce**. Brooke translates (p. 185, n.): 'with slippery . . . with feeble striving' — and interprets 'with a hapless ill-fortuned and therefore a despairing strife against the elements. Some are paralyzed in expectation, some struggle.' This is finely poetical, but it disregards both grammar (as *sæcce* is a genitive dependent upon *wēn*) and word-meaning (*slīpe* and *slīdor* must not be confused). Grein renders more accurately: 'Dem Kiele droht da schlimmer Kampf.'

4 30 **on þā grimman tīd.** The phrase is found twice in the *Christ*, 1081, 1334, where it means 'Judgment Day.' In our passage, Brooke (p. 185, n.) thinks that 'it alludes to the moment in which the ship would be driven on the cliffs.'

4 31 **rice.** Grein, *Spr.* II, 378, derives MS. *rice* from '*ricu*, directio?' and points to 21 6, *to rice*; but that is a misreading of the editors for *sace*. Brooke asks doubtfully: 'Is *rice* from *ricu* ('direction')? Did Cynewulf see the steering oar whirled from the hands of the steersman, or does he mean that the ship was driven out of its true course?' Klaeber, *Mod. Phil.* II, 144, conjectures *rince* (cf. herer[*n*]ce, *Beow.* 1176; swe[*n*]cte, 1510; dru[*n*]cen, *Mood.* 12, etc.), to be taken in a collective sense. This is not an unhappy suggestion; since (as Merbach shows, p. 38) the seaman is elsewhere called *sæwinc* (*Mald.* 134; *Beow.* 691), and *fyrdrinc* (*El.* 261; *Mald.* 140), and since *rince berofen* corresponds to the *fēore bifohten*, 'deprived of life,' of the next line. But there is no need of departing from the MS. *Rice bīrofen* may be rendered, 'bereft of a master' (i.e. 'a ruling or guiding hand').

4 32 **fēore bifohten.** Klaeber, *Mod. Phil.* II, 144, suggests *fēre bifohten*, i.e. 'attacked by danger,' since on the strength of *unbefohten*, "unopposed," "un-attacked" (*Mald.* 57; *A.-S. Chron.* A.D. 911), the verb *befohtan* is plausibly to be credited with the meaning of "attack." But no change seems necessary, since the interpretation of Grein and Sweet, 'deprived (by fighting) of life,' is, as Klaeber admits, quite in keeping with the context.

4 34 **hæleþum geýwed.** For the sake of the alliteration, this suggestion of Ettmüller's for MS. *ældum* must be adopted. Grein, *Spr.* II, 774, meets the difficulty by proposing *yþpan* for *hýran* in the second half-line.

4 35 **hwā gestilleð þæt.** Erlemann, p. 55, thinks that these words refer to the stilling of the waves by Christ (Matthew viii, 23): 'Tunc surgens increpavit vento et mari et facta est tranquillitas magna, porro homines mirati sunt dicentes: qualis est hic quia et venti et mare oboediunt ei.' The theme is expanded at great length in the *Andreas*, with which poem the Storm riddles have much in common in both style and vocabulary. Erlemann concludes that the appearance of God as lord of the winds has therefore a Christian source, and is not, as Herzfeld thinks (p. 34), an indication of 'die strenge echt germanische Abfassung des Dienst- und Untertanenverhältnisses.' Are not both scholars right, and have we not here a Christian *motif* colored by the Germanic spirit?

4 36 **rīdeð on bæce.** On account of the meter, this reading of Grein's note and of Herzfeld (p. 45) is to be preferred to the MS. *on bæce rīdeð*.

4 36 f. Erlemann, p. 52, declares that in these lines the ideas of Beda (*De Natura Rerum*, 28, 49) are developed into the loftiest poetry: 'Der Sturm sitzt in den Wolken, er zert sie weit auseinander und lässt sie dann wieder zusammenschnellen, er wirft die schwarzen Wasserfässer hierhin und dorthin; treffen sie aufeinander mit ihren Rändern, dann entsteht "der Getöse lautestes."'

4 38 **lagustrēama full.** This corresponds in meaning to *weǣgfatu* (l. 37), 'clouds,' and is rightly rendered by Grein, *Dicht.*, 'der Wasserströme Becher' (not, as Brooke translates, 'full of lakes of rain'). Cf. *Beow.* 1208, ofer fýða ful.

4 39 **swēga mæst.** Cf. *Ph.* 618, swēga mæste.

4 41 **cymeð seō[r].** The MS. *seō* is an interesting hapax, as it furnishes an Anglo-Saxon analogue to Old Saxon *skīw* and Icel. *ský*, 'cloud' (see Cleasby-

Vigfusson, s.v.); and as the word, *skye*, appears in M. E. with the meaning 'cloud' (Chaucer, *House of Fame*, 1600): 'That hit ne lefte not a skye | In al the welken.' Unfortunately, as Cosijn points out (*PBB*, XXIII, 128), a passage in the *Andreas*, 512, establishes the reading *scēor*, 'cloud,' 'shower': *þonne scēor cymeð*. *Scūr* is found with the lemma *nimbus*, WW, 175, 22; 316, 36.

4 44 **blācan līge**. Cf. *And.* 1541. In his note to the passage Krapp quotes from Mead's article (*P. M. L. A.* XIV, 177): '*Blāc* is merely an ablaut form of the stem *blācan*, "to shine," and perhaps hardly means white at all. In a few cases it evidently means pale or ghastly. It is properly applied to the fire or the fire-light and even to the red flame or to the lightning or to the light of stars. Of the twenty-eight instances where the word occurs, — either alone or as part of a compound, — nearly all seem to lay emphasis on the brightness rather than the whiteness.'

4 45 **dreohtum**. For the MS. reading *dreontum*, Thorpe suggested *dreohtum* = *dryhtum* ('populis') and was followed doubtfully by Grein, *Spr.* I, 204. This is favored by 4 46, *ofer burgum*, and 4 43, *ofer folcum*. Grein, *Bibl.* II, 371, note, proposed *dreongum* = *drengum*, but Holthausen, *Engl. Stud.* XXXVII, 206, rightly rejected this as Scandinavian (*drengr*) rather than English, and proposed *drōrgum*. The 'dreary ones' are the terrified men of 4 33, 49. I prefer Thorpe's suggestion.

4 46-48 'The poet represents the thunder and lightning as arising from the violent meeting of the clouds, without expressly mentioning the *fragor*; but this bursting of the clouds is taken for granted by the author, who thus continues:

feallan lētað  
sweart sūmsendu    sēaw of bōsme,  
wātan of wombe.

This is pictured as the result of the bursting' (Erlemann).

4 47 Brooke (p. 185) renders this finely and accurately, 'swarthy sap of showers sounding from their breast'; and adds: 'I should like to have in English the German word *summen*, which answers here to *sūmsend*, and translate this *sūm-ming*. "Sounding" does not give the humming hiss of the rain.' For a discussion of the etymology of *sūmsendu*, see Kögel, *Geschichte der deutschen Lit.*, 1894, I, 53-54 (Bright).

4 48 f. Erlemann says (p. 53): 'Von Vers 48 ab verlässt der Dichter dann diesen Vorstellungskreis: der Sturm die Ursache des Gewitters; seine Phantasie ist ganz erfüllt von dem Bilde des Kampfes der dahinfahrenden Wolken und kann noch nicht zur Ruhe kommen. Das Bild spinnt sich fort: *Winnende fareð atol coredprēat*; altheidnische mythische Vorstellungen mögen dabei wachgerufen sein und hier durchschatten, aber sie werden wieder zurückgedrängt durch christliche Empfindungen.'

4 52 **scin**. The nature of such demons is described, *W/hale*, 31-31:

Swā bið scinna þēaw,  
dēotla wise    þæt hī drohtende  
þurh dyrne meajt    duguðe beswīcað  
ond on teosu tyhtað    tilra dæda.

4 51-52 Cf. *Ps.* 63 4, *hī hine . . . scearpum strælum on scotiad̄.*

4 53-58 As sources of these lines Erlemann (p. 53) suggests *Ps.* xvii, 15, 'Et misit sagittas suas et dissipavit eos: fulgura multiplicavit et conturbavit eos' (2 Sam. xxii, 15); *Ps.* cxliii, 6.

4 55 on *geryhtu*. Cf. *Jud.* 202, *Met.* 31 17, on *geriht*, which has also the meaning 'straight.'

4 58 *rynegiestes*. Thorpe and Brooke render 'the rain-spirit,' but Grein interprets in *Spr.* II, 386, 'profluvii hospes,' and in *Dicht.* he translates 'des Rinnengastes.' Bosworth-Toller translates 'a guest or foe that comes swiftly(?)' and Sweet, *Dict.*, 'a swift guest' — a rendering supported by such compounds as *ryne-strong*, *ryneswift*. But, as the simplex *ryne*, 'rain,' appears in apposition with *regn* (*Gen.* 1416), and as the interpretation 'rain-foe' seems suited to the context, I have adopted that.

4 59 Cf. *Beow.* 2408, *sē hæs orleges ðr onstealde*.

4 59 ff. Herzfeld, p. 37, remarks, 'Der Sturm wird, 4 59, in einem prächtigen Bilde als Kriegserreger vorgeführt, die Krieger sind die Wolken (*hlōðgecroð*), die mit lautem Gekrach auf einander stossen; sie schwitzen Feuer aus (die Blitze, die mit Pfeilen verglichen werden), ein dunkler Saft fließt ihnen aus dem Busen u.s.w.'

4 62 *ofer byrnan bōsm*. Cf. *And.* 441, of brimes *bōsme*; *Exod.* 493, *fāmig-bōsma*. Cosijn (*PBB.* XXIII, 128) doubtfully compares *Pan.* 7, *hisne beorhtan bōsm*; but the reference is to the earth, not to the waters. Brooke says (p. 186): 'The word I here translate torrents is *byrnan* ("of burns or brooks"). Torrent is quite fair, for the word is connected with *byrnan* ("to burn"). The uprising and boiling of fire is attributed to the fountain and stream. Cynewulf is not thinking of the quiet brooks of the land, but of the furious leaping rivers which he conceives as hidden in the storm clouds over which the storm giant passes on his way.'

4 63 *hāh hlōðgecroð*. Brooke, *E. E. Lit.*, p. 186, says: '*Hlōð* is the name given to "a band of robbers from seven to thirty-five" [*Laws of Ine* § 13, Schmid pp. 26-27], hence any troop or band of men [*And.* 42, 1391, etc.]. *gecroð* is "a crowd," "a multitude." Thus compounded, the word means, I think, a crowd made up of troops; of troops of clouds! Then the word "high" put with *hlōðgecroð* and the context prove sufficiently that Cynewulf was thinking of the piled-up clouds of the storm; and no doubt the notion of ravaging and slaughter connected with *Hlōð* pleased his imagination, for his tempest is a destroyer.' Brooke's translation 'the high congregated cloud-band' is suggested by Shelley's lines (with which compare 4 42-48):

Vaulted with all thy congregated might  
Of vapors, from whose solid atmosphere  
Black rain and fire and hail will burst. O, hear!

4 67-72 In these lines occurs a summary of the various manifestations of the Storm, but *Rid.* 2, which represents the Storm in general, finds no place in this review. It is interesting to note that the order of the single descriptions does not conform to the order in the summary. There the maritime eruption (*Seebeben*), *Rid.* 3, stands before the earthquake (4 1-16); here, after. Erlemann (pp. 53-54)

does not believe that any derangement of the text, any inversion of 3 and 4 1-16, has taken place. 'In the summary a more convenient adjustment of the verse may have brought it about that no particular regard is paid to the accurate sequence of the several parts: it is also possible that the poet anticipated 4 1-16 in order to place 3 and 4 17-35 near together, so as to contrast them better: "Now I shall fight under the waves, now above the waves."'

4 69 **hēan underhuigan.** In *Dicht.* Grein translates 'Bald soll ich des Oceans Wogen | die hohen unterneigen,' and he is followed by Barnouw, p. 221, who regards *hēan* as acc. pl., weak, of *hēah*. In *Spr.* II, 55, Grein rightly gives the word under *hēan*, 'low'; cf. *Gn. Ex.* 118, *hēan sceal gehnigan*.

4 71 **wīde fere.** Cf. 59 3, *wīde ne fereð*; 95 3, *fere* (MS. *fēreð*) *wīde*.

4 73-74 Aldhelm iv, 1, 'Cemere me nulli possunt, nec prendere palmis,' which Prehn (p. 160) regards as one of the sources of the Anglo-Saxon, is derived, like the English riddle, from the Bible: Prov. xxx, 4, 'quis continuit spiritum in manibus suis,' and Eccclus. xxxiv, 2. So Erlemann, pp. 55-56 (but the connection is certainly not close). I have traced the history of this motive, *Mod. Phil.*, II, 563. It appears in Bede's *Flores*, No. V, in various 'dialogues' (*Haupts. Zs.* XV, 167, 169), and in MS. Bern. 611, No. 41.

#### RIDDLE 5

Dietrich (XI, 461) suggested first the answer 'Bell,' but rejected it immediately in favor of 'Millstone,' believing that the latter fulfilled more closely all the conditions of the problem. Grein, *Spr.* II, 716, accepts the first solution; and Prehn, pp. 163, 165, the second, but he fails in his attempt to indicate a likeness between this riddle and the 'Millstone' enigmas of Symphosius (51, 52) and Aldhelm (iv, 12). In riddle-literature there are no analogues to aid one, the many 'Bell' and 'Millstone' problems (see Schleicher, p. 201; Symp. So, *Tintinnabulum*; Tatwine 7, *De Tintinno*) being of a totally different type. Personally, I incline to the first answer. The *þegn* or servant may be the *ostiaris* or *durewerd* (see *Canons of Ælfric*, 11), who is thus described by William of Malmesbury (*Gesta Pontificum*, 76, cited by Padelford, *Musical Terms in Old English*, p. 56): 'Reclusis enim a dormitorio in ecclesiam omnium parietum obstaculis vidit monachum, cujus id curae erat, a lecto egressum funem signi tenere quo monachos ammoneret surgere.' Not only monasteries, but Anglo-Saxon houses of better estate had each its *bellhūs* (Padelford, l.c.; *Be lōd-geþincðum* 2, Schmid p. 388); but, as Schmid points out (*Glossar* s.v.), the word may refer to the refectory, to which one was summoned by bells (cf. Du Cange s.v. *Tinellus*) or perhaps to the *cloccarium vel lucar* (the lemma of *bellhūs*, WW. 327, 16). Our riddle refers, I think, not to the hand bell, *litel belle* or *tintinnabulum* (for a discussion of its use, see Westwood, *Facsimiles*, p. 152, Padelford, p. 58), but to the *micel belle* or *campana* (*Ælfric, Gloss.*, WW. 327, 18). This was well known in the England of the eighth century, for in Tatwine's *De Tintinno* enigma (No. 7) the bell is suspended high in air, 'versor superis suspensus in auris.'

Professor Trautmann brings nothing to support his 'Threshing-flail' solution of our enigma.

Andrews, *Old English Manor*, p. 259, discusses the Anglo-Saxon mill or quern, and thus translates the last lines of our Riddle: "Sometimes a warm limb may break the bound fetter; this, however, is due to my servant, that moderately wise man who is like myself, so far as he knows anything and can by words convey my constructing message." We here accept Grein's translation almost without change, but of the last two lines can make no meaning. The iron-work of the mill is interesting, as is also the harsh grating sound with which it moves when started in the early morning. These features Cynewulf has added to the original of Symphosius (Prehn, pp. 163-165). See also Heyne, *Halle Heorot*, p. 27; *Fünf Bücher* II, 257-266; and Klump, *Altenglische Handwerkeramen*, pp. 13-15. They accept the 'Millstone' answer and discuss mills and mill-maid (*Laws of Æthelberht* § 11, Schmid p. 2).

51 **þrǣgbysig**. Dietrich finds the source of this in Aldhelm's line (iv, 124), 'Altera nam currit, quod nunquam altera gessit,' while Prehn points to Symphosius 51:

Ambo sumus lapides, una sumus, ambo jacemus.  
Quam piger est unus, tantum non est piger alter:  
Hic manet inmotus, non desinit ille moveri.

But the parallel is far-fetched. The epithet might well apply to a bell, for this is surely 'periodically employed.' Dr. Bright suggests the meaning 'perpetually.'

52,4 **hringum hæfted . . . halswriþan**. Wanley, *Catalogue* 109, 2, 16-20: '*Se bend* ðe se clipur ys mid *georwðen*, ys swylce hit sý sum gemetegung ðæt ðære tungan clipur mæge styrian, and ða lippan æthwega bēatan. Sōþlice mid ðæs rāpes æt-hrine se bend styraþ ðone clipur.' 'The band with which the clapper is tied, is, as it were, a method for moving the clapper of the tongue and beating more or less the lips. So, with the touch of the rope, the band moves the clapper' (B.-T. s.v. *Clipur*). The key in *Rid.* 914 is *hringum gyrded*; but such phrases are even better suited to the durance of the bell, as Wanley's account of the *bend* shows. With *hringum hæfted* compare *Gen.* 762, hæft mid hringa gespanne (*Satan*).

53 The line refers to the beating of the clapper against the sides (*mīn bed breccan*), and to the sound of the bell (*breaktme cýþan*).

57 [**þæt**] **wearm[e] lim**. þ is perhaps omitted on account of preceding *-be* in *oucweþe*. Grein, *Spr.* II, 188, supposes *lim* to refer to *manus*. This accords well with the 'Bell' solution. See Techmer, 2, 118, 7 (cited by Padelford, pp. 56, 71): 'Ðæs diacanes tācen is þæt mon mid hangindre *hande* dō swilce hē gehwāde bellan cnyllan wille.' Or if the large bell is meant, the warm limb may be the *clipur*, which bursts the ring with which it is bound (*supra*).

58 **bersteð**. This is the only appearance of the verb in a transitive sense in Anglo-Saxon; but the word is used so commonly with an active meaning in Middle English (see Mätzner, or Bradley-Stratmann, s.v.) as to make such a rendering very plausible here.

59-12. The editors punctuate variously and thus give widely differing meanings to the last four lines of the riddle. Thorpe's rendering is utter nonsense. Ettmüller puts a period after *hwīlum* (l. 8), a semicolon after *men* (11), and no point after *sylfe*. Grein and Assmann place a comma after *hwīlum* and a comma after *sylfe*. I point as in text, and render 'It (the ring) is, however, acceptable

to my thane, a moderately wise man, and to me likewise, if I (an inanimate thing) can know anything and in words successfully tell my story.' For the happy rendering of the last clause I am indebted to Dr. Bright.

5<sup>10</sup> **þæt sylfe.** This accusative of specification is equivalent to the adverb 'likewise' (cf. *Chr.* 937; *Ps.* 81<sup>3</sup>, 128<sup>1</sup>; *Spr.* II, 429).

5<sup>11-12</sup> **mīn . . . spel.** For separation of possessive pronoun and substantive, see 7<sup>9-10</sup>, hyra . . . drohtað. With the last line of our riddle compare *Beow.* 874, on spēd wrecan spel.

## RIDDLE 6

As early as 1835, L. C. Müller (*Collectanea Anglo-Saxonica*, pp. 63-64) suggested 'Scutum' as an answer; and Dietrich XI, 461, gives the same solution. He and his follower Prehn, p. 165, point to Aldhelm's 'Clypeus' enigma (iii, 13) as a source. The resemblance is very slight. Both shields have received many wounds (*infra*); but Aldhelm's is a glorious warrior, while that of our riddler is a broken fighter (Brooke, *E. E. Lit.*, p. 123, note). Unlike Aldhelm, the Anglo-Saxon poet does not dwell upon the relation of the shield to its lord. A literary analogue, as Dietrich pointed out, is the 26th riddle of the *Herwarar Saga*, where the Shield vaunts its wounds (see Heusler, *Zs. d. F. f. Vlk.* XI, 139, 148). Trautmann's 'Hackeklotz' has nothing in its favor. The riddle is rich in conventional epithets, applied to the Shield's enemy, the Sword, not only elsewhere in the poetry but in other riddles.

Illuminated Anglo-Saxon MSS. usually represent the warrior as armed with no other defensive weapons than shield and helmet (Meyrick, *Antient Armour*, 1842, p. li; Keller, pp. 71 f.). The shield, circular or slightly oval in shape, is usually of linden-wood, sometimes covered with leather, with a metal-bound edge and in the center an iron umbo or boss, a small basin tapering at the top to a point and ending in a knob (*Gn. C.* 37, rand sceal on scylde fæst fingra gebeorh). Bosses are of various form and of different degrees of ornament (Roach-Smith, *Collectanea Antiqua* I, 104; II, Plate 36; III, Plate 2). The grave-finds reveal a large number of shields of which boss and handle alone remain (Keller, pp. 74-79; Kemble, *Horae Ferales*, p. 82).

6<sup>1</sup> **īserne wund.** Cf. *Beow.* 565, mēcum wunde; 1076, gāre wunde. See Aldhelm iii, 13 2, 'patiens discrimina dura duelli.'

6<sup>2</sup> **beadoweorca sæd.** Cf. 34 6, biter beadoweorca; *Brun.* 20, wērig wiges sæd.

6<sup>3</sup> **eggun wērig.** Cf. *And.* 1278, wundum wērig; *Mald.* 303, wundum wērige; *Beow.* 2938, wundum wēрге. — **Of ic wīg sēo,** etc. See Aldhelm iii, 13, 'Quis tantos casus . . . suscipit in bello . . . miles?'

6<sup>4</sup> **frēne feohtan.** So *And.* 1350. — **frōfre ne wēne.** Cf. *Gn.* 479, frōfre ne wēnað; *Beow.* 185, frōfre ne wēnan.

6<sup>6</sup> **eal forwurde.** Cf. *Ps.* 118<sup>92</sup>, eall forwurde.

6<sup>7</sup> **homera lāfe.** Cf. *Beow.* 2830; *Brun.* 6, homera lāfum, — in both cases of swords. In *Rid.* 71<sup>3-4</sup>, the Sword or Dagger calls itself *werāþra lāf*, | *jýres ond fēole*. For many examples of *lāf* as a synonym of sword in the poetry, see *Spr.* II, 152, and Cook, 'A Latin Poetical Idiom in Old English,' *American Journal of Philology*, VI, 476.



68 **heardeeg heorosearp.** Cf. *Beow.* 2830, *hearde, heaðo-searpe homera lāfe*; *Jul.* 263, *heardum heoruwæpnum*. *Heardeeg* is found as an epithet of the sword, *Beow.* 1289, 1491, *El.* 758. — **hondweore smiþa.** So of the sword, 217. Cf. also 27 14, *wrætlīc weorc smiþa*. For the position of the smith in Anglo-Saxon times, see notes to *Rid.* 38.

69 **bītað in burgum.** In 93 21-22, *calle þatte bord biton*, 'all that bit the shield,' is a circumlocution for 'swords' or 'knives.' Cf. 93 17-18, *þeah mec heard bite | stīdeeg stýle*. The sword-bite is a commonplace of the poetry, *Jul.* 603, *þurh sweorðbite*; *Ap.* 34, *ðurh sweordes bite*.

69-10 *Gu.* 207, *gif hē leng bīde lāþran gemōtes*, seems to support the change of MS. *ābīdan* to *ā bīdan*. But as *ābīdan* appears not infrequently in the desired sense (*Spr.* I, 12) I have retained it in the text.

69-12 For the use of words in Anglo-Saxon leechcraft, see Cockayne's *Leechdoms*, passim. They were used particularly as *dolgsælfra wīð callum wundum* (*Lechd.* II, 8, 26). Among the common worts employed for wound-salves (*Lechd.* II, 90 f.) were groundsel, brooklime, lustmock, broad-leaved brownwort, ribwort, meadow-wort, githrife, cockle, carline thistle, ashthroat.

614 **dagum ond nihtum.** So *Exod.* 97; *Met.* 20 213.

## RIDDLE 7

The rune S (*Sigel*, 'the sun') precedes and follows the riddle in MS., thus putting the solution beyond doubt. The poem bears no resemblance to Aldhelm viii, 3, *De Sole et Luna*, save in the design of the Almighty, who in the Latin is the 'Lord of Olympus,' in the Anglo-Saxon is the Christ. It certainly owes nothing to Eusebius 10, *De Sole*. The problem is like in kind to the 31st riddle in Haug's collection from the *Rígræda* (p. 495): 'Einen rastlosen Hirten sah ich hin und her wandeln auf (seinen) Pfaden; sich kleidend in die zusammenlaufenden (und) auseinanderlaufenden (Strahlen) macht er (seine) Runde.' Cf. the Latin hymns in praise of the Sun (Meyer, *Anthologia Latina*, 1833, pp. 1024-1025).

7 1-2 Cf. Aldhelm viii, 35, 'Sed potius summi genuit regnator Olympi.' But the Anglo-Saxon has much in common with the well-known passage from Ps. (Vulgate) cxxxvi, 7-8: 'Qui fecit luminaria magna . . . solem in potestatem diei quoniam in aeternum misericordia ejus.' So in the Anglo-Saxon poetical version of Ps. lxxiii, 16, *þū gesettest sunnan and mōnan, sigora waldend*. So *Gen.* 126, 1112, etc.

'The Father is thought of especially as the Creator (*Jul.* 111, *Chr.* 224, 472), though this function is sometimes attributed to the Son (*Jul.* 726, *Chr.* 14 f.), and is sometimes exercised by Him with the Father (*Chr.* 239-240),' Cook, *Christ*, p. lxxvi. So in the *Skaldskaparmál*, § 52 (*Snorra Edda* I, 446). Christ is called *skufara himins ok jarðar, engla ok sólar*.

7 2 **tō compe.** The Sun and Moon are portrayed as fierce fighters in *Rid.* 30. — **oft ic ewice bærne.** Cf. *Ps.* 120 6, *ne þē sunne on dæg sōl ne gebærne*.

7 3 **unrīnu cyu.** So *Pan.* 2. — **eorþan getenge.** So 77 2. Cf. 8 8-9, *getenge . . . flōde ond foldan*. Grein is wrong in regarding *getenge* as acc. pl. (*Spr.* I, 463); it obviously modifies the subject of the riddle.

7<sup>6-9</sup> Of the joy and comfort that the Sun brings to men, the *Wonders of Creation* gives glowing account (59-67):

ond þis lēohte beorht

cymeð morgna gehwām ofer misthleoþu,  
 wadan ofer wāgas, wundrum gegierwed,  
 ond mid ārdæge ēastan snoweð,  
 wlitig ond wynsum wera cneorissum;  
 lifgendra gehwām lēoht forð biereð  
 bronda beorhtost, ond his brūcan mōt  
 āghwylc on eorþan ðe him ēagna gesihð  
 sigora sōðcýning syllan wolde.

7<sup>7<sup>a</sup></sup> I can see no reason for departing from the MS. here by inserting *wel* before *frēfre*. *How* . . . *w* alliteration is found 1 12, 36 11, *Beow.* 2299 (Heyne's note), *Gu.* 323, *Chr.* 188. Cf. Sievers, *Altgermanische Metrik*, p. 37, note.

7<sup>10</sup> **gedræg**. The word *gedræg*, elsewhere used in the sense of 'crowd,' 'troop,' 'tumult,' is here applied to the ocean, probably with reference to 'the multitudinous seas.'

#### RIDDLE 8

To this riddle there are no Latin analogues. All scholars accept, however, the solution 'Swan.' And the tradition of the musical plumage of this bird, occurring elsewhere in Anglo-Saxon poetry (*Phoenix*, 137), is admirably illustrated by a fable found by Dietrich XI, 462, in the letter of Gregory of Nazianzus to Celeusius (*Opera*, Caillau, Paris, 1842, II, 102). In this the swan explains to the swallows that sweetness and harmony are produced by the breath of the west wind against its wings. Neither Gessner, 'De Avibus' (*Historia Animalium*, 1554, III, 360), nor Paulus Cassel (*Der Schwan in Sage u. Leben*, Berlin, 1872), nor Swainston (*Folk-Lore of British Birds*, Folk-Lore Society, 1885, p. 151) mentions the legend of singing feathers, although each of them refers to the whistling swan of the North. Very much to the point is a passage from Carl Engel's *Musical Myths and Facts*, 1876, I, 89: 'Although our common swan does not produce sounds which might account for this tradition, it is a well-known fact that the wild swan (*Cygnus ferus*), also called the whistling swan, when on the wing, emits a shrill tone, which however harsh it may sound if heard near, produces a pleasant effect when, emanating from a large flock *high in the air* [cf. *Rid.* 8 8-9], it is heard in a variety of pitches of sound, increasing or diminishing in loudness according to the movements of the birds and to the currents of air.' For the superstition of the swan singing at death, of which our riddler makes no mention, see Douce, *Illustrations of Shakspeare*, 1839, p. 161; Dyer, *Folk-Lore of Shakspeare*, 1883, p. 147. Swainston, l.c., discusses in detail the place of the swan in mediæval laws and oaths (see also *Archæologia* XXXII, 1847, 423-428).

The riddle of the Swan, as I have pointed out in the Introduction, has much in common with two other bird riddles (11 and 58). The swan's song is mentioned *Seaf.* 19, *ylfete song*. For a late English analogue to this Swan riddle see *Pretty Riddles*, 1631, No. 35, Brandl, *Jahrb. der deutschen Sh. Gesell.* XLII (1906), 57.

Brooke says (p. 148): 'Once on a time Cynewulf, who may now have seen the Swan flying over the forest to some inland pool or fen, described it in one of the finest of his riddles — marking especially the old tradition of its song not before its death but when it left the village to fly over the great world. Nor did it sing with its throat. Its feathers sounded melodiously as the wind went through them. . . . It has the modern quality. Phrases like "the strength of the clouds," "the spirit that fares over flood and field," the melodious rustling of the fretted feather-robe, the sense of a conscious life and personality in the bird and its pleasure in its own beauty are all more like nineteenth century poetry in England than anything which follows Cynewulf for a thousand years.'

**8 1 Hraegl.** This word is again used of the plumage of a bird (Barnacle Goose) in the riddle's closest analogue, **11 7<sup>b</sup>**. — **hrūsan trede.** So we are told of the Swallows, **58 5**, *treðaþ bearouassas* etc. Cf. *Gen.* 907.

**8 2 þā wīc būge.** Cf. **16 8**, wīc būge; *Gu.* 274, þe þā wīc būgað. — **wado drēfe.** Cf. **23 16**; *H. M.* 20, lagu drēfan; *Beow.* 1904, drēfan dēop wæter.

**8 3-7** So in **11 9-11** the air and wind raise the Barnacle Goose and bear it far and wide (note the likeness of wording in the two passages). In **58 1** 'this air bears little wights' (Swallows). The best explanation of these passages is found in the *Hexameron* of Ælfric (edited by Norman, 2d ed. 1849, p. 8): 'Ðæt lyft is swā hēah swā swā ðā heofonlican wolcnu and ēac ealswā brād swā swā ðære eorðan brādnyss. On ðære fleoð fugelas, ac heora fīðera ne mihton nāhwider hī āberan, gif hī ne ābære sēo lyft.'

**8 3 ofer hæleþa byht.** Cf. *Gen.* 2213, folcmægða byht; **23 12**, ofer wateres byht.

**8 4 hyrste mīne.** So of the wings of the Goose, **11 8<sup>b</sup>**. — **þeos hēa lyft.** Cf. **11 9**, lyft; **58 1**, þeos lyft.

**8 6-9** For a reference to the singing of the Swan's feathers, compare the passage in the *Phoenix*, 134-137 (Bright's reading):

Ne magon þām breahme byman nē hornas,  
nē hearpan hlyn, nē hæleþa stefn  
finges on eorþan, nē organan swēg,  
nē hlēoþres geswin, nē swanes feðre.

Lactantius mentions here (l. 49) 'olor moriens.'

That certain birds have the power, in flight, to make a sound with their feathers at will, is shown by the example of the kingbird, which swoops down silently till close above its enemy's head and then loudly rattles its feathers with alarming suddenness; and of the ruffed grouse or American partridge, which takes flight now in silence and now with the loud whir which is so disconcerting to some of its enemies. That this power is used by some birds as a sort of song appears by what Gilbert White of Selborne says of the 'bleating' or 'humming' of cock-snipes, Letter XXXIX (Pennant): 'Whether that bleating or humming is ventriloquous or proceeds from the motion of their wings, I cannot say; but this I know, that when this noise happens the bird is always descending, and his wings are violently agitated' (compare also Letter XVI). White's most recent editor notes that 'this noise made by the cocksnipe when *after rising to a great height* [*Rid.* 8 3-6] he casts

himself down through the air . . . seems to be produced by the air waves being driven by the powerful wing-beats through the expanded and rigid tail feathers.'

86 **Fraetwe mīne.** *Fraetwe* is again used of plumage *Ph.* 335, *fraetwe flyhthwaetes*. As Brooke says (p. 148), '*Fraetwe* is originally carved fretted things; hence an ornament — anything costly; here then my rich garment of feathers.'

87-8 **swinsiað.** | **torhte singað.** Cf. *Chr.* 884, *singað ond swinsiað*. The phrase appears twice in the very passage of the *Phoenix* in which 'the singing feathers' are introduced: 124, *swinsiað ond singeð*; 140, *singeð swā ond swinsiað*.

#### RIDDLE 9

To this riddle many solutions have been offered. In his first article (XI, 461-462) Dietrich wavered between A.-S. *Sangpīpe* and the *Nihtegale*, supporting the first by the C-rune (possibly for *Camena*, which is the lemma to *sangpīpe*, Prudentius Gl., *Germania*, N. S., XI, 389, 26) which precedes the riddle in the MS., and the second by reference to Aldhelm's *Luscinia* enigma (ii, 5). Later, XII, 239, he presented with confidence the answer 'Wood-pigeon,' defending this by three arguments: (1) the Anglo-Saxon name of this bird, *Cuscote* (WW. 37, 35, Palumbes, *cuscote*) meets the demand of the C-rune; (2) with its flexible voice it really imitates the song of jesters (*Rid.* 96, 9-10); and (3) it attains to a great age (*Rid.* 95, *cald æfensceop*). Each of these three solutions has been accepted, the first by Padelford, p. 52, the second by Brooke, *E. E. Lit.*, p. 149, the third by Prehn, p. 167. Yet another answer, 'Bell,' is given by Trautmann (*Anglia*, *Bb.* V, 48) and repeated by Padelford, p. 53; and this is accepted by Holt-hausen, who asserts stoutly, without a jot of proof (*Anglia*, *Bb.* IX, 357): 'Die C-rune über diesen rätsel bedeutet offenbar *clugge*, "glocke."' Of these solutions, 'Nightingale' seems to me distinctly the best, for its varied note is heard in so much poetry of the late Latin period; for instance, in the *Philomela* elegies of the mythical Albus Ovidius Juventinus and Julius Speratus (Wernsdorf, *Poetae Latini Minores*, VI, 388, 403; compare Schenkl, *Sitzber. der phil.-hist. Cl. der Wiener Akademie*, 1863, XLIII, 42 f.), and in the pretty *Luscinia* poem of Alcuin (Migne, *P. L.* CI, 803). Yet *Nihtegale* does not fit the rune, and is obviously the reverse of scurrilous; hence this answer, like the others, must be given up. The motive of the problem so closely resembles that of *Rid.* 25, *Higora*, that I am inclined to accept that answer here. It caps the query at every point. The jay is a jester. Martial in his epigrams calls it 'pica loquax' (xiv, 76) and 'pica saluatric' (vii, 87), and Ovidius Juventinus in his *Philomela* poem, 33-34, says:

Pica loquax varias concinnat gutture voces.  
Scurrilli strepitu quicquid et audit, ait.

Grein's citations (*Spr.* II, 72, s. v. *higora*) are apposite: 'Die Glosse "berna, higræ," gl. Epinal. 663 (156) and gl. Erf. (wo *berna* für *verna*, wie diese Glossen öfter in den lat. Wörtern *b* für *v* schreiben) zeigt [see also WW. 358, 5], dass der Name unsres spasshaften Vogels auch für Spassmacher, Hanswurst überhaupt galt.' See Notes to *Rid.* 25. Like the 'Psittacus' of Alex. Neckam, *De Natura*

*Rerum* 36 (Rolls Series, 1863, p. 88) the 'Higora' may be thus described: 'In excitando risu praeferendus histrionibus.' See also Dietrich, XI, 465 f. The Latin names of the bird in Anglo-Saxon glosses (WW. 13, 18, *cicuanus*, *higræ*; 132, 5, *catanus*, *higere*), 'Cicuanus' and 'Catanus,' may have suggested the C-rune.

9<sup>1-3</sup> It is possible that these lines may have been suggested by Aldhelm's *Luscinia* enigma (ii, 5): 'Vox mea diversis variatur pulchra figuris.' Yet the thought is closely paralleled by the undoubted *Higora* enigma, 25 1, *wræ̅sne mīne stefne*.

9<sup>1</sup> **purh mūþ.** This is decisive against the *Sangpīpe* solution. In 61<sup>9</sup>, the Reed-pipe tells us explicitly that it is *mūþlās*. — **mongum reordum.** So *Gu.* 870.

9<sup>2</sup> **wrennum singe.** Cf. *Ph.* 131-133:

Bið þæs hlēoðres swēg  
eallum songcræftum swētra ond wlitigra  
ond wynsumra wrenca gehwylcum.

9<sup>2-3</sup> **wrixle . . . hēafodwōþe.** Cf. *Ph.* 127, *wrixleð wōðcræfte* (*the bird*).

9<sup>3</sup> **hlūde cirme.** Cf. 58<sup>4</sup>, *hlūde cirmað* (*swallow*); 49<sup>2-3</sup>, *hlūde | stefne ne cirnde*; *Gu.* 872, *hlūdne herecirn*.

9<sup>4</sup> **hlēoþre ne mīþe.** In its present sense of 'refrain from' *mīþan* is found elsewhere in poetry only in 64<sup>10</sup>, also with the instrumental: *ne mæg ic þȳ mīþan*.

9<sup>5-6</sup> **bringe | blisse.** Cf. *Chr.* 68, *bringeð blisse*.

9<sup>7</sup> **stefne styrme.** Cf. *Ps.* 76 1, *mid stefne . . . styrman*; 139 6, *stefne . . . styrme*; 141 1, *stefn . . . styrmeð*.

9<sup>8</sup> **swīgende.** The MS. *nigende* is regarded by all scholars as corrupt. There is little to choose between Grein's suggestion, *hnūgende* 'gesenkten Hauptes,' and the *swīgende* of Etmüller and Cosijn. I prefer the second because it accords better with alliteration and context. Why listen with reverence (*hnūgan* is always used with that implication) to the scurrilous chatter of a jay? Grein, indeed, renders in *Dicht.* 'Stille in den Häusern sitzen sie und schweigen.'

9<sup>9-10</sup> These lines support my interpretation, 'Higora' or 'Jay.' As Müller says (*Cöthener Programm*, pp. 16-17): 'Dort ist auch ausdrücklich von dem possirlichen Wesen desselben Vogels die Rede; so hatte bei den Angelsachsen vielleicht derselbe Veranlassung gegeben, den Spassmacher higora zu nennen, an dessen Namen sceawend-sceawere Dietrich zu IX erinnert, und Grein hat nicht Unrecht aus den gl. Epinal 156 *higrae berna*, d. i. verna scurra herbeizuziehen.' We are therefore told in these lines that the Jay is a mime and imitates the speech of buffoons — in other words, that the bird possesses the power of mimicry. *Rid.* 25 is but an elaborate illustration of this idea, and merely supplements with examples the earlier riddle.

9<sup>9</sup> The troublesome *scirenige* is changed by Cosijn (*PBB.* XXIII, 128) to *sciernige*, which he rightly connects with *sceriege*, 'mima,' *Shrine* 140. This is in a passage from the *Martyrologium*, Oct. 19 (Herzfeld, p. 190, 9): 'Sēo (St. Pelagia) was ærest mima in Antiochea þære ceastre — þæt is sceriege (MS. C.C.C. 196, *scarege*) on ūrum gehēode.' *Sceriege* is considered by Sievers as an example of the feminine ending in *-ige* and is associated with the older *sciernige* (*Anglia* VI,

178; VII, 222). — *scēawendwīsan*. The meaning of this word is established by WW. 533, 4, '*scēawendspræc*, scurrilitas' (MS. *scarilitas*), and WW. 519, 3, '*scēawera*, scurrarum.' Grein translates the line (*Dicht.*): 'der so scherzhaft ich der Schauenden Weisen laut nachahme.' Rather, 'in the manner of a mime, imitate the voices of jesters.'

## RIDDLE 10

Dietrich's answer, 'Cuckoo' (XI, 463), has been accepted by all scholars. The Anglo-Saxon riddle displays some evidence of the use of Symphosius 100 (not in the best MSS.) in its description of the desertion of the cuckoo by its parents before birth and the adoption by another mother. But the chief *motif* of the English problem — ingratitude after fostering care — is such a departure from the Latin that the likenesses, such as they are, may lie simply in the nature of the subject. Symphosius' enigma is found in popular form in the *Strassburger Rätselbuch*, 103, in *Frankfurter Keterbüchlein* (1572), cited by Dietrich, and in Reusner's collection (I, 275). Here Lorichius Hadamarius develops the *Volksrätsel* into a ponderous Latin version, citing not only his German original but the problem of Symphosius, this last under the title 'Ex Vita Aesopi.'

If the ingratitude of the cuckoo is seldom treated in riddle-literature, it has been a favorite theme of natural history and folk-lore since the time of Aristotle. The words of the Stagirite in his *Historia Animalium* (ix, 20) are almost identical with those of our riddler: 'The cuckoo makes no nest, but lays its eggs in the nest of other birds. . . . It lays one egg, upon which it does not sit, but the bird in whose nest it lays hatches the egg and nurses the young bird; and, as they say, when the young cuckoo grows it ejects the other young birds, which thus perish.' Turner (*Avium Praecipuarum quarum apud Plinium et Aristotelem mentio est, brevis et succincta Historia*, Coloniae, 1544) gives at length Aristotle's account of the 'Cuculus,' and Gessner, 'De Avibus' (*Historia Animalium*, 1554, III, 350), cites not only this authority and the opinions of Theophrastus, Albertus, and Aelian, but a famous 'declamation' 'De Ingratitudine Cuculi,' by Philip Melanchthon (compare his *Declamationes*, Argentorati, 1569, pp. 87-95). Mannhardt, whose excellent article on 'Der Kukuk' (*Wolf's Zs. f. d. N.* III, 208-209) contains much valuable information, mentions a tract by Grönwall, *De Ingrato Cuculo*, Stockholm, 1631 (16 pages), which I have been unable to trace.

The Cuckoo's ill return for the hedge-sparrow's care is not unknown to the poets. It is true that no reference to this is found in the *Conflictus Veris et Hiemis in Laudem Cuculi* (Riese, *Auth. Lat.* II, 145, No. 687), nor in Alcuin's lines on his lost cuckoo (Migne, *P. L.* CI, 104). But Chaucer, in his *Parlement of Foules* 612-613, calls his cuckow

Thou mordrer of the heysugge on the braunche  
That broghte the forth, thou rewthelees glotoun.

And Shakespeare's frequent references to 'that ungentle gull, the cuckoo's bird' (*Henry IV*, Pt. I, v, 1, 60) are well known. 'You know, nuncle, the Hedge-sparrow fed the Cuckoo so long that it had it head bit off by it young' (*Lear* i, 4,

235). Cf. *A. and C.* ii, 6, 28, and *Lucrece* 849. Harting, *Ornithology of Shakespeare*, 1871, p. 147, and Dyer, *Folk-Lore of Shakespeare*, 1883, p. 105, discuss this scrap of unnatural history; and Hardy, 'Popular History of the Cuckoo,' *Folk-Lore Record*, II (1879), 46, gives other poetic examples of the tradition. In France it has become proverbial, 'Ingrat comme un coucou.' White of Selborne, Letter IV (Barrington), discusses at length the cuckoo's habit of depositing its eggs in the nests of other birds.

Unlike Symphosius ('me vox mea prodit'), our riddler makes no reference to the cuckoo's note, which elsewhere in Anglo-Saxon poetry heralds the year. Cf. *Seaf.* 53, *Gen.* 716, *H. M.* 22.

10<sup>1-3</sup> Prehn, p. 169, finds in these lines a suggestion of Symphosius 14, *Pullus in Ovo*:

Nondum natus eram nec eram jam matris in alvo.  
Jam posito partu, natum me nemo videbat.

10<sup>1a</sup> Sievers, *PBB.* X, 454, regards MS. *mec on þissum dagum* as a form of A-type found elsewhere in the *Riddles* ( $\angle \times \times \times | \cup \times$ ); but Holthausen, *Engl. Stud.* xxxvii, 206, would read *on dagum þissum* or *on þissum dōgram*. The first reading is supported by *Ps.* 139 12, and I have adopted it.

10<sup>2</sup> *fæder ond mōdor*. So *Sal.* 445.

10<sup>2<sup>1-3</sup></sup> Cf. *Gen.* 908, þenden þe feorh wunað, gāst on innan.

10<sup>3-6</sup> Cf. Symphosius (?), 100, 'hoc tamen educat altera mater.'

10<sup>4</sup> *wel hold*. Holth. *Anglia*, *Bb.* IX, 357, would read *withhold*, but as the MS. phrase is here both grammatically and metrically possible ( $\angle | \angle \simeq \times$ ) I retain that. — *mæge*. In proposing this (not knowing that it was the MS. reading) Cosijn says: 'The foster-mother is *mæge* (both belong to the bird-kind), but is not *gesibb* (l. 8).' Cf. 44 14, *ānre māgan*; 84 32, *worldbearna mæge*. Dr. Bright proposes *wel hold* [*lō*] *mē gewōrdum þeccan*. — *wēdum þeccan*. Cf. 46 4, *hrægle þeahte*.

10<sup>5</sup> *hēold ond freopode*. Cf. *Hy.* 9 27, *healdað ond freoðiað*. — *hlēosceorpe*. See note to 15 13, *fyrdsceorp*.

10<sup>6</sup> *suē ārlice*. This is Cosijn's reading for the MS. *sucarlice*, and it is supported by the naturalness of the mistake of the scribe (who would not have thus misread *swā ārlice*); and by 16 4, *swē*, and *Leid.* 11, *suē*. — *hire āgen bearn*. For examples of the phrase, see *Spr.* I, 20, s.v. *āgen*.

10<sup>7b</sup> Cf. *Gen.* 1573, *swā gesceapu wæron werum ond wifum*.

10<sup>8</sup> *wearð ēacen gæste*. Cf. *Gen.* 1000-1001, *wearð . . . gæste ēacen*.

10<sup>9-10</sup> Hardy, *Folk-Lore Record* II, 69, cites Gisborne :

The nurse  
Deluded the voracious nestling feeds  
With toil unceasing; and amaz'd beholds  
The form gigantic and discordant hue.

10<sup>9</sup> *sēo friþe mæg*. Grein, *Spr.* I, 349, s.v. *friþ*, seems to prefer *friþemæg*, rendering this by 'die Schützende' or 'Pflegermutter' (so also *Dicht.*). Sweet accepts *friþemæg*, which is in harmony with the context and with *freopode* (l. 5). But the meter demands *friþe*; so we are forced to accept Dietrich's reading

(XII, 251) *sēo frīþe mǣg* ('die schöne Frau'). This is supported by O.N. *frīðr* ('beautiful,' frequently of women); and by such common expressions as *Jul.* 175, *sēo æðele mǣg*; *Chr.* 87, *sēo ēadge mǣg*; *Gen.* 2226, *frēolice mǣg*.

10 10 *oþþæt ic āwēox[e]*. Although *oþþæt* is followed by the indicative elsewhere in the *Riddles* (cf. 10 7-8, *oþþæt ic . . . wearð*), the meter makes a strong plea for Holthausen's reading (*Engl. Stud.* XXXVII, 206), *āwēox[e]*. Then we have an A-type ( $\underline{\text{L}} \times \times \times | \underline{\text{L}} \times$ ).

10 11 *sīþas āsettān*. For examples of this idiom, see Dietrich, *De Cyn. Actate*, pp. 2-3; *Spr.* I, 41.

## RIDDLE II

I can only repeat my discussion of this riddle in *M.L.N.* XVIII, 100-101. To the problem Stopford Brooke (*E. E. Lit.*, p. 179, note) offers the fitting answer 'Barnacle Goose'; and this solution is sustained by the first enigma in the collection of Pincier (*Aenigmatum Libri Tres*, Hagae, 1655), which has many points in common with the Anglo-Saxon:

Sum volueris, nam plumosum mihi corpus et alae,  
 Quarum remigio, quum libet, alta peto  
 . . . . .  
 Sed mare me gignit biforis sub tegmine conchae,  
 Aut in ventre trabis quam tulit unda.

## Solutio:

Anseres Scotici quos incolae *Clak guyse* indigitant . . . in lignis longiore mora  
 in mari putrefactis gignuntur.

The first literary account of this fable — which caps the query at every line — is found in the *Topographia Hiberniae* of Giraldus Cambrensis in the last half of the twelfth century (Dist. i, cap. 15, ed. Dymock, Rolls Series, 1867, V, .17-49). Giraldus, after a long description, which tallies remarkably with the Anglo-Saxon, declares that 'bishops and clergymen in some parts of Ireland do not scruple to dine off these birds at the time of fasting because they are not flesh nor born of flesh.' With such evidence as this, we must accept Max Müller's opinion (*Science of Language*, 2d Ser., 1865, pp. 552-571) that 'belief in the miraculous transformation of the Barnacle Shell into the Barnacle Goose was as firmly established in the twelfth as in the seventeenth century.'

Indeed, two strangely created goose-species are described by mediæval writers: (1) The Tree Goose; (2) The Barnacle Goose or Clack. The first of these is discussed at length by Gervase of Tilbury in his *Otia Imperialia* (1211) (ed. Liebrecht, Hannover, 1856, pp. cxxiii, 52), by William of Malmesbury in a story of King Edgar (*Gesta Regum Anglorum*, II, § 154, Rolls Series, 1887, I, 175), by Mandeville (chap. 36), and by other writers until the time of Hector Boethius (*Description of Scotland*, 1527, chap. 11, englished in Holinshed's *Chronicle*, vol. I), who declares this tree-procreation false, but affirms his belief in Barnacles or Bernakes. The second is treated by Giraldus Cambrensis, i.e., by his contemporary, Alexander Neckam, *De Naturis Rerum*, cap. 48 (Rolls Series, 1863, p. 99), by Hector



Boethius, l.c., by Turner, *Arvum Praecip. Hist.*, 1544, s. v. 'Anser,' by Gerard, *Herball*, 1597, p. 1391 (Brooke), and by many other authors quoted by Pincier and Liebrecht. Excellent reviews of the history of the superstition will be found in Max Muller, l.c., and in Harting's *Ornithology of Shakspeare*, 1871, pp. 246-256.

Max Muller (*Science of Language*, 2d Ser., 1865, p. 564) thus translates the Latin of Giraldus Cambrensis: 'Bernacae are like marsh-geese, but somewhat smaller. They are produced from fir timber tossed along the sea, and are at first like gum. Afterwards they hang down by their beaks, as if from a sea-weed attached to the timber, surrounded by shells in order to grow more freely. Having thus in process of time been clothed with a strong coat of feathers, they either fall into the water or fly freely away into the air.' This reads like a close paraphrase of our Anglo-Saxon text. In my refutation (*M. L. N.* XXI, 99) of Trautmann's objections to this solution (*BB.* XIX, 170-171) I have pointed out that 'though our riddle is several centuries earlier than Giraldus' account of the superstition, this is just the sort of popular myth that might exist for hundreds of years among simple men before finding a scholar to record it; and, again, many accounts of the marvel may have perished.'

Dietrich, XI, 463, with Aldhelm's 'Famfaluca' (iv, 11) in mind, suggested 'Ocean-furrow' or 'Wake.' Now, while the Anglo-Saxon has little in common with Aldhelm, it bears, at least in part, a certain resemblance to the 'Wave' riddle of the *Heroic Saga* (*Heiðreks Gátur*, 21, see Heusler, *Zs. d. V. f. V.* XI, 127), and to its derived form in modern Icelandic (*Árnason*, No. 68.1). But Brooke's solution seems in every way better, as this alone fits all the motives of the problem.

Trautmann, who had earlier accepted 'Wasserblase,' supported at length in his *BB.* articles (XVII, 142, XIX, 170 f.) a new solution, 'Anchor.' But I have shown (*M. L. N.* XXI, 98-99) that this is based by him upon violent changes in the text (11 3<sup>b</sup>, 7<sup>a</sup>) and perverted meanings (*infra*). Holthausen's unhappy interpretation 'Water-lily' (*Anglia*, *Bb.* XVI, 228) has been refuted by Trautmann (*BB.* XIX, 172-173).

11 1-3 Prehn, p. 171, compares with this Aldhelm, iv, 11 1-2:

De madido nascor rorantibus aethere guttis  
Turgida, concrescens liquido de flumine lapsu.

This is the only resemblance between the Anglo-Saxon and Latin poems. Trautmann believes that *neb* (1 a) refers to 'the spike of the anchor,' as the word is used of the point of the plowshare (*Rid.* 22 1). But the passage finds its true analogue in Giraldus' account of the Barnacle Goose: 'Dehinc tamquam ab alga ligno cohaerente, conchylibus testis ad liberiolem formationem inclusae, *per rostra dependent.*' Middendorf rejects Trautmann's solution (*Anglia*, *Bb.* XVII, 109).

11 3<sup>b</sup> *on saunde āwōx*. In order to justify his 'Anchor' solution, Trautmann would change this phrase to *on saunde grōf*. He objects to the form *āwōx* because it differs from the usual West Saxon preterit, *āwōx* (*Rid.* 10 10<sup>a</sup>, 73 1<sup>a</sup>); but the reading is in perfect harmony with the context, and the survival of such a Northern form (Sievers, *Gr.* 3, § 392, n. 5) in the text of the *Riddles* gives no difficulty.

11 4<sup>a</sup> *ȳpum þeah*. So we are told of the Anchor, *Rid.* 17 3.

11 4-5 To say that an Anchor immersed in the water touches with its body the floating wood is nonsense; but the phrase exactly accords with the descriptions of the Barnacle Goose.

11 6 **Hæfde feorh cwico.** The phrase is used elsewhere in the *Riddles* of living things, the Fingers (14 3<sup>a</sup>) and the Siren (74 5<sup>b</sup>). — of **fæðmum . . . brimes.** Cf. 3 13, of brimes fæðmum.

11 6-11 With the two motives of the black and white aspect of the unknown thing, and of its journey with the wind, compare *Heiðþreks Gátur*, 21:

Hadda bleika hafa þær  
Enar hvítföldnu,  
Ok eigu í vindi at vaka.

11 7-8 on **blacum hragle . . . hwīte hyrste.** *Hragl* and *hyrste* are used of the plumage of the Swan (*Rid.* 8 1<sup>a</sup>, 4<sup>a</sup>). The 'black' and 'white' coat of our subject recalls the account of the Barnacle in Gerarde's *Herball* (1597), p. 1391, as 'having blacke legs and bill or beake, and feathers blacke and white and spotted in such a manner as in our Magge-Pie.' In discussing this passage Brooke says (p. 179, note): 'The barnacle is almost altogether in black and white. The bill is black, the head as far as the crown, together with cheeks and throat, is white — the rest of the head and neck to the breast and shoulders black. The upper plumage is marbled with blue-gray, black and white. The feathers of back and wings are black edged with white, the underparts are white, the tail black.' This identification is better than, with Trautmann, to regard *hyrste* as referring to the rope of the anchor, and *blacum hragle* to its tarry coat.

11 9-11 So in very similar riddles the air bears the Swan, 8 3-7, and the Swallows, 58 1 (compare *M. L. N.* XXI, 99). The lines certainly cannot refer to the weighing of an Anchor. Brooke renders happily (p. 179):

When the Lift upheaved me, me a living creature,  
Wind from wave upblowing; and as wide as far  
Bore me o'er the bath of seals — Say what is my name!

Trautmann wrongly regards *lifgende* as qualifying *lyft*.

#### RIDDLE 12

For his answer, 'Gold,' to *Rid.* 12, Walz has argued strongly (*Harvard Studies* V, 261); and for the solution 'Wine' Trautmann has made out a seemingly good case (*BB.* XIX, 173-176); but Dietrich's interpretation (XI, 463), 'Night,' fits better the various conditions of the query, as I have sought to show (*M. L. N.* XXI, 99-100), and is moreover supported by points of real likeness between our riddle and Aldhelm's enigma *De Nocte* (xii). That this problem is clearly a companion-piece to *Rid.* 28, 'Mead' (12 6<sup>b</sup>, 28 13<sup>a</sup>; 12 7<sup>b</sup>, 28 17<sup>a</sup>; 12 10, 28 12), is, at first sight, an argument for the 'Wine' interpretation, but the meaning 'Night debauch' is quite as well suited to the vinous lines that suggest the later riddle.

121 Walz cites Grein's *Spr.* II, 14, to show that *hasofāg* is a proper epithet of gold. Trautmann, in his note on *Hasu* (*BB.* XIX, 216-218), combats the hitherto received meanings of the word 'fulvo-cinereus, wolfgrau und adlergrau' (Dietrich, *Haupts. Zs.* X, 346) and 'graubraun' (Sievers, *Gr.* 3, § 300), and seeks to prove that it can mean only 'glänzend' and that therefore *hasofāg* is inapplicable to Night. As I have said (*J. L. N.* XXI, 100), even if we grant that this is the exclusive meaning, we must not forget that 'Night's mantle' in poetry may be 'shining' or 'gleaming' (*Met.* 20 220) as well as 'azure' or 'sable.' But in the light of the words that this adjective qualifies — eagle, smoke, dove, etc. — we cannot grant this. *Hasu* seems to have the later connotation of *glaucus* 'grayish,' to which indeed it corresponds, *Rid.* 41 61<sup>b</sup>. The Latin word is a synonym of *cæruleus* (*Harper's Latin Dictionary*, s.v. *glaucus*); and, as Dietrich has noted (XI, 463), *cærulea* is the very adjective used by Aldhelm to describe *Nor* in his riddle upon that subject (xii, 6). Or again, *hasu* or *hasupād* is an epithet of the eagle, (*Rid.* 25 4, *Brun.* 62), elsewhere called *salorwigpāda* (*Jud.* 211), which Professor Trautmann could not define as 'shining.' The epithet 'gray' is eminently appropriate to smoke (*Rid.* 27) or to the dove (*Gen.* 1451).

Dietrich shows that *hasofāg* applies well to the raiment of Night, and that *hyrste* is used elsewhere in Old English poetry (*Gen.* 956, 2189) for stars. Trautmann believes that the first lines suggest the garment of the wine, whether that be 'der schlauch, das fass, der krug, der becher, der kelch.' The opening passage (1-2) seems to me to describe far better a starry night than a golden beaker. Compare Shelley's lines 'To Night':

Wrap thy form in a mantle gray,  
Star-inwrought.

123-5 Dietrich, Grein, and Wülker close the first clause with *unrādsīpas*. Herzfeld, who follows their pointing, supplies (p. 68) [*on*] before the final word; and Klaeber (*Anglia*, *Bb.* XVII, 300) avoids emendation by regarding *unrādsīpas* as gen. sing. (Sievers, *Gr.* 3, § 237, n. 1), dependent upon *hwette* which seems to govern the accusative of person and genitive of thing, although the latter construction does not appear elsewhere. This reading accords with Dietrich's translation (XI, 463): '(Sie) reizt die thörichten zum unrathgang, andern aber wehrt (sie) nützliche fahrt.' Trautmann closes the first clause with *hwette* for the sake of the antithesis in line 3 between *dysge dwelle* and *dole hwette*. Setting aside Herzfeld's conjecture as unmetrical, he suggests rather doubtfully *unrādsīpa* and renders lines 4-5<sup>a</sup> thus, 'Andren wehr ich unratgänge durch nütze fahrt.'

123 *dole hwette*. Klaeber claims for *dol* the especial meaning of 'dummdreist, leichtsinnig, vorschnell, kopflos,' not as B.-T. renders, 'the dull.' According to Klaeber, the whole passage then carries this sense: 'Ich reize an zu törichtem beginnen und halte ab von nützlichem tun.' This interpretation, he believes, accords with Trautmann's answer, 'Wine,' which receives further support from *Mod.* 18 l., *bonne wīn hweteð | beornes brōstsefan*. I am not in agreement with any of these views. I close the clause with *unrādsīpas*, but I see no reason for regarding this as a genitive, or for assuming, what is nowhere found, an acc.-of-the-person-and-gen.-of-the-thing construction with *hwette*. *Dole unrādsīpas* is the direct object

of *hwette* (see *Dicht.*, 'toll erige ich unrathwege'), and the passage may be rendered 'I mislead the foolish and instigate rash unprofitable courses.' See WW. 508, 1, *fā dolan rādās*, 'stolida consulta.'

12 4-5 *ōprum stýre | uyttre fōre*. This is wrongly rendered by Trautmann, who mistakenly includes *unrādastþas* in this clause, and by *Spr.* II, 491, s.v. *stýr*. *Dicht.* translates 'Andere führe ich zu nützlichem Laufe.' This exactly reverses the proper meaning (see Klæber): 'I restrain others from a useful course.' As Shipley points out (p. 56), *stýran* 'to restrain' is followed by dat. of person and gen. of thing. Cf. *Cræft.* 105, *hē missenlice monna cymne gielpes stýreð*.

Lines 3-8 seem to me in perfect accord with Dietrich's solution. Night may well provoke fools to deeds of debauch and crime, and deter others from a useful course. By reason of its evil ways, it may well be praised by drunken revelers (5 b-8 a; cf. the next riddle, 13 9, *dol druncmennon deocum nihtum*), and by rogues (Aldhelm xii, 9, *Nov.*: 'Dini latrones me semper amare solebant'). Walz finds here the maddening effect of gold (cf. 1 Tim. vi, 9-10).

12 6<sup>b</sup> *mōde bestoleue*. Cf. 28 13<sup>a</sup>, *strenge bistolen*; *Gen.* 1570, *ferhðe forstolen* (the drunken Noah).

12 7<sup>a</sup> *dæde gedwōlene*. Trautmann (*BB.* XIX, 176) cites *Jul.* 113, *dædum gedwōlene*; but, while he admits that the meaning in that place is 'die in ihrem tun irrenden,' he interprets the present passage as 'in ihrem tun gehemmt,' comparing 28 14, *mægene benumen*.

12 7-8 *dēoraþ uīne | wōn wīsan gehwām*. Translate 'They praise to every one my evil (crooked) ways.' Grein, *Spr.* II, 720, strangely combines *wisan* and *gehwām*, as the equivalent of *quorīs modo*, 'auf jeder Weise'; but in *Dicht.* he renders the phrase rightly.

12 8<sup>b</sup> Cf. *Hy.* 2 6, *wā him þære mirigðe!*

12 9-10 I agree with Dietrich that 9 b, *horda dēorast*, refers to the sun, and that the line describes the coming of the day; and accept in this corrupt passage Cosijn's spirited reading *hēah þringeþ* (*PBB.* XXIII, 128) instead of Trautmann's *hearm þringeþ*, which seems to me tame and prosaic. Trautmann's explanation of the closing lines of the poem is as unfortunate as his interpretation of the opening passage. It is hard to believe that *horda dēorast* refers to the communion wine (why should that bring harm?) and that *nyttre fōre* (5 a) is intended also to suggest the Eucharist (but that rendering was based on mistranslation). Walz suggests that *horda dēorast* indicates 'the word of God'; Dr. Bright, 'the soul.' But let us remember that in the poetry *gem* 'gem' is a frequent metaphor for the sun, and that *horda dēorast* carries much the same idea as *gimma gladost* (sun), *P<sup>h.</sup>* 280.

12 9 *þringeð*. Klæber, *Anglia*, *Bb.* XV, 347, notes that the verb *þringan*, 'press on,' 'force one's way,' is admirably fitted to *Gu.* 1255<sup>b</sup>, *þrong niht ofer tiht*, as also in *Gen.* 130, *þrang hystre genip*. It has likewise been applied to the coming of the morning: 'der Tag dringt eilends, unaufhaltsam vor,' M. H. G. der tac begund herdringen (Grimm, *Deutsche Mythologie* 4, 621, 626).

12 10 Cf. 28 12, *gif hē unrædes ær ne geswiceð*; *Jul.* 120, *gif þū unrædes ær ne geswicest*; *El.* 516, *ond þæs unrihtes eft geswicað*. See Herzfeld, p. 19.

## RIDDLE 13

This problem of 'Oxhide' or 'Leather' (the answer accepted by all authorities) is the first of a cycle of Anglo-Saxon riddles of similar motives. *Rid.* 39, 'Young Bull,' is only a more pithy and epigrammatic expression of the 'living and dead' contrast in the first and last lines of *Rid.* 13. *Rid.* 27 describes in its earlier lines the tanning of the skin; while *Rid.* 72 presents in detail the life and labors of the ox. The Latin analogues are many. Symphosius 56, *De Caliga*, indicates the contrast between the live animal and one use made of its skin; Aldhelm, *De Boscæ sive de Juvenco* (iii, 11), presents the themes of the four nourishing fountains, and the unlike fates of the living and dead ox, that compose *Rid.* 39; and the words of Eusebius, 37, are so similar to the Anglo-Saxon that both Ebert (p. 50) and Prehn (p. 213) have wrongly found the source of the close of *Rid.* 39 in the Latin:

Si vixero, rumpere colles  
Incipiam, vivos moriens aut alligo multos.

Other Latin riddles of the Old English period furnish quite as close parallels (see *M. L. N.* XVIII, 99) to *Rid.* 13 1-3, 14-15, and *Rid.* 39. Bede, *Flores*, No. viii, gives the following (cf. *Mod. Phil.* II, 562): 'Vidi filium inter quattuor fontes nutritum; si vivus fuit, dirupit montes; si mortuus fuit, alligavit vivos.' The Lorsch collection of the ninth century (No. 11) presents the same motives with greater detail (*Mod. Phil.*, l.c.); and they appear later in Brit. Mus. MS. Burney 59 (eleventh century), fol. 11 b:

Dum juvenis fui, quattuor fontes siccavi;  
Cum autem senui, montes et valles versavi;  
Post mortem meam, vivos homines ligavi.

As our riddler tells us (39 5), the motive came to him by word of mouth. Riddles very similar to these Anglo-Saxon and Latin versions appear in many modern collections. I note particularly the Mecklenburg riddle (Wossidlo 76):

As ik lütt wier, künn ik vier dwingen [*Rid.* 39 3-4];  
As ik groot wier, künn ik hügel un barg ümwringen [13 1-2, 39 6];  
As ik doot wier, müsst ik vor lürsten un herren up de tadel stahn [13 5 6].  
Un mit de bruut na'n danzsaal gahn [13 6-7].

Cf. Simrock<sup>3</sup>, p. 33; Eckart (Low German), Nos. 585, 586; Reuk (Tyrol), *Zs. d. I. J. U.* V, 115, No. 68; Schleicher (Lithuanian), pp. 205, 207. 'Als ich klein war, beherrschte ich viere [*Rid.* 39 3-4]; als ich erwachsen, warf ich Berge hin und her; als ich gestorben war, ging ich in die Kirche.' To all these I may add the English 'Cow' riddle (*Hit Newly Revised*, Newcastle, 1780, p. 20):

While I did live, I food did give,  
Which many one did daily eat.  
Now being dead, you see they tread  
Me under feet about the street.

All articles made of leather came within the province of the Anglo-Saxon shoewright (*Ælfric's Colloquy*, WW. 97): 'Ic biġe hȳda and fell and gearkie hīg mid cræfte mīnon and wyrc of him gescȳ mistlices cynnes swyftleras and scēos, leþerhosa (caligas) and butericas (utres), brīdelþwancgas and geræda, flaxan vel pinnan (flascones) and hīgðifatu, spurleþera (calcaria) and hælftra, pūsan and fætelas, and nān ēower nele oferwintran būton mīnon cræfte.' The preparation of leather in Old English times is discussed by Heyne, *Fünf Bücher*, III, 207-212; and Klump, *Altenglische Handwerkernamen*, pp. 20-22, 64-73. The *Oxanhyrde* (*Rectitudines Singularum Personarum*, 12, Thorpe, *A. L.* p. 188; Schmid, p. 380) is allowed to pasture two oxen or more with his lord's herd: 'Earnian mid ðām scōs ond glōfa him sylfum.'

13 1-4 Cf. 39 6-7, and Aldhelm iii, 11 3-7:

Vivens nam terrae glebas cum stirpibus imis  
Nisu virtutis validae dirumpo feraces:  
At vero linquit dum spiritus algida membra,  
Nexibus horrendis homines constringere possum.

The use of the hide for bonds is, however, a motive common to all riddle-poetry of the time (*supra*).

13 1 **foldan slite**. For other references to plowing, see 13 14, 22 (Plow), 39 6, 72 12-15.

13 2<sup>a</sup> **grēne wongas**. So 67 5, *Gen.* 1657; cf. *Men.* 206, wongas grēne. Cf. also 41 51, 83, þēs wong grēna.

13 2<sup>b</sup> Cf. 21 8, gæstberend.

13 3 Cf. *Scaf.* 94, þonne him þæt feorg losað. — **fæste binde**. Brooke (*E. L. L.*, p. 151, note) makes the strange mistake of supposing a reference to the binding power of the liquor in the leather jug or black-jack, instead of to the bonds mentioned in all such riddles (*supra*).

13 4<sup>a</sup> **swearte Wēalas**. For a discussion of the dark hair of the servant-class, see note to 13 8 (*wonfeax Wale*). The meter indicates clearly a long vowel in *Wēalas* (see *Gen.* 2706, wēalandum), while it permits *ǣ* in 13 8, wonfeax Wale; 53 6, wonfāh Wale; 72 11, mearcþas Walas træd; *Wids.* 78, ond Wala rīces (cf. Sievers, *PBB.* X, 487; Herzfeld, pp. 49, 54, 58; Madert, p. 21). There thus seem to be, side by side, a long and a shortened form of the word, — a safer view than to regard, despite the evidence, all cases as short with Herzfeld, or as long with Madert (see Sievers, *Gr.* 3 218).

13 5-6 Cf. the mention of 'butericas (utres) . . . flaxan vel pinnan (flascones) and hīgðifatu' — all leather drinking vessels — in *Ælfric's Colloquy* (*supra*), and the brief description of the leather bottle in *Rid.* 20. For the employment of cups of hide, see the Mecklenburg riddle already cited. In 80 6, the drinking-horn bears mead in its *bosom*.

13 6-7 Symphosius (56) pictures the hard service of leather in shoes:

Sed nunc exanimis lacerata, ligata, revulsa,  
Dedita sum terrae, tumulo sed condita non sum.

The likeness of the two riddles is in *motif*, not in treatment.

13<sup>6b</sup> *hwilum mee brýd triledö*. Fairholt (*Costume in England*, 1885, II, 59) bases his account of the shoes of the Anglo-Saxons upon the illustrations in the Durham Book and MS. Cott. Tib. C. VI (see Strutt, *Horde Angeleynna*, pl. xxiii): 'They appear in general to have been made of leather and were usually fastened beneath the ankles with a thong. . . . The Saxon shoe took the form of the sandal, being cut across the front into a series of openings somewhat resembling the thongs which secured it.' On the same evidence Strutt asserts (*Horde*, p. 47): 'Both men and women wore shoes, or rather slippers [WW. 125, 27, Baxæe, *wifes scæos*]. The legs of the men were covered half-way up with a kind of bandage or else a strait stocking reaching above the knee; they also wore a sort of boots which were curiously ornamented at the top.' Moritz Heyne, *Fünf Bücher* III, 262-268, notes that in the shoes of the early Germanic peoples the hair-side of the skin was turned outward.

13<sup>8a</sup> *wonfeax* *Wale*. The dark coloring of the menial Welshwoman is mentioned elsewhere in the *Riddles* (53<sup>6a</sup>, *wonfah* *Wale*), and three times the swarthy complexion of the servant class is named as a distinguishing feature: 13<sup>4</sup>, *swearte Wēalas* (here opposed to *sēllan men*); 50<sup>4-5</sup>, *se wonna ðegn, sweart ond saloneb*; 72<sup>10a</sup>, *sweartum hyrde* (see Brooke, *E. E. Lit.*, p. 156). That *Wealth* is used in the meaning of 'servus' is naturally explained by the position which the old inhabitants of Britain held under the Anglo-Saxon rule (Schmid, *Gesetze*, p. 673, *Glossar*, s. v.). So, as the word *slave* was derived from the name of a people, *wealth* was applied, without regard to origin, to bondmen who were, however, largely of Celtic or pre-Celtic blood. 'In early times, the women-servants (*Wale*) and menials about the yeoman's or gentleman's house were absolute slaves and were bought and sold as cattle' (Powell in Traill's *Social England* I, 125). Grant Allen points out (*Anglo-Saxon Britain*, p. 56) that while 'the pure Anglo-Saxons were a round-skulled, fair-haired, blonde-complexioned race, the Celts had mixed largely in Britain with one or more long-skulled, dark-haired, black-eyed and brown-complexioned races.' The coloring of the subject people was held in contempt:

In the old age, black was not counted fair,  
Or, if it were, it bore not beauty's name.

Weinhold, *Altnordisches Leben*, p. 182, shows that the same attitude toward dark hair existed among the Scandinavians: 'Schwarzes Har achtete man dagegen für hässlich; denn es war fremd und dem Volksinne entgegen. Die dunkle Hautfarbe, die gewöhnlich dabei ist, das finstere Aussehn, der stärkere Bartwuchs gaben dem schwarzen nach dem herrschenden Geschmack etwas widerliches. Wir haben schon früher gesagt, dass man sich die unfreien schwarz dachte.' This feeling, and the fact that there could be dark complexion in the best Scandinavian blood, are attested by the story of Geirmund Heljarskin's childhood (*Landnámabók* ii, 19; *Sturlunga Saga* i, 1-2). In his excellent discussion of the German dislike of dark and love of fair skins, Gummere, *Germanic Origins*, pp. 59 f., compares our names *Fairfax* (fair-hair) and its opposite, *Colfax*. I shall discuss the Anglo-Saxon regard for long blonde hair in my note to *Rid.* 41<sup>98</sup> (43<sup>3</sup> *hwitloc*, see 804).

13<sup>8-11</sup> Prehn, p. 176, thus explains these obscure lines: 'Vielleicht bezeichnet ersteres ein Wamms und deutet auf den Geliebten der schwarzlockigen Welschen

hin, u.s.w.' However that may be, he is certainly right in regarding the allusion as obscene. Unlike Prehn, I find only one, not two motives in this passage.

13<sup>8b</sup> *wegeð ond þýð*. Cf. 22<sup>5</sup>, *wegeð mec ond þýð*.

13<sup>9</sup> *ðol drumemenu*. Budde, *Die Bedeutung der Trinksitten*, p. 86, regards the phrase as a mere 'Umschreibung durch Trinkwendungen,' since a drunken woman appears nowhere else in Anglo-Saxon literature. Budde finds a like periphrase in 61<sup>9</sup>. — *deorum nihtum*. So *Beow.* 275.

13<sup>10a</sup> *wæteð in wætre*. Cf. 27<sup>2-3</sup>, *wætte sibþan | dýfde on wætre (skin or hide)*.

13<sup>14a</sup> *fegre tō fyre*. Cosijn (*PBB.* XXIII, 128) opposes *fāgre* to *deorum nihtum* (l. 9), and compares *fegre*, 'diluculo,' *Luke* xxiv, 1 (Rushworth). But the sense of 'fitly,' 'properly,' is so commonly associated with the adverb (cf. 51<sup>8</sup>, 54<sup>4</sup>) that one can hardly accept Cosijn's suggestion. As the illustrated MSS. show (see particularly the calendar pictures of MS. Cott. Tib. B. V), the fire was in the middle of the Anglo-Saxon hall.

13<sup>11b-13</sup> For an interesting analogue to this 'glove' motif, see the coarse riddle of Puttenham's old nurse (*Arte of English Poesie*, 1587, Book iii, Arber reprint, p. 198). Notice the important part played by the glove in the next riddle, 14. Strutt, *Dress and Habits of the People of England*, 1842, p. 45, makes the mistake of declaring that 'there is not the faintest indication of gloves in the various drawings that have fallen under my inspection.' But, as Planchè (editor's note) points out, there is an instance in Harl. MS. 2008, engraved in his *History of British Costume*, p. 34, fig. b. See the description of the glove of Grendel (*Beow.* 2086 f.):

Glōf hangode  
sīd ond syllic,    searobendum fæst,  
sīo was orþoncum    eall gegyrwed  
dēofles craftrum    ond dracan fellum.

13<sup>11b-12a</sup> Barnouw, p. 218, thus comments: 'Bemerkenswert is die stelle, 13<sup>11b-12a</sup>, wo ein schwaches absolutes adj. ohne artikel, *hygegālan*, vorliegt ("der kecken hand," übers. Grein); wenn die lesart richtig ist, und ich sehe keinen grund sie zu beanstanden, beweist die stelle dass das dreizehnte rätsel sehr alt ist, aus einer zeit vor der abfassung der hauptmasse des Bēow. herrührend.' But, as Professor Kittredge says, 'the occasional retention of an old construction in poetry is no proof of antiquity.'

#### RIDDLE 14

This riddle I have already explained (*M. L. N.* XVIII, 101). Early scholars, Wright (*Biog. Brit. Lit.* I, 80), and Klipstein (*Analecta Anglo-Saxonica* II, 443) agree upon the solution 'Butterfly Cocoon'; and Grein (*Germania* X, 308) answers 'Raupe aus der Familie der Spanner (Palaeodea oder Geometrae).' In favor of these interpretations there is no evidence. Dietrich (XI, 464) suggests 'The 22 Letters of the Alphabet,' and points to Aldhelm iv, 1. But there are at least three strong objections to this solution: (1) Of the unknown creatures appear only 'ten in all — six brothers and their sisters with them'; and Dietrich, by his



reference to the vowels and their accompanying consonants in secret script, does not cope successfully with the numerical difficulty. (2) 'Their skins hung on the wall.' That the 'skin' is the parchment Dietrich tries to convince us by citing an Alphabet riddle of a Heidelberg MS. of the fifteenth century (Mone, *Quellen u. Forschungen*, p. 120): 'Es hat ein teil in leder genist,'—and by changing for his purpose 'teil' to 'fell.' But this sort of circular reasoning is seldom effective. (3) 'Bereft of their robe . . . they tear with their mouths the gray leaves' could hardly be said of letters. Indeed in many German *Volksrätsel* we are distinctly told (Wossidlo, No. 469): 'Sie (d. h. Buchstaben) essen nichts, sie trinken nichts.' Cf. Eckart, *Nld. Rätsel*, Nos. 387, 999; Renk (Tyrol), *Zs. d. V. f. V.* V, 157, No. 164. In a word, the solution is far-fetched.

The key to the problem is presented by *Flores*, No. 2: 'Vidi filium cum matre *manducantem* cujus pellis pendeat in pariete,' where the 'mother' is evidently the pen, the 'son' the hand, and the 'skin' the glove. Several near analogues to Bede's riddle have been discussed by me, *Mod. Phil.* II, 563. I note two riddles of the St. Gall MS. 196 (Schenkl, p. 18): 'Vidi hominem ambulatentem cum matre sua et pellis ei pendeat in pariete,' and 'Vidi mulierem flentem et cum quinque filiis currentem cujus semita erat via et pergebat valde plana campestris' [*Rid.* 14 1, 11]. This second riddle points to the pen, the five fingers, and the leaves of parchment. The motive appears again in the Lorsch enigmas of English origin, No. 8 (Dümmler I, 20):

En video subolem propria cum matre morantem  
Mandre cujus pellis in pariete pendet adhaerens.

So, in our riddle, the ten creatures are the fingers—the six brothers being the larger, the four sisters the little fingers and thumbs. Since both the Latin and Anglo-Saxon queries suggest stuff drawn from the people, it is not surprising that *Volksrätsel* are full of parallels. In popular riddles the fingers are always browsing animals. Note Frischbier (Prussia), *Zs. f. d. Ph.* XXIII, 248, No. 73, 'Fif Zege frete von einem Hupe' (Fingers of spinning hand); Simrock<sup>3</sup>, p. 67, 'Dær gungen tein Tatern | Um einen Busck matern'; id., p. 103, 'Zehn Schäflein fressen an einen Heuhaufen' (see Petsch, p. 135). And the glove ever hangs on the wall. Compare Renk, *Zs. d. V. f. V.* V, 158, No. 170:

Was hängt an der Wand  
Wie Totenhand?  
(Handschuh.)

And see Simrock<sup>3</sup>, p. 70:

Es hänget wott an der Wand  
Un lett offe'ne Daudemanns Hand.

Of Trautmann's solution, 'Ten Chickens' (*BB.* XIX, 177 f.), I can only repeat what I have said (*M. L. N.* XXI, 100): 'His arguments seem to me unconvincing. To claim that the "skin, which hangs on the wall" (3-4) is not the glove of folk-riddles of all times (*supra*), but "the film that clings to the inner surface of the egg-shell after the hatching," is to reason far too quaintly and totally without the

warrant of Eusebius, No. 38, who says nothing of "wall"; and to interpret *haswe blēde* (14 9<sup>a</sup>) as "eggs in an advanced state of incubation" is surely a curious conceit. Then, too, his treatment of the numbers "six" and "ten" (1-2) seems arbitrary. In my opinion he has failed throughout to prove his case in the light of either logic or tradition.'

14 1 *turf tredan*. See also 14 11<sup>b</sup>, lond tredan. This is paralleled by the Latin description of pen and parchment, 'pergebat plana campestria' (St. Gall MS. 196). In justice to Trautmann's solution, it must be noted that somewhat similar phrases are found in the Bird enigmas: 8 1, hrūsan trede; 58 5, tredað bearonæssas. — *entra*. Cosijn (*PBB*, XXIII, 128) renders rightly 'im ganzen,' and adds 'die raife hat also 6 + 4 füsse.'

14 3 *hæftlon feorg cwico*. Cf. 11 6, hæfde feorh cwico; 74 5, hæfde ferð cwico. — *Fell*. It is easy to identify glove with skin, as in Bede's *Flores*, No. 2, and in the *Lorsch Riddle*, No. 8. Cf. *Beow.* 2088, glōf gegyrwed dracon fellum.

14 4 *sweotol ond gesyne*. So 40 3. Cf. *Gen.* 2806, sweotol is ond gesene; *Men.* 129, swutelra ond gesynra; *And.* 565, sweotulra ond gesynra. In his note to this last passage, Krapp, p. 111, points to the frequent appearance of the phrase in Wulfstan's *Hom.*, p. 159, l. 5; p. 163, l. 14. — *on seles wāge*. Cf. *And.* 714, on seles wāge; 1493, under sælwāge. Cf. also 15 11-12, hongige . . . on wāge.

14 5 f. In these lines the riddler tells us that the fingers are none the worse for being deprived of their skins, the gloves, which are renewed, donned again, when the work of the hands is done. *Haswe blēde* (9 a) certainly does not describe 'ein mehre wochen lang bebrütetes ei' (Trautmann, *BB*, XIX, 179-180), but refers clearly to the leaves of the manuscript on which the hands are browsing (*supra*).

14 7 *rēafe berofene*. Cf. *Hildebrandslied* 57, rauba birahanen.

14 11 Cf. *And.* 801-802, geweotan . . . mearcland tredan.

#### RIDDLE 15

Dietrich (XI, 464) gives an excellent summary of this riddle: 'Das *horn* redet in nr. 15 von sich als einstigem kämpfer (auf dem haupte des stiers oder auerochsen), dann beschreibt es sich als das kriegshorn, als trinkhorn, als jagdhorn, als schmuck des schiffes (*hornscip*), endlich als lärmhorn womit der dieb verfolgt wird.'

Prehn, pp. 258 f., regards this problem as the first of a cycle of Horn riddles (cf. *Rid.* 88, 93), and seeks to trace the indebtedness of these to Eusebius 30, *De Atramentorio*. But *Rid.* 15 has absolutely nothing in common with these Anglo-Saxon enigmas; and from the nature of the theme and the exigencies of treatment its first half-line, *Te wæs wæpenwiga*, may well have originated independently of Eusebius 30 1-2:

Armorum fueram vice, meque tenebat in armis  
Fortis, et armigeri gestabar vertice tauri.

Müller (*C. P.*, pp. 18-19) was the first to point out the likeness between this riddle and *Rid.* 80 in treatment and solution (see also Herzfeld, p. 5). The

parallel passages in the two were noted by Trautmann independently in his *BB.* article (NIX, 206). *Hwīlum* clauses, the closing formula, and one or two motives are common to both. See notes to *Rid.* 80.

Padelford, *Old English Musical Terms*, pp. 54-56, cites many illustrations of blast-horns and trumpets from Strutt's and Westwood's plates. From these we infer that blast-horns were used for many purposes: to summon guests to a feast, as in the April illustration of the Saxon calendar (Tib. B. V, Strutt, *Horða*, pl. x; cf. *Rid.* 15 16-17<sup>a</sup>); in the harvest field (June); in the woods by swineherds (September); and to stir warriors to battle, as in the attack upon a walled town, MS. Harl. 603, f. 25 v. (cf. *Rid.* 15 4-6, 13-15) or to single combat (Cott. Cleop. C. VIII, Strutt, pl. iv, 2).

The war-horn, — *frōlic fyrdræcorp* (15 13; compare *fyrdrinces gefara*, 80 2), — which is called elsewhere *trūðhorn* or *gūðhorn* or *fyhtehorn*, is to be distinguished from the *byme* or *tuba*, which, if we may judge from the many drawings of battle-scenes, was often not a horn proper, but a long trumpet, either curved or straight (Cott. Cleop. C. VIII, f. 27 r.; Add. 24199, f. 29 r.); *Beow.* 2944, horn ond bȳman; *Ph.* 134, nē bȳman nē hornas; *Dōmesdæg* 109, horn nē bȳman.

Drinking-horns appear frequently in the illuminations. In the April feast of the calendar (Tib. B. V; Jul. A. VI), a servant is filling a horn from a pitcher. In Cotton Claudius B. IV are several pictures of banquets with drinking-horns (ff. 31 r., 35 r., 57 r., 63 r.); and in Cleopatra C. VIII, f. 20 v., are found many designs of these. On the Bayeux Tapestry figures drink from horns similar to those in the grave-finds. The Taplow Horn in the Anglo-Saxon room of the British Museum holds about three pints or a half-gallon; and, not being furnished with feet, could not be set down without spilling the liquor. Other noble horns of Anglo-Saxon date are those in York Cathedral and at Queen's College, Oxford, and the famous Pusey Horn, by which land was held (*Archæologia* XXIV, 217; Hodgetts, *Older England*, 1884, pp. 105 f.). Sharon Turner, VII, chap. vi, notes among many such bequests, that two buffalo horns appear in Wynfleda's will, and that the Mercian King Witlaf gave to Croýland the horn of his table 'that the elder monks may drink thereout at festivals and remember the soul of the donor.'

15 1-3, 7, 11 To the adornments of the horn the magnificent specimen in the British Museum from the Taplow excavations of 1883 gives ample evidence (Hodgetts, *Older England*, pp. 105 f., 'The Horn'). The mouthpiece is rich with silver gilt [15 2<sup>b</sup>, *golde ond sylfre*], which is elaborately ornamented, and its other mountings are bronzed. I observe in the same case many silver tabs from drinking-horns, engraved with human heads. Sharon Turner, VII, chap. vi, notes the mention in Dugdale's *Monasticon* (1655), p. 40, of 'three horns worked with gold and silver.' Schultz, *Das höfische Leben*, 1879, I, 324, cites from *Horn et Rimenhild*, l. 4152, a description of a golden drinking-horn richly adorned with precious stones.

15 2 *golde ond sylfre*. Cf. *Gen.* 1769, *golde ond seolfre*; so *Ps.* 113 12.

15 3 *Hwīlum weras cyssað*. Cf. 31 6, *mec weras ond wif wlonce cyssað* (*cup or cross*); 64 4-5 *mec . . . cysseð . . . esne* (*beaker*).

15 4-7 For the use of the horn in war, see the discussion above, and note such passages from the poetry as *Beow.* 1433, *gūðhorn galan*; 1424-1425, *horn stundum*

song | fūslic f[yrð]-lēoð (cf. 15 13, fyrðsceorp; 80 2, fyrðrincs gefara). Our riddler in *Rid.* 15 4-7 emphasizes the use of the war-horn, both on land and sea, for it is certainly not the *hornscip* of *Andreas*, 274, as Dietrich supposed, that he has in mind (ll. 6a-7). Horns were frequently blown at sea. In one of the pictures of the Bayeux Tapestry, a figure in the stern of a ship sounds upon a horn; and in the *Fornmannia Sogur* II, 300, King Olaf signals with a horn to his ships. The *on herges ende*, 80 8, and the several references to the horse on which the horn is borne (15 5-6, 14, 80 7), suggest that the poet is thinking not of the trumpeter but of the leader of the troop. Cf., however, *El.* 53 f.:

Werod was on tyhte,  
hlēowon hornboran, hrēopan friccān,  
mearh moldan træd, etc.

**15 6 merehengest.** The word—indeed the whole passage, with its suggestion of fighting by land and sea—suggests the comment of Merbach, *Das Meer* etc., p. 33: 'Unter den Umschreibungen die aus dem Drange nach möglichst poetischer Bezeichnung des Schiffes hervorgegangen sind, fallen vor allem diejenigen ins Auge, die, kühn personifizierend, das Schiff als Flutenross darstellen. Es ist dies wieder ein Punkt, wo im Geiste der angelsächsischen Dichtung Kriegs- und Seeleben sich berühren: wie der Krieger auf ungestümem Streitrosse zum Kampf ausreitet, so der Seefahrer auf unbandigem Wogenrosse zum wilden Streit mit Wind und Wellen.' Merbach cites as synonyms *brimhengest* (*And.* 513, *Run.* 47, 66), *sundhengest* (*Chr.* 853, 863), *wāghengest* (*El.* 236, *Gu.* 1303), *faroðhengest* (*El.* 226), *merehengest* (*Met.* 26 26), *sāhengest* (*And.* 488), *ȳhmearh* (*Whale*, 49, *Chr.* 864), *sāhmearh* (*El.* 245, *Whale*, 15, *And.* 267), and *lagumearh* (*Gu.* 1306).

**15 8-9** See note to *Rid.* 80 3-5, where this motive is treated. In MS. Harl. 603, f. 51 r., a maid fills a drinking-horn from a pitcher.

**15 10** Dietrich says (*NI*, 464) of this line: 'Dunkel ist v. 10 ein gebrauch wonach es *bordum behlȳped* ist; ich betrachte dies als denom. part. von *hlēoþ* = *hleowod* (schutz); von bretern beschützt könnte das horn auf dem gibel heissen [*Rid.* 88 24], wenn *hōafodlēas* los vom haupte sein kann; möglich aber dass dies gestumpft bedeutet und dann an ein mit holz eingefasstes hörmernes geräth zu denken ist, vielleicht an hörnerne figuren des bret- oder schachspiels, *gomen on borde*, c. Ex. 345, 6.' Thorpe, *Cod. Ex.*, p. 527, defines *behlȳped* as 'deprived of comrades' (*gehlȳpan*). Grein, *Spr.* I, 87, associates *behlȳped* (*behlēoþed*?) with *hlēoþa*, 'prædator' (*Cot.* 170), and translates 'spoliare,' 'privare.' In *Dicht.* he renders 'des Bortenschmuckes beraubt.' Brooke translates (p. 127) 'bereft of covers,' and thus comments: '*Bordum* I do not take to be "on the tables," but *bordum behlȳþed*, robbed of my covers, of the round tops like shields which shut down on the drinking horn, and were, because they were adorned with jewels and gold figures, wrenched away by the plunderers.' B.-T. s.v. renders 'deprived'; and so also Sweet; Brougham (Cook and Tinker, *Select Translations*, p. 72) 'solitary upon the board.' There seems to be no doubt that [*on*] *bordum* . . . *behlȳped licgan* is an exact antithesis of *hongige hyrstum fratwæd* . . . *on wāge* (15 11-12). 'Sometimes' says the Horn, 'I shall lie stripped on the tables; sometimes I hang

adorned with ornaments on the wall.' Our riddle is full of such contrasts (ll. 5-7; 16-19). For *bord*, 'table,' see 88 23, 24.

15 11 *hyrstum frætved*. Cf. 54 7-8, *wonnum hyrstum | foran gefrætved*; 32 20, *frætved hyrstum*. See also 15 2-3, 7.

15 12 *wlitig on wāge*. Cf. *Beow.* 1662, on *wāge wlitig*; *And.* 732, *wlitig of wāge*. Sarrazin says (*Beowulf-Studien*, p. 119): 'In dem Rätsel ist der Ausdruck sehr passend auf ein gold- und silbergeschmücktes Trinkhorn angewendet.' The *Beow.* passage is discussed by Wülker (*Anglia* XI, 537) and Kail (XII, 38). — *þær weras drineað*. Cf. 21 12, 56 1, 57 11, 64 3, 68 17.

15 13<sup>a</sup> *fyrdsceorp*. '*Scorp* bezieht sich allgemein mehr auf die Kleidung: *hilde-sceorp* (*Beow.* 2156); *wæron hie on gescirplan scipfērendum eorlas onlice* (*And.* 250); daher *gescyrpan* = "vestire," "ornare" (*Met.* 15 2); dann aber auch allgemein für "Ausrüstung," "Schmuck," z. B. *fyrdsceorp* (*Rid.* 15 13); *heoru-sceorp* (*Har.* 73), [*Gn. Ex.* 127, *sigesceorp*]; *sceorp tō frīðscipe* (Schmid, *Gesetze*, Anhang III, 1); *fugla cynn fīðerum gescyrped* (*Ps.* 148 10)' (Lehmann, *Germania* XXXI, 494-495). *Fyrdsceorp* is rendered by Grein, *Spr.* I, 362, 'ornatus bellicus.' Brooke (p. 127) translates 'a fair thing on wayfaring'; and adds in a note 'Literally, "a fair war-ornament." I have translated it as above, because I want to give, in this place, the force of "fyrd," which is the militia; and here, I think, the levy *en masse* of the population for a war expedition—the horn is part of the war-material, part of the ornamented things used in the Fyrd.' Cf. *Beow.* 1424, *horn stundum song fūslic fyrdlēoð*; *Epistola Alexandri*, 252, *Ðā hēt ic blawan mine bȳman ond ðā fyrd faran*; *Rid.* 80 2, *fyrdrinces gefara*.

15 17-19 In the *Laws* the horn is the greatest enemy of the thief. See *Laws of Wiltred* § 28 (Schmid, p. 18): 'Gif feorran cumen man oððe fremde būton wege gange and hē þonne nāwþer ne hrȳme, nē hē horn ne blāwe, for þeof hē bið tō profianne oððe tō slēanne oððe tō ālȳsenne.' Our riddler has in mind the *hrēam* or 'hue-and-cry.' Penalties are pronounced against any one 'gif hwā hrēam gehȳre and hine forsitte.' etc. (Canute, II, 29, § 1, Schmid, p. 286). Cf. Canute, I, 26, Schmid, p. 268, 'wāc bið se hyrde funde tō heorde, þe nele þā heorde . . . mid hrēame bewerian . . . gyf þær hwylc þōdsceaþa sceaþian onginneð' [15 19<sup>a</sup>, *fēondsceaþan*]. The Anglo-Saxon laws for the recovery of stolen property [15 18] are discussed by Schmid, p. 636, s. v. 'Nachsuchung nach gestohlenem Gut.' One recalls the hue-and-cry after the fox in the *Nonne Prectes Tale*, B. 4588-4589:

Of bras they broghten bemes and of box,

Of horn, of boon, in which they blewe and powped.

#### RIDDLE 16

Dietrich's answer, *Broc* 'Badger' (XI, 465), was accepted by Prehn, Brooke (*E. E. Lit.*, p. 142), McLean (*O. E. Reader*, p. xxx), Cosijn (*PBB.* XXIII, 128), and queried by Trautmann. Walz, *Harvard Studies* V, 261, objects that the badger has not a white throat, nor is he swift-footed; and suggests *Igil*, 'Porcupine' (cf. l. 3, *beadonwæpen*; l. 28, *hildepīlum*). But the habits of the creature of the riddle are totally unlike those of the porcupine or hedgehog, and very like those of

the badger, as a comparison of the text with Bell's account of the animal (*infra*) shows. A hedgehog does not work a way with his feet through a steep hill (16 18 f.), nor does he reach through the roof of the hill (16 27). *Rid.* 16 has nothing in common with the spirited 'Kelduswin' (Hedgehog) riddle of *Íslenzkar Gátur*, No. 680, and is not in the least indebted, as Prehn, p. 178, would have us think, to Symposius 21, *Talpa*; nor save in the darts (28 a) to Sym. 29, *Ericius*: 'Incolumi dorso telis confixus acutis.' Holthausen points out (*Engl. Stud.* XXXVII, 206-207) certain parallels between *Rid.* 16 and a Hedgehog (*De Hystri-lice*) poem of Claudius Claudianus (*Carmina*, Leipzig, 1879, II, 152 f.); but these (*infra*) do not seem to me sufficient to sustain Walz's solution.

In the Glosses, *broc* is usually rendered by 'taxus vel meles' (see WW. 119, 2, 320, 10; cf. Jordan, *Die altenglischen Säugetiernamen*, p. 43); and the treatise 'Medicina de Quadrupedis' (*Lehd.* I, 326, 11) thus describes it: 'Sum fyberfete nyten is þæt wē nennað taxonem þæt ys broc on englisce.' Alexander Neckam, *De Naturis Rerum*, cxxvii (Rolls Series, 1863, p. 207), thus describes the badger's building and his departure from his home on account of the enmity of the fox: 'Taxi mansiones subterraneas sibi parant labore multo. Unum enim sibi eligunt taxum terrae pedibus ipsorum effossae vectorem et oneri tali ex longa consuetudine idoneum. Supinator quidem, et cruribus extensis et erectis, super ventrem ipsius terra effossa accumulatur. Operatus satis per pedes ab aliis exportatur, tociensque labor assumptus iteratur usque dum capacitas domus habitatoribus suis sufficiat. Latitans interim in insidiis animal dolosum, vulpem loquor, sustinet usque dum mansio subterranea parata sit, et tempus absentiae taxorum sibi reputans idoneum, signum turpe inditium hospitem novorum ibidem relinquit. Revertentes melotae, lares proprios indignantur inhabitare et alias sibi construentes aedes, foedatam domum foedo hospiti sed praedoni relinquunt.' Bell, *British Quadrupeds*, 1874, pp. 158 f., thus describes the Badger or Brock (*Meles Taxus*):

'Its favorite haunts are obscure and gloomy; it retires to the deepest recesses of the woods or to thick coppices covering the sides of hills [16 18, 21, 27], and there with its long and powerful claws digs for itself a deep and well-formed domicile consisting of more than one apartment [cf. 16 17-18] . . . The badger is endowed with astonishing strength of jaws. . . . It also possesses great general muscular power; and these means of inflicting injury with the defensive coat of mail . . . render him a formidable enemy to attack or cope with. . . . The burrow is usually a round horizontal hole or tunnel, the end of which is turned upwards abruptly for about a foot, and the vertical part of the hole leads into a rounded excavation of just sufficient size for the animal to lie coiled up in' [16 7 f.].

'The intricate passages and crevices in quarries, while they furnish to this animal a commodious retreat, afford also an efficient means of defense against the entrance of dogs, which in their attempt to dislodge the badger often get fixed between the stones and perish' [16 8-11, 24 f.].

Bell thus pictures the animal (p. 166): 'Feet very hairy, particularly the hinder ones with five toes on each armed with strong curved fossorial claws [16 17]. Hair of body long, loose, and of three colors, — white, black, and reddish, the union

of which produces a rich gray. Head white excepting a band of black commencing between nose and eye, and extending backwards. . . . Lower jaw, throat, breast, and belly, the interior of all the legs and the feet, black; the back, shoulders, and rump, reddish gray; the sides and tail, light gray.' The Anglo-Saxon animal is white and reddish gray [16 1-2].

Brooke says (*E. E. Lit.*, p. 112): 'Once more, on this beast life in the literature of the woods, we are placed on the edges of the hills where the badger has his hole, and Cynewulf throws himself as fully into the life and passions of the animal for his home and children as he does into the eagerness of the hunter. . . . It is in these short poems — in this sympathetic treatment of the beasts of the wood, as afterwards of the birds; in this transference to them of human passions and of the interest awakened by their suffering and pleasure — that the English poetry of animals begins.'

Herzfeld, pp. 10-12, and McLean, p. xxxi, note that in this riddle we have a remarkable number of *hapax legomena*, in this case compounds not found elsewhere: 10, *geoguðenōsl*; 13, *fōrhtmōð*; 17, *fōðemund*; 23, *wælhwælp*; 24, *nīðsceapa*; 26, *gegnfæð*; 29, *lāðgewinna*. And yet the word-use has much in common with the vocabulary of *Rid.* 17, 18.

16 3 *beadowāpen*. Cf. 18 8, *beadowāpnun*; 16 28, *hildepīlum*; 18 6, *hyldepīlas*; 16 5, 18 8, *ordum*.

16 3-4 Holthausen, who reads *hēr swylce sw[īn]e*, compares Claudian, *De Hystrice*, 5 f.:

Os longius illi  
Assimulat porcum. Mentitæ cornua saetae  
Summa fronte rigent . . . . .  
Parva sub hirsuto catuli vestigia dorso.

This, it is true, accords remarkably with Holthausen's reading of the text, but as that involves the change of the MS. *swæ* to *sw[īn]e*, and the omission of *hlifað*, we are justified in rejecting it. I accept the reading of Zupitza and McLean, because that alone meets the demands of the meter without change or elimination; because *swē* is supported by the only possible substitute in 10 6 for MS. *snearlice*, *suē ārlīce*, and by *Leid.* 11, *suē*; and because, as McLean points out, such comparisons as this to a sow are very rare in Old English poetry. Translate 'Hairs stand on my back just as (*swylce swē*) on my cheeks: two ears tower over my eyes.' The sow of the editors thus goes out of the story.

16 6<sup>a</sup> *in grēne græs*. Barnouw, p. 219, remarks the absence of the emphatic article in this place in a riddle which on other grounds he has classed as very old, and contrasts 36 1, *se wēta wong*.

16 6<sup>b</sup> Cf. 16 11, *him biþ dēað witod* (Jansen, p. 95, notes the epiphora and the resulting strophic effect); 21 24, *mē bið forð witod*; 85 7, *mē bið dēað witod*.

16 8 *wælgrim wiga*. Cf. 16 10<sup>b</sup>, *gæst*; 16 23<sup>a</sup>, *wælhwælpes*; 16 24<sup>a</sup>, *nīðsceapa*; 16 26<sup>a</sup>, *lāðgewinnun*. Dietrich says (XI, 465): 'Sein feind der ihn kriechend aufspürt, und mit dem er vor der andern röhre seines baus die kampfsbegegnung mit scharfer kriegswaffe, seinem gebiss, aufnimmt, ist der fuchs, oder auch der dachshund.' — *wic būge*. Cf. 8 2, *þā wic būge*; *Gu.* 274, *þe þā wic būgað*.

16 11 **him**. Cosijn, *PBB*. XXIII, 128-129, refers *him* to *geoguðcnōsle*, — 'sonst wäre die flucht des dachses ganz unmotiviert: erst später fühlt er sich sicher.' So Grein, *Dicht.*, and Brooke, p. 142, 'death is doomed to them.'

16 13<sup>b</sup> **flēame nergan**. So *Gen*. 2000. Note the rime in this line.

16 15<sup>a</sup> Grein, *Dicht.*, translates 'ihn trägt die Brust heran,' and explains, *Spr*. I, 141, 'er kriecht auf dem Bauche.'

16 19<sup>b</sup> **feorh geurgan**. For many examples of the phrase *feorh (ge)nergan*, see *Spr*. I, 296.

16 21 **on dēgolne weg**. Cf. Earle, *Charters*, 239, 18, on broccholes weg. — **pyrel**. As Madert shows, p. 36, *hyrel* is found in the *Riddles* with long and short *y*. It is short here and in 72 8, *þurh þyrel þearle*, and 81 11, [*on*] *þyrelwombne*; while it is obviously long in 45 2, *foran is þyrel*, and 91 5, *hindan þyrel*. See Sievers, *PBB*. X, 487, *Gr*.<sup>3</sup>, § 218, 1.

16 22 **swāse ond gesibbe**. Cf. 27 21-22, *frēonda | swāesra ond gesibbra*; *Gen*. 1612, *frēondum swāesum ond gesibbum*.

16 24 f. Holthausen compares Claudian, 18 f.:

Crebris propugnat jactibus ultro  
Et longe sua membra tegit tortumque per auras  
Evolat excusso nativum missile tergo,  
Interdum fugiens Parthorum more sequentem  
Vulnerat, etc.

The likeness is not convincing. I believe, with Dietrich and Brooke, that the darts of war are the badger's teeth.

16 24 **nearwe stige**. Cf. *Beow*. 1410, *stige nearwe*.

16 25 **tōsæleþ**. Only here and 17 5.

16 28 **þurh hēst hrīno**. Cf. *Gen*. 1396, *hæste hrīnan*.

#### RIDDLE 17

Dietrich's answer to this riddle (XI, 452), 'Anchor,' is unquestionably correct. Its source is found in Symphosius 61, 'Ancora.'

Mucro mihi geminus ferro conjungitur unco [17 8, *steort*].  
Cum vento luctor, cum gurgite pugno profundo [17 1-2].  
Scrutor aquas medias, ipsas quoque mordeo terras [17 2-3].

All these motives are expanded in the Anglo-Saxon, but, as Dietrich well says, 'der gegenstand des räthsels ist nicht mehr sache, er ist ein kämpfer und sieger wider die elemente, seine feinde, er ist rein ein held geworden.' Heusler, *Zs. d. V. f. Vlk*. XI, 127, compares with the English riddle the spirited Gáta 6 of *Hervarar Saga*:

Hverr er sjá hinn mikli,  
er mǫrgu ræðr,  
ok horfir til heljar hálf?   
Qldum hann bergr,  
en við iorð sakask,  
ef hann hefir sér veltraustan vin.



The riddle of Symphosius is found in popular form in the mediæval German version of the Apollonius story (Schröter, pp. lxxv, 66 f.); and suggested to Scaliger the theme of his fine Latin riddle (Reusner I, 175):

Magna, bidens, apridens, dentes fero parva quaternos;  
 Ingens pro digitis annulus in capite est.  
 Quum teneo dominam, nihilominus illa movetur,  
 Et quum non teneo, magna avis atra volat.

17<sup>1-4</sup> Sievers (*PBB.* XII, 457) regards these lines as interesting examples of the 'schwellvers.'

17<sup>2</sup> *sæcce*. Thorpe, Grein (*Spr.* II, 394) and Bosworth-Toller regard this as 1st sg. pres. ind. of *saccan*, 'to contend'; Grein (*Dicht.*) and Brooke (*E. E. Lit.*, p. 178) doubtfully as 'See-ried' or 'sea-tangle.' Either is a *hapax*. It is merely the Northern form of 1st sg. pres. ind. of *sacan* (cf. *Mark* xiv, 31, *atsace*; Lind., *onsæcco*), which is here retained for the sake of the meter. Conversely, see *tō sace* for *tō sæcce*, 21 6.

17<sup>3</sup> *ȳþum þeah*. So 11 4.

17<sup>5</sup> *tōsǣleð*. Compare 16<sup>25b</sup>, *tōsǣleb*. Is it not more than probable that our riddle intended a word-play, as *sǣlan* is frequently employed for the making fast of a ship (*Chr.* 863, *Beow.* 226, *El.* 228)? Compare Merbach, *Das Meer in der Dichtung der Angelsachsen*, p. 36.

17<sup>8</sup> *steort*. Weinhold (*Altnordisches Leben*, 1856, p. 13) remarks: 'Als Anker benutzte man, wie die Deutschen in ältester Zeit, Senksteine die von einem Tau umschlungen, das in eingeschnitne Rinnen festgriff, auf den Grund gelassen wurden. . . . Erst später verdrängte im alten Scandinavien der metallene Haken (Kraki) den Stein.' *Steort* corresponds to the *muero* of Symphosius.

17<sup>10a</sup> *fæste gehabban*. To the use of the anchor there are many references in the poetry: *Beow.* 302-303, *scip on ancre fæst*; *Beow.* 1919, *scip oncerbendum fæst*; *El.* 252, *ald ȳðhofu oncrum fæste*; *Chr.* 863, *ealde ȳðmēaras ancrum fæste*; *Whale*, 13-14:

ond þonne gehȳdað hēahstefn scipu  
 tō þām unlonde oncyrrāpum.

*Ancor-man* is the gloss to *ancorarius* or *proreta* (*Ælfric, Gloss.* 83, WW. 166, 7). It is this seaman whom Aldhelm describes in the *De Laudibus Virginitatis*, § 2, Giles, pp. 2-3: '[Navis] instanter hortante proreta et crepante naucleri porticulo spumosis algosisque remorum tractibus trudit.' Several references to the dropping of anchors are found in the *Encomium Emmae*, Pertz, 1865, p. 8 (*Scriptores Rerum Germanicarum* III).

## RIDDLE 18

Dietrich (XI, 465) suggests 'Ballista,' but later (XII, 237) adopts Professor Lange's solution, 'Burg,' which Prehn supports (pp. 270-271). As I have shown (*M. L. N.* XXI, 100), this riddle is certainly a companion-piece to *Rid.* 24, 'Bow,' and forms with it one of the many pairs in our collection. Both objects swallow and spit out terror and poison (18 7-9, 4: 24 8-9); from the belly of each fly deadly

darts (18 6, 24 12); each is servant of a master (18 5, 24 6). Indeed, a half-line of one poem (18 6<sup>a</sup>) appears practically unchanged in the other (24 12<sup>b</sup>). I find this companion weapon to the 'Bow' in Dietrich's first solution *Ballista*, which, as I have pointed out (*M. L. N.* XVIII, 104), is elsewhere in riddle-poetry associated with *Arcus*. The latter says of its fellow-warrior (Scaliger's enigma, Reusner I, 172):

Alterā mi similis cognataque litera majus  
Edit opus sapiens, tectus utraque cave.

This answer caps our query at every point. Isidore tells us of the *Ballista* in his *Origines* xviii, 10: 'Torquetur enim verberē nervorum et magna vi jacit aut hastas aut saxa.' From the many Roman references in Marquardt and Mommsen's *Handbuch der Römischen Alterthümer*, 1884, V, 522-524, and from many mediæval examples in Du Cange's *Glossarium*, s. v., one gathers that not only darts and rocks, but beams and bolts of every sort were cast from the huge engine. So our riddler's chief motives, the varied contents of the creature's belly (18 2<sup>b</sup>-3, 7-10) and the casting forth thence of 'spear-terror' (18 4<sup>a</sup>, 6), are well sustained. Illustrations and descriptions of the *Ballista* in Baumeister, *Denkmäler*, s. v., in Yule's *Marco Polo* II, 122, in Marquardt, and in Schultz, *Das höfische Leben* II, 327, support the mention in *Rid.* 18 of the subject's 'mouth' and 'belly'; and the cords with which it was wound ('*Ballista funibus nervinis tenditur*') may perhaps be 'the inclosing wires' of line 2 a. Lines 3 a, *dryhtgestrēona*, and 10, *weombhord welitig woloncum dēore*, seem to me to express admirably that joyous pride of the Anglo-Saxons in their war-weapons of which our riddles are so full; and the last line is of characteristic grimness when applied to an engine of destruction.

Above *Rid.* 18 in the MS. are two runes, B with the L above it. If B refers to *Ballista*, may not L represent its Anglo-Saxon equivalent (*stæf*)*liþre* (*Spr.* II, 183)? As Miss Keller's references show (*Anglo-Saxon Weapon Names*, p. 119), *funda* is glossed by *liþ(e)re* and *fundibulum* or *ballista* by *stæfliþ(e)re* in the *Glosses* (WW. passim; Bede, *Eccl. Hist.* IV, 13, 304 25). Miss Keller infers (p. 65) that huge hurling-machines were unknown, on the negative evidence of a passage in the translation of Orosius (*infra*), but shows that the sling or staff-sling (pp. 62-63) was in common use among the older English.

Heyne, *Die Halle Heorot*, p. 19, doubts the existence of great hurling-machines in Anglo-Saxon times: 'Für Schleudermaschinen nach Art der römischen Catapulten und Balisten kommen auch einheimische Namen vor (*bolt*, "catapulta"; *stearu*, "balista"; "balista," *gelocen bocce*); aber zweifelhaft könnte ihre allgemeinere Verbreitung nach den Worten sein, mit denen König Ælfred, der Uebersetzer des Orosius, der Balisten gedenkt und die ganz den Eindruck machen als ob er etwas Fremdes schildere ["palistar" for "balista," Orosius iv, 6, p. 399], þā hēt hē mid þām *palistar* mid þām h̄y weallas bræcon.' But both the *catapulta* and *ballista* are repeatedly mentioned in Abbon's account of the siege of Paris by the Danes, whose methods of warfare in 885 could not have been more advanced than those of the English (see Abbon, *De Bellis Parisiæ Urbis*, lib. i, 205 f., Pertz, *Scriptores Rerum Germanicarum* I, pp. 13 f.). In the Saga of Sigurd, chap. 11 (Laing IV, 127), a *ballista* is used in battle; but this is as late as 1110 A. D.

In Trautmann's solution 'Oven' (*Anglia, Bb. V, 48; BB. XIX, 180 f.*) he is led into fourfold error (*M. L. A. XXI, 101*). He ignores entirely the riddle's relation to its mate, *Rid. 24*, since this association in war cries out against his answer. He changes the text to fit his meaning (see 1 b, 11 a). He hunts words and phrases beyond all bounds of riddle fantasy (4 a, 8-9 a). And, finally, he seeks unsuccessfully to establish certain likenesses to *Rid. 50*, which he asserts without proof to be 'Oven.' Holthausen follows Trautmann (*Anglia, Bb. IX, 357*), and affirms without a vestige of proof: 'Die B-rune am rande natürlich bedeutet *bac-ern* oder *-hūs*.' Trautmann believes that the presence of the runes B and L shows that the scribe was hovering between two solutions.

18 1<sup>b</sup> *mīnre heorde*. For this MS. reading, which Grein, *Dicht.*, renders 'meiner heerde,' Trautmann proposes *mīnra heorde*, and translates 'ein hüter der meinen,' merely because the transmitted phrase does not accord with his interpretation. As a genitive dependent upon *mundbora*, it is perfectly intelligible; and no change seems necessary. *Heord* in the sense of *grex* or *familia* is very common (*Spr. II, 68*).

18 2<sup>a</sup> *edor wīrum*. This reading of Thorpe and Trautmann seems preferable to Gn., W. *edorwīrum*, which is found nowhere else. Perhaps Trautmann is right when he suggests, 'Das wort *edor* gebraucht der dichter listig in zweifachem sinne: in dem von *mundbora*, 'schutzherr' (*edor Scyldinga*) und in seiner eigentlichen bedeutung 'einschliessender raum.' Such word-plays appear in the *Riddles* (32 14, *on wonge*; 38 7, *blād*; 73 22, *on hūfte*; 93 22, *blacē*). Old Norse poetry abounds in such double meanings (see *Skáldskaparmál, § 74, Snorra Edda I, 544*).

18 6 Cf. *Sal. 25-28*:

	worpað hine dēofol
on dōmdæge	draca egeslice
bismorlice	of blacere liðran
irenum aplum.	

In *Hpt. Gl. 425, 13*, the *phalarica* is a burning arrow shot from an engine, and *stānas* (446, 29) are included among the weapons of war.

18 8-9<sup>a</sup> 'The brown war-weapons, bitter points, dire poison-spears' are regarded by Trautmann as the fuel, 'the logs and coals thrown into an oven.' Dietrich comes nearer the truth with the suggestion that the poet is thinking of 'die gesammte waffenfähige mannschaft des burgbezirkes' or perhaps of the darts cast into the city by the enemy. I believe that the riddler has in mind the missiles of every sort thrown from the ballista.

18 9 *āttorsperum*. For a discussion of poisoned weapons see note to 24 9.

18 10<sup>b</sup> *wloncum dēore*. In *Rim. 81, eldum dǫvre* refers to the use of the Ash as a weapon.

18 11<sup>a</sup> Trautmann condemns *men gemunan* because it has only 'drei takte,' and because it does not suit his solution. So he changes this to the unlikely *gewilniath*, to resemble 50 7<sup>b</sup>. Later he argues fallaciously for his answer from this made-to-order resemblance. Cosijn (*PBB. XXIII, 129*) has suggested [*oft*] or [*hæt*]; but Herzfeld, p. 49, has pointed out the occurrence of the type  $\mathcal{L} \times | \mathcal{J} \times$  in the first half-line in the *Riddles* (47 6, *ēam oud nefa*; 93 10, *strong on stepe*; etc.). Cf. also Sievers, *PBB. X, 454*, and see Introduction.

## RIDDLE 19

Dietrich's solution 'Schlauch' (XI, 465), to which reference has been made, *Rid.* 13<sup>5-6</sup>, is accepted by P'rehn (p. 271), who fails, however, to establish any resemblance between this riddle and Aldhelm, i, 13; vi, 8. The traits of the unknown subject—a silent mouth and a wide belly—and its place in a ship with others of its kind certainly do not limit us to a 'Leather Bottle'; and Trautmann is right in querying the answer.

19 1<sup>a</sup> For discussion of opening formulas, see Introduction.

## RIDDLE 20

As I have pointed out (*J. L. N.* XVIII, 105), *Rid.* 20 and 65 seem to be little more than fragments of the world-riddle, 'A man upon horseback with a hawk on his fist,' which I have traced throughout its history in my note to *Holme Rid.* No. 28. In the pointless Anglo-Saxon logogriphs, the subject is merely stated. Three of the words in the present riddle are easily discoverable by an inversion of the runes (*Hors*, *Mon*, *Ha(o)foe*); but one of the runic groups has caused much difficulty to scholars (*infra*).

20 1 Hicketier (*Anglia* X, 593) would read *somod* before and not after *ic seah* (Gn.), 'because *Rid.* 19 is mutilated at the close and this lacuna is here continued.' But there are two objections to this reading: *Rid.* 19 closes with the usual sign; and *somod ic seah* is a faulty verse.

20 2 Notice that the masculine adjectives *hygewlonec*, *hæafodbeorhtne*, qualify the neuter *Hors*. *Hæafodbeorhtne* doubtless bears the same idea as *Beow.* 1036, *mearas fætedhlēore*.

20 3 Cf. 75, *Ic swiftne geseah on swaþe fēran | DNUH.*

20 4 **hildeprýpe**. The word occurs only here, but compare 65 4, *þrýþa dæþ*, þE(gn).

20 5-6 MS. *rād* | AGEW. These words have received much tinkering from scholars. The reading of Thorpe, Etmüller, and Dietrich, *rād*-NGEW = *rād*-wægn (*wægn*), has two strong grounds of favor,—that it necessitates no very violent change of text (the confusion of runes A and N being a natural error), and that the word thus derived occurs elsewhere (Orosius, vi, 30, Sweet, 280, 13). But it is also open to two strong objections—that it is unfitted to the context (a 'chariot' is not borne on the back of a horse) and that it has nothing in common with the problem's counterpart (*Rid.* 65) or with the treatment of the theme in riddle-history. Grein's reading, *rād*(=R)AGEW = *gār* [*wōd* R]EW involves too great forcing of the text to deserve serious consideration; while the suggestions of Hicketier (*Anglia* X, 593), *rand* WOEþ (corrupted to NGEþ, by the association of *þōow* and *þegn*, and then to MS. AGEW), and Trautmann, *gār* WOEþ, are open to the same objection—*þōow* is an abortive product, and moreover is not fitted to the context, for it is well known that horses were used in Anglo-Saxon times only for the chariots of the rich or as steeds of the upper classes (cf. 23 2, 65 2) and that no *þōow* was ever mounted. Hicketier proposes also *nægledne ra[n]d*; but his protests against *nægledne gār*, 'the nailed spear,' are

based upon ignorance, for we meet the expression in the *Heliand*, 5704, *negild sper* (see Chaucer, *Knights Tale*, A. 2503, 'nailing the spears'). In the Anglo-Saxon illuminated manuscripts (see Wright, *Domestic Manners*, p. 74) the rider almost always carries a spear. 'It is noted of Cuthbert in Bede's life of that saint that one day when he came to Mailros (Melrose) and would enter the church to pray, having leaped from his horse, he gave the steed and his traveling spear into the care of a servant.' Cosijn (*PBB*. XXIII, 129) would read *rād*(R)AG, W (*Wynn*), E (*Ēh*). Thus are evolved not only the desired *gār* (by inversion), but *wynn-eh*, 'joyous horse,' a creature which finds some excuse for being in *Runic Poem* 55:

<i>Ēh</i> byð for eorlum	æþelinga <i>wyn</i> ,
hors hōfum wlcnc,	ðær him hælþ ymb
welege on wicgum	wrixlaþ spræce,
and biþ unstyllum	æfre frōfur.

Holthausen (*Bb*. IX, 357) follows on the same track, but suggests for WE *wynnE* = *wynne* [see *Runic Poem* 22, *wynne*]. Cosijn's reading fits the context, and is supported not only by the Runic passage cited but by such compounds as *wyn-bēam*, *wyn-burg*, *wyn-candel*, *wyn-mæg*, etc. (*Spr*. II, 758-759). Moreover, in the Riddles, runes make a threefold appearance: through their names (43 8-11, *Njūd*, *Æsc*, *Ācas*, *Hægelas*), as letters (so 20, 65, and 75), and finally as symbols of things (91 7, *mōd-W* = *mōdweyn*; heading of *Rid.* 7, S = *sigel*; etc.). But despite these positive arguments, which Cosijn does not present, his reading strains credulity in many ways: it is highly improbable that in a single group of five runes three different functions of them should be found; it is equally unlikely that such a group would present not one thought as elsewhere, but two such totally different ideas as 'spear' and 'joyous horse'; it is still more unreasonable to assume that such a departure in thought could occur within one half-line, 20 6<sup>a</sup>; and, finally, it is quite unnatural to suppose that the riddler would abandon his method of inversion (see *Rid.* 75) that he has employed consistently in the three other groups of this runic problem (another method is pursued with like persistence in 65).

Trautmann's view (*Anglia*, *Bb*. V, 48) that 20 5<sup>b</sup> *rād* represents an original *gār*, is founded upon his fatally simple method of substituting any desired word for that in the text. Likewise in his reading of the runes (*supra*) the MS. is honored only in the breach.

Now let us solve this problem according to the rules of the game. The conditions imposed upon us are two: (1) the runic letters must be read backward as elsewhere in the riddle; (2) thus combined, they must form but one word. And here are our letters: *rād*(= R)AGEW. Inverted, they read *wegar*, — no impossible form, since *wīgār* and *wegur* appear instead of *wīg-gār*, 'lance,' in WW. 143, 12-13: '*wīgār*, lancea; *wegures geworið*, amentum.' It is needless to point out that this furnishes the very meaning demanded both by the context and by our riddle's counterpart, *Rid.* 65 6. It satisfies all the conditions. Our form, *wegār*, which may be explained either by phonetic change, as in the *Vocabularies*, or by a confusion of runes, is one of the appositives of *hildebrýte* (20 4). The passage may be thus rendered: 'He (the horse) had on his back strength in war (or "war-troop"), a man and a nailed war-spear.'

207-8 Hehn (*Arch. u. Hist.*, 1902, pp. 368-374) discusses the *Falkenjagd* or chasing of other birds by the kite, hawk, and falcon. 'Hawking is not a Teutonic invention, but was learnt by the Germans from the Celts, and at no very distant period either. [On the other hand, Jacob Grimm has devoted a whole chapter of his *History of the German Language* to hawking, setting forth the ruling passion for this kind of chase in passages from the poets and other authors of the Middle Ages, and placing the origin of the custom in the earliest prehistoric times of the German race.] Hunting *as an art* is a national trait of the Celts. . . . It is another question whether the Celtic nations that surrounded the Germanic world on the south and west invented hawking or only developed the art, and, in the last case, whence they originally derived it.' Traces of its origin are noted by Hehn not only in Thrace, but on the very borderland of India. 'During the Middle Ages hawking flourished all over feudal Europe [see also Schultz, *Das höfische Leben* I, 368], it spread from Germany and Byzantium to the East and nations of Asia, and was practiced by electors and emperors, emirs, sheiks, and shah, down to the nomads of the steppe and the Bedouins of the desert. Marco Polo found hawking the fashion in the capitals of Mongolian princes as far as China.'

Whitman (*Journal of Germanic Philology* II, 170) identifies the *wealhhafoe* or foreign hawk (cf. WW. 132, 36; 259, 8; 406, 20; 514, 12, etc.), with the peregrine falcon (see Swaen, *Herrigs Archiv* CXVIII, 388). 'Falconry was a sport very popular among our Anglo-Saxon forefathers. The exact date of the introduction of falconry into England is not known, but about the year 750 Winifred or Boniface, then Archbishop of Mons, sent Æthelbald, King of Kent, a hawk and two falcons; and Hedibert, King of the Mercians, requested the same Winifred to send him two falcons, which had been trained to kill cranes' (Warton, *Hist. Eng. Poetry*, 1840, II, 405). For the history of the sport of hawking among the Anglo-Saxons, see Sharon Turner, VII, chap. vii, and Strutt, *Sports and Pastimes*, 1903, pp. 22 f.

Whitman, l.c., notes the discussion of hawking in Ælfric's *Colloquy* (WW. 95, 12 f.) and compares *Craft*. 81, *Fates*, 86, *sum sceal wildne fugol wlonecne ātemian | heafoc on honda*, etc.; *Mald.* 7. See also *Rid.* 25 3, 65 3, 5.

Sievers' discussion of the runes HA(O)FOC (*Anglia* XIII, 7) has been considered in the Introduction.

#### RIDDLE 21

Dietrich's answer, 'Sword' (XI, 465), which is accepted by Brooke (p. 122), and rejected by Trautmann, who suggests (*Anglia*, *Bb.* V, 49) 'Hawk,' is undoubtedly correct, being confirmed by every motive of the problem, — the adornments of the warrior, his dependence upon his lord, his grim work of death, his lack of an avenger, his celibacy, his hatefulness to women. Prehn, as usual, has not succeeded in proving (pp. 184 f.) the indebtedness of the Anglo-Saxon to the Latin riddles of like subject (Aldhelm iv, 10; Tatwine 30; Eusebius 36). The chief motive of Aldhelm, and the entire theme of Tatwine, who follows him, —

the relation of the sword to its house,—is not found at all in the English problem where the sheath is a corslet (21 3); while the bloody labors of the weapon in the hand of the fighter are the inevitable outcome of the subject, and are handled by Aldhelm and Eusebius in a manner very different from that of our riddler. There is hardly even coincidence of fancy between Eusebius 36 3—'sed haec ago non nisi cum me quinque (i.e. digiti) coercent'—and *Rid.* 21 13, *healdeð mec on heapore*, etc. This riddle has much in common with other enigmas of the Anglo-Saxon collection.

'The sword was the special weapon of all the nobler sort. It was also the noblest of all the pieces of armor, and it was fame for a smith to have forged one that would last, because of its fine temper, from generation to generation. . . . Cynewulf conceives it as itself a warrior, wrapped in its scabbard as in a coat of mail; going like a hero into the battle; hewing a path for its lord into the ranks of the foe; praised in the hall by kings for its great deeds; and . . . mourning, when the battle is over, for its childless desolation, for the time when it was innocent of wars, for the anger with which the women treat it as the slaughterer of men.' (Brooke, *E. E. Lit.*, pp. 121-122.)

21 1<sup>b</sup> *on gewin secapen*. The same phrase, indeed almost the same line, is used of another weapon, the Bow, in 24 2.

21 2 *frēan mīnum lēof*. So 80 2<sup>b</sup>. Another weapon, the Ballista, tells us (18 5<sup>b</sup>), *frēa þæt bihealdeð*. So both Sword and Bow are controlled by a *waldend* (21 4, 24 6).—*fægre gegyrwed*. Cf. 29 1, *fægre gegierwed*.

21 3<sup>a</sup> *byrne is mīn blēofāg*. The grave-finds (Wright, *Celt, Roman and Saxon*, 1875, p. 475) show that the sheath was generally of wood tipped with metal, sometimes covered with or made entirely of leather. Miss Keller, *Anglo-Saxon Weapon Names*, p. 46, notes that the chapes and lockets were sometimes gilded and even of gold. 'Occasionally the sheaths were adorned with a winding or snake pattern so characteristic of the period; and one bronze chape inlaid with figures of animals in gilt has been discovered' (*Archaeologia* XXXVIII, 84; *Horae Ferales*, 1863, pl. xxvi). For construction, cf. 16 1, *hals is mīn hwīt*.

21 4 *wīr ymb þone wælgim*. Cf. 21 32, *wīrum dol*; 71 5, *wīre geveorþad*,—in both places of Sword. The Book (27 14) and the Horn (15 3) are adorned with 'wires.'

21 6 *sylfum tō sace*. All editors read the MS. wrongly, *sylfum tō rice*. Grein's suggestion *sige* is accepted by Brooke, who renders 'with himself to conquest.' Both the MS. and the B. M. transcript read plainly *sylfum tō sace*. *Sace* is a scribal variation for original *sacce* (see 4 29, 88 29),—the second foot of a simple A-type,  $\underline{\text{L}} \times \times \underline{\text{L}}$ .

21 6-8 *ic siuc wege . . . gold ofer geardas*. So in the riddle's sequel, 71 6, *sē þe gold wigeð*; but in the later place the phrase is used not of the sword itself, but of him who suffers by its stroke (Rev. xiii, 10). Cf. 92 4, *gold on geardum*.

21 7 *hondweore smīpa*. The same phrase is applied to the Sword, 6 8.

21 8-10 Aldhelm (iv, 10 6-7) thus refers to the bloody deeds of the sword:

Per me multorum clauduntur lumina letho,  
Qui domini nudus nitor defendere vitam.

And Eusebius (36 1-3) says :

Sanguinis humani reus et ferus en ero vindex :  
Corpora nunc defendere, nunc cruciari vicissim  
Curo.

The Sword speaks in 71 6, *ic yþan sceal*.

21 8, 10 f. As Lehmann points out ('Ueber die Waffen im Ags. Beowulfliede,' *Germania XXXI* (1886), 487 f.), the *Beowulf* is full of references to sword-hilts of costly metal set with precious stones (*Beow.* 673, 1024, 1615, 1688, 1901, 2192, 2700). Elsewhere in the *Riddles* (56 14) the gold-hilted sword is mentioned (see also *Gn. Ex.* 126, *Gold geriseð on guman sweorde*). In the Wills several costly swords with hilts of gold and silver appear as legacies. Miss Keller, *Anglo-Saxon Weapon Names*, p. 37, cites Thorpe's *Diplomatarium*, 505, 28, where a testator mentions the sword 'þæt Eadmund king mē selde on hundtwelftian mancusa goldes and fēower pund silveres on ðān fetelse'; and 558, 10, where another leaves a sword 'mid ðām sylfrenan hylte ond ðone gyldenān fetels.' The grave-finds furnish similar evidence of the rich beauty of sword-hilts (Akerman, *Pagan Saxondom*, 1852, pl. xxiv; *Collectanea Antiqua* II, 164). But, as Miss Keller notes, the laws, wills, manuscript-illuminations, grave-finds, and even the passages in the poems, prove conclusively that the sword is the weapon only of warriors of wealth and rank (see Kemble, *Horae Ferales*, 83, 84). Indeed, its possession confers distinction; cf. Schmid, *Gesetze*, Anhang VII, 2, § 10, 'And gif hē begytað þæt hē hæbbe byrne and helm and ofer-gyldene sweord, þeah þe hē land næbbe, hē bið siðcund.' For interesting accounts of the sword, see Hodgetts, *Older England*, pp. 1 f.; Wright, *Celt, Roman and Saxon*, pp. 470 f.; Brooke, *E. E. Lit.*, p. 121; Bosworth-Toller, pp. 949-950.

21 9-10 Cf. *Dream*, 23, mid since gegyrwed; 77, gyredon mē golde and seolfre; *Rid.* 27 13, gierede mec mid golde.

21 10 since ond seolfre. So 68 18, *Dan.* 60.

21 11 ne wyrueð word lofes. This recalls the praise of Hrunting (*Beow.* 1456 f.), which is extolled at a feast like the sword of our riddle. So in regard to the sword given by Beowulf to the Dane who had guarded his ship, we are told of the recipient (*Beow.* 1902):

þæt hē syððan was  
on meodubence māðme þy weorðra,  
yrfelāfe.

māneð for mengo. Cf. *Wids.* 55, mānan fore mengo in meoduhealle.

21 12 þær hý meodu drineað. Note 15 12, 56 1, 57 12, 64 3, 68 7, and the riddles of drink (28, 29).

21 12-15 Lehmann (*Germania XXXI*, 493) notes that in the Anglo-Saxon period sword, helmet, and byrnie were worn by the most illustrious warriors, even at a feast. On this account bloody strife often arose, if men excited by beer taunted each other. Cf. *Fates*, 48 f.,

Sumum mēces ecg on meodubence  
yrrum ealowōsan ealdor oðþringeð,  
were winsadum.



The early kings, to prevent this, made stringent laws against the drawing of weapons in the mead-hall; cf. Hlothar and Eadric, § 13, Schmid, *Gesetze*, p. 14: 'Gif man wæp̄n ābregde þær mæn drincen and þær man nān yfel ne dēð, scilling þān þe þæt flet āge and cyninge XII scill.'

21<sup>13</sup> **healdeð mee on heafore.** Cf. 66<sup>3</sup>, hafað mec on headre.

21<sup>14</sup> **on gerūm secean.** Cf. *El.* 320, eodon on gerūm.

21<sup>15-16</sup> **scōð frēne.** Cf. *Gen.* 1597, frēne scōdon.

21<sup>17</sup> **wæpnum āwyrged.** Our riddler is here thinking of the passage in Ps. cxiv, 10. The Anglo-Saxon poetic version (143<sup>11</sup>) reads *of þām āwyrgedan wērāðan sƿeorde.*

21<sup>17</sup> f. Roeder (*Die Familie bei den Angelsachsen*, 1899, p. 81) considers the conception of the lot of the bachelor that we meet in these lines as 'eine derb sinnliche aber durchaus gesunde germanische Auffassung.' With the motive of lack of vengeance compare the inability of the stag-horn to wreak its wrongs upon its banesman (93<sup>19-20</sup>). Notice the insistence upon blood-vengeance, *Beow.* 1339, 1546, *Mald.* 257 f.

21<sup>23</sup> **þe mē hringas geaf.** Cf. *Beow.* 3035, þe him hringas geaf. See the description of the sword, 71<sup>8</sup>, *hringum gehyrsted.*

21<sup>24</sup> The idiom is found 16<sup>6,11</sup>, 85<sup>7</sup>.

21<sup>25</sup> **gūþe fremme.** So *And.* 1354.

21<sup>28-29</sup> **mē þæs hyhtplegan . . . wyrneð.** Cf. *Brun.* 24-25,

Myrce ne wyrndon  
heardes handplegan hælþa nānum.

For a discussion of the construction, see Shipley, *Genitive Case in Anglo-Saxon*, p. 64.

21<sup>29-30</sup> **mee . . . on bende legde.** Cf. 4<sup>13-15</sup>.

21<sup>33</sup> f. This is the only picture of the shrew or scold in Old English poetry, although we are told, *Gn. Ev.* 65, wīdgongel wīf word gespringeþ. But there is no dearth of 'women weeping for their warriors dead'; cf. *Fates*, 46.

## RIDDLE 22

This 'Plow' riddle — for Dietrich's answer (XI, 465-466) has been generally accepted — has no parallels among the Latin enigmas of its day; but an analogue from the pen of Scaliger (Reusner I, 180) has certain points of likeness:

Ore gero gladium, matrisque in pectore condo,  
Ut mox, qua nunc sunt mortua, viva colas.  
Dux meus a tergo caudamque trahens retrahensque  
Hasta non me ut eam verberat ast alios.

The modern German and English riddles (Wossidlo 241<sup>a</sup>; *Royal Riddle Book*, p. 18) are of quite another sort.

Hoops (*Hb. u. Kp.*, pp. 499-508) discusses at length early German agriculture, and points to the close likeness between the Germanic hook-plow (*Hakenflug*), as preserved in the prehistoric specimen from the moor at Døstrup in Jutland,

and the old Greek plow, of which we have many illustrations (notice particularly that on the bronze bucket from Certosa). The specifically Germanic wheel-plow, 'which is not found among Romans or Gauls or Slavs but which was widely known among the Germanic races before the Carolingian times,' seems to be identical with the Rhaetian wheel-plow, described by Pliny, *Natural History* xviii, 172: 'Latior haec [cuspis] quarto generi [vomere] et acutior in mucronem fastigata eodemque gladio scindens solum et acie laterum radices herbarum secans. Non pridem inventum in Raetia Galliae, ut duas adderent tali rotulas, quod genus vocant *plaumorati*.' It is generally agreed that the first part of *plaumorati* (according to Baist, *Wölfllins Archiv* III, 285, *plauum* or *plouum Rati*) corresponds to the West Germ. *plōge* (A.-S. *plōg*, *plōh*) and the *plorum* of the seventh-century Lombard law (edited by Roth, 288 (293)). The Anglo-Saxons who crossed to Britain in the fifth century did not yet possess the word, which was first known to their island in the eleventh century (Hehn, *Kp. u. III.*, 1902, p. 556). Hoops concludes that the Anglo-Saxon *sulh* (Lat. *sulcus*, 'furrow'; Greek ἔκκω, 'to draw') indicated the old hook plow (cf. *Anglia*, Bb. XVII, 201; Foerster, *Zeitschrift für Romanische Philologie* XXIX, 1-18). It is noteworthy that in all the illustrations given by Hoops these early hook plows are drawn by oxen. For an excellent description of the Old Norse plow, see Weinhold, *Altnordisches Leben*, p. 79.

Andrews (*Old English Manor*, p. 253) remarks: 'The plow as it is pictured and described (Elton, *Origins of English Hist.*, p. 116; Wright, *Celt, Roman and Saxon*, p. 256; Rau, *Geschichte des Pfluges*, Heidelberg, 1845, *passim*) was of a comparatively high order composed of beam, tail, share, colter, and wheel; the latter, though clumsy and of the shape of a cart wheel, shows an advanced stage of development. It was more than a disk of wood bored for an axle, it had fellow, spokes, and hub. Cynewulf's description [*Rid.* 22], though picturesque, adds little save the one important fact that the seed was cast immediately after the furrow was turned [*Rid.* 226]. He omits mention of the wheel, and it is not improbable that we are to see the influence of Roman civilization in the wheel which the calendar shows us. It can hardly be doubted that plows of a much inferior type, similar to the primitive varieties which Rau gives in his history of the plow, were used at this time on many an English agricultural estate. That represented in Harleian MS. 603 has only share and tail of the simplest possible character. The irons of the plow were made by the smith and the wood work by the wright. The smith in the Colloquy declares that the plowman was indebted to him for the plow-share, colter, and goad, and we know well the character of the smithy, where these were made, with its anvil, hammer and sledges, fire-sparks and bellows.'

The illuminated manuscripts are at variance regarding the form of plow. In the illustrations in the Harl. MS. 603, ff. 21 v., 51 r., 54 r., 66 v., the plows are of the rudest sort, without wheels; while the plows of the first picture in the Anglo-Saxon Calendars (Tib. B. V. Strutt, pl. x; Jul. A. VI)—not a January but an April scene, as Leo thinks, *R. S. P.*, 207—and of the Cædmon manuscript (*Archæologia* XXIV, pl. xxviii, xliii) have wheels (compare illustrations from the Bayeux Tapestry, Knight, *Pict. History* I, 278-279). All these plows are drawn by oxen, urged by a goad—usually in the hands of an attendant herd. This use of oxen instead of horses is confirmed by the speech of the plowman

in Ælfric's *Colloquy* (*infra*) and by such accounts of plowing as we meet in Eadmer's story of the field-laborer who failed to observe Dunstan's feast-day (*Vita*, § 24, Stubbs, *Memorials of Dunstan*, p. 248). In Ælfred's report regarding the Norwegian Ohthere, it is mentioned as an exceptional thing that on account of his few cattle he did his little plowing with horses (Orosius i, 1).

The account of the Plowman in Ælfric's *Colloquy* (WW, 90) exactly conforms with the illustrations in Old English manuscripts: 'Arator: Ic gā ūt on dægred h̄wende oxon tō felde and jugie hīg tō syl; nys hyt swā stearc winter þæt ic durre lutian æt hām for ege hlāfordes mīnes, æc geiukodan oxan and gefæstnodon sceare and culre (vomere et culro) mid h̄ære syl ælce dæg ic sceal erian fulne æcer of þe mære . . . ic hæbbe etunne cnapan h̄wende oxan mid gādīsene (cum stimulo).'

22 1<sup>a</sup> Cf. 11 1, 32 6, 35 3 (Rake).

22 2 **geonge**. Sievers, *Gr.*<sup>3</sup> 396 b, n. 2, points out that 'for *gongan*, North. has Lind, *geonga* (ind. pres. 1 sg. also *giungo*, opt. *giunga*), Rit, *geonga*, *giunga*, but R.<sup>2</sup> *gonga* (only once *geonga*).' This diphthongization is 'unknown to the other dialects' (id. 157, 4; Madert, p. 127). Cf. *Spr.* I, 499.

22 3 **hār holtes fōond**. Dietrich (XI, 466) regards this as the ox. Cosijn says of the phrase (*PBB*, XXIII, 120): 'Eine vortreffliche kenning für das eisen das in der form eines beiles den baum anfeindet; hier bezeichnet sie das pflugeisen.' This is also Herzfeld's interpretation (p. 39). According to Brooke (*E. E. Lit.*, pp. 145-146) the 'hoar enemy of the wood' is the old peasant, *hlāford mīn* (il. 3, 15). The explanation of Cosijn and Herzfeld cannot be accepted, as it is out of keeping with the context and with the conception of the plowshare as *neh* (1), *orþoncþīl* (12), and *tōþ* (14). Brooke's rendering has much in its favor; but I personally prefer that of Dietrich for two reasons—a plow riddle would be strangely defective that omitted all reference to the ox, a great favorite in such poetry (*Rid.* 13, 39, 72), and we meet elsewhere the antithetical phrase *holtes gehl̄þa* (*El.* 113) applied to the ox's opposite, the wolf. Dr. Bright favors this view.

22 4 [sē] **wōh**. Sievers' reading [on] *wōh* is open to the objection that *on wōh*, which appears frequently, is never found in the sense of 'bent, crooked,'—the meaning necessary to the present context,—but always with the idea of 'wrongly,' 'wrongfully' (*Spr.* II, 731; B.-T. s.v.). Dr. Bright happily suggests [sē] *wōh færed̄*, 'who goes bent.'

22 5<sup>b</sup> Cf. 13 8, *wegeð ond h̄yð*.

22 6 **sāweþ on swað mīn**. In the Calendar illustrations (*supra*), a sower follows the plowman.

22 7<sup>a</sup> Cf. 28 2, brungen of bearwum (*houey*). Note the parable in Ælfred's Preface to the *Soliloquies*.

22 8 **on wægne**. *Wægn* or *wæn* appears frequently in the *Vocabularies*, where it glosses *plaustrum* or *carrum* (see B.-T. s.v.; also Klump, pp. 115-116). We meet the word in *Beow.* 3134 (*wæs gold on wæn hladen*) and in *Run.* 23 (*h̄ [sc. Ing] ofer weg geawit, wæn eftler ran*). It is used interchangeably with *cræt*: indeed, as Wright points out (*Domestic Manners*, p. 73), Ps. xix, 8, *in curribus*, is glossed *in wænnum* in one version, *in crætum* in the others. Two kinds of wagons are mentioned in the *Riddles*: the common agricultural cart of the present example, in connection with the wood of the plow; and the more patrician chariot of the

following problem, 23<sup>a</sup>, 12<sup>b</sup>. The cart is mentioned frequently by the *Charters* in the references to *wagna gang* or the royal grant of a certain number of loads of wood (Kemble, *Saxons in England* II, 85). And we meet many illustrations in the manuscripts. In the July picture in the Calendar (Tib. B. V, Strutt, *Horde*, pl. xi), workmen are engaged, not only in lopping trees and felling timber with axes, but in loading with wood a cart, while two yoked oxen stand at the side. In the June illustration is another rude cart; and in Cotton Claudius B. IV, f. 66, 67, 68, 71, 72, several similar drawings are found. In all these pictures the carts are two-wheeled and drawn by oxen, save on f. 68 v., where the long-eared animals attached to a four-wheeled cart are doubtless asses.

Chariots are of two kinds: the two-wheeled cars drawn by two horses in the illustrations of Luxury in the Prudentius MS., Cott. Cleopatra C. VIII, f. 15 r., 16 v., 18 v. (see Wright, *Dom. Manners*, p. 73), and by four prancing steeds in the corresponding pictures of MS. Add. 24100, f. 17, 18, 19 (see Westwood, *Facsimiles*, pl. xiv); and the hammock chariots of MS. Claud. B. IV, f. 60 v. and r., — with four wheels and a body of strong hides, — described by Strutt, *Horde*, p. 45.

The two-wheeled wagons of the Anglo-Saxons were doubtless very similar to the carts in the bog-finds at Deilbjerg, North Jutland, which have their modern counterparts in the Swedish *kärva* (Du Chaillu, *Viking Age* I, 294).

22<sup>8b</sup> Cf. 83<sup>10b</sup>, hæbbe ic wundra fela.

22<sup>9-10</sup> As Brooke says (*E. F. Lit.*, p. 140), 'It is a vivid picture of an old English farmer laboring on the skirts of the woodland, leaving behind him the furrow black where the earth is upturned, green where the share has not yet cut the meadow.' He renders —

Green upon one side is my ganging on;  
Swart upon the other surely is my path.

22<sup>12-14</sup> Andrews (*O. E. Manor*, p. 253) rightly regards one *orþoncþil* as the coulter, the other as the share. Thorpe places a semicolon after *hæafde*, and renders 'fast and forward falls at my side what with teeth I tear'; but it is better, on account of the usual meanings of *fast* and *forþweard*, 'fixed' and 'prone' (cf. 73<sup>20</sup>, *forþweard*, the lance; and 22<sup>11</sup>, *niberweard*, *nēol*) to associate the adjectives with *þer* (*orþoncþil*). Grein, *Dicht.*, translates 'ein anderer fest nach vorn gehend fällt zur Seite, sodass ich zerre u. s. w.'

22<sup>14</sup> *tōþnum*. Pehr, p. 272, points out the parallel between this and the Rake riddle, 35: (*hæfde fela teþa*), but the likeness is produced by the nature of the subjects. In WW, 210, 4, *sule rēost* is the equivalent of *dentale*, s. 'rest aratri pars prima in qua vomer inducitur quasi dens' (see WW, 17, 20: 384, 43). Elsewhere in the *Vocabularies* (Wright II, 138, 72) *sule rēost* is the *comes*. In his long discussion of *rēost*, Heyne, *Fünf Bücher* II, 37, points out that O. H. G. *riostar* has often the same meaning as the Anglo-Saxon.

22<sup>15</sup> *hindewardre*. Cosijn (*PBB*, 23, 129) notes that the gender of the adjective is due to that of the riddle-subject (here *sō sulð*). This is probably true. Trautmann also observes (*PB*, XIX, 181): 'Die ae. rätseldichter nehmen es, wenn sie einen zu erratenden gegenstand als menschen infüren, sehr genau mit dem geschlechte.' This is not the case. For a detailed discussion of grammatical gender in the *Riddles*, see Introduction.

## RIDDLE 23

This query I have already considered at length (*M. L. N.* XVIII, 102). The riddle of the Month with its sixty half-days (*sixtig monna*) is, of course, a variant of the Year problem, which in one form or other appears in every land, as Ohlert (pp. 122-126), Wünsche (*Kochs Zs.*, *N. F.* IX (1896), 425-456), and Wossidlo (pp. 277-278) have shown. The Anglo-Saxon chariot-motive has long since been linked by Dietrich (XI, 457, 466) with Reinmar von Zweter's 'ein sneller wol gevierter wagen' of twelve wheels, which carries fifty-two women and is drawn by fourteen horses, seven white and seven black (Roethe, *R. von Z.*, 1887, *Rid.* 186, 187, p. 616). But there are many other analogues, some of which Roethe cites. Haug, pp. 457 f., translates from the *Rigveda* I, several Time riddles, in one of which (Hymn 164) the year is pictured as a chariot bearing seven men (the Indian seasons [?]) and drawn by seven horses; in another (Hymn 11) as a twelve-spoked wheel, upon which stand 720 sons of one birth (the days and nights). Still closer to the Anglo-Saxon is the Persian riddle of the Month (Görres, *Das Heldenbuch von Iran*, 1820, I, 104 f.), cited by Wünsche, in which thirty knights (the days of the month) ride before the emperor. In the *Disputatio Pipfimi cum Albino*, 68-70 (*Haupts Zs.* XIV, 530 f.), the Year is the Chariot of the World drawn by four horses, Night and Day, Cold and Heat, and driven by the Sun and Moon. And, finally, in the *Lügenmärchen* of Vienna MS. 2705, f. 145—classified by its editor, Wackernagel (*Haupts Zs.* II, 562), as a riddle—the narrator tells how he saw, through the clouds, a wagon, upon which seven crowned women sat, and near which twelve trumpet-blowers (*garzüne*) ran, and a thousand mounted knights rode.

Der lügenaere nam des goume,  
 Das si nach dem selben sliten  
*Alles uf dem wolken riten*  
*Und wolten da mite über mer.*

The likeness of these last lines to the desire of the sixty knights in *Rid.* 23 to pass over the sea is peculiarly suggestive. 'Reinmar's riddle,' says Roethe (p. 251), 'is really popular—that is, it is not drawn directly or indirectly from learned or Latin sources.' This is equally true of the Anglo-Saxon problem; still, we must feel that, like Reinmar's poem, it has come to us from an artist's hand.

Trautmann's solution, 'Die Brücke,' blindly ignores every *motif* of the riddle, which has surely naught in common with Symphosius 62, *Pons*.

23 2 *wiegum rīdan*. Horses were never used for plowing (see *Rid.* 22), nor for farm-labor,—drawing of wood in carts, or the bringing home of the harvest,—but only for the chariots of the rich or as steeds of the upper classes. No *hēow* was mounted (see *Rid.* 20). That the rich were fond of horses is shown by the numerous illustrations in the manuscripts (Wright, *Domestic Manners*, pp. 71-72), and by the various synonyms for *hors* or *wieg*. See Hehn, *Kp. u. Ht.*, 1902, pp. 19-55; and Heyne, *Fünf Bücher* II, 167 f.

23 3-4 Dietrich (XI, 466) meets the difficulty in these numbers by regarding the month as December, which has seven holy-days, the feasts of Mary (Reception), St. Nicholas, St. Thomas, Christmas, Stephen, St. John the Evangelist,

and the Innocents. These with the four Sundays (*scēamas*, 'white horses') make up the eleven steeds of the troop. I reject the MS. reading *frīdhengestas*, which Dietrich (XII, 251) renders 'stately horses' (see note to 10 9); but, instead of substituting with Thorpe *fyrðhengestas*, 'war-horses,' I prefer to read *frīðhengestas*, 'horses of peace.' Compounds with *frīð* are common, and this reading exactly fits the context. The horses are the eleven peace-days of December, for *frīð* was established on these holy-tides by the strictest laws (Schmid, *Gesetze*, pp. 584-585, s. v. *Friede*). Cf. Æthelred's *Lawes*, v, 19: 'And bēo þām hālgum tīdum eal swā hit riht is, eallum cristenum mannum sib and sōm gemēne, and ælc sacu getwāmed.' If December be our month, the other bank (23 20) is, of course, the New Year.

Dr. Bright suggests that 'the eleven horses' may be the days between Christmas and Twelfth Night counted exclusively, and contrasts Orm's inclusive counting of thirteen days (*Ormulum*, 11060 f.; see White's note, II, 403). He points to the Christmas year-beginning so well known to the Anglo-Saxons.

23 4 *scēamas*. Jordan notes, *Altenglische Säugetiernamen*, p. 115: 'Die Wörterbücher fassen *scēam*, wohl wegen des in demselben Rätsel, z. 18, folgenden *bloncan* als Synonymon dazu, also als "weisses Pferd, Schimmel." Diese Deutung lässt sich auch etymologisch rechtfertigen: *scēam* = \**skau-ma* gehört zur Wz. \**skau* "schauen" (ae. *scæawian*, ahd. *scourwon*) woher Got. *skauus*, ahd. *skoni*, ae. *sciene*, "schön," ne. *sheen* "hell," "glänzend," bedeutet also eigentlich "das Ansehnliche, Glänzende" (\**skau-nis* = "sehens wert," "ansehnlich"). Gestützt wird diese Auffassung durch das mit ae. *scēam* im Ablaut stehende anord. *skjöne*, "Apfelschimmel" (daneben *skjöme*, "flackerndes Licht, Strahl").' See Kluge, *Etym. Wtb.*, s. v. *schön*.

23 5 *ofer mere*. Barnouw, p. 217, notes that in the *Riddles* the sea is often mentioned (Herzfeld, pp. 22-23), but never with the article. *ȝð* is, however, an exception to this: 61 6<sup>b</sup>, *ȝð sīo brūne* (see *Met.* 26 29-30, *sīo brūne* | *ȝð*).

23 7 *atol ȝþa geþræc*. Cf. 3 2, under *ȝþa geþræc*; *And.* S23, *ofer ȝða geþræc*; *Exod.* 455, *atol ȝþa gewealc*.

23 8<sup>a</sup> Cf. *Ps.* 65 5, *þā strangan strēamas*.

23 9<sup>b</sup> *wieg somod*. So *Beow.* 2175.

23 10 *under hrunge*. Grein says (*Spr.* II, 109): 'Wagenrunge, aber bei den Ags. wol nicht wie im Hochd. die Leiterstützen, sondern die Sparren oder Reife des Wagendaches.' Bosworth-Toller, s. v. renders 'the pole that supported the covering.' But, as the word does not occur elsewhere, these definitions are determined by the context in the present passage.

23 11 *eh*. Etm. remarks: '*eh* = *coh* hoc loco gen. neutr. videtur esse; ni potius *ēh* = *āh*, *āc* scribi debeat, ita ut *āc*, quercus, h. l. navem significet.'

23 11<sup>b</sup> So *And.* 1097, *æscum dealle*.

23 13 Grein's conjecture, *esla*, seems much more in accord with the context than the MS. *esna*. Moreover, the illuminated manuscripts furnish ample evidence that the *wægn* was sometimes drawn by asses (see note to 22 8, *on wægne*, and Heyne, *Fünf Bücher* II, 177). Thus in our passage every kind of draught animal is mentioned.

23 13-17 This part of the enigma suggests *Rid.* 40 in its negative method.

23<sup>14</sup> **fethhengest**. Grein (*Spr.* I, 274), B.-T. s.v., and Jordan (*Allenglische Singeltiernamen*, p. 115), unite upon this reading, comparing *sēðfæt* for the first member of the compound and translating 'road-horse,' which seems preferable to *Dicht*, 'ein feisster Hengst.' Dr. Bright suggests *fæt hengest*, 'caparisoned steed.'

23<sup>16</sup> **lagu drēfle**. So *H. M.* 20; cf. 8 2, wado drēfe. — **on lyfte flēag**. Cf. 52 4, flēag on lyfte.

23<sup>18</sup> **blonean**. The word is found in two other places in the poetry, *Beow.* 856 and *El.* 1184. Jordan (p. 115) notes: 'blonca, der glänzende (sc. eoh) wird der Schimmel genannt,' thus identifying the word with *scēamas* (23 4). On the other hand, Heyne-Socin, in discussing the *Beowulf* passage (p. 149), regards the color as 'vielmehr die apfelfarbe.' Egilsson (*Lex. Poet.*, p. 59) cites many examples of O. N. *blakkr*, 'equus,' and Cleasby-Vigfusson, p. 67, points to *Blanka*, the mythical horse of Thideric (Dietrich) of Bern. The O. H. G. *blanc-ros* is discussed by Pomander, *Ahd. Tiernamen*, Darmstadt, 1899, p. 82 (cited by Jordan). *Blonca*, with its cognates, appears to be used generally in the sense of 'a noble horse,' without reference to color.

## RIDDLE 24

Prehn (pp. 188 f.) fails completely to establish any relation between this 'Bow' riddle and the enigmas of Symphosius (65, *Sagitta*) and Tatwine (32, *Sagitta*; 34, *Pharetra*). That the likeness of *Rid.* 24 2 to Tatwine 32 1-2 is accidental is attested by the variant of the Anglo-Saxon line in another weapon-riddle (21 1). As my notes show, this problem has much in common with *Rid.* 18 and 21. It is interesting to compare the 'Arcus' enigma of Scaliger (Reusner I, 172), and the Norse query of the 'Bogi' (Landstad, No. 5):

Smeðen smiðað,  
smeðkeringi spann,  
i hagin deð voks,  
i holti deð rann;  
deð er aldri sá litið,  
deð drep 'ki ein mann.

Although, owing to the decay of wood, no trace of bows has been found in the Anglo-Saxon graves, yet important evidence for the use of the bow, both for war and the chase, is found not only in such manuscripts as Cleop. C. VIII, Claud. B. IV, Tib. C. VI, and the Prudentius MS. of the Tenison library (compare Keller, p. 51, Strutt, *Sports and Pastimes*, Bk. ii, chap. 1; *Uorda*, pl. xvii fig. 2, pl. xxii figs. 23, 24, 25), but everywhere in the literature. So numerous are the appearances of bow and arrows in the poetry of battle (Keller, pp. 198 f.) that it is difficult to appreciate the reasons for Akerman's assertion that it was not commonly used by the Anglo-Saxons as a weapon of war (*Archaeologia* XXXIV, 171). Our riddle, which has no learned source, is conclusive upon this point (compare, too, the last lines of the *Leiden Riddle*); and the *Beowulf* affords many examples of its use in war (1433, 1744, 3114).

Akerman is perhaps wrong in declaring that no arrow-heads have been found in Anglo-Saxon graves (*Archæologia* XXXIV, 171), for, as Hewitt points out in his *Ancient Armor and Weapons in Europe* I, 55, 'some have been found in Kentish interments, and others on the Chatham lines.' It is possible that these are spear-heads. The Anglo-Saxon use of the bow has been discussed at length by Professor Cook in his note to *Christ*, 765 (*brægdhogan*). See also Brooke, *E. E. Lit.*, pp. 125, 128, 129, 131.

The Bow is described in the *Runic Poem*, 84:

ȳr byþ æþelinga wyn    ond eorla gehwæs  
wyn and wyrþmynd,    byþ on wice fæger,  
fæstlic on færeldre,    fyrdgeatewa sum.

In the Old Norse runic poem (Wimmer, pp. 280, 286), *ȳr* appears both as 'yew' and as 'bow.' The etymological connection between O. E. *ēoh*, 'yew,' and O. N. *ȳr* justifies the conclusion that the Anglo-Saxon bow was made from the yew-tree (Cook, *Christ*, p. 159).

24 1 **Agof.** *Agof*(*h*) inverted is of course *boga*. For the relation of the word to the supposed date of the *Riddles*, see Sievers' discussion, *Anglia* XIII, 15, which I have summarized in the Introduction.

24 2 Prehn, p. 188, finds a likeness between this and Tatwine 31 1-2:

Armigeros inter Martis me bella subire  
Obvia fata iuvant.

But note that almost the same line appears in the description of the Sword, 21 1.

24 4, 9 Cf. 18 9. The use of poisoned arrows among the Anglo-Saxons, to which frequent reference is made in both their poetry and prose (*And.* 1331, *Jul.* 471, *Mald.* 47, 146, *WW.* 143, 7, *Bl. Hom.* 190, 17-19, *Life of St. Guthlac*, Goodwin, 26, 28), has been considered at length by Professor Cook in his note to *Christ*, 768, *āttres ord* (see also Keller, p. 51).

24 5 Compare the relation of the *waldend* to the Sword (21 4-6) and of the *frēa* to the Ballista (18 5).

24 7 **leugre.** *Cosijn* (*PBB.* XXIII, 129) would read *leugra*, because *boga* is masculine; but the poet may be referring to *wiht* (l. 2); cf. 25 7, *glado*. *Rid.* 41 gives ample proof that in our poems no such regard is shown to grammatical gender as *Cosijn* and *Trautmann* assume (see Introduction).

24 8 **spilde geblonden.** Cf. *Sat.* 129, *āttre geblonden*.

24 9 **ealfelo āttor.** Cf. *And.* 770, *āttor ælfæle*.—**gēap.** The word appears only here. Thorpe regards it as an adjective and renders 'crafty.' Grein (*Spr.* I, 504) and B.-T. s.v. derive from *gēopan*, 'cava manu includere,' 'to take up,' which they connect with Icel. *gaufna*, O. H. G. *coufan*, Scot. *govepen*, 'to lift or lade out with the hands.' The adj. *gēap* is of like origin.

24 10 **tōgongeð.** Only here in this sense, 'pass away'; but compare the use of *tōfaran* in a similar context (*Lchd.* I, 122, 18, *syle drincan on wine, eal ðæt āttor tōfærþ*).

24 11<sup>a</sup> Cf. 44 16, *þe ic hēr ymb sprece*. See also *Met.* 10 45, 16 24, 20 3, 4.

24 12<sup>b</sup> Cf. 18 6, *mē of hrife flēogað*.



24 13 The metaphor of 'death's drink' is elaborately expanded, *Gu.* 953 f.:

bryðen was ongunnen  
 þætte Adame Eve gebyrnde  
 æt fruman worulde: fēond byrlade  
 ærest þære idese and hēo Adame,  
 hyre swæsum were, siððan scencte  
 bittor bāedeweg, þæs þā byre siððan  
 grimme onguldon gafulrædenne  
 þurh ærgewyrht, þætte ænig ne wæs  
 fyra cynnes from fruman siððan  
 mon on moldan, þætte meahte him  
 gebeorgan ond bibūgan þone blēatan drync  
 dēopan dēaðweges.

Budde, *Die Bedeutung der Trinksitten*, p. 93, cites a similar passage from *Ludwigslied*, 52. For purchase by death, see *Beow.* 3012, þær is mādma hord, grimme gecēa[po]d.

Grein renders, *Dicht.*,

So dass der Kempe den Todestrank mit seiner Kraft bezahlt,  
 Den Füllbecher fest mit seinem Leben.

24 14 **fullwer.** I believe with Dr. Bright that we must reject the reading of MS. and editors, *full wer*, and read *fullwer*, 'complete wer' or 'wergild,' 'complete recompense for a life.' Cf. *Ælfred's Laws*, § 23, 2 (Schmid, *Gesetze*, p. 84), *be fullan were*. As Bright notes, the accusative is in grammatical apposition to *māndrinc*.

#### RIDDLE 25

The subject of this riddle, *Higora* or 'Jay,' has already been discussed by me under *Rid.* 9, which I believe to have a like solution. Dietrich (XI, 466-467) cites several references to show that 'Picus,' which glosses the word in Anglo-Saxon vocabularies (WW. 287, 9, 'picus, *higora*'; 260, 14, 'picus, *higere*'; 39, 36, 'picus, *higre*'), cannot refer to the common Woodpecker ('Specht'), but must refer to the *pica glandaria* of Pliny (*Nat. Hist.* x, 42), the *κίσσα* of the Greeks. The 'Specht' riddle of *Strassburg Rb.*, No. 98, and its Latin copy by Lorichius (Reusner I, 276) are totally unlike the Anglo-Saxon. It is interesting to note that Isidore's description of the 'Picae' (xii, 7, 46) shows that he had in mind the garrulous bird of our riddles: 'Per ramos enim arborum pendulae importuna garrulitate sonantes, etsi linguas in sermone nequeunt explicare, sonum tamen humanae vocis imitantur.' So in Vincent of Beauvais, *Speculum Naturale* XVI, 32, the pie is called 'pica loquax,' 'pica garrula'; cf. Pliny x, 42. Note also Chaucer's 'jangling pye' (*Parl. of Foules*, 345). Whitman (*Journal Germ. Phil.*, II (1898), 161) says: 'Riddle 25 is sometimes interpreted as the jay, but as the name of the bird is formed by the runes G. A. R. O. H. I, it must be *higora*, the woodpecker, although this bird is not generally considered a mimic.'

Dietrich seems to be right in supposing that the jay, a near relation of the pie or *pica*, is meant (see Hessels, *Leiden Glossary*, 1906, p. 168): (1) 'Picus' and

'Pica' are frequently confused in the glossaries (Du Cange, *Glossarium*, s.v. Gaia; WW. 702, 4, 'picus, pica, a pye'), and the bird-names 'graculus,' 'garulus,' which are associated with *higre* or *higre* in the Anglo-Saxon vocabularies, later apply to the jay; (2) *Häher*, 'the jay,' is the modern equivalent of *higora* (Kluge, *Etym. Wtb.* s. v.), and, indeed, is glossed 'garrulus' in M.H.G. (Mone, *Anz.* VIII, 399, cited by Dietrich l.c.). By 'garrulus' or 'graculus' Aldhelm evidently means the thieving magpie (*De Laudibus Virginitatis*, Giles, 142). Müller (*Cöthener Programm*, p. 16) believes that by *Higora* the 'corvus glandarius' or 'jay' is intended. The lines of *Rid.* 25 should be compared (says Müller) with 'was Naumann in seiner *Naturgeschichte der Vögel Deutschlands*, II, 125, über den aus vielen sonderbaren und äusserst verschiedenen bald gurgelnden und schwätzenden, bald pfeifenden oder kreischenden Tönen zusammengesetzten Gesang des Eichelhebers sagt, welcher die Stimme des Mäusebussard, aber auch der Kätze, ja das Wiehern eines Füllens, die schirkenden Töne die beim Schärfen der Säge entstehen, das Gackern des Huhns, das Kickerikie des Hahnes nachahmt.' Grein (*Dicht.* II, 220, *Spr.* II, 72) and Wülker (*Bibl.* III, 1, 198) had already cited the 'berna' ('verna') lemma of *higre*, *higre*, in Gloss. Epin. 156, Corp. MS. 290 (WW. 9, 1) and MS. Cleop. A. III (WW. 358, 5), but it was reserved for Fr. Emma Sonke (*Engl. Stud.* XXXVII, 313-318), to champion at length the 'scurra' or 'mime' interpretation. By reference to Strutt, *Sports and Pastimes*, p. 346, Chambers, *Medieval Stage* I, 71, Schultz, *Das höfische Leben*, p. 443, n. 3, she shows that these mimes could imitate the sounds of all animals. Yet, if on account of this power the mime was known as the *Higora* or 'jay,' we must surely assume the same mimicry on the part of the bird from which the name is derived. Indeed we are told expressly in *Rid.* 9<sup>9-10</sup> that the bird has mimetic power. *Rid.* 25 simply elaborates the hint of the earlier riddle. It is needless to devote any consideration to the extravagant conclusions drawn by Fr. Sonke from the single runes in *Rid.* 25.

25<sub>1</sub> wræ sne mīne stefne. Cf. 9<sub>1-3</sub>.

25<sub>2</sub> Holthausen (*Engl. Stud.* XXXVII, 207) regards the line as metrically false because *hund* not only must alliterate [*why?*], but also should be inverted, since one expects *hwīlum swā hund beorce* [again *why?*]. He therefore believes that the first half-verse was originally a second, in which case the verb preceding may alliterate in descriptions. As a first half-verse he would emend the text to read *hwīlum belle swā bearg*, or perhaps *bice* for *hund*. His very premises are based upon a false a-priori conception of metrical demands that is blind to all contrary evidence. Ælfric says in his *Grammar*, 22: 'Hit biþ swīde ðyslic ðæt se man beorce oððe blæte.'

25<sub>4</sub> *ie onhyrge*. Cf. 9<sub>10</sub>, hlūde onhyrge. — *haswan earn*. See my discussion of 12<sub>1</sub>, *hasefāg*. As I there pointed out, *hasu* or *hasufād* (*Brun.* 62) as an epithet of eagle is synonymous with *saloveigpāda* (*earn*), *Jud.* 210. Whitman (*Journal Germ. Phil.* II, 168) notes that 'at present two species of eagle are natives of Britain, the golden eagle (*aquila chrysaetus*) and the white-tailed eagle (*haliaetus albicilla*), both of which were probably known to the Anglo-Saxons. In the *Battle of Brunanburh* (63) the bird described as 'white behind' (*ceftan hwīt*) is undoubtedly the white-tailed eagle, but the war-eagle, usually called dark-feathered

(*salweigfāda*), is probably the golden eagle, known in Scotland as the black eagle.' This distinction was hardly recognized by the Anglo-Saxons, inasmuch as in the *Brunanburh* passage *hasopādan* precedes *eftan hweit*.

For the association of the eagle with war, see *Beow.* 3026, *Jud.* 210, *Fl.* 29, *And.* 863, *Mald.* 107, *Brun.* 63.

255 **gūðfugles hlēopor**. The eagle is called *earn*, *græðigne gūðhafoc* (*Brun.* 64), and not only his coat but his song (*hildelēoð*) is mentioned in the detailed description in *Jud.* 209-212. For other references in both poetry and prose, see Whitman, p. 172. — **glīdan**. As Whitman shows (p. 169), this is the 'milvus,' the kite or glede. Gilbert White, Letter XLVI (Barrington), says, accurately enough: 'Thus kites and buzzards sail round in circles with wings expanded and motionless; and it is from their gliding manner that the former are still called in the north of England gleads, from the Saxon verb *glīdan*, "to glide."' "

256 **mēwes song**. Whitman (p. 180) notes that the name *mēw* (Germ. *möwe*, Icel. *mār*) was perhaps originally imitative of the cry of the bird. Cf. *Seaf.* 22, *mēw* singende; *And.* 371, se grēga mēw. Every one will recall the line in Childe Harold's 'Farewell,' 'And shrieks the wild sea-mew.'

257 **glado**. *Cosijn* (*PBB.* XXIII, 129) would explain the feminine form by reference not to *Higora* but to *wiht* (251). But, as we have seen, *higora* and *higre* are used interchangeably in the *Glosses*, and the riddler evidently wrote without any clear idea of the sex of the bird. This view is supported by the fem. ending in *sciernige*, 99, where the Jay is also indicated. — **mec nemnað**. See another bird-riddle, 586, *Nemnað h̄y sylfe*.

## RIDDLE 26

That the 'Onion' or 'Leek' motive, suggested by Dietrich (XI, 467), dominates this riddle as well as *Rid.* 66, is proved by many modern analogues. The 'Onion' problem in *Royal Riddle Book*, p. 11, reads like a literal translation of the Anglo-Saxon:

In the bed it stands, in the bed it lies,  
Its lofty neb looks to the skies:  
The bigger it is the good wife loves 't better,  
She pluckt it and sucked it, till her eyes did water.  
She took it into her hand, and said it was good.  
Put it in her belly and stirred up her blood.

The tears caused by the onion are a common theme of German *Volksrätsel*, as Wossidlo, No. 192, p. 294, shows. One trait in the problem (2 b-3, *nēngum sceþe . . . nymþe bonan ānum*) led Lange and Dietrich (XII, 240) to accept Bouterwek's solution (*Cædmon* 1, p. 310), 'Hemp,' as this punishes murderers (see my article, *M. L. N.* XVIII, 103). But, as I have shown (id. XXI, 10), the 'Hemp' answer does not fit the last line of our riddle, and the historical evidence is overwhelmingly on the side of Onion. *Bonau* is used in the general sense of 'destroyer' (*Rid.* 66, 'Onion': *bīteð mec on bæc lic, briceð mīne wisan*); and 26 2<sup>b-3</sup> is but an adaptation of the motive in the Symphosius 'Onion' riddle, No. 41: 'Mordeo mordentes;

ultra non mordeo quemquam.' This is followed in *Rid.* 66 5-6, admitted by all to be 'Onion' or 'Leek,' which has also in common with our problem the motives of 'loss of head' (26 8, 66 2<sup>b</sup>, 3<sup>b</sup>) and 'confinement in a narrow place' (26 9<sup>a</sup>, 66 3<sup>a</sup>) — strong evidence for a common solution. Walz (*Harvard Studies* VI, 263) argues for 'Mustard,' from its pungency, causing the eyes to water, its place in the garden-bed, its loss of head; but, as Trautmann points out (*BB.* XIX, 185), the riddle with which he sustains his solution (Simrock, *Deutsches Rätselbuch* II, 84) is really an 'Onion' problem. Trautmann's own solution, 'Rosenbutz' or 'Hipp,' is even less fortunate. It certainly does not accord with the demands of the problem as well as 'Onion' (*infra*). In riddle-literature, 'Rosenbutz' is not only never associated with these motives, but when its kinsman 'Hagebutte' appears as a theme it is in a 'Cherry-*Arbutus*' group (*M. L. N.* XVIII, 6; see Introduction), which cannot be misconstrued into any real relation to our problem.

Hoops remarks (*Wb. u. Kp.*, p. 601): 'Stattlich ist die Zahl der Zwiebel- und Laucharten. Es wurden gebaut: die Zwiebel ("Allium cepa," L.; *cīpe*, *yunnēlāc* oder *hwītēlāc*), der gewöhnliche Lauch oder Porree ("Allium porrum," L.; *lāc* oder *porlāc*), der Knoblauch ("Allium sativum," L.; *gārēlāc*) und der Schnittlauch ("Allium schoenoprasum," L.; *secglēac*).'

The history of the onion and leek among the Indo-Europeans from the earliest times is exhaustively discussed by Hehn, *Kp. u. III.*, 1902 edition, pp. 191-205.

26 2<sup>b</sup> **nāngum sceppe**. Cf. *Az.* 176, nāngum sceðeð ofnes æled.

26 4 The second half-line is obviously hypermetric, if we read with Edd. *hēah stonde ic on bedde*. Holthausen (*Anglia*, *Bb.* IX, 357) suggests that *hēah* be combined with *stōap* (with *stōaphēah* cf. *hēahstōap*, *Gen.* 2839), and we shall then have a first half-line of type A (∪ × × | ∟ ∟) with the second foot a compound (see Frucht, p. 38). Trautmann (*BB.* XIX, 187) regards *hēah* as a later addition. He believes that *ic* is superfluous and not necessary for the meter; and that the poet wrote *stundu on bedde*. This method of elimination is surely very simple and effective — but fatal to serious criticism of a text.

26 4-5 This motive appears in 'Onion' riddles of widely different periods. Compare the Old Norse popular problem, *Heiðreks Gátur*, 8 (cited by Dietrich XI, 467); and the seventeenth-century French enigma (*Recueil des Énigmes de ce Temps*, Rouen, 1673, I, No. 53, p. 27):

Le meilleur de mon corps se tien caché sous terre,  
L'autre devers le ciel va sa teste levant.

On est de m'approcher tellement curieux

Que bien qu'en m'approchant les pleurs viennent aux yeux. [Cf. *Rid.* 26 9-11].

26 5 **rūh nāthwær**. So in the other obscene riddles: 46 1, weaxan nāthwæt; 62 9, rūwes nāthwæt; 63 8, on nearo nāthwær.

26 6<sup>b</sup> **ceorles**. See *Rid.* 28 8<sup>b</sup>, *ealdne ceorl*. The term is applied to men of humble rank, probably to freemen of the lowest class, and is employed in our riddles as a synonym for *esne* (28 8, 16). A similar use of the word is met in *Laves of Æðelberht* § 85 (Schmid, p. 10), 'Gif man mid esnes cwȳnan geligeð be cwicum

ceorle, II gebēte.' In connection with the use of the word in the Anglo-Saxon prose-riddle (see my note to 44 14), Förster points out (*Herrigs Archiv* CXVI, 368-369) that *ceorl* is employed not only of 'man,' as distinguished from 'woman,' in this sense often 'husband,' but of the lowest grade of freemen, to which the smallest landholders or peasants belonged. — **ceorles dohtor**. The bondi's daughter appears in the Icelandic riddles (*I. G.* 49). Cf. 46 5, þēodnes dohtor.

26 7 Cf. 46 3-4, On þæt bānlēase biȝd grāpode | hygewlonc hondum.

26 8 Trautmann suggests (*BB.* XIX, 187) that the subject of the riddle must be masculine on account of the form *rēodne*, and therefore proposes as the riddler's topic *hēopa* or *haga*. Of the Anglo-Saxon names for onion, *cīpe* is feminine and *hwīllēac* is neuter. But in the riddles there is no such strict insistence upon grammatical gender as Trautmann would have us believe (see Introduction). Trautmann in his text retains MS. reading, and translates 'auf mich roten zufährt,' but afterwards suggests *rāreð mec rēodne* (188); but his defense of this is vitiated by his false solution of the riddle. The proposed change seems to me too violent, and not necessary, as *rāsan* followed by *on* with the accusative is a common idiom (see *Spr.* II, 368). In his text Grein follows the reading of the MS., but in a note conjectures *rāreð* and *on reoðne* ('zur Rüttelung'). In his translation he renders 'erhebt mich zur Rüttelung.' In *Spr.* II, 368, 374, he reverts to the text of MS. and translates the verb by 'mittere' (a transitive use not found elsewhere) and renders *on reodne* (< *reoden*) as above. Sievers, *PBB.* IX, 257, suggests *rēone* (*Gr.*<sup>3</sup> 301, n. 2). Dr. Bright proposes *on hrēode* ('reed,' 'stalk'). I can see no objection to the MS. reading. The order *rāseð mec on rēodne* finds abundant support in the very similar phrase, 13 13, *swīfeð mē geond sweartne*; and *rēodne*, 'red,' is fitly applied to the outer skin of the onion and meets the demands of the *double-entente*.

26 8<sup>b</sup> **rēafað mīn hēafod**. Hehn, *Kp. u. III.*, 1902, p. 195, seeks to show that the Latin *cepa*, 'onion,' contains the notion of 'head,' *cepa capitata*, and points to 'a far-distant stage of speech, when *caput* and *κεφαλή* had not developed their suffixes.' But, as Schrader says in his note upon this passage (ib. 205), the connection of Gr. *κάπια*, Lat. *cepa*, with the Indo-Germanic words for 'head,' is exceedingly doubtful, and presents the gravest etymological difficulties (cf. Kluge s.v. *Haupt*). It is interesting, however, to note with Hehn (l.c.) that among the Italian Locrians the word *κεφαλή* could also mean an onion-head (Polybius, xii, 6), and that a play upon the words *caput* and *cepa* is found in Ovid's *Fasti*, iii, 339.

26 9<sup>a</sup> Cf. 62 6, on nearo fēgde.

26 11 **wīf wundenlocc**. Curled or braided locks were regarded by the Anglo-Saxon as an accessory of beauty. The twisted hairs of the fair Judith are twice mentioned in the Old English poetic version (*Jud.* 77, 103, *wundenlocc*); and in that poem the Hebrews are described with the same epithet (326). The translator of 'De Creatura,' *Rid.* 41 98-99, employs the phrase *hwīte loccas, wōrēste gewundne* (see also 41 104, *wundne loccas*); and the glossators in the Royal and Cambridge MSS. (Napier, *O. E. Glosses*, pp. 191, 195) render Aldhelm's 'calamistro' 'curling-iron' (l. 47), by *hwēwelspinle* and *wolcespinle*. In the glosses to Aldhelm's *De Laudibus Virginitatis*, 'calamistro' is translated by *hwēwinespinle* or *hwēruēdla* (*Haupts Zs.* IX, 435, 7; 513, 75; 526, 46). It is in this tract, *De Laudibus*

*Virginitatis*, xvii (Giles, p. 17), that Aldhelm describes the hair dressing of the Anglo-Saxon ladies: 'Ista tortis concinnorum crinibus calamistro crispantibus delicate componi et rubro coloris stibio genas ac mandibulas suatim fucare satagit.' Long hair was the sign of freedom. *Freyzef loc bore*— 'free woman with curly or flowing hair'— is the phrase of *Laws of Æthelberht* § 73 (Schmid, p. 8). Compare Sharon Turner, VII, chap. v; Gummere, *Germanic Origins*, pp. 61 f.; *infra*, note to *Rid.* 41 98.

In his discussion of *Beow.* 3151, *bundenheorde*, Bugge, *PBB.* XII, 110, shows that this adjective (for which Grein reads *wundenheorde*) must be rendered 'mit gebundenen locken,' and is the 'epitheton der alten frau im gegensatz zu den mädchen, deren haar frei herabfallt' (cf. Pogatscher, *Anglia*, *Bib.* XII, 108).

26 11 *wæt bið þæt eage*. Of this Dietrich says, supporting the 'Hemp' solution (XII, 240): 'Das dunkle ende des ratsels bezieht professor Länge auf den faden, der aus dem gelblichen rocken gerauft und dann zwischen den fingern eingeeugt durch das gefül der spinnerin gleichmässig gebildet wird; das auge aber, welches dabei durch den benetzten finger feucht wird, ist die öffnung der ehemals oben durchbohrten spindel.' This is overwrought. But Trautmann ignores the obvious explanation in his endeavor to render *eage* not 'eye' but 'mouth.' These are desperate attempts to bolster weak solutions. Not only in the riddles that I have cited, but everywhere in literature and life, the onion causes eyes to water. Shakespeare is full of examples: *A. H.* v, 3, 321, 'Mine eyes smell onions; I shall weep anon'; *A. and C.* i, 2, 176, 'The tears live in an onion that should water this sorrow'; *ib.* iv, 2, 35; etc. There is nothing obscure or difficult in the line, and the obscene implication is obvious.

## RIDDLE 27

Pfehl, pp. 100-103, has pointed out the likeness of this 'Book' riddle to various Latin 'Parchment' and 'Pen' enigmas. At the fountain head of these stand Aldhelm v, 9, *De Pugillaribus*, and v, 3, *De Penna Scriptoria*, which supply the motives of Tatwine 5, *De Membrano*, and 6, *De Penna*, and of Æusebius 32, *De Membranis*, and 35, *De Penna*. In form of phrase the beginning and end of the Anglo-Saxon problem resemble not a little the first and last lines of the fifth enigma of Tatwine (*infra*), but, in the light of the strong negative evidence of the other English queries against direct borrowing, I am inclined to regard the first resemblance as a coincidence of fancy conditioned by the nature of the subject, and, like the second, presenting a commonplace of riddles of this kind (*infra*).

The 'Membrana' enigma of Cod. Bern. 611, No. 24 (Riese I, 1, 300) is an interesting analogue; and the many Book riddles of the *Íslenzkar Gátur* (Nos. 241, 320, 300, 584, 599, 619, 711, 904) present instructive parallels. *Rid.* 68, 'Bible,' is but a variant of *Rid.* 27, which has also many points in common with Anglo-Saxon problems of widely differing subjects (*infra*).

27 10 Sharon Turner, *History of the Anglo-Saxons* IX, chap. ix, translates from a manuscript of the ninth century [Bibl. Cap. Canonicorum Lucensium, I, Cod. 4, Muratori, *Antiquitates Italicae*, Milan, 1730, II, 370], a receipt for the preparation of parchment ('Compositio ad tingenda Musiva, pelles et alia'): 'Put it under

lime and let it lie for three days; then stretch it, scrape it well on both sides, and dry it, and then stain it with the colors you wish.' Here is another receipt from the same hand: 'Take the red skin and carefully pumice it, and temper it in tepid water and pour the water on it till it runs off limpid. Stretch it afterwards and smooth it diligently with clean wood. When it is dry take the white of eggs and smear it therewith thoroughly; when it is dry sponge it with water, press it, dry it again, and polish it; then rub it with a clean skin and polish it again and gild it.' It is interesting to compare with the ninth-century receipt for the preparation of parchment the various receipts cited by Wattenbach, *Schriftwesen*, 1875, p. 171. The successive stages of preparation are indicated by Archbishop Ernest of Prague, a contemporary of Charles IV (*Mariale*, 85): 'pellis separata a bove . . . mundata . . . extenta . . . desiccata . . . dealbata . . . rasa . . . pumicata, etc.' With 27.4.6 compare the words of Hildebert, Archbishop of Tours, d. 1139 (*Opera*, Paris, 1708, p. 733, cited by Wattenbach l.c.): 'Primo cum rasorio purgamentum de pinguedine et sordes magnas auferre; deinde cum pumice pilos et nervos omnino abstergere.' 27.1-2 Compare with these lines Tatwine, 5.1-2:

Elterus exuviis populator me spoliavit,  
Vitalis pariter flatus spiramina dempsit.

This suggested contrast between the living and dead skins is found not only in Eusebius, 32.4, but also in Cod. Bern. 611, No. 24, *De Membrana*, 2-3.

27.1 **fære besnyðede**. Cf. *Beow.* 2925, *And.* 1324, *caldre besnyðede*.

27.2 **woruldstrenga binóm**. Cf. 28.14, *magene binumen*.

27.2-3 **wætte slippan, | dýfle on wætre**. Cf. 13.6, *wæted in wætre (leather)*.

27.6 **snáð seaxes eeg**. Cf. 61.12, 77.6, 93.15-18; *Chr.* 1140, *seaxes eeg*. The *seax* of this and other passages in the *Riddles* is not, as Miss Keller thinks (185), the *machaera* or 'sword,' or the large *seramasaxe* of war (see *Beow.* 1516, 2704), but the *cultellus* or small knife (WW. 16, 31 '*seax*, culter'; *AElfric, Gloss.*, '*seax*, cultellus'). For a description of the weapon of this name, see Akerman, *Remains of Pagan Saxondom*, p. 20; Hewett, *Ancient Armor and Weapons*, 1860, p. 31; Keller, p. 44. 'On the opposite side of the body from the shield, and similarly attached to the girdle, we usually find in the graves one or even more knives. These were perhaps used at table. Smaller knives were sometimes suspended at the girdles of Anglo Saxon ladies' (Wright, *Celt, Roman, and Saxon*, p. 474).

— **sludrum begrunden**. The words have been variously interpreted. Thorpe translates 'separately ground,' and Grein in *Dicht.* 'mit Kieseln geschliffen'; later in *Spr.* II, 452, he defines *sludrum* as 'Schlacken, Hammerschlag, Scoria.' B. T., p. 876, renders 'with all impurities ground off,' and Brougham (Cook and Tinker) 'Sharpened with pumice.' Sweet, *A.-S. Reader*, Glossary s.v., defines as 'cinder'; but in his *Dit.* he adds 'dross,' 'impurity of metal.' As the lemma of *sluder* in the *Glosses* is either '*scoria*' (WW. 45, 28) or '*caries*,' '*putredo lignorum vel ferri*' (WW. 200, 23-24), and as the O. H. G. *sintar* and O. N. *sindr* have the same meaning, we must accept the B. T. rendering of the passage.

27.7 **flugras fœldan**. B. T. notes, p. 113, that 'Martinius, Stiernhielmus, Adelung and Wachter derive *buch, boe* from *bügen*, "to bend" or "fold in plaits," referring to the folded leaves of the parchment, thus distinguishing these books





27<sup>9<sup>b</sup>-10<sup>a</sup></sup> **bēamtelge swealg**, etc. Wattenbach, *Schriftwesen*, p. 197, cites several mediæval receipts for the making of ink, notably that of Theophilus in *Diversarum Artium Schedula* i, 45, 'De Incausto' (edition of Ilg, *Quellenschriften für Kunstgeschichte*, vol. vii): 'Man nehme Rinde von Dornenholz, lege sie in Wasser, um den Farbstoff auszuziehen, trockne die Masse, und wenn man die Dinte brauchen will, mache man sie mit Wein und etwas atramentum über Kohlen an.' So we are told by the Inkhorn, *Rhd.* 93<sup>22-23</sup>, Nū ic blace swelge wuda ond wætre. Anglo-Saxon ink was evidently made like that of the continent. Ink and parchment are mentioned in Edgar's Canons, § 3 (Thorpe, *A. L.* II, 244, 11): 'Dæt hī habban blæc (atramentum) and bōcfeſ.'

27<sup>11<sup>a</sup></sup> **siþade sweartlāst**. Cf. 52<sup>2-3</sup>, swearte wæran lāstas, swaþu swiþe blacu. For many Latin analogues, see my note to that passage.

27<sup>11<sup>b</sup>-14</sup> The Anglo-Saxon entry at the end of the Durham Book is thus translated by Waring (Prolegomena to *Lindisfarne and Rushworth Gospels*, part iv, p. xlv): 'Eadfrith, Bishop over the church of Lindisfarne, first wrote this book . . . and Æthelwald, Bishop of Lindisfarne, made an outer cover and adorned it, as he was well able; and Bilfrith the Anchorite, he wrought the metal work of the ornaments on the outside thereof and decked it with gold and gems, overlaid also with silver and unalloyed metal,' etc. Westwood notes in his Appendix to *Facsimiles*, etc., (p. 149) that 'the magnificent book-covers "auro argento gemmisque ornata" which are repeatedly mentioned in connection with the fine early copies of the Gospels—such for instance as the Gospels of Lindisfarne—have for the most part long disappeared.' Godwin, *English Archaeologist's Handbook*, 1867, p. 87, notes that 'Some of the bindings of these precious volumes display admirable metal-work, the Latin gospels of the ninth century being covered with silver plates, and a copy of the Vulgate version of the tenth century being ornamented with copper-gilt plates and having the figure of Christ in the center, the borders studded with large crystals and enameled corners.' Various mediæval bindings are considered by Wattenbach, *Schriftwesen*, pp. 324 f.

27<sup>11-12</sup> Book-covers of board and hide are thus introduced by Aldhelm, v, 9<sup>2-3</sup>:

Sed pars exterior crecebat caetera silvis:  
Calceamenta mihi tradebant tergora dura.

27<sup>13</sup> **glerede mee mid golde**. See the sketch of the Bible, 68<sup>17-18</sup>, golde gegierwed . . . since ond seolfre. Cf. also 15<sup>2</sup>, 21<sup>9-10</sup>.

27<sup>14</sup> **weore smiþa**. Cf. 6<sup>8</sup>, 21<sup>7</sup>, hondweorc smiþa.

27<sup>15</sup> f. The history of illumination and book decoration in England between 700 and 1066 has been discussed by Westwood in his great work, *Facsimiles of Miniatures and Ornaments*. In an interesting article upon 'English Illuminated Manuscripts,' *Bibliographia* I (1895), 129 f., Sir E. Maunde Thomson shows that 'we find two distinct styles—the one having its origin in the North, the other developing in the South. In the North we have the style introduced from Ireland—a style which may be termed almost purely decorative, in which figure-drawing is of so primitive and barbarous a nature that it counts for nothing from the point of view of art, but in which the marvelous interlaced designs and ribbon and spiral patterns combine to produce decorations of the highest merit such as have no

rival in other schools of illumination. On the other hand, in the South we have figure-drawing largely and in no small degree successfully cultivated, and at the same time the decorative side of art is not neglected.' In our *Riddle* it is evidently a northern book that is speaking.

27 15 **gerēno**. *Gerēne*, *gerēne*, is found frequently in the poetry in the sense of 'mystery,' and that meaning is assigned to the present passage by Grein in *Dicht.*; but in *Spr.* I, 411, he derives our word from *gerēn*, 'ornament,' citing *Boethius* 413, *leah þā getenu fægru sien*. This rendering, which is supported by the common occurrence of the vb. *gerēnian* 'adorn' (see *Beow.* 777, *Mald.* 161, etc.), is accepted by B. T. and Sweet, and is exactly suited to our context.—see **rēnda** **teig**. Gage illustrates the use of red and gold in Anglo-Saxon manuscripts by his description of the 'Benedictional of Athelwold,' *Archaeologia* XXIV, 23: 'The capital initials, some of which are very large, are uniformly in gold, and the beginnings and endings of some benedictions together with the titles are in gold or red letters. Alternate lines in gold, red or black occur once or twice in the same page. All the chrysographic parts of the Benedictional, as well in the miniatures as in the characters of the text, are executed with leaf gold laid upon size, afterwards burnished.' Gold powder was used as often as gold leaf (see the Muratori receipts cited under 527). For the employment of red colors in mediæval manuscripts, compare Wattenbach, *Schriftwesen*, pp. 203-209, 288 f.

27 16 **wuldorgesteald**. Grein renders the word, *Dicht.*, 'die Wohnungen der Glorie'; *Spr.* II, 748, 'mansiones celestæ.' This is hardly apt here. Its present meaning is that of *Æxod.* 587-588, gold and godweb, *Josephes gestreon | wera wuldorgesteald*. B. T. renders rightly 'glorious possessions,' and Barnou (p. 214) 'der heilige und stützende inhalt des buches' (see 483-5). — **niere**. Not the adj. 'famous' (Th., Etm., *Dicht.*) but 3 pl. opt. of *māran*, 'to make known' (*Spr.* II, 223). Sweet accepts this interpretation and reads *māren*.

27 17 **dolwite**. The word has greater force than 'Frevelstrafe' (*Dicht.*) or 'punishment for audacity' (B. T.). *Dol* is used in the sense of *iniquus* (*Ps.* 118 126), and *wite* often implies 'eternal punishment.' Thus *dolwite* is opposite to *drýhtfelca heōm* (God). The whole passage may be rendered: 'Now may the adornments and the red dye and the glorious possessions widely make known God (in heaven) and not the pains of hell!'

27 18f. With this passage it is interesting to compare the note near the end of the Gospel of St. John (leaf 160) in the Rushworth MS. (Skeat, p. 188): 'hæfe nu boc awritne; bruca mið willa symle, mið soðnum gilcufa; sibb is eghwem leofost.'

The noble usefulness of the good Book — also the theme of the fragmentary *Rid.* 68 13 f. — is the text of Tatwine, 56, 'sanis victum et laesis prestabo medelam.' But the friendly aid and lofty guidance brought by the Book to men are the themes of many riddles. In Aldhelm, v, 378, the pen treads a path 'quae non errantes ad caeli culmina vexit'; and its way is 'the way of life' in Bede's *Flores*, No. 12, and in the *Jovo-Serua* (Cambridge MS. Gg. V, 35), No. 10 (my article, *Mod. Phil.* II, 503). The Book is a joyful health giver (*L.G.* 241, 329) and has an immortal soul (*L.G.* 711). In *Rid.* 506-8, books are described:

golde dýran,  
þá æþelingas oft wihiað,  
cýningas ond cwéne.

In 68<sup>11</sup> the Sacred Book is *læoda lāræoro*, bringing to men eternal life. *Sul.* 2.37 f. furnishes in its praise of books a very striking parallel:

Þéc syndon bréne, bodiað geneaþhe  
weotoþne willan ðám ðe wiht hygeð.  
Gestrangað hie and gestaðeliað staðolfaestne geðoht,  
ámýgað mōcsetan manna gehwylces  
of þræamodlan ðisses lifes.

Bald bið sē ðe onbyregeð bōca cræftes;  
symle bið ðe wīra ðe hira gewæld hafað.

Sige hie onsendað sōðlæstra gehwām,  
hælo hyðe, þām þe hie lufað.

Wright (*Reliquiae Antiquae* II, 195) cites incorrectly the clumsy lines in the Benedictional of the tenth century formerly belonging to St. Augustine's at Canterbury (MS. Cott. Claudius A. III, f. 29 v.):

Ic eom hālgung-bōc; healde hine Dryhten,  
þe mē tægere þus trætewum belegeð;  
þureð (?) tō þance þus hēt mē wyrcēan  
tō love ond tō wurðe þām þe leoht gescēop;  
gemyndi is hē mihta gehwylcere  
þæs þe hē on foldan gefremian mæg, etc.

Another good book, Ælfred's translation of the *Cura Pastoralis* of Gregory, speaks in the first person after the close of the famous Preface (Sweet's ed. *E. E. T. Soc.*, XLV, 8): 'Siððān mīn on Englisc Ælfred kýning āwende worda gehwec ond mē his writurum sende sūð ond norð.'

27<sup>10</sup> f. Kluge notes (*PBB.* IX, 436): '*Kid.* 27 enthält neun auf einander folgende kurzzeilen die durch suffixreim in einer weise verbunden sind, dass derselbe sich jedem sofort aufdrängt.'

27<sup>21</sup> **ferpe þý frōðran.** Cf. *Jul.* 553, on ferðe frōð; *Eaod.* 355, frōð on ferðe; *Wand.* 90, frōð in ferðe; *El.* 463, frōð on fythðe; *El.* 1164, frōðne on ferðe.

27<sup>22</sup> **swæsra ond gesibbra.** Cf. 16<sup>22</sup>, swæse ond gesibbe; *Gen.* 1612, frēon-dum swæsum ond gesibbum.

27<sup>27</sup> **tō nytte.** So in 50<sup>9-10</sup>, books serve *tō nytte . . . ond tō dugþum.*

27<sup>28</sup> **gífre.** The word *gífre*, 'useful,' appears only here and in 50<sup>3</sup>, where, it is interesting to note, we find it used of books, *gífrum læcum.* *Gífre* has occasioned much discussion. Müller renders MS. *gífre* 'utilis,' and Thorpe 'rapacious.' Ettmüller says: '*gífre*, "rapax" non bene convenit cum *māre*, "clarus" et *hālig*, "sanctus"; and he suggests *gífræge*, in which he is followed by Rieger and Sweet. Grein compares *Kid.* 50<sup>3</sup> and *ungífre* (*Gen.* 2470), and translates 'heilsam' (*Dicht.*) and 'salutaris' (*Spr.* I, 506); B.-T. renders 'useful.'

## RIDDLE 28

Dietrich (XI, 467-468) suggested 'Whip'; but afterwards offered (XII, 239) Professor Lange's solution, 'Mead,' which has been accepted by all later scholars. It is certainly a companion-piece to *Rid.* 12, which pictures the follies of the night-revels, and to *Rid.* 29, which paints the glories of strong drink. Except in similarity of subject, it seems to have little in common with Aldhelm, ii, 3, *De Ape*; but like vi, 9, *De Calice Vitreo*, it records the overthrow of toppers. In its treatment of this motive it resembles very closely the first riddle of the *Heiðreks Gátur*, in which 'Beer' is a lamer of men, and at once a hinderer and provoker of words. Other close analogues are Bern MS. 611, No. 50 (*Anth. Lat.* I, 366), *De Vino*, the Wine enigma of Hadrian Junius (Reusner I, 241), and the long riddle of Lorichius (Reusner I, 282) on 'Dolium Vini.' Very like, indeed, is the modern English problem, 'A Barrel of Beer' (*Amusing Riddle Book*, 1830, p. 28):

My habitation's in a wood,  
And I'm at any one's command.  
I often do more harm than good:  
If once I get the upper hand,  
I never fear a champion's frown;  
Stout things I often times have done;  
Brave soldiers I can fell them down,  
I never fear their sword nor gun.

After pointing to the existence of bee-culture among all the Aryan peoples, Weinhold adds, *Altnordisches Leben*, 1856, p. 89: 'Honig war für das Alterthum wichtiger als für uns, denn er gibt den Haupttheil zum Met, dem uralten Lieblingsgetränk arischer Völker. Met ist darum auch das Getränk der Götter; aus Honig und Blut mischten ferner die Zwerge den Trank, welcher die Gabe der Dichtkunst verleiht' (compare Wackernagel, *Haupts. Zs.* VI, 261). Hehn, *Kp. u. Ht.*, 1902, pp. 152-154, traces the history of mead. 'In the linden forests of the east of Europe, among the nomads and half-nomads of the Volga region quite at the back of the Slavs, the intoxicating drink made of honey played a greater part than beer, and was certainly much older. It may be presumed that *mead* was a primitive drink of the Indo-Europeans when they migrated into Europe, and that it only, like so many other things, lasted longer in the east of the continent. . . . The Taulantians, an Illyrian people, made wine from honey. Says Aristotle, *de Mirab. auscult.* 22 (21): "When the honey is squeezed out of the combs (besides other processes), an agreeable strong drink like wine is produced." . . . Mead is further distinguished as a Scythian beverage, made from the honey of wild bees, etc.' For the Anglo-Saxon use of both mead and beer, see my discussion of the next riddle.

28 2 **brungen of bearwun.** Cf. 22 7, brungen of bearwe. In the Horn riddle, 80 6, the mead is again mentioned, *hæt on bearwe geuēox*. — **burghleoþum.** The reading of Th., Ettm., *beorghleoþum*, is tempting because 'mountain heights' seems well suited to the sense of the passage, and is moreover supported by 58 2, *beorghleoþa*. But there is no real reason for abandoning the MS. word, which is found *Gen.* 21 59, *Exod.* 70, and which is rendered by Brooke 'city-heights.'

28<sup>3-5</sup> This reminds us of the work of the wings in the Swan riddle (83).

28<sup>3-4</sup> Weinhold, *Altnordisches Leben*, 1856, pp. 88-90, discusses bee-culture among the North Germans. Cortelyou, *Die altenglischen Namen der Insekten*, 1906, pp. 25 f., notes the frequent appearance of the bee in Anglo-Saxon writings. Asser, *Life of Ælfred*, chap. 76, employs the phrase 'velut apis prudentissima,' which furnishes his editor, Stevenson (Oxford, 1904, p. 302), the opportunity to consider the use of the metaphor in Aldhelm (*De Laudibus Virginitatis*, cap. iv), Alcuin (*Vita S. Willibrordi*, cap. 4), *Regularis Concordia Monachorum* (*Cartularium Saxonicum* III, 423, 2), and in many other writers of the eighth to tenth centuries. Aldhelm tells us in his enigma *De Ape* (ii, 32): 'Dulcia florigeris onero præcordia prædis,' and again in the *De Pugillaribus* (v, 91): 'Melligeris apibus mea prima processit origo.' Of the connection between the bees and mead, the Celtic bard speaks in his famous 'Mead Song' (*Myvyrian Archaeology of Wales*, 1801, I, 22):

From the mead horns — the foaming, pure and shining liquor,  
Which the bees provide, but do not enjoy;  
Mead distilled I praise.

'Apparently of first importance was the keeper of the bees, "apium custos," "apiarius," "militarius" [WW. 256, 8; 352, 13; *b̄eo-ceort*], for the maintenance of bees was of sufficient importance to call for the employment of a man for that special work. . . . [His rights and duties are stated at length, *R. S. P.*, § 5, Schmid, p. 376.] In the *Gerŷfa* (*Anglia* IX, 263) we find mention of the accompaniments of this industry, bee-hives and honey-bins. Bee-culture reached, to all appearances, a high state of cultivation among the Anglo-Saxons and was held in peculiar regard by the people as the chief element in a favorite drink. Returns of bee-hives are frequent in Domesday,' etc. (Andrews, *Old English Manor*, p. 206).

In Ælfred's *Laws*, § 9, 2 (Schmid, p. 76), the bee-thief is punished as severely as he who steals gold or horses.

28<sup>6-17</sup> The Mead's chant of triumph over those who contend against its force recalls *Rid.* 12<sup>3</sup> f. The genre sketch of the downfall of the old churl may or may not have been suggested by Aldhelm, vi, 99, 'Atque pedum gressus titubantes sterno ruina'; but this motive appears in genuine folk-riddles (*supra*) remote from learned sources. The grimly humorous picture of the evils of debauch should be contrasted with the praise of the joys of wine in the next riddle (29<sup>7-12</sup>). The mead-hall is mentioned elsewhere in the *Riddles* (15<sup>11, 16</sup>, 21<sup>11</sup>, 56<sup>1</sup>, 57<sup>12</sup>, 64<sup>3</sup>).

Sharon Turner, *History of the Anglo-Saxons*, Bk. VII, chap. iv, translates an Anglo-Saxon canon against drunkenness: 'This is drunkenness, when the state of the mind is changed, the tongue stammers, the eyes are disturbed, the head is giddy, the belly is swelled and the pain follows' (Theodore, *Liber Penitentialis*, xxvi, 14, Thorpe, *A. L.*, p. 292). Gummere, *Germanic Origins*, pp. 74-75, notes that all these Anglo-Saxon laws (Schmid, p. 12, §§ 12, 13, 14, pp. 24, 212) 'testify to the Germanic habit of drinking, quarreling, and fighting, with quarreling proper as a vanishing element in the situation.' With our riddle it is interesting to compare such pictures of potent potting as the description of the feast of Holofernes (*Judith*, 15 f.) and the lot of the drunkard in the *Fates of Men*, 48 f.:

þonne hē gemet ne con  
 gemearcian his mūðe, mōde sīne.

(See Brooke's translation, *E. E. Lit.*, p. 153). The poet of *Juliana*, 483 f., makes the devil say that one of his ways of working evil is by leading men drunk with beer into the renewal of old grudges and to such enmity that in the wine-hall they perish by the sword-stroke. For another picture of drunkenness in the *Riddles*, see 125 f. Ebert, *Allgemeine Gesch. der Lit. des Mittelalters* 1, 613, III, 2, remarks that the poets sometimes seem to hold up the drunken characters of the Old Testament as warning examples to their Anglo-Saxon audience; compare *Gen.* 1562 f., 2408, 2570, 2631, 2640 (Ferrell, *Teutonic Antiquities in the Anglo-Saxon Genesis*, 1803, pp. 42-43). See Fuchse, *Sitten beim Essen und Trinken*, 1801, pp. 7-8; and notice the many warnings against drunkenness in the *Hávamál*.

2878 **weorpe | esne**. This emendation of Holthausen, *Engl. Stud.* XXXVII, 207, for MS. *weorpere efne* finds threefold justification in the meter of 7 b, in the absence of *efne* elsewhere in the desired sense of 'I level,' 'I throw,' and finally in its perfect adaptation to the context (cf. 10 b, *esnas binde*).

289 In not a few of the riddles a meeting with the subject leads to sorrow—compare 78, 1625, 1809, 2410 f., 26910 (Dietrich XII, 245).

2810 For MS. *mægenþisan*, Holthausen, *Engl. Stud.* XXXVII, 207, reads '*þissan = þyssan* (nom. *þysse < þysjo*)'; and adds: 'Das wort gehört zu *þysa*, "toser" in *brim*, *merc*, *wæter þysa*, "schiff.'" Grein, *Spr.* II, 220, suggests that *þise* is identical with *þyse?* (O. N. *þyss*, *þýssa*); and then conjectures very doubtfully *mægenþisan*, 'meiner kraftigen Weise.' But there is no reason to depart from the MS., as the form *brim-þisan* is found three times (*And.* 1057, 1690, *El.* 238).

2812 Cf. 1210, gif hī unarēdes ær ne geswicaþ; *Jul.* 120, *El.* 510 (Herzfeld, p. 10).

2813 **strengo bistolen**. Cf. 120<sup>b</sup>, mōde bestolene; *Gen.* 1570, ferhðe forstolen (*drunken Noah*).—**strong on spræce**. This reading of MS. and earlier editors is sustained by 9310, *strong on stefc*, and by such descriptions of drunkenness as those cited above (see *Fates*, 48-57). Compare also 291112, deman onginnæð, meldan mislice. Barnouw says (p. 221): '*Strong on spræc* gibt viel besseren sinn; der betrunkene hat seine kraft verloren; ist nur noch in worten stark.'

2814 **mægene binnumen**. Cf. 272, woruldstrenga binōm.

2815 **fōta ne folma**. Cf. 327, fēt ond folme; 4010, fōt nē folm; 689, fēt nē f[olme].

2817 **be dæges lehte**. Budde, *Die Bedeutung der Trinksitten*, p. 24, believes that this phrase refers to the results of the evening potations the morning after, and cites in support of this view the 'Proverbs of Ælfred,' xv (Kemble, *Salomon and Saturn*, p. 234):

His morges selep  
 Sal ben muchil lestin;  
 Werse þe swo on even  
 Vtele hæud ydronken.

The thought is parallel to that in the riddle's mate, 129. 'So sind wir wohl berechtigt einen Einfluss der volksmässigen Trinkschauungen auf das Rätsel anzunehmen' (Budde).

## RIDDLE 29

Wright (*Biog. Brit. Lit.* I, 79) early suggested 'John Barleycorn,' and pointed to the parallels in Burns's famous poem, which, it may be noted, is a product of folk-poetry, as the seventeenth-century black-letter ballad 'The Bloody Murder of Sir John Barleycorne' (Ashton, *Chap-Books of the Eighteenth Century*, pp. 316-318) shows. This solution was accepted by Klipstein, and ably defended by Brooke (*E. E. Lit.*, p. 152). On account of the early lines (1-3), Dietrich (XI, 468) proposes 'Weinfass,' which is certainly better than Trautmann's 'Harfe.' Wright's answer, which we may modify to Beer or Ale, seems to me distinctly the best, as the riming lines describe the threshing of the barley.

To sustain his solution Dietrich points to Aldhelm, vii, 2, *De Cuppa Vinaria*, as a possible source (*infra*). I shall note other analogues in my comments upon single lines.

Prehn has indicated (p. 197) the very slight likeness between the fate of the subject of this riddle and that of the Battering Ram (*Rid.* 54) and of the Lance (*Rid.* 73). But *Rid.* 29 is most closely connected with *Rid.* 28, 'Mead,' in its detailed description of the origin of the drink—here barley instead of honey—and of its effects upon man, here good and joyous rather than bad. As Brooke says, *E. E. Lit.*, p. 152, 'the delight and inspiration which the writer places in "jolly good ale and old" only makes his reproof of excess seem the stronger.' We find the same mingling of approval and rebuke of mead in the *Hávramál*.

Hehn, *Kp. u. III.*, 1902, pp. 149-159, declares: 'Cæsar does not speak of beer as a German drink, but a century and a half later Tacitus does (*Germania*, 23, "Potui humor ex hordeo aut frumento in quendam similitudinem vini corruptus"); though Pliny, when he mentions beer, is silent as to the Germans. These when pressing forward to the lower Rhine and the sources of the Danube must have soon adopted the use of beer from the Celts. . . . It is foolish to regard beer and beer-drinking as originally German and inseparable from the essence and idea of Germanism; if the use and brewing of beer had been the ruling characteristic custom of the Germans the ancients would not have been so chary of mentioning it.' Hehn further points out that 'the nearest neighbors of the Germans, the Prussians, drank only mead and fermented mare's milk and were ignorant of beer, which allows us to make certain inferences as to the Germans in the earlier stages of their civilization.' Later, in discussing hops (p. 473), Hehn shows that the ancients had never heard of such a plant; that accounts of the early Middle Ages, which often mention beer, never say a word about hops; and that in many European countries like England and Sweden the use of hops for making beer is first heard of towards the end of the Middle Ages or even in the course of the sixteenth century, and then gradually becomes more common. For the introduction of hops into the Norwegian countries during the Middle Ages, see Hoops, *Wb. u. Kp.*, pp. 649-650. See also Gummere, *Germanic Origins*, pp. 71-74.

Hoops declares (*Wb. u. Kp.*, p. 380) that barley has one advantage over wheat: that it has always been an indispensable ingredient for beer. He points out the fondness of Northern England for barley (p. 591): 'Möglicherweise nahm im Süden des Landes schon in angelsächsischer Zeit der Weizenbau die vornehmste

Stelle ein; im Norden scheint aber die Gerste als das ertragssichere Korn, wie früher auf dem Festland, die erste Rolle gespielt zu haben. Es ist bezeichnend dass die Dreschtenne im Northumbrischen und Mercischen *bereflōr* heisst (vgl. Lindisfarne und Rushworth, Matth. iii, 12, Luke iii, 17, wo es lat *area* übersetzt), während im Sächsischen dafür *lyrscelflōr* oder auch *bernesflōr* gilt.' It is this threshing of barley that our riddle describes.

A grant of King Offa (Birch, *Cartularium Saxonicum*, 1885, I, 380) mentions 'twā tunnan fulle hlūtres aloð ond cumb fulne līpes aloð ond cumb fulne welisces aloð.' From this Sharon Turner, VII, chap. iv, infers that three kinds of ale were known to the Anglo-Saxons: (1) clear ale; (2) Welsh ale; (3) mild ale. According to Weinhold (*Altnordisches Leben*, 1856, p. 153, note), 'Öl [ags. *calu*] und *biór* [ags. *bēor*] sind gleichbedeutend; öl ist älter, und den Nordgermanen mit den Lithauern gemein; *biór* ist erst durch Zusammenziehung aus dem lat. infin. *bibere* entstanden (Grimm, *Wörterbuch*, s.v.). Als jüngerer und fremdes Wort galt es für vornehmer und deshalb sagt das junge *Alvissmál* (35), öl heisst der Trank unter den Menschen, *biór* unter den Göttern.' In this identification of ale and beer, and in the derivation of the name, Weinhold is at one with Wackernagel, who in a scholarly article ('Metē, Bier, Win, Lit, Lutertranc,' *Haupts. Zs.* VI, 261) traces the history of Germanic liquors from the early time when beer and mead were the only drinks of the northern nations. Compare Weinhold, *Deutsche Frauen*, 1882, II, 62; Sass, *Deutsches Leben zur Zeit der Sächsischen Kaiser*, Berlin, 1892, p. 24; French, *Nineteen Centuries of Drink in England*, London, 1884, p. 14. Leo, *R. S. P.*, 1842, p. 200, believes that *calu* and *bēor* were different, because he meets the words *aloð* and *bēor* side by side as separate grants in a charter (Kemble II, 111), and suggests that there was doubtless the same distinction that we find in modern England between ale and beer, the first being with hops; but Leo naturally fails to find any trace of 'hopfenbau' among Anglo-Saxons.

When the boy in Ælfric's *Colloquy* (WW. 102) is asked what he drinks, he answers: 'Ale if I have it, or water if I have not.' And he adds: 'I am not so rich that I can buy me wine, and wine is not the drink of children or the weak-minded, but of the elders and the wise.' As Newman points out (Traill's *Social England* I, 226), 'Wine though made, was little drunk; wine-presses are shown in the illuminations [Cotton Claudius B. IV, f. 17], but the climate must have restricted the growth of the grape to the southern portion of the island. At all events, mead and ale were the popular beverages.' *Ðær hȳ meodu drincað*, says *Rid.* 21 12. The brewery, *brōawern* or *mealthūs* ('Bratiorarium'), was an important adjunct of every Anglo-Saxon menage (Heyne, *Die Halle Heorot*, p. 26).

29 1 The opening line is an integral part of the riddle (with 29 1, *fāgre gegierwed*, cf. 21 2), not as in *Rid.* 32 and 33 a mere excrescence. This beginning bears a far-away likeness to that of 71. Dietrich (XI, 468) finds a suggestion of these lines in Aldhelm's enigma of the Wine-Cup, vii, 2 8-10:

Proles sum terrae gliscens in saltibus altis.  
Materiam cuneis findit sed cultor agrestis,  
Pinos evertens altas et robora ferro.





29 s *clengeð*. The word has been variously interpreted. Thorpe's conjecture *glengeð* (*Rime-song*, 3, 12; *Ph.* 606) is barred by the demands of alliteration. It is equally impossible to regard *clengeð* as subst. acc. (*Dicht.*, 'den Jubel'; Brooke, p. 153, 'jollity'). The form is the 3d pers. sg. ind. of *clengan*, doubtfully defined by Grein (*Spr.* I, 163) as 'ornare' (cf. *glengan*) and by B.-T. (p. 158) 'to exhilarate.' The proper meaning is given, however, by B.-T. Supplement, p. 128, 'to adhere, remain.' This rendering is confirmed by instances of the word in this sense in fourteenth-century English (cf. *N. E. D.* s. v. *clenge*). The verb is thus closely related to *clingan*.

29 10-12 Does *nô wið spriceð* refer to the old men of 29 9 (Brooke, 'and they abuse it not') or to the barleycorn (*Dicht.*, 'und nicht dawider spricht's')? I prefer the former, as it emphasizes the contrast between the lot of these happy men who do not contradict and quarrel and the fate of the foolish wights, 'strong in speech,' in the preceding riddle. The two following lines (11-12) are thus rendered by Dr. Bright: 'And then after death (i.e. drunken sleep), they indulge in large discourse and talk incoherently.' The construction of the passage favors this rendering. Perhaps the subject of the riddle ('Barleycorn') is the subject of the clause. Then *after dæpe* is suggested naturally by its fate in the early lines of the poem (29 4-6); and its 'copious speech' (*meldan mistlice*) brought to the riddler's thought by the familiar personification 'Wine is a mocker, strong drink a brawler' (Proverbs xx, 1).

29 11-12 See note to 28 13, *strong on spræce*. So we are told, *Mod.* 18 f.:

þonne win hweteð  
beornes brēostsetan,    breahstem stigeð,  
cirm on cordre,    cwidescal lētað  
missenlice.

29 12-13 Cf. the close of *Rid.* 32 23-24. See also *Gn.* 503, *micel is tō secgan*; *Aud.* 1481, *micel is tō secganne* (Herzfeld, p. 19).

#### RIDDLE 30

Dietrich (XI, 468-469), Prehn (pp. 198-199), and Brooke (*E. E. Lit.*, pp. 154-155) agree upon the answer 'Moon and Sun.' Though Prehn has failed utterly to establish any connection between *Rid.* 30 and Eusebius 11, *De Luna* (where the two luminaries are not hostile, but brother and sister), and though Day and Night in riddle-literature are usually friendly (Reusner I, 174, 200, II, 68; Ohlert, pp. 69, 127; Wünsche, *Kochs Zs.* IX, 449-461), yet analogues are not wanting. As I have pointed out (*M. L. N.* XVIII, 104), *Flores*, No. 6, tells us that Day flees before Night, that the resting-place of Day is the Sun and of Night a cloud (compare *Disputatio Pippini cum Albino*, 54; *Altercatio Hadriani et Epicteti*, 55). In a German riddle (Simrock<sup>3</sup>, p. 12), which has something in common with the fifth of Schiller's 'Parabeln und Rätsel,' Day says of his sister Night: 'Du jagst mich, und ich jage dich.' Dietrich's solution is, moreover, strongly supported by the close likeness between the last lines of our riddle, 'Nor did any one of men know

afterwards the wandering of that wight', and the words of the Moon, Bern MS. 611, No. 59 (*Anth. Lat.* I, 369):

Quo movear gressu nullus cognoscere tentat,  
Cernere nec vultus per diem signa valebit.

The exquisite myth in *Rid.* 30 challenges comparison with the Vedic poems on the powers of nature (*Rigveda* I, 113, 123; Haug, pp. 464 f.). Let us see how the early myth-maker weaves his story of elemental strife. The very ancient attitude towards the two great lights of heaven is seen in the deservedly famous Ossianic 'Address to the Sun' (Clerk's *Translation*, 1870, I, 221):

O Sun!  
Thou comest forth strong in thy beauty,  
.....  
The Moon, all pale, forsakes the sky  
To hide herself in the western wave.  
Thou in thy journey art alone.  
.....  
The Moon is lost aloft in the heaven;  
Thou alone dost triumph evermore  
In gladness of light, all thine own.

As I have pointed out (*M. L. V.* XXI, 102), here are the chief motives of our riddle: the contest between the bodies, the loss of the Moon's light, and the triumph of the Sun. I repeat my detailed interpretation of *Rid.* 30. The Moon is seen bearing between his horns as booty a bright air-vessel which is the light captured from the Sun in battle (4, *hūþe . . . of fām heresibe*). He would build himself a bower or tabernacle (*būr = tabernaculum*, *Spr.* I, 150) in the burg and set it skillfully, if it so might be (see Psalms xix, 4, 'In them hath he set a tabernacle for the sun'). Then the wonderful being, known to all men on earth, the Sun herself, appeared in the heaven (7 b, *ofer wealles hrōf*), snatched from the Moon his booty, the light, and drove away the wretched wanderer (so in Ossian, 'the Moon, all pale, forsakes the sky'). Then, hastening with vengeance on her journey, she fared towards the west (*Wonders of Creation*, 68, *gevoiteð þonne mid fýr wuldre on westrodor*). (At this coming of the Sun,) dust rose to heaven (probably raised by the cool wind that, in early Germanic poetry, blows at the rush of day; see Grimm's *Teutonic Mythology*, 745, 1518), dew fell on the earth, night departed. Nor did any one of men know afterward the journey of the Moon. *Rid.* 30 and 95 — which I interpret 'Moon' — have three motives in common: these are the fame of the subject among earth-dwellers, its capture of booty in its proud hour, and its later disappearance from the sight of men. And, as Müller points out (*C. P.*, p. 17), the riddle recalls a passage in the *De Temporibus*: 'Sōþlice se mōna ond ealle steorran underfōð lēoht of Jære micclan sunnan,' etc.

Trautmann abandons his earlier answer (*Anglia*, *Bb.* V, 49), 'Swallow and Sparrow,' in favor of this prosaic interpretation (*BB.* XIX, 191): 'The wonderful wight who bears booty, an air-vessel between his horns, is a bird carrying a feather in his beak. He seeks to build his nest, but the wind comes, snatches the

feather out of his mouth and drives the wretched creature home; it then blows westward, because *w* is needed for the alliteration.' Walz's solution 'Cloud and Wind' (*Harvard Studies* VI, 264) is far more pleasing and suitable; but I do not believe that this is as well adapted to the sense of the poem as Dietrich's 'Moon and Sun.'

30<sup>1-3</sup> Trautmann renders (p. 191): 'Dieses wesen (ein vogel) führt zwischen seinen hörnern (dem ober- und unterkiefer seines schnabels) beute. Die beute ist ein leichtes und kunstvoll bereitetes luftgefäß (ein gras- oder strohhalm oder eine feder).' I register twofold objection: first, that in spite of the well-known word *hyrnednebbu* the upper and lower parts of the beak would not in any flight of fancy be called 'the bird's horns'; and, secondly, that neither a blade of grass nor a feather would be termed an air-vessel on account of its hollowness (see note to line 3).

30<sup>2a</sup> **hornum bitwēonum.** Dietrich (XI, 468-469) points to Aldhelm's description of the Moon as 'bicornea' (*Epistola ad Acircium*, Giles, p. 225). This doubtless goes back to the 'bicornis Luna' of Horace (*Carmen Saeculare*, 35).

30<sup>2b, 4a</sup> **hūpe.** This corresponds to the *hīpendra hyht* of 95<sup>5a</sup>. I do not believe with Dietrich that the word refers to the loss of the Sun's light in an eclipse, but with Müller (*C. P.*, p. 17) that the riddler has in mind the ordinary changes of day and night. See the passage cited from the *De Temporibus*. With *hūpe lēdan* cf. *Gen.* 21.49, *hūðe lēdan*, *Gu.* 102, *hūðe gelēded*.

30<sup>3a</sup> **lyftfæt lēohtlic.** Cf. *P's.* 135 7-8:

Hē lēohtfatu    lēodum āna  
micel geworhte    manna bearnum.

Here *lēohtfatu* are the luminaries, the Sun and the Moon. The *Psalter* passage is a strong argument for our solution.

30<sup>3a</sup> **walde hyre on þære byrig.** Herzfeld, p. 50, notes that this half-line is doubtful, and suggests as a possible reading for *hyrig* the older form *burge* [cf. 21 6, where meter demands *sacce* for MS. *sace*]; but he points to *Dan.* 192 a, *þeah þe þær on byrig* (MS., Gn., W. *herige* does not satisfy *b*-alliteration), and to Sievers's examples of the shortening of the last foot of A-type to  $\zeta \times$  (*PBB.* X, 289). Holthausen's emendations (*Engl. Stud.* XXXVII, 208), cited among variants, distort the grammatical order. I have allowed the MS. reading to stand; cf. *Gen.* 2406 a, *ic on þisse byrig*. With *on þære byrig* cf. 95<sup>6a</sup>, in *burgum*; 60<sup>14-15</sup>, *Godes ealdorburg . . . rodera ceastre*. As Brooke renders (p. 154): 'The Moon would build his hall in the very citadel of Heaven.' In *Chr.* 530, *on burgum* is equivalent to *in caelo*.

30<sup>6b</sup> **gif hit swā meahhte.** Cf. *Beow.* 2091, *And.* 1393, *hit ne mihte swā*; 1323, *þynden hit meahhte swā*. For other examples of omission of infinitive, see *Spr.* II, 268; Sievers, *Anglia* XIII, 2.

30<sup>7b</sup> **ofer wealles hrōf.** Of this Heyne says (*Halle Heorot*, p. 14): 'Ob der Ausdruck *wealles hrōf* dagegen mit Grein nur "Gipfel des Walles" zu übersetzen sei und eine hohe Mauer kennzeichnen sollte ist uns zweifelhaft, denn, wenn im Supplement zu Ælfrics Glossar *parietinae* glossiert werden *rōflēase ond monlēase calie weallas*, so denkt sich der Glossator offenbar Mauern, deren Zinnen zugleich

mit der Besetzung dahinter verschwunden sind.' We meet the phrase *ofer wealles hrōf* in *Psalms* (Thorpe), 54 9, where it translates the Vulgate *super muros*. Grein, *Dicht.*, translates 'über des Walles Gipfel'; B.-T., p. 1174, 'over the mountain top'; and Brooke, 'over the horizon's wall.' The phrase may have a very general meaning here, as one should say 'over the housetops'; but compare Browning's 'And the sun looked over the mountain's rim.'

30 8<sup>a</sup> *eūð*. Müller (*C. P.*, p. 17) renders 'gewiss mehr "amicus" als "notus,"' and compares description of Sun, *Wonders of Creation*, 63, *welitig ond wynsum wera enōrissum*, and Aldhelm's enigma *De Nocte*, xii, p. 270: 'die lampas Titania Phoebi—quae cunctis constat amica.' But the closest parallel is found in the first lines of *Rid.* 95.

30 9<sup>a</sup> *āhredde þā þā hūpe*. Cf. *Gen.* 2113, *hūðe āhreddan*.

30 11<sup>b</sup> *forð ōnette*. For many examples of the phrase, see *Spr.* II, 343.

30 13<sup>a</sup> *niht forð gewāt* is rendered by Grein, Brooke, and Trautmann, 'night came on.' There is not the least warrant for this rendering; and Müller, *C. P.*, p. 17, rightly translates 'die Nacht schwand dahin.' When *forð gewāt* appears elsewhere in like context, it means in each case 'departed' or 'began to depart': *Luke* ix, 12, *gewāt se dæg forð* ('dies coeparat declinare'), *Gen.* 2447, *forð gewāt āfenscīma*. Compare with our passage *Ph.* 98-99, *on dæg rēd, ond sēo deorce niht | won gewiteð*. Lines 12-13 are a short but vivid description of the *dæg rēdwōma* (Krapp, note to *And.* 125).

30 13-14 Walz and Trautmann seek to sustain their interpretation 'Wind' by reference to John iii, 8, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.' But 'the disappearance of the moon' is found not only in Latin enigmas (*supra*), but at the close of our riddle's mate, *Rid.* 95.

### RIDDLE 31

Dietrich (XI, 469) offered the plausible solution 'Rain-Water.' 'This is always ready to run (3 a), is disturbed by fire (3 b), and is collected in the air (2 b).' According to Dietrich, 31 5-6 refer to the washing before the meal, and 31 7-9 to the 'Taufwasser' (cf. 84 38, *firene dwāscēð*). Prehn, pp. 199-201, follows Dietrich's interpretation, and seeks to trace the chief motive of the problem to Symphosius 9, the strife with fire to Eusebius 15, and the 'blooming grove' to Aldhelm i. 3, 'sed madidis mundum faciam frondescere guttis.' While the association of water and fire in a storm-cloud may well explain the opening lines, which have much in common with Water riddles of folk-literature (*M. L. A.* XVIII, 100, note 19), the fourth line, *bearn blōwende, byrnende glēd*, presents a serious obstacle to this solution. Prehn regards this as a pleonasm, completing the thought of the preceding line:

Vom Feuer beunruhigt,  
Wenn Glut den blühenden Hain sengt.

But the grammatical construction does not permit this reading, and we are forced to the conclusion that these nominatives merely represent certain phases of the

subject, which in such case can hardly be Water. Trautmann, *Anglia*, *Bb.* V, 47, suggested the answer 'Das Ahrenfeld,' but he later (*BB.* XIX, 213 f.) abandoned this in favor of the solution of Blackburn (*Journal of Germanic Philology* III, 1900, p. 4), which is thus presented. 'The true solution, I think, is *ān bēam* in the various senses that the word carries in Old English, *tree, log, ship, and cross* (probably also *harf* and *bowl*).' Blackburn translates as follows:

I am agile of body, I sport with the breeze; (*tree*)  
 I am clothed with beauty, a comrade of the storm; (*tree*)  
 I am bound on a journey, consumed by fire; (*ship, tree*)  
 A blooming grove, a burning gleed. (*tree, log*)  
 Full often comrades pass me from hand to hand, (*harf*)  
 Where stately men and women kiss me. (*cup?*)  
 When I rise up, before me bow  
 The proud with reverence. Thus it is my part  
 To increase for many the growth of happiness. (*the cross*)

Trautmann accepts the answer *bēam*, but rejects the meanings *ship, harf, and cup*, believing that the first four lines refer to the 'tree' in the forest, the last five to the 'cross.' Later in his *BB.* article, he proposes, at the suggestion of his colleague Professor Schrörs, the 'osculatorium' or 'instrumentum pacis' or 'stabartiges küssgerät'; but this has nothing in its favor; indeed, the thing is not heard of until five centuries later.

Blackburn's solution invites the support of parallel passages.<sup>6</sup> The opening lines of *Rid.* 54 picture the tree in the forest:

Ic seah on bearwe      bēam hlīfian  
 tānum torhtne;      þæt trēow wæs on wynne,  
 wudu weaxende.

And *Rid.* 56 describes the *bēam* as the rood of Christ. That *fūs forðweges* (3a) refers to 'the ship,' seems to me likely in the light of the association of 'tree' and 'ship,' not only in many folk-riddles (Wossidlo, No. 78, note) but in the *Runic Poem*, 77-79:

Ǽc byþ on eorþan      elda bearnum  
 flæsces fōdor,      fēreþ gelōme  
 ofer ganotes bæþ.

Compare also the use of *wudu* as 'ship.' *Rid.* 4 24. Although 316 recalls the kissing of horn or of beaker in the other riddles (*Rid.* 15 3, 64 4), the use of *bēam* in the sense of 'cup' is not elsewhere found; and the supposed reference to a drinking-vessel seems more than doubtful. In spite of the well-known word *glēow-bēam*, I am inclined to think that we have no reference to the harp in 315, but that the last five lines of the poem refer to 'the cross' — if we accept Blackburn's interpretation of the enigma, rather than Dietrich's.

311 There are three strong arguments for *lēghysig*, as opposed to *līc hysig* or *līchysig*: it is the reading of both versions (*a* lēg; *b* līg); it accords with *lāce* (1 b), as *lācende lēg* or *līg* appears frequently in the poetry (*Dan.* 476, *Chr.* 1594, *Fl.* 580, 1111); and, as Holthausen points out (*Bb.* IX, 357-358), it is in harmony with 3 b, *fyre gehysgad* (*b gemylded*), and 4 b, *byrnende glēd*.

The elemental character of the first lines of the poem seems admirably adapted to the solution 'Rain-Cloud charged with fire' (see Pliny's account of Water, *Nat. Hist.* bk. xxxi, chap. 1, cited *M. L. N.* XVIII, 100); but the grammatical difficulty in 314 is unfortunately insuperable (*supra*).

Grein and Trautmann render *licbysig* 'geschäftiges leibes'; and Blackburn, 'agile of body.' Dr. Bright favors this reading.

312 **bewunden mid wuldre.** This phrase may well be applied to fire (*lêg*): cf. *Beow.* 3146-3147, swögende lēg | wōpe bewunden.

313 **fūs forðweges.** Cf. *Exod.* 248, fūs forðwegas. For many examples of the genitive construction with *fūs*, see Shipley, p. 75.—*b* **fýre gemylted.** Cf. *El.* 1312, burh fýr gemylted.—*a* **fýre gebysgad.** Water is described as *lyfte gebysgad* (*Ph.* 62).

314 **bearu blōwende.** In *Rid.* 28-9 the wind shakes the wood, *bearwas blēdhwate.* Cf. *And.* 1448, geblōwene bearwas. The phrase suggests a line of the 'Aqua' riddle (Brussels MS. 604 d, twelfth cent.; Mone, *Anz.* VII, 40): 'Nemus exalo, rideo pratis.' In accord with the 'Water' solution is *Ph.* 65-67, wæter wynsumu . . . bearo ealne geondfarað.

317 **onhæbbe.** Grein, *Spr.* II, 346, derives from *onhabban*, 'abstinere' (*hapax*), and translates 'mich fern halte, abwesend bin,' in *Dicht.* 'mich enthebe' (so Trautmann). B.-T., p. 754, on the other hand, derives from the frequent *onhebban*, 'raise, lift up,' which is the meaning accepted by Blackburn (*supra*). As the form *hæbbe* for *hebbe* appears, *Psalms* (Thorpe), 241, as *onhebban* is of common occurrence, and as the context favors it rather than the unmeaning 'withdraws,' I follow B.-T.

318 *a* **mid miltse; b miltsum.** Grein, *Spr.* II, 251, renders in this place 'hilaritas,' 'laetitia' (?) but, as Trautmann points out (*BB.* XIX, 214), the examples which he offers support rather the meaning 'Demut' (cf. *Az.* 118, 146, 154, *And.* 544, miltsum). B.-T. gives very doubtfully the definition 'humility' (?) for the *Azarias* passages. All the citations favor the reading of the *b*-text.

## RIDDLE 32

Dietrich (XI, 469) regards 'the rare singing thing' of this riddle with 'a voice in its foot and two brothers on the neck' as the Bagpipe—*swegeþhorn* ('sambucus,' WW. 44, 37; 'simfonia,' id. 483, 17, *Hpt. Gl.* 445, 19)—with the two flutes at the lower end of the hollow-sounding bag. He adds: 'If the mouthpiece of horn swells up the head and body of the bag which is embraced by the arm of the player, while the fingers rest upon the flutes, which run into the neck of the bag, then the thing possesses at every point a complete likeness to a bird, that touches with his beak the mouth of the blower' (cf. l. 7, *fēt ond folme fugele gelice*). The *swegeþhorn* or 'sambucus' is regarded by Padelford (pp. 35, 102) as a stringed instrument; for in MS. Tib. C. VI the sambuca is represented as 'an odd pear-shaped instrument of four strings,' and in *Hpt. Gl.* 445, 21 it is a synonym of 'cithara.' While Padelford accepts (p. 50) the Bagpipe solution, he finds its ancient equivalent not in the *swegeþhorn* or 'sambucus' but in the Latin 'musa,'

'camena,' and 'chorus.' 'Musa' is glossed by *pipe or the hwaistle* (WW, 311, 22) and 'camena' by *sangpipe (Prudentius Gl. 389, 26)*. 'The chorus is the usual name for the bagpipe among the church writers. In the Boulogne and Tiberius MSS. are drawings of the chorus (Strutt, *Illustr.*, pl. xxi). . . . These instruments are conventional, having a round body and two pipes opposite each other. In the Tiberius manuscript is a second chorus, which has a square body and two pipes for blowing instead of one. But the most satisfactory drawing is in another manuscript of this related group, the one at St. Blaise. [Compare Schultz, *Das heftische Leben* I, 437.] Here a man is blowing on the short pipe of a round-bodied chorus, and, with the left hand, is fingering the opposite pipe, which has several holes, and which terminates in a grotesque dog's head' (Padelford, p. 51). Trautmann, *Anglia Bb.* V, 49, suggests 'Fiddle,' and later (Padelford, p. 50) the 'Chrotta'; but he does not sustain these solutions.

Dr. Bright makes these very helpful suggestions that put the 'Bagpipe' solution beyond doubt: 'The bagpipe looks like a bird carried on the shoulders with the feet projecting upward (= the drones, two in number). The poet speaks of these legs in the air as *fet ond folme fugele gelice* (l. 7); the *neb* (l. 6) is the chanter and is at the foot of the instrument (ll. 17, 20). The gender of the parts is important. The chanter (the sister) is the female voice, it carries the high notes and the tune; the deep voiced brothers are the drones (ll. 21-23).'

Pfehn, p. 282, finds no Latin sources for this problem; and classes it with such riddles as *Kid.* 61, 'the Reed,' and 70, 'the Shawm.' It resembles the first only in its gift of song, the second only in subject (*infra*). With the German riddles of musical instruments (Kohler, *Weimar Jahrb.* V, 1856, 351, No. 28) it has nothing in common; but in its seventh line furnishes an analogue to the Lithuanian 'Geige' riddle (Schleicher, p. 200).

32-3 Compare the opening formula in 33-3. — **wraettum gefraetwand**. Cf. *Beow.* 1532, *wraettum gebunden*.

32-1 The meter and 32-8 both favor the *no* [*hwæðre*] of Cos., *PBB.* XXIII, 129, rather than the *no* [*wær*] of Herzfeld, p. 68 — a natural omission, however, on account of the following *æorum*. — **werum on gemonge**. Cf. 32-11, *eorlum on gemonge*; 32-14, *werum on wonge* (Th. *gemonge*).

32-6 The first half line is faulty. Instead of Herzfeld's *enhwæðfed* or *gongende*, or Holthausen's *gentsakke* or *geuðded*, may we not read *Niferweard* [*æt nytte*] ? Cf. 35-3, *nebb bið hwa æt nytte, niðerweard gongeð*; 22-1, *Neb is nu niðerweard*. The beak or chanter is downward when the pipe is *in use*.

32-7 **fet ond folme**. Cf. 28-13, *fota ne folma*; 40-10, *fof ne folm*; 68-5, *fet ne folme*; *Beow.* 15, *fet ond folma*. — **fugele gelice**. The Fiddle of the Lithuanian riddle (Schleicher, p. 200) is likened to a bird which carries its eggs under its neck and cries shrilly from its rear. Note the later *flute à bec*, of which the upper part or mouthpiece resembled the beak of a bird.

32-8 Cf. 59-3, *ne fela tudeð, ne fleogan mag*. But the subject of this riddle has, in its physical characteristics, little in common with the subjects of 59 ('Well') and 70 ('Shawm'), with which Pfehn, p. 282, compares it.

32-11 **oft ond gelome**. For other examples, see *Spr.* I, 424. — **eorlum on gemonge**. Cf. 32-14, *werum on gemonge*.



32 12 *sited* iet *symble*. Cf. *Mod.* 15, *sittað* on *symble*. Another musical instrument, the Reed pipe, 61 9, speaks over the mead bench. Cf. *Wulfstan, Hom.* 46, 16, Heape and pipe and mistfice gliggamen dremað eow on beorsele. — *sæles bideþ*. Cf. *Gen.* 2437, 2523, *sæles bidan*.

32 14 *werru* on *wonge*. This is not to be changed with Thorpe into *on gemonge* (32 1, 11), because thus would be lost the word play upon *wong* 'field,' 'plain,' and *wong* 'cheek.' The bagpipe proclaims its power to men in, or by means of, the cheek. — *Ne . . . wiht þlgeð*. Cf. 59 10, *nē wiht iteþ*.

32 16 *Deor domes georn*. Cf. *And.* 1308, *deor ond domgeorn*. Like Ettmüller, I begin a new sentence with the line, construing the adjectives with *hio*. Dr. Bright prefers, with Gn., W., to regard these as a part of the preceding clause.

32 17 *feger*. The length of the diphthong is discussed by Madert, p. 25. The sound is always long in *Cynewulf* (see Trautmann, *Kynewulf*, p. 74), and is always long in the *Riddles* (see 13 11, 21 2, 29 1, 41 16). Sievers (*PBB.* X, 490) has shown that it is short only in South England poems.

32 20 *Fretwed hyrstum*. Cf. 15 11, *hyrstum fratwēd*; 54 7-8, *wonnum hyrstum* foran gefratwēd. With *Fretwed* I begin a new sentence, as the phrase is more in keeping with the following than with the preceding thought. This is practically the punctuation of Ettmüller.

32 21 *hord warað*. Against Dietrich's *hordwearað*: 'Schatzbesitzer', 93 26, *hord wearað*, speaks conclusively. Cf. *Beow.* 2276-2277:

hord on hrūsan,    þæt he hæðen gold  
warað wintrum frōl.

*Hord* is applied here (so thinks Dr. Bright) to the contents of the bag, the air — a meaning that seems to me amply supported by 18 10 *wombhord*, the contents of the Ballista, and by 93 26 *hord*, the ink within the horn. The brothers, as above noted, are the bass-pipes or drones. The passage then becomes clear: 'She (the instrument), when she holds the treasure (i.e. is inflated), without clothes (so B. T., Supplement, p. 61) (yet) proud of her rings, has on her neck her brothers — she, a kinswoman with might.' Dr. Bright prefers to regard the chanter — not the whole instrument — as the subject of the dependent clause. With this I cannot agree, although like him I believe that the poet in the personification *mæg* had in mind the treble notes. Unlike Thorpe, I cannot view *ber bægam* as a compound.

32 23-24 For this concluding formula, see 29 12-13 (Introduction).

#### RIDDLE 33

'Unless this be a waggon or a cart,' says Conybeare, *Illustrations*, p. 210, 'the editor must confess himself not sufficiently skilful in wise words to decypher its occult allusions.' Bouterwek (*Spr.* I, 528, s.v. *grindan*) answers 'Millstone'; and Dietrich (XI, 499) offers the solution 'Ship,' which has been generally accepted. The 'one foot' is the keel, the ribs the beams, and the mouth the opening on deck to admit wares into the hold. Prehn to the contrary, this riddle bears

no relation to Symphosius 13; but, as Dietrich has pointed out, its tenth line finds an analogue in the 'Ship' riddle of MS. Bern. 611, No. 11 (*Anth. Lat.* I, 354), 'Vitam fero cunctis, victumque confero multis.' It has nothing in common with the Latin riddles of Lorchius (Reusner I, 178), nor with modern English and German problems cited by Müllenhoff (*Zs.f.d.M.* III, 17). Yet Chambers's 'Ship' query, No. 16, parallels ours in its last line, 'And no a fit (foot) but ane' (cf. Petsch, pp. 47-48); and the *Íslenskar Gátur* offers many like queries. In *I. G.* 151, the ship crawls on its belly footless; while in *I. G.* 514 the eight-oared craft has eight feet. The Anglo-Saxon vessel is like the *Kaupskip* of *I. G.* 615, 651, bearing food to men. Compare also *I. G.* 131, 293, 429, 516, 585, 725, 1162-1194 (seventeenth century).

This riddle resembles the preceding (32) not only in the use of the opening formula, but in general plan of construction. It belongs to the class of 'monster' problems.

The Anglo-Saxon ship is thus described by Strutt, *Florida*, p. 42: 'Plate 9, fig. 1 (Tib. B. V) represents the form and construction of a more improved ship of the Anglo-Saxons (sometime before the Norman conquest), when they began to build with planks of wood and deck them over. The stern is richly ornamented with the head and neck of a horse; the two bars which appear at the stern were for the steering of the ship instead of the rudder; on the middle near the mast is erected the cabin (in the form of a house) for the commodious reception of the passengers; the keel runs from the stern still growing broader and broader to the prow or head of the ship, which comes gradually decreasing up to a point for the more ready cutting of the water in the ship's course. When the vessel had received her full burthen she was sunk at least to the top of the third nailed board; so that the prow itself was nearly, if not quite immersed in the water. Over the prow is a projection . . . perhaps either for the convenient fastening of the ship's rigging or to hold the anchor.' Ships of the same pattern appear in Harl. MS. 603, ff. 51 r., 54 r.; and Noah's ark is not only described (Ferrell, *Teutonic Antiquities in the Genesis*, 1893, pp. 32-33) but pictured as a ship of the time (both in Cott. Claudius B. IV, ff. 14-15, and in the Cædmon manuscript, *Archæologia* XXIV, pl. lxxxviii, lxxxix, xc). For the various kennings of *scip* in Anglo-Saxon poetry, see Merbach, *Das Meer* etc., pp. 29 f. Several names are found in the *Riddles*: 3 24, hlūd wudu; 3 28, 19 4, cēole; 15 6, merehengest; 59 5, naca nægledbord.

33 4 **grīndan wið grēote**. As Dietrich says, this phrase is sufficient to identify the object of the riddle. Compare *Gu.* 1309, grond wið grēote (*ship*).

33 5-6 Cf. 40 10-13, 59 7-8, 93 25, for like descriptions of the personal features of the subject.

33 6 **exle n̄ earmas**. Cf. 86 6, earmas ond eaxle; *Beow.* 835, earm ond eaxle.

33 9 **mūð**. Dietrich (XI, 470) compares *Gen.* 1364, merehūses mūð (*Noah's ark*).

33 10 This line presents difficulties. Thorpe renders *ferē* 'in its course,' and suggests *drægeþ*, 'draws,' for *dr̄ogeþ*. But the meter is against this emendation. Sweet's rendering of *fēre*, 'serviceable' (*Dict.*), with an eye to this passage, does not explain the construction with *dr̄ogeþ*. Grein notes, *Spr.* I, 282: '*ferē* = *fære*,

acc. zu *faru*, f. [see *Leid.* 13, ærigfæræ], "das Tragen," "Bringen"; "scip fere fōddorwelan (gen.) folcscipe (dat.) drōgeð (fere drōgeð = fereð)." This seems to be derived from Dietrich (XI, 470): 'Es erklärt sich als umschreibung für *ferian* ("herbeiführen") nach dem häufigen *sīðas drōgan* statt *sīðian*.' B.-T., p. 296, follows Grein. The phrase finds a parallel in *Gen.* 1746-1747:

Gewīt þū nū fēran and þīne fare lādan  
cēapas tō cnōsle.

Perhaps a play upon words is intended, as *fer* means also ship (*Spr.* I, 270). In *Dicht.* the line is rightly rendered 'bringt es der Volkschaft Fülle der Nahrung.'

33<sup>10-13</sup> These lines show that the ship of the riddle is a merchant-ship. The cargo of such a vessel is well described in the speech of the merchant in *Ælfric's Colloquy* (WW. 96): 'ic secge þæt behēfe ic eom ge cinge and ealdormannum and weligum and eallum folce [33<sup>11-13</sup>] . . . ic āstīge mīn scip mid hlæstum mīnum and rōwe ofer sēlice dælas and cýpe mīne þingc and bīge þīncg dýrwyrdē þā on þisum lande ne bōð Æcennede and ic hit tō-gelæde ēow hīder mid micclan plihte ofer sē and hwýlon forlīdenesse ic þolie mid lyre ealra þīnga, uncāþe cwic ætberstende.' He brings with him 'pællas and sīdan, dēorwyrdē gymmas and gold, selcūþe rēaf and wyrtgemange (pigmenta), wīn and ele, ylþes-bān and mæstlinge (auricalcum), ær and tin, swefel and glæs and þylces fela.' A. L. Smith (*Traill's Social England* I, 202) notes that in the time of Æthelred (cf. Schmid, *Gesetz*, p. 218, 'De Institutis Londoniæ,' § 2) traders from Normandy, France, Ponthieu, and Flanders brought into England 'wine, fish, cloth, pepper, gloves, and vinegar.' From the north and east came furs, skins, ropes, masts, weapons, and ironwork.

33<sup>13</sup> **rīce ond hēane.** Cf. 95<sup>2</sup>, rīcum ond hēanum; *Gu.* 968, rīcra nē hēanra.

33<sup>13-14</sup> With the closing formula cf. 68<sup>18-19</sup>, Secge sē þe cunne, [ wīsfæstra hwylc, hwæt sēo wiht sý; *El.* 857, Saga, gif þū cunne (Herzfeld, p. 20).

#### RIDDLE 34

Except in two lines, this 'Iceberg' riddle bears no relation to the many 'Ice' problems ancient and modern. But the 'mother-daughter' motif (34<sup>9-11</sup>) is common to all riddles of similar subject, and has been traced at length by me (*M. L. A.* XVIII, 4; *P. M. L. A.* XVIII, 246; *Mod. Phil.* II, 564). The Roman grammarian Pompeius tells us that this question was often in the mouths of the boys of Rome (Keil, *Scriptores Art. Gram.* V, 311, cited by Ohlert, p. 30, note). The Ice riddles of Symphosius (No. 10) and Tatwine (No. 15) do not contain the metaphor, but it is cited by Aldhelm in his *Epistola ad Acircium* (Giles, p. 230; Manitius, *Zu Aldhelm und Beda*, p. 52), and appears in Bede's *Flores* (*Mod. Phil.* II, 562), in Bern MS. 611, No. 38 (*Auth. Lat.* I, 363), among the Lorsch Riddles, No. 4 (Dümmler, *Haupts. Zs.* XXII, 258-261), in Karlsruhe MS. of Engelhusen (*Mones Anz.* VIII, 316), in three of Reusner's authors (I, 21, 82, 259), and in *Holme Riddles*, No. 5. I note several versions among the unpublished MSS. of the British Museum: in Latin form in Arundel 248 (fourteenth century), f. 67 b, and in Harl. 3831 (sixteenth century), f. 7 a; and as a four-verse enigma

in Harl. 7316 (eighteenth century), p. 60, f. 28b. Puttenham, *Arte of English Poesie*, 1589, Bk. III, Arber's Reprint, p. 198, selects a popular version of this to exemplify 'Enigma.' It is found too in *Pretty Riddles* 1631, No. 12 (Brandl, p. 54). The query appears among modern German *Volksrätsel*, as Carstens (Schleswig-Holstein), *Zs. d. V. f. V. k.* VI (1896), 422, and Simrock<sup>3</sup>, p. 96, show. According to Ohlert, p. 30, 'Die Verwandtschaft mit dem griechischen Rätsel von Tag und Nacht ist nicht zu verkennen: μητέρ' ἐμὴν τίκτω καὶ τίκτομαι (*Anthol. Pal.* xiv, 41: cf. Athenaeus x, 451 f.).' The motif appears in the 'Smoke' riddle of Symphosius (No. 7).

As Brooke says (*E. E. Lit.*, p. 181): 'The poet paints, with all the vigor of the North, the ice-floe plunging and roaring through the foaming sea and shouting out, like a Viking, his coming to the land, singing and laughing terribly. Sharp are the swords he uses in the battle (the knife-edges of the ice), grim is his hate, he is greedy for the battle.'

Ice is thus described in the *Runic Poem*, 29-31:

Īs byð oferceald, ungemetum slidor,  
gļisnað glaeshluttur gimum gelficust,  
flōr forste geworult, fāger ansȳne.

For other references to Ice in the *Riddles* see 69, 84 35, 39.

34 1 **Wiht cwōm . . . ĩpan.** Cf. 55 1, Hyse cwōm gangan; 86 1, Wiht cwōm gongan.

34 2 **cȳmlīc from cēole.** Cf. *And.* 361, þon cȳmlīcor cēol; *Beow.* 38, cȳmlīcor cēol.

34 5 **hetegrim.** This reading, instead of MS. *hete grim*, finds support from *And.* 1395, 1562; *heafogrim* is an epithet of the north wind, *Beow.* 548. Not only *hetegrim*, but *hlinsade*, *gryrelīc*, and *egesful* recall the vocabulary of the *Andreas* (1545, 1550, 1551). — **hilde tō sāne.** Klaeber (*Mod. Phil.* II, 145) says, 'This looks at first sight genuine (cf. *Doomsday* 88; *And.* 204), but the context seems to demand exactly the opposite of it.' Herzfeld, p. 68, suggests *tō sāge*, 'zugeneigt' (so *Dicht.* 'zum kampfē geneigt'), which does not appear elsewhere in Anglo-Saxon; and Klaeber proposes *on wāne*, arguing that a confusion on the part of the scribe between *wāne* and *sāne* would lead him to change *on* to *tō*. Holthausen, *Engl. Stud.* XXXVII, 208, prefers *tō cēne* (North. *cēne*, *cēni*). Why is any change necessary? Brooke (*E. E. Lit.*, p. 181), who translates 'greedy for the slaughter,' says however in a note: 'The phrase might mean slow in beginning the war, but when engaged, bitter in battle-work, and the phrase might well apply to an iceberg.' The seeming contradiction is of a sort dear to riddle-makers. For scansion of 34 5<sup>3</sup>, see Herzfeld, p. 50.

34 6 **bīter beadoweora.** See 6 2, beadoweora sæd; *Bruu.* 48. — **bordweallas.** This is variously rendered: Th. 'bucklers'; *Dicht.* 'Schildmauern'; *Spr.* I, 133 'litoris agger'; Brooke p. 181, 'the sides of the ships ranged along with shields'; Sweet *Dict.* 'the shore.' The phrase, I think, refers neither to shore nor to shield but simply to the sides of the ship, which is elsewhere the *bord* (59 5, *Gn. Ev.* 183, *Chr.* 861, etc.). Compare the Delphian Oracle's phrase 'wooden walls' for ships; and remember that a riddler is writing.

34<sup>7</sup> **Heterūne bond.** There is no reason to substitute *onbond* with *Cosijn* (*PBB.* XXIII, 129), who compares *Beow.* 501, *onband beadurūne*. In the present passage, the iceberg 'binds, like a wizard, runes of slaughter' (Brooke, p. 181).

34<sup>9-13</sup> These enigmatic lines find adequate explanation in *Met.* 28 58-63:

hwā wundrað þæs  
oððe oðres eft,    hwȳ þæt is mæge  
weorðan of wātere?    wlitetorht scīneð  
sunne swegle hāt,    sōna gecerreð  
īsmere ānlic    on his āgen gecynd  
weorðeð tō wātere.'

The direct speech of the Iceberg suggests 39<sup>6</sup>, 49<sup>5</sup>, and the frequent addresses at the close of the riddles (Jansen, pp. 94, 95; Herzfeld, p. 36).

34<sup>9-10</sup> **mōdor . . . þæs dōrestan.** See 42<sup>2-4</sup>, 84<sup>4</sup> (Water). The motive, so well known in riddle poetry, is again used, 38<sup>8</sup>.

34<sup>11</sup> **āeldum cūþ.** Cf. *Beow.* 706, *yldum cūð*.

#### RIDDLE 35

As an answer Dietrich (XI, 470) offers 'Rake'; Trautmann, with far less reason, 'Bee.' The resemblance to the 'Serra' riddle of Symphosius, No. 60, is slight and may lie in the independent demands of similar subjects. (A far closer analogue to Sym. is found in the *Anthol. Pal.* xiv, 19, cited by Ohlert, p. 143). It is interesting to compare the 'Rake' (*Irifa*) riddles of *Íslenzkar Gátur*, Nos. 578, 628, 1053, as well as the 'Shovel' problems of that collection (Nos. 154, 358, 1102, 1135). The teeth and downward fall of the Rake recall particularly *I. G.*, 578:

Hver er snotin halalaung, á hausi er geingur,  
gemlur ber í götum rata  
gerir vinna til ábata?

*Raca* or *raçe* appears as a gloss to 'rastrum vel rastellum' (WW. 105, 1), and is mentioned among the agricultural implements in the *Gerōfa* list, *Anglia* IX, 263 (Andrews, *Old English Manor*, p. 267). A capital illustration of the Anglo-Saxon rake — indeed of two — is found in MS. Cott. Claud. B. IV, f. 79 r. This is not dissimilar to the rake with nine teeth in the Thorsbjerg bog-find (Du Chaillu, *Viking Age* I, 202, fig. 365).

"'It is a thing,'" riddles Cynewulf of the Rake — "that feedeth the cattle." Well does it plunder and bring home its plunder — as it were a forager. The riddle is dull, but it ends with the poet's pleasure in the meadows — "the Rake leaves firm the good plants

Still to stand fast    in their stead in the field,  
Brightly to blicker,    to blow and to grow."

(Brooke, *E. E. Lit.*, p. 146.)

35<sup>2b</sup> The teeth of the Plow are mentioned, 22<sup>14</sup>; and those of the Saw are thus described by Symphosius, 60<sup>1-2</sup>:

Dentibus innumeris sum toto corpore plena.  
Frondicomam subolem morsu depascor acuto.

35<sup>3</sup> Cf. 11 1, 22 1 (Plow), 32 6 (Bagpipe).

35<sup>4</sup> **tō hām tȳhð.** This is paralleled by *A.-S. Chronicle*, 1096; *Orosius* iv, 6, *hām tugon*; and the Mod. Engl. 'draw near home' (Byron, *Don Juan* I, 123).

35<sup>7-8</sup> For another riddle picture of an English meadow, 'the station of plants,' see 71 2-3. — **wyrtum faeste.** Cf. *Beow.* 1365, wudu wyrtum faest; *Dan.* 499, wudubēam . . . wyrtum faest.

35<sup>9</sup> **beorhte blīcan.** So *And.* 789, *Chr.* 701, 904. — **blōwan ond grōwan.** Cf. *Met.* 20 99, blōweð ond grōweð; *Ps.* 64 11, blōwað ond grōwað.

#### RIDDLE 36

As Dietrich first pointed out (*De Kynereoulfī Poetae Aetate*, 1859, pp. 16 f.), this 'Mail-coat' riddle is preserved not only in the *Exeter Book* but in the *Leiden MS. Voss Q.* 106, 24<sup>b</sup>, in the Northern dialect. This MS. contains the enigmas of Symphosius and Aldhelm, and dates, as Dietrich proves on the evidence of the handwriting, from sometime in the ninth century. Dietrich, who gives a facsimile of the page containing the enigma, believes that the scribe, whose name we infer to be Otgerus from a marginal entry, was an Anglo-Saxon (Eadger or Edgar) living on the continent, and that he copied out the riddle in Latin script (using, contrary to English custom, both the *ſ* and *th*) from an older manuscript.

The Anglo-Saxon versions of the riddle follow very closely the Latin of the 'Lorica' enigma of Aldhelm (iv, 3). Two lines of the Anglo-Saxon correspond throughout to a single line of the original. The Latin order of traits in the description is departed from once, lines 4-5 being represented by lines 9-10 and 7-8 in the English. In this case the sequence of the translation is so far preferable to that of Aldhelm's text that Dietrich believes that the rendering was made from an older and better version of the Latin enigma than has come down to us. Here is the 'Lorica' riddle:

Roscida me genuit gelido de viscere tellus. (A.-S., 1-2)  
 Non sum setigero lanarum vellere facta. (3-4)  
 Licia nulla trahunt, nec garrula fila resultant, (5-6)  
 Nec crocea seres texunt lanugine vermes, (9-10)  
 Nec radiis carpor, duro nec pectine pulsor; (7-8)  
 Et tamen en vestis vulgi sermone vocabor. (11-12)  
 Spicula non vereor longis exempta pharetris. (Leid. 13-14)

The most superficial comparison of the English texts will show that they are merely slightly differing forms of the same version. The only important difference between them lies at their end: here the Exeter text omits to translate the last line of Aldhelm, fearing, so Dietrich suggests, to betray the solution, but adds the conventional tag of appeal to the cunning of the reader, which is omitted in the Leiden text, either because it was not in the original or because it is unessential to the body of the riddle, or else because the scribe found himself pressed for room at the bottom of the page, as the MS. seems to indicate.

Lehmann, *Brünne u. Helm im ags. Beowulfliede*, 1885, 1 f., traces the history of 'lorica' or mail-coat from the earliest Germanic times through the Merovingian

and Carolingian periods. Batemann in his *Ten Years' Diggings*, pp. 34 f., describes the supposed 'lorica' discovered at Bentley Grange, with the boar helmet: 'This consisted of a mass of chain work formed of large quantities of links of two descriptions attached to each other by small rings half an inch in diameter amalgamated together from rust. There were present, however, traces of cloth which make very probable the supposition that the links constituted a kind of quilted cuirass by being sewn within or upon a doublet of strong cloth.' The absence of protective body armor in nearly all the early MSS. would seem to show that it was used only by a few persons of the highest rank (Keller, p. 97). This conclusion is supported by the evidence of the wills and laws (Lehmann, *Germania* XXXI, 487). In the *Beow.*, however, the *byrne* or light ringed shirt of iron links is the possession of every one of a picked band of warriors. Miss Keller concludes that the scale armor ('lorica squamata') was popular on the Continent, and mail armor ('lorica hamata') in England. See the illustrations of both printed by Strutt, *Horde*, p. 30, from the Cotton MSS., Claudius B. IV, and Cleopatra C. VIII.

36 1 Similar is the origin of the Sword, 71 2-3.

36 2 Cf. *Ps.* 126 4, of innaðe tērest cende.

36 3 **beworhtne** (*Leid. binorthæ*). Dietrich (*De Kyn. Act.* p. 18) notes: 'Proximum *binorthæ* for *biworhte* est participii genus femininum, loquitur enim ipsa res a poeta descripta, quam vult conjectura inveniri, quae res saepissime in aenigmatibus anglosax. *wiht* gen. fem. dicitur et hoc in aenigmate est lorica annulis ferreis texta.' The Exeter form is masculine, which can hardly refer to *byrne*; but grammatical gender is little considered in *Riddles* (see 24 7, 25 7, 26 8, 39 6-7, 41 passim). — **wulle flȳsum**. Cf. *Ps.* 147 5, wulle flȳs.

36 5-8 Andrews, *Old English Manor*, p. 273, notes that in the *Gerĕfa* (*Anglia* IX, 263) 'we have a number of important terms applying to the loom which supplement the meager knowledge furnished by the Saxon literature. There was the frame of the loom (*stodlan*), the web-beam (*lorg*, glossed "liciatorium," WW. 187, 11), later called yarn-beam, the wool-card (*timplean*), and wool-comb (*wulcamb*), the weft or woof (*wift*, *wefl*), the weaver's rod (*amb*), the shuttle (*wefl*, also *scaðþel*), bobbin (*slic*), and reel for winding thread (*craucstæf*), etc.; . . . It is evident from the "tow" tools here given and from such as are given in other lists (WW. 187-188, 262, 293-294) that spinning and weaving were in a very moderate state of development. . . . The loom itself was without treadles and we cannot be certain that it had cylinders for tightening the warp.' For a discussion of the Anglo-Saxon loom, see notes to *Rid.* 57.

Stopford Brooke (*E. E. Lit.*, p. 126) thus renders the lines:

I have no enwoven woof, nor a warp have I,  
Nor resounds a thread of mine through the smiting of the loom,  
Nor the shuttle shoots through me, singing (as it goes),  
Nor shall ere the weaver's beam smite from anywhere (on me)!

36 5 **welle**. Of *wefl* in the *Gerĕfa* list, Andrews notes (274, n.): '*Wefl*, also *scaðþel*. It is not easy to determine the difference, unless the former refer specially to the thread, which the shuttle carried, and the latter to the sheath within which the thread was contained.' B.T.'s long discussion and copious references (p. 1182)

show that *wefl* is the gloss of 'cladica' or 'panuculum' and the synonym of *west* and *wæf*, the weft or woof (see Dietrich, *De Kyn. Act.*, p. 19).

**366** *prēata geþræcu*. In *Spr.* II, 598, Grein regards *þræt* in this passage as perhaps 'ein Theil des Webstuhls.' In *Dicht.* he translates 'durch der Schläge(?) Wiiten.' It seems to mean here 'the pressing of multitudes' — that is, 'the force of many strokes.'

**367** *hrütende hrīsil*. Dietrich says (*De Kyn. Act.*, p. 19): '*hrīsil* est radius, nondum navis fistulam textorium continens, sed lignum in curvum cui filum intextendum circumvolvitur, islandice *vinda* dictum ejus epitheton est *hrütendi* "stridens" quod vet. theot. erat *rūzontī*, "stridulus." I prefer Dietrich's *hrütendi* (see Schlutter, *infra*) to Sweet's *hrütendum* (*Leid.* 7) for three reasons: it is in accord with the Exeter form, *hrütende*; *hrütendum* does not harmonize with the context, for it is the shuttle (*hrīsil*), not the mail-coat (*mē*) that goes whizzing; and finally *mē* would demand not *hrütendum* but *hrütendre*, as it is feminine (see *Leid.* 3, *mec binorthæ*).

**368** *ām* (*Leid.* *aam*). There seems little reason to question the opinion of Dietrich (*De Kyn. Act.*, p. 19) and Grein (*Spr.* I, 28) that *ām*, a hapax-legomenon, is the 'pecten textorius, sive lignum illud transversum quo filum modo intextum pulsatur,' or, as Bosworth-Toller renders it, 'the reed or slay of the weaver's loom.' Thorpe without warrant changes the word to *ama*, 'the yarn-beam.' In the *Gerēfa* list the word *amb* appears, and is thus considered by Andrews (*Old English Manor*, p. 274): 'We can get only an uncertain light upon this word. Liebermann has suggested its relation to *ām*, meaning a weaver's rod. This word is found in Cynewulf, *Riddle 36*, *nē mec ðhæwonan sceal āmas enyssa* "nor do the weaver's rods anywhere press me down." This seems the most acceptable interpretation. In the *Gerēfa* enumeration (IX, 263, 12), a synonym is "pihten," which Leo, *Angels. Gloss.* 520, 16, renders "der weberkamm aus latein. pecten?" [see *Hpt. Gl.* 404, 26]. This was a weaver's comb, the teeth of which, inserted between the threads of the warp, by a downward pressure or stroke packed the thread of the web closer together. It served the purpose of the *ām* or slay-rod. In fact *ām* is the Saxon translation (in Cynewulf's riddle) of the *pecten* ("duro nec pectine pulsor") in Aldhelm's version.'

**369** Cf. **41** 85, *wrætlice gewefen wundorcræfte*. I cannot agree with Brooke (p. 126) that this line of the riddle 'takes us into the heart of ancient heathendom.' It is simply a fairly accurate translation of Aldhelm's Latin, and cannot be rendered 'Me the Snakes wove not through the crafts of Wyrds.' *Wyrda cræftum* has lost its old force, and means nothing more than 'durch Schicksalskräfte' (*Dicht.*).

**3610** *godwebb*. Cf. *Met.* S 23:

nē heora wæda þon mā  
sioloe siowian, nē hī siarocræftum  
godweb giredon —

See *Lehd.* II, 10, 16, *gōd geolu seoluc*; III, 174, 20, *seoluc oððe godweb*. For long discussions of this word and its analogues, see Heyne, *Fünf Bücher* III, 235; Klump, *Altenglische Handwerkeramen*, p. 77.

**3614<sup>a</sup>** Cf. *Beow.* 627, *wisfæst wordum*.



## LEIDEN RIDDLE

Since the casting of my text of the *Leiden Riddle*, Dr. Otto B. Schlutter has generously sent me from Leiden the results of his careful study of the manuscript. His detailed discussion of every debatable point in the text deserves larger treatment than my present space affords, but I am fortunate in being able to print his version of the problem and his Latin translation — however different his interpretation may be from my own.

'The following,' writes Dr. Schlutter, 'is my reading of *Leiden Riddle* metrically arranged. What is bracketed is no longer visible. The letters in small capitals are very faint and hence doubtful:'

Mec fe ueta erðuonꝥ uundrum freoriꝥ  
 ob hif innaðæ ærist ca[unda].  
 Nī uuat ic mec biuorthæ uullan fliusū,  
 herū derh heheræft hūgidoitta uyn.  
 Uundnæ me ni biað uelæ, ni ic uarp hafæ,  
 nī ðerih ðreanꝥiðræc ðræ' me hlæmmede.  
 Ne me hrutenðe hrifil felfæð,  
 ne mec ouanan caam fecal cnyiffan.  
 Uyrmaf mec nī auelfun uyndicræftum,  
 ðaði zoelu zoðuel ꝥeatū fractuath.  
 Uil [m̄] mec huetræ fuædel uidæ ofær eorðu  
 haatan mith heliðum hyltic ꝥiuaede.  
 Nī anoexun ic me æriꝥfæræ eꝥfan broꝥū,  
 ðehði niMLFN FLANaf [fracra]dllice ob cocrum LON[ꝥum].

Me humida tellus mire gelida  
 ex visceribus suis principio genuit.  
 Ignoro me coopertam lanæ velleribus,  
 villis per artificium, laborem mentis.  
 Volutæ non mihi sunt panuculae, non ego licium habeo,  
 non per tortile opus filum mihi garrulat (garrulavit),  
 Non stridens mihi radius vibrat (vibravit),  
 non me ulla parte pecten pulsabit.  
 Bombyces me non texuerunt plumaria arte  
 qui quidem flavum sericum vestibibus fabricant.  
 Verumtamen homines me vocabunt late per orbem  
 desiderabile vestimentum apud heroas.  
 Non expavesco iaculationis terrorem timorose,  
 quamvis promant sagittas hostiliter ex pharetris longis.

Here are a few of Dr. Schlutter's comments upon his readings. 'Line 1. The doubtful letters after *ueta* I now find to be *erþ*, the first letter being plainly visible. Line 2. What follows in the MS. after *ærist* is doubtful; with a little straining of the imagination one may be able to see *ca*, but how the traces of the letters following after can yield *ud*, seen by Sweet, passes my conjecture. Line 4. The first letter of *heheræft* certainly looks like a clear case of *b* which was corrected by *h*

written over. To me the recognizable traces point rather to *uyn* than to the *cumt* which Pluggers (Leiden librarian's transcript) doubtfully exhibits; and *hygidōhta uyn* would seem to be not ill-fitting the context and a fine acknowledgment of the art of weaving. Line 5. The second letter of what you print *hefæ* is plainly an *a*. Line 6. As to *þrea[t]un gǫþræc*, neither the MS. nor the sense seems to warrant the assumption of a *t* after *a*. I read *þreaungǫþræc* "per pressuram (i.e. laborem) tortionis." As to *hlimmith*, the MS. evidence plainly points to *e* as 3d letter, the 6th letter may be *e* or *i*, the letter following points to *d*, and traces of an *e* following (but erased?) are visible. Line 8. It is impossible to say whether the reading is *ouana* or *auana*. Line 9. The *r* of *uyrdi* seems to be corrected to *n*. Line 11. After *Uil* I think the copyist skipped an *ū* = *mon* of the original. As to *hudrae*, the MS. has apparently *huctrae*, i.e. *hucthrae*. Line 14. I think there is great likelihood that *nimæn* is really supported by MS. evidence. Also MS. evidence seems to point out as correct Rieger's conjecture *flanas*. The first four letters are doubtful, but the last two can be pretty plainly made out as being *as*. Rieger's [*fraca*]dlice may be right. After *coerum* I make out *lon* (?), which seems to point to *longum*?

Since the above went to the printer, Dr. Schlutter has kindly sent me the advanced sheets of his article 'Das Leidener Rätsel' (*Anglia* XXXII, 384-388), which records his readings.

Leid. 13-14. Dietrich (*De Kyn. Act.*, p. 20) cites *Chr.* 779 f.:

Ne þearf him ondrēdan    dēofla strēlas  
 ænig on eorðan    ielda cynnes  
 gromra gārfare,    gif hine God scildep, et.

Leid. 13 *anōgu nā*. Dietrich (*De Kyn. Act.*, p. 20) suggests a derivation of MS. *anōgun* from *onōgnian* (*onōgunian*), and believes that the vowel ending of the 1st person has been omitted before the postpositive *ic*. B.-T., p. 750, derives from the word *onōgan* and proposes here *anōgu nā*, which finds ample support in *Dan.* 607, *nē onōgdon nā orlegra nið*. — *arigtærae*. The WS. equivalent *earhfare* appears six times in the poetry (Dietrich, l.c.): *Chr.* 762, *Jul.* 404, *El.* 44, 116, *And.* 1049, *Sal.* 120. See Trautmann's interpretation of *Rid.* 65 (*infra*). — *egsan brōgum*. Cf. *Gu.* 122, *brōga egeslic*.

#### RIDDLE 37

I must repeat the contents of my note *M.L.N.* XVII, pp. 102-103. Dietrich (*Haupts. Zs.* XI, 470-472), with his usual acumen, discovers in this riddle the use of 'secret script,' but he says nothing of the history of this kind of writing, nor does he seem to have known that it was often employed in mediæval enigmas. Suetonius records (*De Vita Caesarum* i, 56) that Julius Cæsar employed in his familiar epistles a cipher formed by a consistent exchange of the letters of the alphabet; and that Augustus, too, used 'notae' or secret writing (ii, 88): 'Quotiens autem per notas scribitur pro A, C pro B ac deinceps eadem ratione sequentes litteras ponit.' Isidore, Bishop of Seville (d. 636), in his widely read *Origines* (i,

cap. 25), ascribes the use of this device ('notae litterarum') to Brutus and the two great Caesars, and quotes a letter from Augustus to Tiberius. Mention in so famous a textbook doubtless gave the script a vogue. Alcuin turns to account the method in giving the solutions of his 'Propositiones' (*P.L.* CI, 1145; see Introduction), sometimes assigned to Bede (*P.L.* XC, 665) — e.g., No. 26, CBNIS BC FUGB LEFFPKS — and a similar substitution of consonants for preceding vowels appears in the answers to the riddles of the early tenth-century Reichenau MS. 205 (Müllenhoff and Scherer, *Denkmäler*<sup>3</sup>, 1892, p. 20). This enigmatic style of writing survived long, as its use in solutions by the anonymous author of *Aenigmata et Græphi Veterum et Recentium* (Duaci, 1604) testifies.

The secret script is used in introducing the Anglo-Saxon prose-riddle (MS. Vitellius E. XVIII, 16b), which is printed by Wanley, *Catalogue*, p. 223, Massmann in *Mones Anz.*, 1833, p. 238, Grein, *Bibl.* II, 410, and Förster, *Herrigs Archiv* CXV, 302, and solved by Dietrich XI, 489-490, Grein, *Germania* X, 309, and Förster, *Archiv* CXVI, 367-371 (see my note to 44 14): Nys þks frfgfn syllic þknc tō rædfnuf (Nys þis fregen syllic þinc tō rædenne). Upon the same page of the manuscript appears an Anglo-Saxon explanation of the system (Förster, *Engl. Stud.* XXXVI, 325):

a e i o u	b f k p x
a e i o u	a e i o u

Dis is quinque vocales; mid þysum fif stafum man mæg wītan swā hwæt swā hē wile. Hit is lýtél cræft; ac þeah man mæg dwelian manega men mid ægðer ge ware ge unware. Among the Latin examples that follow is one in Old English that reads like a riddle-formula: Cxnnb mbgf þx brædbn, hwæt þks mbgf bfn. Kc wfuf þæt hkt nks fðrædf (Cunna, mage þū āræðdan, hwæt þis mage bēon. Ic wēne, þæt hit nis ēðræðe).

The script appears not infrequently in glosses, both in Old English (*Kentish Glosses*, WW., p. 87) and Old German (*Haupts. Zs.* XV, 35; XVI, 36, 94). It serves a useful purpose in the fifteenth-century puzzles of the *Brome Book*, f. 1, (Kerrison and Smith, London, 1886) and of the Sloane MS. 351, f. 15, (Wright and Halliwell, *Reliquiae Antiquae* II, 15). Compare A. Meister, *Die Anfänge der modernen diplomatischen Geheimschrift*, Paderborn, 1902, pp. 5f.

From the fourteen letters of the riddle, Dietrich (XI, 471-472), by several shiftings and substitutions, derives *sugu mid V. ferhum*, 'sow with five farrow.' This is a world-riddle, and has a famous history. I must refer to my note on *Holme Riddles*, No. 53 (*P.M.L.A.*, 1903, 258-259). Ohlert, pp. 38-39, marks its appearance in the *Melampodia* of Hesiod (Strabo xiv, 1, 27, p. 642), and points to the Icelandic parallel, *Heiðreks Gátur*, No. 12 ('sow with nine young'). Heusler, *Zs. d. V.f. V.k.* XI, 1901, 141-142, compares with the *H. G.* version Aldhelm vi, 10; our Exeter Book problem; and the modern riddles of the Faroes (*Zs. f. d. M.* III, 125) and Iceland (*Íslenzkar Gátur*, Nos. 447, 448). *Royal Riddle Book*, Glasgow, 1820, p. 9, is very like *Holme*. Riddles with a similar theme are found in Hungary (*Mag. für die Litt. des Auslandes*, 1856, p. 364) and in the Tyrol (Renk, *Zs. d. V.f. V.k.* V, 152, No. 76); and the Latin homonym of Reichenau MS. 205, No. 6, (Müllenhoff and Scherer, *Denkmäler*<sup>3</sup>, p. 20) has a like motive.

The closest analogue to Dietrich's interpretation of our riddle is that of Aldhelm, vi, 10, *De Scrofa Praegnante*. The first four lines of the Latin correspond exactly to the number-motive of the Anglo-Saxon:

Nunc mihi sunt oculi bis seni in corpore solo,  
 Bis ternumque caput, sed caetera membra gubernat,  
 Nam gradior pedibus suffultus bis duodenis,  
 Sed novies deni sunt et sex corporis ungues.

Other Latin analogues are Symphosius 90 and Aldhelm i, 10, which have as their theme 'Mulier geminos pariens.'

Thus far the strange forms of the monster of the riddle have been left unexplained. There is a difficulty here, which Dietrich, l.c., meets with a not very plausible explanation: 'The bird in the second part of the riddle must now be discussed: it is only a continuation of the jest of the wing-ears and is still the sow, because the points of likeness with horse and woman which the bird is said to have are predicates of the subject in the first part. As the sow, on account of the mane, is a horse, so she is, on account of her womb, a woman, and, by reason of her snout and bite, like unto a dog.'

This solution does not satisfy Trautmann, who suggests very doubtfully (*Anglia*, *Bb.* V, 49) that the secret words are merely Latin translations of the preceding Anglo-Saxon forms: 'homo,' 'mulier,' 'equus.' This view is confirmed by Holt-hausen, who believes (*Engl. Stud.* XXXVII, 208) 'that we have to do with a corrupt transmission of the secret script, and that for *h. w. M., M. x. I. R. f. w f. . . q. a. x s* we should read *h p m [p] = homo, m. x. l. k. f. r = mulier, f. . . q. x. x. s = equus.*' Holt-hausen is unwittingly close to the MS., which Dietrich and Assmann have misread. Here at last is the obviously correct interpretation of the secret script. And in the light of this, Dietrich's solution loses its chief support, and must, I think, be abandoned.

It is possible that the formula of closing in line 8 marks the end of our riddle, and that with *För flödveegas* (l. 9) a new problem is begun. If this be the case, we do not lack solutions. Dietrich, l.c. would then offer 'Fledermaus,' changing, with Grein, *flödveegas* to *foldveegas*; and Trautmann proposes 'Das Schiff.' But it is not necessary to regard 37 9-14 as a separate riddle, since the traits of the object here correspond with those of the wight in 37 1-8. We can hardly do better than to extend to the whole problem Trautmann's solution of the latter part and interpret the monster as 'Ship' or 'Boat.'

This answer meets the conditions of the enigma. The ship has 'four feet under its belly,' the four oars (compare 'the eight feet' of the eight-oared craft in *I. G.* 514), and 'eight above on its back,' those of the man, woman, and horse on its deck. It fares the floodways, and may well be compared to a bird (cf. *Beow.* 218, *And.* 497, *fugole gelicost*). The horse, man, dog, bird, and woman (37 11-12), of which it bears the likeness (i.e. which it carries), supply, if we add the ship's figure-head, the two wings, twelve eyes, and six heads (37 7-8). The phrase *tū fibru* may refer also to the ship's sails, and thus stress the likeness to a bird.

37 4 *ehtuwe*. Thorpe suggested *ehtube*, translating 'eighth man'; Gn.<sup>2</sup> *ehtu wē = ehtun wē (ehtan, eahtan, 'aestimare')*. But, as Sievers shows *Gr.*<sup>3</sup> 325, 8,

*ehtuwe* is merely the Northern form of the numeral 'eight' (R.<sup>2</sup>, *Luke* ii, 21, *æhtowe*). Holthausen (*Engl. Stud.* XXXVII, 208) points out that *ehtuwe* must be construed with *ufoŋ* 'on hryge' (l. 6). The phrase thus parallels *fōwere fēt under wombe* (l. 3).

37 5-6 I depart from Assmann's reading by giving *twiif* to the fifth line and *f hors q.x.x.s* to the sixth.

37 9 **Fōr flōdwegas.** Cf. *Exod.* 106, fōron flōdwege; *Seaf.* 52, on flōdwegas feor gewitan; *El.* 21 5, fēran flōdwege (MS. foldwege).

37 13 Cf. *And.* 603, Miht þū mē geseccan, þæt ic sōð wite; *Chr.* 442, þæt þū sōð wite (Herzfeld, p. 19).

## RIDDLE 38

This riddle of the 'Bellows' has nothing in common with Aldhelm's enigma of like topic (i, 13), but in its 'life and death' motive conforms closely to Symphosius 73 (*infra*). It is a variant of 87, and in some motives it presents points of likeness to *Riddles* 19 and 34. The many 'Bellows' problems of different languages have small resemblance to the Anglo-Saxon: *Strassb. Rb.* 209; *Apolonius of Tyre* 4 (Schröter, *Mitt. der deutsch. Gesellsch. zur Erforsch. der vaterl. Spr. und Alt.* V, 1872, p. xiv); Reusner I, 188, 287; *I. G.* 195, 726, 860, 925, 1152; and the English riddles (*Notes and Queries*, Dec. 16, 1865).

Dietrich (XI, 472) first suggested 'Wagon,' but arrived soon (XII, 238 note) at the answer 'Bellows,' which no one has questioned.

In Cotton MS. Claudius B. IV, f. 10, we find an illustration of Tubal-Cain at work at the forge assisted by an attendant with bellows (Tubalcain sē wæs ægðer ge gold smið ge iren smið) and in Harl. MS. 603, f. 6 v., two figures at a smithy, one with hammer and tongs (see also *Cædmon Met. Par.* lxix; *Horða* vii, 3, xxxii, 9). Akerman in his *Remains of Pagan Saxondom*, 1855, p. 61, discusses the high repute in which the smith was held, and cites the will of Eadred giving lands to Ælfsige, his goldsmith (*Codex Diplomaticus* III, 431; cf. VI, 211). Compare *The Crafts of Men*, 61-66:

Sum mag wāpenbræge wīge tō nytte  
 mōdcræftig smið monige gefremman,  
 þonne hē gewyrceð tō wera hilde  
 helm oððe hupseax oððe heaðubyrnan,  
 scīrne mēce oþþe scyldes rond,  
 fæste gefēgan wið flyge gāres.

In a passage of the *De Laudibus Virginitatis* (cited by Sharon Turner VII, chap. xi), Aldhelm describes 'the convenience of the anvil, the rigid hardness of the beating hammer, and the tenacity of the glowing tongs.'

The craft of the smith is extolled in Ælfric's *Colloquy*, WW. 99: 'Sē smiþ secgð: hwanon [þām yrþlinge] sylanscear oþþe culter þe nā gāde hæfþ būton of cræfte mīnon: hwanon fiscere ancel (hamus) oþþe scōwyrhton æl oþþe scāmere nēdrl nis hit of mīnon geworce.'... And the Consiliarius answers: 'þū hwæt sylst ūs on smiþþan þīnre būton īsenne, fýrspearcan and swegingca bēatendra slecgca and blāwendra bylīga (flantium follium).' For a discussion of the status of

the smith and of the appearance of his name in Anglo-Saxon literature, see Klump, *Allenglische Handwerkeramen.*, pp. 32-35, 97-104.

Andrews says, *Old English Manor.*, p. 276: 'The tools which they (the Anglo-Saxons) employed were cumbersome and required much time and labor to satisfactorily use them. This Cynewulf indirectly tells us in his riddle of the bellows, for while Aldhelm, from whom he copied, had laid special stress upon the metal adornment, the artistic work, Cynewulf, more familiar with the Saxon bellows as the smith used them, lays his emphasis upon the strength which was needed by the man who attended the blowing. This would point to a ruder instrument and the need of greater muscular exertion.' The argument has small force.

38<sub>1-3</sub> Compare the other Bellows riddle, 87<sub>1-3</sub>. See also 19<sub>3</sub>, wide wombe, 89<sub>2</sub> wihht wombe hæfd . . .

38<sub>4</sub> A difficult passage. Thorpe proposes, in his note, *fylligde?* Grein, in the note to his text, *fælde*; Dietrich (XI, 172) *hæf his filled flæh þurh his ēage.* Grein, *Dicht.*, renders thus: 'wo seine Füllung (?) flog durch sein Auge.' But Dietrich retracts (XII, 238, note): 'Eigen ist der mitfolgende diener und zugleich sohn des blasebalgs, es ist der durch sein auge entschlüpfende wind, er floh da man es (v. 4, das ding) fällte, d. h. niederdrückte.' One very serious objection to Dietrich's second rendering is that nowhere in the *Riddles* is the object indicated by the neuter pronoun, but always is regarded as a person, — man or woman. Here it is masculine, while in the companion problem (87) it is feminine. *Hit*, then, is either a corruption or refers to something else than the riddle subject. As there is no possible antecedent, I believe that a reconstruction of the line is demanded. Dietrich's first suggestion is probably not far from the truth: *his filled* (probably *fyllig*; see 43<sub>5</sub>) *flæh þurh his ēage* refers, of course, to the contents of the bellows, the wind, which is 'blown through the eye' (cf. *Rid.* 87<sub>6</sub> blēow on ēage). The 'much accomplishment' (*micel . . . gefēred*) of the *þegn* indicates just such labor as that in *Rid.* 87<sub>4-5</sub>. With our passage compare the lines in *The Crafts of Men* (cited *supra*).

38<sub>5-7</sub> Here the riddler closely follows Symphosius 73<sub>1-2</sub>:

Non ego continuo morior, cum spiritus exit;  
Nam redit assidue, quamvis et saepe recedit.

38<sub>7</sub> blæd biþ āræred. Cf. *Beow.*, 1703, blæd is āræred. The riddler is of course playing upon the double meaning of blæd, 'breath' and 'prosperity.' So Symphosius plays upon 'spiritus' in his 'Violet' enigma (No. 46).

38<sub>8</sub> This motive is that of the world-riddle of Ice, discussed under 34<sub>9-11</sub>. Prehn, p. 211, compares Symphosius 73, *Fimus*: 'Et qui me genuit, sine me non nascitur ipse.'

#### RIDDLE 39

The sources of this riddle of the 'Young Bull' have received sufficient discussion under *Rid.* 13.

39<sub>1-3</sub> Grein and Wülker put no mark of punctuation after *weþfneðcynnnes*, but a colon after *grædig*. How then is *grædig* to be construed? Grein, *Dicht.*, makes the adjective qualify *wihht* (acc.), but grammar forbids. Brooke, *E. E. Lit.*, p. 146,

supplies 'was.' 'Of the gladness of youth was he greedy.' It is far better to close line 1 with a semicolon, and then regard *grædig* as qualifying the subject of *forlēt*, that is, the Young Bull itself. Grein, *Dicht.*, commits the mistake of rendering *ferðfrjþende* as 'Der Befrieder der Geister;' so also Brooke 'The Defender of Being.' In *Spr.* I, 282, Grein corrects his error by translating the word as acc. pl. with *wellan*, 'vitam servantes,' which corresponds to Thorpe's and B.-T.'s 'life-saving.' The passage may thus be rendered: 'I saw a creature of the weaponed kind; greedy of youth's gladness, for a gift unto himself, he let four life-saving fountains brightly spring,' etc.

39<sub>3</sub> *ferðfrjþende fōower wellan*. Compare the *fōower swāse brōhor* of 72<sub>5-6</sub>. The Udders appear often in riddle-poetry. I have already referred under *Rid.* 13 to Aldhelm iii, 11 2, 'Bis binis bibulus potum de fontibus hausī,' and Eusebius 37, 'ab uno fonte rivos bis . . . binos,' and to other Latin enigmas with this theme. One of the best known of world-riddles is that of the 'Cow,' with the motif 'Vier hangen, vier gangen' (Wossidlo, No. 165), found in all countries. Compare, too, *Holme Riddles*, No. 36, 'Flink flank under a bank 10 about 4,' and the several analogues.

39<sub>3</sub> *on gesceap þeotan*. B.-T., p. 1053, says 'The passage describes a calf sucking from its mother; if *þeotan* is an infinitive [the word is found in the sense of "howl," *Met.* 26 80] it must refer to the sound made by the milk coming from the teat, but perhaps *gesceap-þeote* may be a compound noun meaning the teat.' *þeote* is 'a pipe or channel through which water rushes.' B.-T.'s first explanation, which corresponds to the rendering of Grein, *Dicht.*, 'nach Geschick tosen' (*Spr.* II, 589, 'prorumpere cum strepitu'), seems to me preferable, for the compound suggested is not enigmatic. *On gesceap* is not found elsewhere, but its meaning is obvious (contrast 73 6, wiþ gesceape). The riddler, here as elsewhere, may be slyly delighting in the double meaning of his word.

39<sub>6-7</sub> Herzfeld (pp. 29, 44), who believes that the last two lines are taken word for word from Eusebius (see however my notes to *Rid.* 13) says: 'Es ist lehrreich zu verfolgen wie in den Rätseln Abhängigkeit vom Original mit technischem Ungeschick Hand in Hand geht.' Holthausen remarks, *Engl. Stud.* XXXVII, 208: 'Die 3 zeilen sind offenbar prosa, höchstens ein später versuch, ohne kenntnis der technik alliterierende verse zu machen.' This statement is too strong, although the lines are admittedly slovenly. The metrical stress and alliteration both fall upon the pronoun *mē* (5 b), which logically is quite unstressed; but, as Herzfeld points out, examples of stressed pronouns are found elsewhere in the poetry — no less than seven in *Juliana* (see Schubert, *De Anglo-Saxonum Arte Metrica*, Berlin, 1870, p. 10). See *Rid.* 41 86, Nis under *mē* (× ∟ | ∟), 48 1, 66 5, 6, 73 2, etc. Half-lines of shortened A-type (∟ × | ∟ ×) like 6 b, 7 b, are found in the *Riddles* (Herzfeld, pp. 44, 49). And confusion of gender (*hīo*, *hē*) is not uncommon (see 24 7, 25 7).

39<sub>6<sup>a</sup></sub> Barnouw (p. 214) would regard *sō wiht* as an addition of the scribe, and read *gif hīo gedȳgedþ* (cf. 39<sub>7<sup>a</sup></sub>, gif hē tōbirsted). 'This would prevent the poor alliteration produced by the chief stress falling upon the verb instead of upon the noun.' But the lines are careless; and the juxtaposition of *sō wiht* goes far to explain the feminine form of the pronoun *hīo* in this line.

## RIDDLE 40

To this riddle Dietrich (XI, 472) offers the answer 'Day,' 'which is proverbial for its poverty' (compare line 14), and points to the *Runic Poem*, 74-76:

Dæg bið drihtnes sond, dēore mannum,  
māre metodes lēoht, myrgð and tōhiht  
ēadgum and earmum, eallum brýce.

Prehn, p. 275, shows that the wanderings of the Day have been suggested in *Rid.* 30, and that its poverty is opposed to the costly garment of Night, described in *Rid.* 12. He notes, too, that the contrasts of this problem put it in the same class as the one of Creation (*Rid.* 41). Trautmann (*Anglia*, Bb. V, 40) proposes the solution 'Time.' I am inclined to regard *Rid.* 40 not as a query of 'Day' or 'Time,' but as a 'Moon' riddle like *Rid.* 95. The first lines correspond closely to those of the later problem, and the especial power of the Moon is extolled in both poems (40 3-4, 10, 21-22, 95 7-10). Like the Moon in *Rid.* 30 9-10 and 95 3<sup>b</sup>, the subject is a wretched exile and wanders widely (40 9-10, 16-17); and, as in the closing lines of the other riddles, his future lot is obscure (40 22-24). Even his silence (40 12) suggests 95 9-10. 40 7, *ne bið hīo nāfre niht þær ðære*, might seem at first sight more applicable to the Sun, but what words could better describe the changing positions of the Moon? Dietrich brings no proof that 'the Day is proverbially poor'; on the contrary, Lünig shows (*Die Natur, ihre Auffassung und poetische Verwendung in der altgermanischen und mittelhochdeutschen Epik*, Zürich, 1889, p. 51) that in the old Germanic epic 'Der Tag mit seinem Glanze erfreut die Herzen der Menschen und beherrscht gleichsam die Lebewelt, daher heisst er "riche"' (Hagen, *Minnesinger* i, 163, *riche* also der tac; i, 127 b, ii, 23 b, der tac will gerichen). But the epithet *earmost*, 40 14, exactly fits the Moon, who has no light save that taken from the Sun (*Rid.* 30, 95); and even that is often lost.

40 1, 13 *gewritu seegað*. So *Gen.* 1121, 1630, 2563, 2611, *El.* 674, *Ph.* 313, 655 (see also Gaebler, *Anglia* III, 312). The only other appeal to sources in the *Riddles* is immediately above in 39 5; but in that case the popular origin of the passage was easily traceable. The reference here is to the many scientific works, such as Bede's *De Natura Rerum*, which make the Moon the center of their knowledge (see under 95).

40 2 See 95 2, ond reste oft ricum ond hēanum (*Moon*).

40 3 *sweotol ond gesýne*. So 14 4; see my note to that passage. No phrase could be better suited to the Moon.—*sundorcraeft*. This special power of the Moon, 'far greater than men know,' is the influence over the tides discussed by Aldhelm in his 'Moon' enigma (i, 6):

Nunc ego cum pelago fatis communibus insto  
Tempora reciprocis convolvens menstrua cyclis.

40 5 *gesðean sundor*. Cf. *El.* 407, *sundor āsðeað*; 1010, *sundor āsðean*.

40 6<sup>b</sup> Cf. *Rid.* 30 10, *gewāt hyre west þonan (Sun)*; *Woud.* 68-69, *gewiteð . . . forðmāre tungol faran (Sun)*; *Sal.* 503, *gewiteð þonne wēpende on weg faran*. *Gewāt fēran* is a common idiom (*Spr.* I, 484).



40<sup>10f.</sup> The contrasts suggest 41, and the negatives 33<sup>5f.</sup> — *fōt nē folm*. Cf. 28<sup>15</sup>, *fōta nē folma*; 32<sup>7</sup>, *fēt ond folme*; 68<sup>9</sup>, *fēt nē* [folme]; *Beow.* 745, *fēt ond folma*.

40<sup>16-17</sup> The clause is admirably suited to the wanderings of the Moon (95<sup>3</sup>, *fēre wide*). Compare MS. Bern. 611, 59<sup>3</sup> (Luna):

Quotidie currens vias perambulo multas  
Et bis iterato cunctas recurro per annum.

40<sup>19</sup> *mongum tō frōfre*. The Sun also comforts many, 7<sup>6-7</sup>. The comfort of the Moon's presence is the theme of 95<sup>7-9</sup>.

40<sup>20</sup> It certainly seems inapt to say of the Moon that 'it never touched the heavens'; but note that here *heofonum* is not used of the firmament, but is opposed to *helle*, and therefore means 'the abode of bliss.' Moreover, as lines 21-22 show, the riddler is speaking of the Moon's long life through the lore of the King of Glory. The line is merely a 'check' to the solution, and is well calculated to mislead the too literal victim.

40<sup>24</sup> *wōh wyrda geseceapu*. Cf. *Sal.* 332, *gewurdene* (Gn.<sup>2</sup> *gewundene*) *wyrda*; *Met.* 4<sup>40</sup>, *hwī sīo Wyrd swā wō wendan sceolde*.

40<sup>26<sup>a</sup></sup> There is no occasion for the changes proposed by Holthausen (see text). If we read *wiht* for *wihte* (the forms are used interchangeably, 38<sup>1</sup>, 39<sup>1</sup>), we have a first half-line of expanded A-type ( $\underline{\text{L}} \times \times \times \times | \underline{\text{L}} \times$ ). For stress upon *hāra*, compare 41<sup>80<sup>a</sup></sup>, *hāra þe worhte*.

40<sup>27<sup>a</sup></sup> Examples of B-type with alliteration on second stress of first half-line are so rare that I change the editors' *æwīg lim to lim æwīg*. The reconstructed line presents no metrical difficulty. Cf. 41<sup>16<sup>a</sup></sup>.

### RIDDLE 41

As Dietrich has clearly pointed out (XI, 455), this most extensive of all the riddles is a fairly close rendering of Aldhelm's enigma, *De Creatura* (Cr.). Herzfeld shows, p. 27, that the poet sets aside classical allusions and expressions and replaces them by those current among his countrymen, thus giving, after Cynewulf's manner, national coloring to his presentation (Ebert, *Allgemeine Gesch. der Lit. des Mittelalters* III, 54): Cr. 14, 'olfactum ambrosiae' is discarded; Cr. 21, 'Tonantis' is replaced by *hēahcynig*, Cr. 22, 'tetra Tartara' by *wom worāð-scrapu*, and Cr. 33, 'more Cyclopum' by *caldum þyrse*; Cr. 35, 'Zephiri' is explained, 41<sup>68-69</sup>; and Cr. 67, 'Phoebi radii' cries a halt. Prehn also comments, p. 213, upon our riddler's consistent effort to Germanize and Christianize Aldhelm's matter.

Herzfeld, p. 28, notes that both *Rid.* 36 and *Rid.* 41 are distinguished by the circumstance that 'die metrische Gliederung mit der syntactischen ganz zusammenfällt, während sonst die Regel besteht dass beide sich kreuzen' (see Rieger, *Zs. f. d. Ph.* VII, 35). For this reason we find in these two problems 'very little of that variation from sources which fills out a verse and leads to new thoughts.'

## DE CREATURA (Aldhelm)

- Conditor, aeternis fulsit qui saecula columnis. (1-2)  
 Rector regnorum frenans et fulmina lege. (3-4)  
 Pendula dum patuli vertuntur culmina mundi, (5)  
 Me variam fecit, primo dum conderet orbem. (6-7)  
 5 Pervigil excubiis nunquam dormire juvabit, (8-9)  
 Sed tamen extemplo clauduntur lumina somno. (10-11)  
 Nam Deus ut propria mundum ditione gubernat, (12-13)  
 Sic ego complector sub coeli cardine cuncta. (14-15)  
 Segnior est nullus, quoniam me larvula terret, (16-17)  
 10 Setigero rursus constans audacior apro. (18-19)  
 Nullus me superat cupiens vexilla triumphii, (20-21)  
 Ni Deus aethrali summus qui regnat in arce. (21-22)  
 Prorsus odorato thure fragrantior halans, (23-24)  
 Olfactum ambrosiae, necnon crescentia glebae } (24-28)  
 15 Lilia purpureis possum connexa rosetis }  
 Vincere, spirantis nardi dulcedine plena. (29-30)  
 Nunc olida coeni squalentis sorde putresco. (31-32)  
 Omnia quaeque polo sunt subter et axe reguntur, } (33-35)  
 Dum pater arcitenens concessit, jure guberno. }  
 20 Grossas et graciles rerum compreso figuras. (36-37)  
 Altior en caelo rimor secreta Tonantis (38-39)  
 Et tamen inferior terris tetra Tartara cerno. (40-41)  
 Nam senior mundo praecessi tempora prisca; (42-43)  
 Ecce tamen matris horna generabar ab alvo. (44-45)  
 25 Pulchrior auratis dum fulget fibula bullis; (46-47)  
 Horridior rhamniss, et spretis vilior algis. (48-49)  
 Latior en patulis terrarum finibus exsto, (50-51)  
 Et tamen in media concludor parte pugilli. (52-53)  
 Frigidior brumis, necnon candente pruina, (54-55)  
 30 Cum sim Vulcani flammis torrentibus ardens. (56-57)  
 Dulcior in palato quam lenti nectaris haustus, (58-59)  
 Dirior et rursus quam glauca absinthia campi, (60-61)  
 Mando dapos mordax lurcorum more Cyclopum, (62-63)  
 Cum possim jugiter sine victu vivere felix; (64-65)  
 35 Flux pernix aquilis, Zephyri velocior alis } (66-69)  
 Necnon accipitre properantior, et tamen horrens }  
 Lumbricus et limax et tarda testudo palustris (70-71)  
 Atque fimi suboles sordentis cantharus ater (72-73)  
 Me dicto citius vincunt certamine cursus. (70, 73)  
 40 Sic gravior plumbo scopulorum pondera vergo; (74-75)  
 Sum levior pluma cedit cui tippula lymphae. (76-77)  
 Nam silici densas fundit quia viscere flammis } (78-79)  
 Durior aut ferro, (tostis sed mollior extis). }
- No equivalent in Latin. (80-81)*
- 61 Senis ecce plagis latus qua penditur orbis } (82-85)  
 Uterior multo tendor mirabile fatu. }  
 Infra me suprave nihil per saecula constat, (86-89)  
 Ni rerum genitor mundum sermone coercens. (80-91)  
 65 Grandior in glaucis quam ballena fluctibus atra (92-94)  
 Et minor exiguo sulcat qui corpora verme. (95-97)

- 44 *Concinnos capitis nam gesto cacumine nullos,* } (98-101)  
*Ornent qui frontem pompis et tempora setis;* }  
*Cum mihi caesaries volitent de vertice crispae,* } (102-104)  
*Plus calamistratis se comunt quae calamistro.* }  
*Pinguior en multo scrofarum exungia glesco,* } (105-106)  
*Glandiferis iterum referunt dum corpora fagis* }  
 50 *Atque saginata laetantur carne subulci.* (107)

It has already been noted that in the rendering of *Rid.* 36 from Aldhelm iv, 3, *Lorica*, two lines of the Anglo-Saxon correspond to one of the Latin. This method of translation is followed in the Englishing of *Cr.* by the poet of *Rid.* 41, save only in a few places (41 5, 24-28, 33-35, 66-69). But when line 43 of the Latin is reached, comes a violent change (41 79). *Cr.* 43, 'tostis sed mollior extis,' is entirely disregarded in 41 80-81, lines which have no Latin equivalent. *Cr.* 61-66 becomes the basis of the lines that follow in the English version. As Dietrich has suggested (*De Kyn. Act.*, p. 25) to explain the departure from the Latin sequence, perhaps another and earlier version of Aldhelm than that now extant is followed by our riddler. This view is amply supported by a similar change of sequence in *Rid.* 36 (*supra*), by the unfixed order of traits in other Latin riddles of nearly the same period (Bern MS. 611, Nos. 5, 9, 18, 22, 24, 57, 58), by the probable relation of *Rid.* 41 80-81 to a different text from the one before us, and by the isolation of *Cr.* 61-66 from the lines that precede and follow.

Yet this explanation is not sufficient to account for three things: (a) the complete change in the method of translation; (b) the errors of rendering that now abound in the English version; (c) the appreciable weakening of technique in the later part of the English riddle. (a) The translator no longer renders each line of the Latin by two of English: *Cr.* 61-62 is interpreted by 41 82-85, *Cr.* 63 by 41 86-89, *Cr.* 64 by 41 89-91, *Cr.* 65 by 41 92-94, *Cr.* 66 by 41 95-97. (b) Mistranslations now abound: 41 83 is inspired by a total misunderstanding of 'senis plagis'; 41 85 is too freely rendered from 'mirabile fatu'; 41 86-87 conveys an idea exactly opposite to 'infra me'; 41 91 has no warrant in *Cr.* 61; 41 92-94 is a very free version of *Cr.* 65; and 41 96-97 in its relative clause exactly inverts the meaning of *Cr.* 66. (c) The technique is wretched: 41 84 is defective, and 41 86<sup>a</sup>, 88<sup>a</sup>, are faulty in the weakness of the stressed syllables; and the construction of 41 86-88 is awkward and ambiguous.

So much for the translation of *Cr.* 61-66 by *Rid.* 41 82-97. We are then carried back to *Cr.* 44; yet the translation proceeds not after the old system, but after the new. *Cr.* 44-45 is rendered by 41 98-101, *Cr.* 46-47 by 41 102-104, *Cr.* 48-49 by 41 105-106, *Cr.* 50 by 41 107. The first four lines of the Latin are rendered with great freedom, and the sense of *Cr.* 50 is completely lost in 41 107.

No one will deny, I think, that the translator of Aldhelm in 41 1-79 is the same person as the translator of Aldhelm in *Rid.* 36. Not only are these riddles the only literal renderings from Aldhelm in our collection, but in both the same peculiar method is employed. Now is it conceivable that this English reworker of Latin material, proceeding steadily by an already tested system for some eighty lines, would suddenly divest himself of his successful method? Furthermore, is it possible that his rendering, which has hitherto been fairly accurate — for, with the

exception of the notorious *peruca* (41 06), his departures from his original are the result of intention, not of ignorance — would suddenly become glaringly weak and faulty? I cannot reconcile such changes as these with the presence of but a single translator in *Rid.* 41.

Now is it not more reasonable to believe that the original translator (*A*) closed his work at Aldhelm's forty third line — a very good termination, for here is the end of a long line of comparatives — and that *Rid.* 41 82-97 represents the rendering of *Cr.* 61-66 by another writer (*B*) far inferior in method and knowledge, who supplemented his work by an equally faulty translation (*C*) of *Cr.* 44-50, the next lines in his text of Aldhelm?

A seeming objection to this theory is really strongly in its favor. In its phraseology *B* owes much to *A*. In 41 82 83, closeness to the Latin is sacrificed in order to reproduce 41 50 51; 41 84 is very similar to 41 53; 41 90 91 recalls 41 20 21; 41 94<sup>b</sup> is exactly in the manner of 41 26<sup>b</sup>, 28<sup>b</sup>; and 41 95 employs the idiom of 41 26, 60. But is this not the indebtedness of the weak continuator, who fails of method and knowledge, but who repeats phrases at the cost of fidelity to his Latin original?

My line of reasoning is sustained by a very valuable bit of evidence — the existence of another version of 41 82 97 (*B*), *Rid.* 67. Dietrich (XII, 235) was wrong in regarding this as another translation of *Cr.* 61-66; Herzfeld, pp. 6-7, was quite as much in error when he deemed it a greatly condensed form of *Rid.* 41. This little poem of ten lines displays no knowledge or use either of Aldhelm's Latin or of *A* (41 1 84). It is a recasting of several ideas in the *B* portion with a few original additions and interpolations: 67 1 is based upon 41 82; 67 2<sup>a</sup> finds its source in 41 95-96 (the use of *hondwevm* shows that *B* and not *Cr.* 66 is before the writer); 67 3<sup>b</sup> 3<sup>a</sup> has no equivalent in the Latin or Anglo-Saxon; 67 3<sup>b</sup> 5<sup>a</sup> is perhaps a very concrete reshaping of 41 84, and 67 5<sup>b</sup> 7<sup>a</sup> of 41 86 89 (the resemblance to 41 38 40 may be coincidence); of 67 7<sup>b</sup> 10 there is no suggestion in Latin or Anglo-Saxon. The problem speaks strongly in favor of the view that two hands were at work in *Rid.* 41; and that the second later gave freer form to his material.

To the cycle of 41 and 67 belongs the fragment 94, with its series of comparisons; but, as only vestiges of this remain, it is impossible to establish exact relations.

I have included in my comments upon this riddle a few of the glosses drawn from two manuscripts of Aldhelm's enigmas: MS. Cambridge Univ. Libr. Gg. V. 35. f. 106 (*C*) and MS. Royal 12, C. XXIII, f. 102 f. (*R*). The English glosses to both are printed by Napier, *Old English Glosses*, 1900, pp. 191-192, 195, and the Latin glosses of the second by Wight, *Satirical Poets of the Twelfth Century*, Rolls Series, 1877, II, 570 (some of these I have drawn directly from the manuscript, where Wight omits or prints inaccurately). The Latin glossator to *R* thus introduces the *Creatura*: 'Diversitas creaturarum diversitate locutionis in ista sententia ostenditur de personis omnibus et naturis uniuscujusque creaturae inter mortales et universa visibilia et invisibilia.'

The riddle-subject is not of fixed gender, but is now masculine, now feminine. This is somewhat surprising, as *creatura* and *frumscraft* are both fem. nouns. But, as I have already noted, there is little insistence upon grammatical gender in the *Riddles*; and in this case the subject is beyond bounds of sex.

In addition to various errors in translation, certain lines of our version are metrically weak or imperfect, 24, 73 a, 84, 86, 87, 101. In many cases the accent falls on unimportant words, particularly on personal pronouns: 32, 49, 73, 88, 89, etc.

41 2 I supply *wealdeþ*, not only because *wealdstufum wealdeþ* reproduces *Cr.* 1, 'fulsit . . . columnis,' but because the formula *healdeþ ond wealdeþ* appears in 41 5, 22 in this context. See also *P.s.* 75<sub>9</sub>, *wealdeð* and *healdeð*; 122 4, *healdest* and *wealdest*; *And.* 225 b, *healdend ond wealdend*. *Wealdan* may govern accusative (*Spr.* II, 670).

41 3 Dr. Bright regards *arwealda* as gen. pl. (= *arwald*): it seems to me a nom. in apposition to *cyning* (3). Cf. *Gr.* 610, *ecne onwealdan ealra gesceafta*.

41 5<sup>b</sup> Sievers (*PBB.* XII, 457) regards this as an example of the 'schweller's' (see 17 1-4). He had previously changed (*PBB.* X, 520) MS. *swod he ymb þæs útan hweorfþe to swod he hweorfþe ymb þæs*.

41 10 Cf. *And.* 464, 820, *oððat hie (hinc) semninga slæp otercode* (Herzfeld, p. 19).

41 11 *reghwiter*. This word is used in our riddle seven times as a padding (cf. 41 18, 46, 47, 59, 69, 81), but does not appear elsewhere in the collection.

41 16<sup>a</sup> The MS. *to þou bleaþ* is metrically objectionable, so I invert as in text with Herzfeld, p. 51.

41 17 *grima*. The word, which is elsewhere used both as simplex and compound in the sense of 'mask' ('helmet'), appears here with the meaning 'specter', 'larvula' (*C.* 9), which the word translates, is thus explained by the Latin glossator in R: 'Larvas ex hominibus factas aiunt, qui meriti mali fuerint, quantum esse dicunt terrere parvulos, et in angulis garrire tenebrosis.' With the Old English meanings of *grima* we find striking parallels in the cognate languages. Grimm, *Teutonic Mythology*, p. 1045, points out that in O. N. *Grima* appears as a name of a sorceress, and that 'the adept in magic assumed a mask, *gríma* (p. 238), a *trollsham*, by which he made himself unrecognizable, and went rushing through the air, as spirits also put on *grímhelms*, *helidhelms* (p. 463); often we see the notion of sorceress and that of *mask* meet in one, thus in the Lombard *Leges Rotharis*, 107, 379, "*striga*, quod est *masca*.'" Even in Roman times, *larva* is used as both *mask* and *specter* (see *Harper's Latin Dictionary*, s.v.). In C 'larvula' is glossed by O. E. *puca*, Engl. 'puck' (Grimm, p. 500).

41 18 The *cofor* (41 18), which always glosses 'aper' in the vocabularies, is of course the wild boar, while *bearg* (41 10a) is the 'magalis' or 'magialis' (WW. 271, 323; 443, 2, etc.), or 'Mastschwein' (Jordan, *Altenglische Saugtiernamen*, pp. 200-203). For an account of the wild boar in England from the earliest times, and of his importance in the hunt, see Harting, *Extinct British Animals*, London, 1880, pp. 77 f. The September illustration in the Anglo-Saxon calendar (Fib. B V), which Harting cites, does not represent a boar hunt in the forest, but the care of mated swine (see note to 41 05). The hunting of the boar is thus described, Ælfric's *Colloquy* (WW. 93): 'Bær ic of sloh . . . Hundas bedrifon hyne to mē and ic þær togeanes standende fæthce ofstikode hyne.' So 'barspere vel huntæspere' is mentioned, Ælfric, *Gloss.* (WW. 147, 11). As Wright observes (*Domestic Manners*, pp. 69-70), 'It would seem by this that boar hunting was not uncommon in the more extensive forests.'

41 19<sup>b</sup> *bīdsteal giefēð*. Cf. *Jul.* 388, *bīdsteal gifeð*.

41 21<sup>b</sup> *reulg ofer corþan*. So 95 10, *Gu.* 727.

41 21 *se ana God*. For Barnouw's note upon this phrase, see Introduction ('Form and Structure').

41 23-28 The Old English glosses to the original of this passage (*Cr.* 13-15) are interesting: 'odorato' is glossed by *ristendum* (C), 'flagrantior' by *stēmendre* (C) and *rōwendre* (R), 'purpureis' by *readum* (C), 'connexa' by *gewēðclode* (C), and 'rosetis' by *rosbeddum* (C).

I have adopted, in lines 23 to 25 of my text, Grein's additions; but these are so violent that it is perhaps quite as wise to abide by the readings of the MS.

le com on stence    strengre þonne ricels  
oþþe rōse sý    [sēo or þe] on corþan tyrf.

The second line obviously lacks alliteration; but such a lapse is not particularly conspicuous among the metrical weaknesses of this translation. With *on corþan tyrf* compare *Ph.* 300, of þisse corþan tyrf.

41 24-27 *rōse . . . līle*. Hoops remarks, *Wb. u. Kp.* (1905), p. 615: 'Von eigentlichen Zierpflanzen treten uns in der angelsächsischen Literatur nur die Rose und Lilie entgegen. Doch werden manche der übrigen kultivierten Gewächse, namentlich der Arzneipflanzen, zugleich die Rolle von Zierpflanzen spielen.' He also notes, *ib.*, p. 650: 'Von eigentlichen Zierpflanzen werden in der altnordischen wie in der altenglischen Literatur nur die Rose und Lilie erwähnt.' The history of these among the Indo-European peoples is traced by Hehn, *Kp. u. III.* (1902), pp. 247 f.

Lüning, *Die Natur*, p. 140, observes: 'In einem Rätsel spricht Cynewulf schon fast wie ein Mimesänger von der Liebe, die der Mensch zu den Blumen trägt.' It is indeed noteworthy that for mankind's love of the lily (41 27) and for the joyous beauty of the rose (41 25-26) the English translator finds no warrant in Aldhelm, who simply mentions them. He, however, praises both flowers in his *De Laudibus Virginitatis*, Giles, p. 141. Lüning adds: 'Auch der *Heland* spricht von den lieblichen Blumen der Lilie indem er einen an jenes Rätsel anklingenden Ausdruck gebraucht: *lilli mud sō hofliu blemon* (*Heland*, 1681).'

For an almost contemporary tribute to Lily and Rose, see Riddles of MS. Bern. 611, Nos. 34, 35, 52. These have nothing in common with the Rose riddle of Symphosius, No. 45. Note the use of *ðā ðeð weyrta, ðæt is līle ond rōse* in Old English superstitious forecast (*Lohd.* III, 144, 10-13), and their mystical meaning (Thorpe, *Homilies* II, 546, 2): 'Godes gelafung hæfþ on sibbe lilian, ðæt is clēne drohtung; on ðām gewinne rōsan, ðæt is martyrdōm.'

41 31 *þis fen swearte*. For this use of dem. pron. with weak adj. after the subst., Barnouw, pp. 210-220, points to 41 48, *þēs wudu fūla*; 41 51, 83, *þēs wong grēna* (contrast 36 1, *se wāta wong*); 41 79, of þissum strongan *stýle heardan*. No other examples are met in the *Riddles*; but compare *Chr.* 456, *se brega māra*, *Beow.* 2070, *se maga geonga*, 3020, *se secg hwata*.

41 30<sup>b</sup> *þlice ond þyme*. Here the translator falls into the error of associating 'grossas et graciles' with the preceding line (*Cr.* 10) and not with 'figuras' (l. 20).

41<sup>30</sup> Cf. Bede, *Ecc. Hist.* IV, 3: 'Him Dychten synderlice his digolnysse onwreah.'

41<sup>41</sup> So the poet renders 'tetra Tartara' (*Cr.* 22). Cf. *Chr.* 1533f.,

fæge gæstas,  
on wāþra wic      woufula scolu.

This passage supports MS. *wom* against Gn.<sup>2</sup> *womn*.

41<sup>46</sup> **frætwum goldes.** The phrase renders Aldhelm's 'fibula' (*Cr.* 25). Fibulae are thus described by Isidore of Seville, *Origines*, Bk. XIX, chap. xxxi: 'Fibulae sunt quibus pectus faeminarum ornatur vel pallium tenetur a viris in humeris seu cingulum in limbis.' Nowhere else in Europe are found in so small an area so many models of fibulae as among the Anglo-Saxons. See De Baye, *Industrial Arts of the Anglo-Saxons*, pp. 37 f.; Roach Smith, Introduction to *Catalogue of Anglo-Saxon Antiquities in the South Kensington Museum*; Akerman, *Remains of Pagan Saxondom*, pl. xiv, xviii, xx, etc. Perhaps fibulae are meant by *And.* 302, *wōra gespanu* (see Krapp's note).

41<sup>49</sup> **wāroð.** *Cr.* 26, 'rhamnis' is glossed by *fyrssum* (C); and 'algis' by *wōðrum* (C), which, like source and context, supports the meaning 'weed' for the hapax *wōroð*. Sievers (*PBB.* X, 451) reads *waroð* and regards the half line as an A-type with second stressed syllable short ( $\underline{\text{L}} \times \times | \text{U} \times$ ). See note to 38.

41<sup>50-51</sup> These two lines are repeated in the B portion of the riddle, 41<sup>82-83</sup> (*supra*). — **pēs wong grēna.** Cf. *Gn.* 718, *se grena wong*; *Rid.* 675, *grene wongas* (note).

41<sup>53</sup> Cf. *Met.* 11 35<sup>b</sup>, *ūtan ymbclyppeð*.

41<sup>54<sup>b</sup></sup> *se hearda forst.* So *Ph.* 58.

41<sup>56</sup> **Ulcannus.** Here the Anglo-Saxon genitive form that is found in many proper names (cf. *Saulus*, *Mathæus*) renders the genitive of the Latin, 'Vulcani.'

41<sup>57</sup> **leohtan leoman.** Cf. *Jud.* 191, *Met.* 55, *Sat.* 469, *leohtne leoman*; *Az.* 78, *leohte leoman*.

41<sup>59</sup> **Bēobrēad** (N. E. bee-bread) is always associated with honey in Anglo-Saxon writings (see the many examples offered by Cortelyou, *Die altenglischen Namen der Insekten*, pp. 28-29); and in the Glosses *huug ond bēobrēad* are found invariably with the lemma 'mel et favum' (*Tib. Ps.*, *Vesp. Ps.*, *Cant. Ps.*, xviii, 11). It is therefore a characteristically English, if free, translation of Aldhelm's 'lenti nectaris haustus' (*Cr.* 31).

41<sup>60</sup> **wermōd.** Hoops notes (*Hb. u. Kp.*, p. 481): 'Speziſisch westgermanisch ist der Name des Wermuts (*Artemisia absinthium*).' Here it translates the *absinthia* of Aldhelm (*Cr.* 32).

41<sup>61</sup> **on hystum.** Grein, *Dicht.* and *Spr.* I, 133, renders 'im Blattschmuck'; but Thorpe was probably right in translating 'in the hursts.' In this sense the word appears nowhere else in the poetry, but is found often in the *Charters* (B. T., p. 584) both as simplex (with place-names) and compound. See *N. E. D.* s. v. *hurst*. — **heasewe.** This renders 'glauca' (*Cr.* 32), which there and in *Cr.* 65 has the meaning 'grayish.' As Brooke freely translates (*E. E. Lit.*, p. 138), 'the bitter wormwood stood pale gray.' See my note to *Rid.* 12 c.

41 02 01 Grimm, *Lat. Myth.* (Stalleybrass), p. 519, points to this passage as proof of the derivation of O. E. *ceten* (O. N. *setunn*) from *etan* (*eta*) 'to eat'; but the weight of the evidence is somewhat diminished by the circumstance that the thought here is derived from Aldhelm's Latin, *calidum herse* (MS. *herre*) rendering *Cē* 33, 'Cycloppum,' which is glossed in *Cēnta*. Both source and context establish for *etetan* the meaning 'eat as much as,' rather than *aemulari*, 'be equal to' (*Spr.* I, 219). Grimm, p. 520, discusses O. E. *heras* (O. N. *hera*), citing *Gen. Col.* 42-43, *hys sceal on fenne gewunian[ana] nnan laude*. It is interesting to note that 'Cyclopes' are rendered *ange heras* (WW, 379, 22). 'Caci' (Cacus, the gigantic son of Vulcan) is the lemma to *heras* (WW, 376, 19).

41 05 *etes*. Genitive, 'mit Auslassung des unbestimmten Fürworts = "etwas"' (Mallett, p. 6). Cf. 40, *nah ic hwyttweges*.

41 06 *pernex*. AS Dietrich rightly explains (XI, 155), this strange creature the 'pernex' is brought into being by a complete misunderstanding of the 'plus pernix aquilus' of Aldhelm (*Cē* 35), and, I may add, by a confusion in the mind of the translator of the Latin adjective 'pernix,' not as Schipper suggests with 'fenix' (phenix), but with 'perdis' (partridge). So Grew, *Pictet*, renders 'Rebluhu.' Chaucer falls into exactly the same error, *House of Fame* iii, 302 (1392), when he renders the *pernixus alis* of *Vugd* (*Vened* iv, 186) by 'pattiches wings' (see Lounsbury, *Studies in Chaucer* II, 205).

41 07 *hafoc*. The source of this, 'accipitrē' (*Cē* 36), is glossed by *mush[als]* (C), the 'sunicanus' or 'sunicanus' of the *colobus*. For hawking among the Anglo-Saxons, see note to *Rid.* 20-8.

41 08 *zeiferus*. The word 'Zephu' (*Cē* 35) is glossed by *aesternes wundes* (C) and *zefruces* (R).

41 09 01 *suægl . . . regnwyrm . . . fenwee*. These three words correspond to Aldhelm's (37) 'lumbicus et limax et tarda testudo palustris,' which are glossed in the Cambridge MS. by *angeltæce* and *renwægl* and *brædange* (R *botraea*). Whitman, *Dezha* XXX, 383, cites our passage and points out that in the *colobus* *suægl* is always the gloss to 'limax' (WW 121, 31; 121, 39; 133, 1) and *we* to 'botrax' (WW 101, 9; 108, 23; 301, 32) and 'rana' (177, 1). *Regnæton* glosses 'lumbicus' (WW 31, 9; 177, 9), which in one place (WW, 122, 2) is rendered by *renwæton* (*colobus* *limax*).

41 09 01 *gores sumu . . . wifel*. These lines are but a close translation of Aldhelm's 'fimi suboles sordentis cantharus ater' (*Cē* 38). 'Cantharus' is the lemma to *awol* in many glosses (WW 11, 28; 108, 10; 363, 1). In the present case the *colobus* (*Lonicularia inoprosperata*) is clearly indicated.

41 11 *se harn stan*. Mead says, *P. M. L. A.* XIV, 100: 'Seven times [in Anglo-Saxon poetry] *harn* is applied to hoary, gray stone, once to the gray cliff, four times to armor, once to a sword, once to the ocean, once to the gray heath, three times to the wolf, twice to the frost, and seven times to warriors, in each case with some touch of conventionality and with an apparently slight feeling for the color.' Cf. *Beow.* 88, 1883; 2241, under *harn stan*, *Beow.* 1418, *ofer harn stan*; *And.* 841, *ymb harn stan*. See my note to 223, *harn boltes teond*.

41 09 01 *pēs lylla wyrm þe her on flode gæð fōtum dryge* misses the sense of the Latin and seems an over-elaborate rendering of 'tippula lymphae'



(*Cr.* 41), but compare Aldhelm, *Aenigmata* iii, 3, *De Tippula*, l. 6, 'pedibus gradior super aquora siccis.' Our translator would seem to be acquainted with other riddles of Aldhelm besides the *De Creatura*. Yet we are told of the 'tippula,' by the Latin Glossator in R, 'Tippula parvum animal et levissimum . . . et jam cum siccis pedibus super aquas posse ambulare.' According to Cortelyou, p. 96, this insect is of the family of *Hydrometridae* or *Ploteris*.

41 80-81 As I have pointed out, these lines have no relation to the Latin 'tostis mollior extis' (*Cr.* 43) and suggest another version of Aldhelm's enigma; but it is possible that they were inspired by 'levior pluma' (*Cr.* 41), which is not translated in the proper place.

41 82-83 The riddler (*B*) neglects his source (*Cr.* 61-62), in which is found no suggestion of *les yeux grèna*, so that he may repeat 41 50-51 (*supra*). The *C* gloss renders Aldhelm's 'tendor' by *ic eom tobrædd*.

41 86-87 As already noted, these lines seem to convey an exactly opposite meaning to Aldhelm's 'Infra me . . . nihil per saecula constat' (*Cr.* 63). *Pfehn* renders, p. 218, 'Nicht ist ausser mir irgend ein ander Wesen gewaltiger im Weltleben'; but for this sense of *under* I find no warrant; while *Grein's* interpretation (*Dicht.*) 'unter mir' involves a contradiction in terms. All difficulties would disappear, if it were possible to regard *waldendie* as dat. sing. of pres. part. qualifying the fem. *me* (cf. 41 8) and to translate 'Under me ruling, during the world's life, is no other wight,' but unfortunately the order of words opposes this.

41 92 *se micla hwæl*. Cf. *Whale*, 3, þam miclan hwale. See also *Whale*, 47, where the Whale is a symbol of the Devil (cf. Aldhelm, *Opera*, Giles, p. 16). *Jordan* says (*Die altenglischen Säugetiernamen*, pp. 209-210): 'Im Mittelalter waren Walfische in den englischen Gewässern weit häufiger als in modernen Zeiten. Nach Bell, *British Quadrupeds*, p. 388 wurde schon im 8. bis 10. Jh. von den Basken im Kanal Walfischjagd betrieben. Aus *Fltr. Coll* [*Colloquy*, WW. 94, 5, wilt þu fœr summe hwæl] geht hervor dass auch bei den Angelsachsen dies nichts Unbekanntes war. Und in der Beschreibung *Butamienus* (*Hist. Eccl.* i, 1) sagt Beda: "Capiuntur autem saepissime et vituli marini et delphines, nec non et balaenae," wofür Alfred: "her beoð oft langene seolas ond hronas ond mere-swyn." Mark the references to whale hunting in *Ohthere's voyage* (*Orsnius* i, 1). Aldhelm's 'hallena' (*Cr.* 65) is glossed by *C. sǣfisc, hronc*. For etymology of *hwæl*, cf. Hoops, 'Wels und Walfisch,' *Engl. Stud.* XXVIII, 92-96.

41 93 Cf. *Whale*, 29, garseriges gæst, grund geseoð (*whale*).

41 94 *sweartan sýne*. The MS. reading is supported by the large number of weak adjectives in *Kid* 41 (ll. 55, 56, 90) and by the 'eye' meaning of *sýne* (cf. *Kid.* 33 9). This is also in keeping with the context, whether we render with *Grein, Dicht.*, 'mit schwarzem Auge' or with B. T., p. 875, 'with darkened vision' *Hertzfeld's* reading *sweart ansýne* has, however, much in its favor; it renders Aldhelm's 'atra' (*Cr.* 65) and is paralleled by *Kun.* 31, fager ansýne.

41 95-96 This seems at first a very wide departure from Aldhelm's 'exiguo subat (*C. gnæf, cræf*) qui corpora verme (*C. handwyrme; R. handweorm*),' but *hond werm*, the word chosen also by our translator (see 67 2), catches, like the Cambridge and Royal glosses, the central idea of the Latin; for, as Cortelyou shows

(*Die altenglische Namen der Insekten*, p. 114), it is always found as a gloss to 'briensis' in WW., and is the 'Krätzmilbe des Menschen, Sarcoptes hominis.' 'Die Krätze zeigt sich meistens an Handgelenk, Ellbogen, Knie u.s.w. und wird durch Unreinlichkeit der betreffenden Körperteile sehr begünstigt. Die Hände werden am wenigsten sauber gehalten, deshalb ist es kein Wunder dass die Krätzmilbe den Namen *handweym* führt.'

41 98 *hwite loccas*, | *wræste gewundne*. As black hair was held in disfavor (cf. note to 13 8, *wonfeax Wale*), so fair locks were highly esteemed by the Anglo-Saxons. *Hwite loccas* of our passage has no counterpart in Aldhelm's Latin; and elsewhere in the *Riddles* light hair is mentioned as indicating rank. In 43 3<sup>d</sup> *hwitloc* is applied to the hen with a misleading humor that recalls Chaucer's description of Pertelote; and in 80 1<sup>st</sup> *hwitlocedu* marks the woman of position, *eorles dohtor*, *feah hro apelu sē*. Roeder, *Die Familie bei den Angelsachsen*, Halle, 1890, p. 17, observes: 'Allein im Gegensatz zu den meisten mittelhochdeutschen Dichtern, die fast anatomisch zergliedernd eine schöne Frau beschreiben (Weinhold, *Deutsche Frauen*, 1882, I, 221 f.), verzichtet die altenglische Dichtung, die im Schillerschen Sinn "nativ" ist, auf ausföhrliche Schönheitsschilderungen. Sie beschränkt sich darauf, test geprägte Epithete, die an sich meist farblos und unplastisch sind, zu wiederholen.' As an example of this, he notes the frequent mention of light curly hair. But 'this passion for the blonde' is as strongly marked in early Germany and Scandinavia (Weinhold, *D. E. II*, 312; Gummiere, *Germanic Origins*, pp. 61 f.).

41 101 *wundne loccas*. See 41 98-99, *loccas* | *wræste gewundne*, and my note to 26 11, *wif wundenloc*. Brooke observes (*E. E. Lit.*, p. 137): 'The English likened this vast covering of forests to curly locks upon the head and shoulders of Earth. . . .

Upon me wondrously waxeth on my head,  
So that on my shoulders they may shimmer bright,  
Curly locks full curiously.

This is paralleled by the Icelandic imagery, and we ourselves may compare Keats's lovely phrase of the pines:

Those dark clustered trees  
Fledge the wild-ridged mountains steep by steep.

41 105 *unæsted swin*. C furnishes interesting glosses to Aldhelm's Latin lines: *gemestra swina* ('scrofarum') . . . *ryscle* ('exungia') . . . *þonne hig gemestaf* ('referunt dum corpora') . . . *betreore* ('fagis') . . . *swānas* ('subulci' or C 'bulbulci').

The September illustration in the Saxon calendar (Tib. B. V; Jul. A. VI) does not represent, as Sharon Turner supposed (Bk. VII, chap. vii), a boar hunt, but 'swineherds ["subulci" or *swānas*] driving their swine into the forests to feed upon acorns, which one of the herdsmen is shaking from the trees with his hand. The herdsmen were necessarily armed to protect the herds under their charge from robbers.' For the rights and duties of the two classes of swineherds — *gafolsædne* and *æhtesædne* — see *R. S. P.*, §§ 6, 7; Schmid, pp. 376-378. So in this tract, § 4, p. 374, 'ælc gebūr sylle vt hlafas þām inswāne, þonne hē his heorde tō mæstene drife.'

'The importance of swine is seen in the place which the mast-bearing woods occupied in the laws (a fine of six shillings was exacted for masting swine without proper license, *Inc.* 49) as well as the frequency of pastures to which they were driven at certain seasons of the year; for the swine were not allowed in the meadow or on the stubble, for their grubbing and rooting would soon spoil it for the other animals. Domesday Book furnishes abundant evidence of the presence of small woods and coppices used for the purpose of providing mast and mentions 427 porcarii and 2 rustici porcarii, a distinction which may point to the slave assistants and ceorlish swinekeepers. In the charters also there is occasional mention of the mast-yielding woods which often formed a part of the boundaries, and the acorns and beechnuts were beaten down by the herdsman, as well as left to fall when ripe. It is needless to multiply instances of swine pastures of which these wood-groves formed a part' (Andrews, *Old English Manor*, p. 209). See also Traill's *Social England* I, 213-214.

41<sup>106</sup> The Sow tells us at the close of Aldhelm's riddle *De Scrofa Praegnante* (vi, 10 7-9):

Fagos glandibus uncas,  
Fructiferas itidem florenti vertice quercus  
Diligo, sic numerosa simul non spernitur ilex.

And the beech-tree is called *brūnra bēot*, *Rid.* 92 1 (note). R contains an interesting gloss to *Cr.* 49, 'glandiferis . . . fagis' (omitted by Wright): 'Fagus et esculus arbores glandifere ideo vocate creduntur qua earum fructibus olim homines vixerunt cibumque sumpserunt et escam habuerunt. Esculus esca dicta.'

41<sup>107</sup> *wrōtende*. The word is always used of swine (B.-T., p. 1277).—*wynnum lifle*. This phrase refers to swine, while Aldhelm's 'laetantur' (*Cr.* 50) points to the swineherds ('subulci').

#### RIDDLE 42

Dietrich (XI, 473) believes that 'the Mother of many races' is the Earth, and that her offspring are the fruits of the soil, iron, fire, water. The solution is not impossible. Frischbier (*Zs.f.d.Ph.* XXIII, 258, No. 178) offers a Prussian riddle, 'Menschenwelt,' 'Meine mutter hat viele kinder; sind sie gross, verschlingt sie alle'; but this has little in common with our problem. Trautmann (*Anglia*, *Bb.* V, 49), without apparent warrant, suggests 'Fire.' I was once inclined to think that the answer is 'Wisdom' (cf. *Flores*, 1, *Mod. Phil.* II, 562, 'illa mulier quae innumeris filiis ubera porrigit,') and pointed out, *M.L.N.* XVIII, 104, that Wisdom is 'the mother of many races, the most excellent, the blackest, the dearest which the children of men possess' (cf. 27 18f. 'Book')—'blackest' referring to the script of books, the precious products of Wisdom, which is called 'black seed' in one of the best known of world-riddles (Wossidlo, No. 70). But the close connection of our problem with the 'Water' riddles points to a like solution here. In 34 9-10, the Ice says of the Water: *Is mīn mōdor macgōra cynnes | hæs dōvestan* (cf. 42 4), and in 84 4 'Water' is called *Mōdor . . . monigra mōrra weihta* (cf. 42 2). The variety of her offspring and her service to man, the two motives of *Rid.* 42,

are elaborated in **84** 8, 25-37. We cannot live here on earth without the food and drink that water furnishes to man (**42** 6-7).

**42** 2-4 So the riddler describes 'the seas and all that in them is.' Nor, as the close parallel to the Ice problem shows, does he confine himself only to *calle þā þe onhrærað hrōo wægas* (*Az.* 1.41), but has in mind the waters themselves, sources and streams. With *sēlestan*, compare **84** 27-28 (Water), *ǣdgum lēof . . . frēolīc, sellīc*, etc.; with *dēorestan*, **34** 10 (see *supra*) and **84** 36, *gimmum dēorra*; and with *sæartestan* a word well suited to the *fisca cynn*, Aldhelm, *Cr.* 65, 'in glaucis . . . ballena fluctibus atra.'

**42** 5 *ofer foldan scēat*. Cf. *Chr.* 1533, under *foldan scēat*; *Met.* 4 52, *geond foldan scēat*.

**42** 9 Very like is the closing formula of *Rid.* 29, which our riddle otherwise resembles in the use of superlatives (**29** 2-3, **42** 2-3) and of *brūcan* (**29** 10, **42** 7).

### RIDDLE 43

There is no Latin source to this runic riddle of the Cock (*Hana*) and Hen (*Hæn*). Petsch (*Zs. d. V. f. 17k.* VIII, 115) notes that the Cock is the 'erklärte lieblich der volkstümlichen kleinpoesie'; and there are many cock riddles, German (Müllenhoff, *Zs. f. d. M.* III, 17), English (Chambers, *Popular Rhymes of Scotland*, p. 326), Norse (*J. G.* No. 289). But none of these bear any resemblance to our problem.

In its mention of all the outbuildings of the Anglo-Saxon mansion, the *Gerǣfa*, 11 (*Anglia* IX, 262), includes a hennery: 'swȳn stīgian on odene cylne macian — ofn and āste and fela ðinge sceal tō tūne — ge ēac henna hrōst.' Hens are mentioned in Anglo-Saxon wills (Thorpe, *Diplomatarium*, 509, 18, IIII hæn fugulas). To the early Englishmen the cock is always the 'orloge of thorpes lyte' (for a discussion of *Hanced* as a time-division, see my *Anglo-Saxon Dægmæl*, *P. M. L. A.* X, 1895, pp. 149-152). Hehn, *Kf. u. M.*, 1902, 598-600, has considered the place of the Cock and Hen among the Aryans.

**43** 2 *plegan*. Sievers (*PBB.* X, 520) suggests *plegian* on metrical grounds. Madert, p. 28, notes that in the present strong forms of this verb appear (Sievers, *Gr.* 3, § 391, n. 1). He adds: 'Because Type A with short second stress is often found in the *Riddles*, it is not necessary to accept Sievers's emendation.' *Plegan* is found with the *sōon* construction. *Gen.* 2778, *El.* 245.

**43** 3 *hwītloc*. See note to **41** 98. So the Hen of Chaucer's *Nonne Preestes Tale* is 'cleped faire damoysele Pertelote' (B. 4060).

**43** 4 *þæs weorce spēow*. Elsewhere we meet the gen. construction with *spēowan* (that in which any one succeeds) only in *Gen.* 2810f., *þē gien ā spēow | þæs þū wið frēond*, etc. The instrumental is usually found (*Spr.* II, 471).

**43** 7 *bēc*. Cosijn remarks (*PBB.* XXIII, 129-130): 'bēc, "buchstaben" wie *Dan.* 735, *ǣrendbēc* (*PBB.* XX, 115)? Aber der schreiber schrieb den text seiner rätsel gewis nicht in runen, nur die zu erratenden wörter.' *Þām þe bēc witan* is probably used conventionally for 'wise' or 'learned men.'

**43** 8-11 For Sievers's discussion of these runic lines (*Anglia* XIII, 5f.) see Introduction ("Authorship").

43 9 *Se torhta æsc* wird der Baum genannt wegen seiner hellgrauen oft silbern schimmernden Rinde; eigentlich ist an dieser Stelle die Rune æ gemeint aber das Beiwort bezieht sich natürlich auf den Baum' (Hoops, *Allengl. Pflanzennamen*, pp. 36-37). Länning (*Die Natur* etc., p. 136) cites the *Edda* (*II. Ilu.* ii, 36), *ítrskafadr askr*, 'wol von der silbergrau schimmernden Rinde.' For further discussion of the Ash, and of its use as a spear, see notes to *Rid.* 73.

43 11-15 In *Spr.* II, 121, Grein explains *hwyle* (l. 11) as *ei qui* or *si quis*, and in *Dicht.* translates:

dem der des Hort-Thores  
Verschluss erschloss durch des Schlüssels Kraft,  
Der dieses Rätsel vor den rathenden Männern  
Hütete sinnfest dem Herzen bewunden  
Mit kunstvollen Banden.

I dissent utterly from this interpretation, and regard *hwyle* as simple interrogative, and *clamme* as the antecedent of *þe* (l. 13). So I translate 'which (of the rune-letters) unlocked, by the power of the key, the fastenings of the treasury-door, that held (i.e. protected) against those skilled in mysteries (*rȳnemenn*) the riddle (i.e. its solution) fast in mind, covered in heart by means of cunning bonds?' Just as if one should say 'which letter gave you the clue?'

For a discussion of *hordgates* and *cāgan cræfte*, see my notes to *Rid.* 45 and 91.

43 12 *cāgan cræfte þā clamme onlēae*. With this compare Ælfric's phrase in the introduction to his *Grammar*: 'Stæfcraeft is sēo cāg ðe ðāra bōca andgit unlicþ.' See also *Sal.* 184-185, *bōca c[æga]* [l]eornenga locan.

43 16 *werum æt wīne*. Cf. 47 1, *wer sæt æt wīne*.

#### RIDDLE 44

Dietrich (XI, 473) rightly points out that 'the noble guest' and his servant, who is also his brother, are the Soul and the Body, and that the kinswoman, mother and sister (cf. *Rid.* 83 5) of them both, is the Earth, — mother, because man is molded from her ('mother-earth'); sister, because she is created by the same father (God). The only resemblance to Eusebius, No. 25, *De Animo*, lies in *ðvorne giest* and 'accola magnus'; and the leading motives of the two riddles are so different that this slight likeness may be a coincidence, not surprising in view of the demands of the common topic (*infra*). E. Müller, who prints Grein's text and translation of *Rid.* 44, and discusses the problem at length (*Herrigs Archiv* XXIX, 1861, 212-220) believes that in the case of this enigma we have no definite source, but the frequent and popular *motif* of Body and Soul journeying through life as servant and master. He points out that spiritual reflection is revealed in the outlook upon eternal punishments and joys, and in the contrast between the two sides of man's nature, but that the popular element appears in the expressions, in the alliterative form, in the turns of speech, and in the single words. He analyzes the vocabulary of *Rid.* 44, word by word, and indicates certain parallels of thought between this and such poems as *The Grave* (*Ðē* wes bold

gebyld), which he considers at length. Mone, *Anz.* II, 235, records a fifteenth-century German riddle, obscure and full of symbolism, containing, among many other puzzling phrases, these: 'My son was my father and my mother and my daughter'; 'I was practiced in the art of healing, and overcame all sickness.' In the margin is given the answer: 'Es ist leib, geist und sel.'

The association of Body and Soul is a favorite theme of Anglo-Saxon poets, not only in the Exeter and Vercelli poems with that single motive, but in the works of the Cynewulfian group (Hertzfeld, p. 18). Body and Soul are a married pair, *Gu.* 940, *Jul.* 697-701, and are companions on a journey, *Chr.* 176, 1036, 1326, 1580, *Gu.* 810, 1149, *Jul.* 714, *Ph.* 513, 523, 584 (Dietrich, XII, 246; Gaebler, *Anglia* III, 512); but we meet them only here in the relation of servant and lord. For the bibliography of Body and Soul *Streitgedichte*, see Kleinert, *Ueber den Streit zwischen Leib und Seele*, Halle, 1880; Wright, *Poems of Walter Mapes*, Camden Society, Appendix; Varnhagen, *Anglia* II, 225; Rieger, *Germania* III, 398 f.; *Zs. f. d. Ph.* I, 331-334; Bruce, *M. L. N.* v, 193-201.

44 1 Cf. 95 1, indryhten ond eorlum cūð.

44 2 **giest in geardum**. The phrase recalls not only the *accola magnus* of Eusebius, but the well-known lines of Hadrian's Address to his Soul:

Animula vagula blandula,  
Hospes comesque corporis,  
Quae nunc abibis in loca?

Cf. *Chr.* 819-820, sāwel in lice | in þām gæsthofe; 1480 f.; *Exod.* 534, þysne gystsele (the Body). Cook in his note to the *Christ* passage (p. 166) points to 2 Cor. v, 1, 'our earthly house of this tabernacle.' A play upon words, *giest* and *gæst*, was perhaps intended by the riddler; if so, it was lost in the later *giest*, the scribe's form.

44 2-4 Compare *Ph.* 613:

hungor se hāta    nē se hearda þurst,  
yrmðu nē yldo.

See also *Chr.* 1660, Nis þær hungor nē þurst.

44 4-5 Cosijn, *PBB.* XXIII, 130, pointed out that the additions of Grein were unnecessary to either sense or meter (see my text). As in 41 96, *Dream* 98, *sē þe* = *þone þe*.

44 5, 8, 16 **esne**. About the social position of the *esne* there has been much discussion. Kemble, *Saxons in England* I, 8, p. 176, thinks that he was a poor free day-laborer serving for hire; while Maurer, *Kritische Ueberschau* I, 408, whom Andrews follows (*Old English Manor*, p. 194) would place him in a special class of the unfree as 'one who received for his work servant's wages.' For a judicial discussion of his status, see Schmid, *Gesetze*, 'Glossar,' s. v. No one denies, however, that he was originally of the servant class, and that he was of a higher rank than the *þeow* or *wealh*. Bartlett, *Metrical Division of Paris Psalter* (1896), p. 21, shows that *esne* as 'slave' is specifically Anglian. Klaeber, *Anglia* XXVII, 263, points out that *esne* in West Saxon is archaic, but it appears frequently in the oldest laws (only once in the later, *R. S. P.*, § 8); and continued long in the North

(R.. Lind., Rit.). While *esne* as 'slave' is replaced by *þēow*, *esne* as 'vir' appears in Ælfric, *Old Test.*, and in Byrhtferth (*Anglia* VIII, 321; 331, 33). In the *Riddles* the word is used in both senses: in 28 16<sup>b</sup> it seems synonymous with *ceorl*; is applied to a servant by contrast with *frēa* in 44; and refers simply to man or youth in the coarse riddles, 45 4, 55 8, 64 5. Compare Jordan, *Eigentümlichkeiten des englischen Wortschatzes* (1906), p. 91.

44 6 **ou þām siðfate**. For references to the common journey of Body and Soul, see *supra*.

44 7 **findað witode**. Cf. *Gu.* 890, *witode fundon*.

44 10 **forht**. Klaeber says (*Mod. Phil.* II, 145, note): 'Grein's explanation of this *forht* as 'terribilis' in the *Sprachschatz* (so Thorpe, Toller), and his translation "und der Bruder dem andern nicht will unterthänig sein" are open to doubt. It will be better to take *brōþor oþrum* as parallel to *esne his hlāforde* and interpret *ne wile forht wesan* as a parenthetical clause, "will not live in fear" — a thought well illustrated by the *Discourse of the Soul to the Body*.' I can see no reason for accepting Klaeber's explanation, as both *forht* and *forhtlic* are used in the active sense of 'formidable,' 'terrible' (*Spr.* I, 326). Indeed, I prefer to begin a new thought with *ne* (l. 10).

44 11<sup>a</sup> **brōþor oþrum**. Kluge, *PBB.* IX, 427, cites *Gu. Cot.* 52-53:

fyrð wið fyrde,    fēond wið oðrum,  
lāð wið lāþe.

As in 4 42<sup>b</sup>-43<sup>a</sup>, *scēor wið oþrum*, | *ecg wið ecge*, double alliteration is avoided in the second half-line of the Gnomical verse by avoidance of *fēond wið fēonde* (contrast, however, 51 4<sup>a</sup>, *fēond his fēonde*).

44 14 **mōddor ond sweostor**. The relationship of the earth to the body and soul of every man suggests *Rid.* 83 5, *eorþan brōþor*, and the Anglo-Saxon prose riddle. The one Anglo-Saxon prose riddle, a relationship problem found in MS. Vitellius E. XVIII, 16 b, has been printed by Wanley, *Catalogue*, p. 223, by Massmann, *Mones Anzeiger*, 1833, p. 238, by Grein, *Bibl.* II, 410, and by Förster, *Herrigs Archiv* CXV, 392 (see my note to 'secret script' of *Rid.* 37). I give Varnhagen's reading as presented by Förster: 'Dū þe færst on þone weg, grēt dū minne brōðor, minre mōdor ceor[1], þone ācende mīn āgen wif, and ic was mines brōðor dohtor, and ic eom mines fæder mōdor geworden, and mine beam syndon geworden mines fæder mōdor.' Dietrich (XI, 489) believes that in the first part of the riddle (cf. *mīn āgen wif*) a man is speaking, in the second a woman; so he regards the problem as double, and gives the two answers 'Day' and 'Eve.' Grein, *Germania* X, 309, gives the solution 'Eve,' and meets all difficulties in his analysis and translation: 'Grüsse du meinen Bruder (Adam), meiner Mutter (der Erde) Bauer (*ceorl*), den mein eigen-Weib (die der Eva unterthane Erde) gebar, und ich war meines Bruders (Adams) Tochter und bin meines Vaters (Gottes) Mutter geworden (als Ahnfrau Christi) und meine Kinder sind geworden meines Vaters (Adams) Mutter (Erde, d. h., sie sind im Tode wieder zur Erde geworden).' This solution finds striking confirmation in the circumstance that Schick and Förster (*Herrigs Archiv* CXVI, 367-371), working in entire ignorance of Grein's article, reached the same conclusions as he, point for point. Complex and sophisticated

though this prose riddle may seem, it is full of popular motives common in riddle and dialogue literature (see my note to *Holme Riddles*, No. 78, *P. M. L. A.*, XVIII, 262; Kemble, *Salomon and Saturn*, pp. 295-298; Förster, *Furnivall Miscellany*, pp. 86 f.).

44 16 **eðþa**. The Northern form of West Saxon *eðþe*, which is found as *efþa* (Kush. *Matt.* v, 17), and as *aththa* (*Bede's Death-Song*, l. 4), is considered by Sievers, *Gr.* 3, 317, and by Madert, p. 29. See also *ITBB*, XXIV, 403 f., 501, on 'oder.' — **þe ic her ymb sprice**. Cf. 24 11, þæt ic þær ymb sprice (see note).

## RIDDLE 45

To this obscene riddle Dietrich (XI, 475-476) offers two answers, 'Key' and 'Dagger Sheath.' Either or both may be correct (see my article, *M. L. A.*, XVIII, 6), as each has strong support. The first is favored by Rolland's fifteenth century French riddle (No. 144), by Eckart's Low German queries (Nos. 222, 223), by Wossidlo, Nos. 145<sup>1</sup>, 434 n<sup>2</sup>, and by the very lively problems in the *Íslenskar Gáttur* (Nos. 603, 607, *Skrá og Lykill*), all of which bear many resemblances to the Anglo-Saxon; the second is sustained by Wossidlo, No. 434 i<sup>2</sup>, and by the very similar English puzzle in *Holme Riddles*, No. 130, and in *Royal Riddle Book*, 1820, p. 11. As the Anglo-Saxon key is associated with women (Wright, *Celt, Roman and Saxon*, p. 491), and this object hangs *bi zeres þeo*, Dietrich inclines to the second solution; but Trautmann has shown (*BB*, XIX, 192-195) that the words of the riddle better suit the first answer, as the key is hollow in front (45 2<sup>b</sup>), is stiff and hard, and is the active agent of the last lines of the riddle. But, as I have pointed out (*M. L. A.*, XVIII, 6; XXI, 102; see Introduction), it is unwise to dogmatize over the answers to Anglo-Saxon riddles of this class. It is probable that the collector himself knew and cared little about the original solutions, since any decorous reply would adorn his unseemly tale. The element of *double entente* in such problems is completely overlooked by Walz in his discussion of *Rid.* 45 (*Harvard Studies* V, 265). For the duties of the Key, see *Rid.* 91 and my explanatory notes. *Rid.* 45 is closely bound by its diction to other obscene problems, 26, 46, 55, 63, 64 (see Introduction).

45 1 As Trautmann has noted (*BB*, XIX, 194), *þeo* represents the dissyllable *þeow*, demanded by the verse.

45 2 **foru** is **þýrel**. In 91 5 the Key is described as *þýrel*.

45 2,4 **freatu . . . esne**. Trautmann (*BB*, XIX, 194-195) remarks that 'esne has here not the meaning "servant," but the more general sense of "man."' In any case the *esne*, who is the lord of the key (compare the 'comitatus' of 18 and 24), is not to be contrasted with *fræa*, as Grein does in his *Dicht.* when he translates the latter as 'Fürst,' the former as 'Untertan.' Contrast the use in *Rid.* 44 (see my notes).

45 4-5 Trautmann (*BB*, XIX, 195) makes the rather obvious comment that it must have been very customary for men in Anglo-Saxon times to wear long garments (see *Rid.* 55 3-4). This fashion is illustrated by scores of pictures in every illuminated manuscript. See Strutt, *Horde Angelcynnica*, p. 46; Fairholt, *Costume in England*, 1885, I, 42.



45 6 It is hardly necessary to assert, *contra* Trautmann, that the riddler in his use of *hangellan* had not in mind the fem. gender of *aēg*, the subject of the problem. In the *Riddles*, as I have several times pointed out, there is no such insistence upon grammatical gender (see 24 7, 25 7, 36 3 and *Leid.* 3, 39 6 7, 41 *passim*).

45 7 *efenlang*. Trautmann is right in substituting this for MS. *efe lang*, which Grein, *Dicht.*, renders 'die langliche(?)', but which in *Spr.* I, 218, he thus explains 'efe-lang für efenlang (*emlang*, *emulang*, Lye), adj. gleichlang? Wright, *Procr. Dicht.*, giebt ein engl. *evelong*, "oblong."' As Trautmann says, 'efen-lang finds support in *efen-cald* and *efen-sweð*, and the sense demands the meaning "gleichlang," "just as long."' *Efenlang* *ær*, in its position at the end of the first half-line, suggests 95 4, *mē fremdum* (MS. *fremdes*) *ær*, where adjective and adverb stand in the same relation.

## RIDDLE 46

Dietrich (XI, 474) suggested, somewhat doubtfully, 'Bee'; but Herzfeld and Trautmann have independently given the obvious solution 'Dough.' As I have noted (*M. L. N.* XVIII, 103), confirmatory evidence is overwhelming. The riddle appears in various forms in modern Germany (Eckart, Nos. 88, 440, 506; Wossidlo, Nos. 71, 126), does service in the fifteenth century (Köhler, *Weimar Jhrb.* V, 329 f., No. 30), is cited twice in Schleicher's Lithuanian collection, p. 195, and is known to English peasants (*Royal Riddle Book*, Glasgow, 1820, p. 4).

Hoops, *Wb. u. Kp.*, p. 595, shows that among the Anglo-Saxons wheat was the chief grain for bread [Thorpe, *Homilies* II, 460, 16] in the midlands and the south, where the climate favored its cultivation; while in the north, as earlier upon the continent, barley was the staple grain. In the ninth century the supply of wheat exceeded the home demand. Hoops points out that in the *Egils Saga*, chap. 17, 7, the Norwegian Thorolf about 875 sent his people to England to buy wheat and honey, wine and clothes.

Leo, *Rectitudines Singularum Personarum*, pp. 198 f., describes the various breads of the Anglo-Saxon: '*Gesufel hlāf* [Kemble, *Codex Dipl.* I, 193, 296; Th. *Hom.* II, 460, 32; Schmid, *Gesetze*, p. 166, 'Glossar' s. v.] ist brot was man zu anderen speisen hinzu isst, denn *sufl* ist alles was zum brot als zukost genossen wird . . . es scheint also was wir nennen hausbacken brot zu sein; *clæn hlāf* [Thorpe, *Hom.* II, 460, 16] ist ohne zweifel noch ein besseres waizenbrot . . . es ist brot vom reinsten mehl; *leorf hlāf* ['azymus panis,' ungesäuertes brot; see Thorpe, *Hom.* II, 264, 3] mochte dem schweren, schwarzen brot (*þingr*, *lyckr hleifr*) der alten Nordländer entsprechen, worin auch die Kleien waren.' See also Bouterwek's *Einführung zu Caedmon*, pp. xci f. Wright, *Domestic Manners*, p. 29, notes that in the many illustrations of feasts in the manuscripts the Anglo-Saxon bread is in the form of round cakes, much like the Roman loaves in the pictures at Pompeii. Bread making by Anglo-Saxon ladies, as suggested by the etymology of *hlāflice*, is discussed by Heyne, *Fünf Bücher* I, 58, 119, 11, 268. In our riddle we have the most vivid description of the woman's work of kneading.

46 1 *weaxan*. The MS. *weax* is retained by Thorpe, Grein, and Wülker; and Grein in *Dicht.* renders 'ein Gewächs,' but in *Spr.* II, 276, follows Dietrich XI,

474, in regarding 'weax = wāces oder wāces, gen. n. von wāc, "weich."' Sievers's suggestion wāces (*PBB.* X, 520) finds support in 62 9, *rūwes nāthwæt*, in 55 5, *stipes nāthwæt*, and in 46 3, *bānlēase*. But I prefer the reading of Herzfeld (p. 69) and Holthausen (*J. F.* IV, 387), *weaxan*, which accords with both the grammar and the sense of the passage, as well as with the metrical demands of 46 1<sup>b</sup>.

46 2 **þindan ond þunian**. The swelling of the Dough is naturally the *leitmotif* in the popular problems that I have cited.

46 3 **brýð grāpode**. Cf. 26 7, *hēo on mec grīpeð*.

46 4 **hygewlone**. So, under the same circumstances, the woman in 26 7 is *mōðwēlone*, and in 43 4 *welanc*. Cf. 46 5, *þēodnes dohtor*, with 26 6, *ceorles dohtor* (see my note).

46 5 **þriudende**. Thorpe's reading *þindende* is supported by 46 2, *þindan*, and Grein's conjecture *þrintende* by *Mod.* 24, *þrinteþ*, and by *Rid.* 38 2, *āþrinten*. The MS. form is a hapax-legomenon.

## RIDDLE 47

This query of 'Lot with his two daughters and their two sons' (T. Wright) is one of the oldest and best known of relationship-riddles, as I have twice shown (*M. L. N.* XVIII, 102; note to *Holme Riddles*, No. 10). Schechter ('Riddles of Solomon in Rabbinic Literature,' *Folk-Lore* I, 1890, p. 354) cites this from *Midrash Hachephez* (Brit. Mus. Vemen MS. Or. 2382) as the second query proposed by the Queen of Sheba to Solomon (compare Friedreich, pp. 98-99, citation of an older Midrash; Hertz, 'Die Rätsel der Königin von Saba,' *Haupts. Zs.* XXVII, 1-33; Wünsche, *Rätselweisheit bei den Hebräern*, p. 16). It appears twice in Reusner's collection (I, 335, 353), in the second case as a mock epitaph; is noted by Wossidlo, No. 983, notes, in several modern German forms; and is considered by Petsch, p. 14. Compare the Scandinavian versions (*Íslenskar Gátur*, Nos. 594, 688, and Hylten-Cavallius, *Gåtor oek Spörmål från Varend*, No. 117), and the English forms (Chambers, *Popular Rhymes*, p. 113, and Gregor, *Folk Lore Soc. Publ.* VIII, 76). The Reusner version (I, 353) reads:

Wunder über Wunder,  
Hier ligt begraben under  
Mein Vatter und dein Vatter,  
Und unser beider Kinder Vatter,  
Mein Mann und dein Mann,  
Und unser beider Mutter Mann,  
Und ist doch nur ein Mann.

Our query seems to have had no vogue in the Middle Ages, yielding in favor to such riddles of strange family ties as those of the Reichenau MS. 205 (Müllenhoff and Scherer, *Denkmäler*<sup>3</sup>, 1892, p. 20) and *Strassburg Kb.* No. 305, or of incest as that proposed by the King in the Apollonius story (Riese, *Apollonius von Tyrus*, 1893, chap. iv; *Gesta Romanorum*, chap. 153; Shakespeare's *Pericles*, i, 1).

In our riddle the theme is given a Germanic coloring by 47 1, *wer . . . at wine* (cf. 43 16, *werum at wine*), by 47 5, *æbelinga*, and by 47 7, *eorla ond idesa*. Compare

with this riddle-treatment the Anglo-Saxon version of the story of Lot and his daughters, *Gen.* 2598-2613 (see prose *Genesis*, xix, 30-38).

47 4 *frēolīco frumbearn*. Cf. *Gen.* 968, *frēolicu twā frumbearn*; 1189, *frēolic frumbearn*; 1618, *ful frēolīce feorh, frumbearn Chames*.

47 6 *ēam ond nefa*. See note to 39 6-7. Other half-lines of shortened A-type ( $\angle \times$  |  $\cup \times$ ) are noted by Herzfeld, pp. 44-49; compare 18 11, 39 6-7, 43 2(?), 93 10, etc. (Introduction).

## RIDDLE 48

It hardly needs Prehn's long discussion (pp. 220-223) to establish the obvious connection between this 'Bookmoth' riddle and its source, the 'Tinea' enigma (No. 16) of Symphosius:

Litera me pavit, nec quid sit litera novi.  
In libris vixi, nec sum studiosior inde.  
Exedi Musas, nec adhuc tamen ipsa profeci.

Of the Anglo-Saxon version, Dietrich remarks (XI, 451): 'Hier ist besser erzählung statt der eignen rede der unbedeutenden persönlichkeit eingeführt und, was sonst nicht wieder vorkommt, der gegenstand selbst genannt, und somit nur das buch zu rathen übrig gelassen.' As Prehn points out, the *leitmotif* of the Symphosius problem (see 48 5-6) appears in the 'Bookcase' riddles of Aldhelm ii, 14, and Eusebius, No. 33 (see *Rid.* 50 11). Our riddle is found not only in *Íslenzkar Gáttur*, No. 761, but in many modern English forms: *Holme Riddles*, No. 13; *Wit Newly Revised*, 1780, p. 2; *Royal Riddle Book*, p. 14 ('Mouse in a study'); *Riddles, Charades and Conundrums*, 1822, No. 64.

In *Rid.* 48 we find six lines, where the 'Tinea' enigma has only three; but it cannot be truly said with Herzfeld, p. 29, that the method of 36 and 41 is followed, and that to each line of the Latin two correspond. It is true of the riddler, however, that 'Neue Seiten hat er hier seinem Gegenstande allerdings nicht abzugewinnen vermocht.'

48 2 *Wrētlīcu* and *wundor* suggest the usual opening formulas, and *ic gefrægn* connects this riddle with 46 1, 49 1.

48 4<sup>b</sup>-5<sup>a</sup> These words suggest the praise of books in *Rid.* 27, 50, and 68, but the closest analogues of *þæs strangan stapol* are found in the description of books in the 'Beech' riddle, 92 3, *wynnstapol*, and in *Sal.* 239, *gestrangað h̄y ond gestaðeliað staðolfæstne gefōht*.

## RIDDLE 49

This has much in common with *Rid.* 60; and Dietrich (XI, 474; XII, 235) closely associates the two, offering as a solution to our riddle 'Pyx,' and to its fellow 'Chalice or Communion Cup.' I agree in the main, but I am inclined to think that the Paten or Plate, not the Pyx or Box, the *hūseldisc* rather than the *hūselbox*, is intended in 49. Yet the distinction between these two sacred vessels (*hūselfatu*) is very slight. Both Chalice and Paten are described

by Aldhelm, 'De Basilica Edificata a Bugge,' *P. L.* LXXXIX, 290 (cited by Dietrich, l.c.):

Aureus atque calix gemmis fulgescit opertus,  
 Ut caelum rutilat stellis ardentibus aptum,  
 Sic lata argento constat fabricata patena,  
 Quae divina gerunt nostrae medicamina vitae (see 49 5).

The ring 'without a tongue' (49 2) and 'dumb' (60 8), which yet brings by its silent speech to the minds of reverent men thought of the Savior and his wounds, may well be the circle of the golden Chalice or of the Paten. The germ of both riddles is found in Aldhelm vi, 41 f. (*De Crismale*):

Et licet exterius rutilent de corpore gemmae,  
 Aurea dum fulvis flavescit bulla metallis,  
 Sed tamen uberius ditantur viscera crassa  
 Potis qua species flagrat pulcherrima Christi.

To Aldhelm's enigma Tatwine also is indebted (12 1-2, *De Patena*). The priest, who is introduced in *Rid.* 60, suggests the Tyrolese riddle of like topic (Reuk, *Zs. d. V. f. V. k.* V, 149, No. 17):

Ich geh' an einen Ort,  
 Dort seh' ich einen Mann,  
 Der hebt dein' und meinen Vater  
 Mit beiden Händen dort.

(Der Priester, wenn er die Hostie erhebt.)

Westwood, *Facsimiles*, p. 108, cites from the *Psychomachia* manuscript (Cott. Cleopatra C. VIII) the figure of a priest standing before an altar with a chalice in his right hand (see also Add. MS. 24109, cited by Westwood, p. 107, and the Bodenham drawing, Strutt, *Horde*, pl. xxiv).

49 1 Here the MS. reads *hringenie an*. Klaeber (*Mod. Phil.* II, 145) rejects the Gn. and W. *hring* [*ær*] *endean* and reads *hring endeán, endeán* or *ændeán* being = *ærendeán* = *ærendian* (*ærendian*). 'The form (*ge*)*ærendian*, it seems, was not infrequently used; cf. e.g., *Inc. Lawes*, 33 (II.); *Beoð.* 420, 22 (Ca.); Wulfstan, 20, 19; and the suppression of the *e* may be regarded as a natural process (*M. L. N.* XVIII, 244).' Klaeber cites *Some Herbs Charm*, 24, 'gemyne þū, Magðe, hwæt þū ameldodest, | hwæt þū geandadest at Morforda.' I may note also *Charm* vi, 15 (Gn. W. *Bibl.* I, 320), þā geandade hēo and āðas swōr. I prefer the Gn. and W. reading [*ær*] *endeán*.

Klaeber restores the MS. version of 49 2-3 with proper division of lines (see text).

49 2-3 **hlūde | stefne ne elrnde.** *Rid.* 9 6-7 furnishes, with the same idea, the same metrical division: *būgendre | stefne styrme.* Cf. 9 3<sup>b</sup>, hlūde cirne; 58 4<sup>b</sup>, hlūde cirnað. For occurrences of *hlude stefne*, see *Spr.* II, 88. Grein's references show that *hlūde* for *hludan* (with this fem. inst.) is not so rare as Sarrazin (*Engl. Stud.* XXXVIII, 160) would have us believe.

49 3-4 Prehn (p. 224) notes in these lines the 'paradoxe Mischung von teils vorhandenen, teils fehlenden Gliedern' and compares *Rid.* 19, 34, 66.

49 6 **Rŷne**. The mysteries of the Eucharist are mentioned by Ælfric (Thorpe, *Homilies* II, 268): 'Wiðŷtan hī beoþ gesewene hlaf and win ægðer ge on hīwe and on swæcce, ac hī beoþ soþlice æfter ðære hālgunge Cristes lichama and his blōd þurh gāstlicere gerŷnu.'

49 6<sup>b</sup> **readan goldes**. Compare 60 10<sup>a</sup>, goldes tācen. Priests were forbidden by the Canons to use communion-vessels of horn or wood: 'And witað þæt beo ælc calic geworht of myltendum antimbre gilden oððe seolfren, glesen oððe tinen, nē beo hē nā hymen, nē hūru trēowen (Ælfric's *Pastoral Epistle*, 45, Thorpe, *A. L.*, p. 461); 'Beo his calic eac of clēnum antimbre geworht, unforrotigendlic ond callswā se disc' (Ælfric, *Canons*, 22, Thorpe, *A. L.*, p. 445). In the British Museum, among the Anglo-Saxon grave-finds, is a silver chalice of 900 A.D., from Trewhiddle, St. Austell, Cornwall (*Proc. Soc. Antiquities*, vol. XX).

49 7 **beþenean**. I cannot regard the suspicious hapax, MS. *beþenean*, which is received into the text of Th., Gn., W., as aught else than a scribal error for a form very common in both prose and poetry.

## RIDDLE 50

Dietrich (XI, 475) suggested 'Cage,' but later (XII, 236-237), and with better reason, proposed 'Bookcase.' This solution caps the query at every point: *gīfrum læcum* (50 3) recalls the Book (27 28), *hæleþum gīfre ond hālig sylf*; and the precious contents or food of the Case (50 6-8) are clearly the sacred treasure of the other riddle. As I have shown above (48 4<sup>b</sup> 5), our query belongs to the same class of problems as the enigma of the 'Bookmoth.' And finally, as Dietrich and Prehn (pp. 225-226) have indicated, its last line associates *Rid.* 50 closely with Aldhelm ii, 14, *De Arca Libraria*:

Nunc mea divinis compleuntur viscera verbis;  
Totaque sacratos gestant præcordia biblos;  
At non ex iisdem nequeo cognoscere quicquam.

Trautmann, *BB.* XIX, 183-184, regards both *Rid.* 18 and 50 as 'Oven' riddles and finds in them these traits in common: both work by day; both swallow; both conceal costly treasures; men covet the contents of both (so he wrests 18 11, *men gemunan*, into *men gewunniað*). But *Rid.* 18 is a 'Ballista' problem (*supra*), and the likenesses to 50 are superficial.

50 1 **ānne**. *Bōc-cyst* is fem., and *bōc-hord* and *bōc-gestrēon* neut., while our subject is masc. But grammatical gender is usually disregarded in the *Riddles*.

50 3 **gōþes**. Grein, *Spr.* I, 520, accepts the reading of the MS. and defines doubtfully either as 'servus' (pointing to O. N. *hergofa*, 'serva bello capta'; cf. *gēofan*, 'capere') or as 'listig,' with reference to *gēaf*, 'callidus.' Against the first etymology, speaks the length of the vowel in the present word; against the second, the difficulty of associating phonetically *gof* and *gēaf*. The second derivation fits, however, both meter and sense: 'eines kundigen (says Dietrich XII, 237), denn das schreiben war eine angesehne kunst.' Cf. *bōc-craeftig*.

50 4 5 **se wonna þegn, | sweart ond saloneb**. According to Brooke (*E. E. Lit.*, p. 136), this is 'the swart thegn with the dusky face' who works with the

student in the monastery; and comparison with 13 4, *swearte Wēalas*; 13 8, *wonfeax Wale*; 53 6, *wonfāh Wale*; 72 10, *sweartum h̄yrde*, suggests a servant of Celtic blood. But as *begn* would hardly be used of one of the lowest class, and as *eorþ*, 'brown,' (l. 11) refers clearly to the *hōc-cyst* itself, it is perhaps better to explain this with Dietrich (XII, 237) as 'der schrein aus eichenholz mit eisernem schloss und schlüssel versehen.' In this case, it will be necessary to regard *sendeþ . . . him* (5-6) as reflexive. With *sweart ond saloneb* cf. 58 3, *swearte, salopāde* (*swallows*).

50 6 *golde d̄yrran*. Dietrich (XII, 237) cites *P's.* 118 127, *þā mē geome synd golde deōrran* (*the words of God*).

50 7-8 Compare the love of princes for books in the 'Membrana' enigma, MS. Bern. 611, 24 1, 'Manibus me perquam reges et visu mirantur.'

50 8 *þæt cyn*. I do not believe with Dietrich (XII, 237) that the word refers to the books, but that the riddler has in mind those who turn to their advantage (cf. 27 27, *tō nytte*) the precious volumes ('that which the dumb brown one, ignorant, swallows').

## RIDDLE 51

Dietrich (XI, 475) and Prehn (pp. 226-227) give the answer 'Dog'; and find the source of the riddle in Aldhelm i, 12, *De Molosso*:

Sic me jamdudum rerum veneranda potestas  
Fecerat ut domini truculentos persequar hostes,  
Rictibus arma gerens bellorum praelia patro;  
Et tamen infantum fugiens mox verbēra vivo.

Here, as in the Anglo-Saxon problem, the subject is a mighty warrior; here he stands in fear of a child, as there of a woman. Herzfeld, p. 69, objects that *of dūmbum twām | torht ātyhted* (ll. 2-3) does not suit the Dog; an objection which loses some of its force when we reflect that 'dumb' is often applied to beasts (*And.* 67, *þā dūmban nēat*). *Torht* seems, however, better suited to Herzfeld's solution 'Fire.' According to that scholar the two dumb things which beget the subject of the riddle are the two stones which are rubbed together (cf. Kemble, *Saxons in England* I, 358). Or perhaps we may accept the explanation of the Royal MS. (12, C. XXIII) glosses to the first line of Aldhelm's 'Fire' enigma (v, 10 1) 'Me pater (ferrum) et mater (silex) gelido genuere rigore' (see *Rid.* 41 78-79). Cf. Bern MS. 611, 23 1-2 (*Auth. Lat.* I, 358):

Durus mihi pater, dura me generat mater:  
Verbere nam multo hujus de viscere fundor.

To *Rid.* 51 5-7, 9-10, Herzfeld finds 'a remarkable parallel' in the well-known passage of Schiller's *Glocke*:

Wohlthätig ist des Feuers Macht,  
Wenn sie der Mensch bezähmt, bewacht,  
Und was er bildet, was er schafft,  
Das dankt er dieser Himmelskraft;  
Doch furchtbar wird die Himmelskraft,  
Wenn sie der Fessel sich entrafft, u. s. w.

Trautmann claims to have arrived independently at the 'Fire' answer, which meets all the conditions of the problem. The 'Fire' riddles of other literatures (*Heiðreks Gátur*, 29; Schleicher, p. 198; Chambers, p. 8) are quite different from this.

*Eȝr* is neat, and the subject of *Rid.* 51 masculine; so the riddler may have had *lġg*, masc., in mind; but grammatical gender is little considered in the *Riddles*.

51 1<sup>b</sup> So the Water in 84 1 is *woundrum ācenned*.

51 4<sup>a</sup> *fēond his fēonde*. Cf. note to 44 11<sup>a</sup>.

51 5 *wrið*. Holthausen (*Anglia*, Bb. IX, 358) suggests, for sake of meter, *wri[e]ð*; but the non-synocopated form of 3 sg. pres. of *wriðan* is, of course, *wriðeð* (see Madert, p. 62).

51 6 *þēowap . . . þegniað*. Cf. *Met.* 29 77, *þēnað* ond *þiowað*.

51 7 *mægð ond mæggas*. Cf. *Gu.* 833, *mægð* ond *mæggas*. — *mid gemete*. So *Beow.* 780.

51 8 *fēdað hine fēgre*. Cf. 54 4, *fēddon fēgre*; 72 5, *fēdde mec [fēgre]*. For the same idiom cf. 13 10-11, *wyrmeð . . . fēgre*, etc. — *hē him frenum stēpeð*. *Stēpan* with dat. pers. and inst. thing is found *Gen.* 1859, 2306, 2365.

## RIDDLE 52

'Dragon' is Dietrich's answer (XI, 475-476); and the subject of the problem invites comparison with the *Draca* of the *Beowulf* (2302-2315, 2335 f.). Of the three characteristics of the epic monster pointed out by Schemann (*Die Synonyma im Beowulfsliede*, Hagen, 1882, p. 51), two appear in our *Riddle*: the flying in the air and the guarding of a treasure (Prehn, p. 228). The latter is also mentioned in *Gn. Col.* 26-27:

*Draca* seal on hlāwe,  
frōð, frætsum wlanc.

The resemblance to Eusebius 42, *De Dracone*, is so slight as to preclude all idea of borrowing; it consists in the likeness between the swift flying of our creature and the line,

Concitus ethereis volitans miscebitur auris.

Says Stopford Brooke, *E. E. Lit.*, p. 52, note: 'A new touch is added by Cynewulf. The dragon dives into the waves and disturbs the sea. Like the dragon of *Beowulf* [?], he has paws with which he walks the earth. These are the four wondrous beings with which the riddle begins.'

Trautmann's first solution, 'Horse and Wagon,' though a common theme in riddle poetry (Woeste, *Zs. f. d. M.* III, 186; *Germania* X, 69), fits only the first two lines of our problem; but his more recent answer, 'Pen and Three Fingers' (*BB.* XIX, 195-198), is not only very apt, but is confirmed by many analogues, as I have shown (*M. L. N.* XXI, 102). The relation of the 'four wights' (1 b) is mentioned not only in Tatwine's enigma, No. 6, *De Penna*, 'Vineta tribus' (Gloss 'digitis'), but in Aldhelm iv, 1 4, 'Terni nos fratres (Gl. "tres digiti scriptores") incerta matre (Gl. "penna") crearunt,' and in the 'Pen' problem (19) of Cambridge MS. Gg. V, 35 (printed by me, *Mod. Phil.* II, 571); 'Tres gemini repunt

stimulati marmore pellis.' Upon this the glossator comments, 'Tres digiti discurrunt in pagina, stimulati, cum acuta penna, vel graphio, vel planitie.' The same motive appears in two 'Pen' riddles from the German and Italian Tyrol, cited by Petsch (*Palaestra* IV, 135), 'Drei führen und zwei schauen zu' and 'Due la guarda e cinque la mena,' in both of which the eyes watch the work of the fingers. The 'black tracks' (2 b-3 a) are found not only in Eusebius, *De Penna* (No. 35), 'vestigia tetra relinquens,' which our riddler did not know, but in Aldhelm's pen query v, 34, 'vestigia caerulea linquo,' and in the ninth-century 'Lorsch' riddle, No. 9 (*Haupts Zs.* XXII, 260), 'tetra . . . linquit vestigia.' The interrelation of these Latin 'Pen' enigmas is discussed at length by Ebert (ib. XXIII, 200). It is interesting to compare with this motive the description of the Pen, *sibade sveartlást*, in *Rid.* 27<sup>11a</sup>, a riddle which furnishes other parallels to our problem (*infra*). The 'black tracks' appear as 'black seed in a white field' in the riddles given by Petsch (l.c.) and by Wossidlo (No. 70, notes). The other motives of *Rid.* 52 will be discussed below.

Notice the common complaint of mediæval scribes, cited by Wattenbach, *Schriftwesen* (1875), p. 235: 'Calamus tribus digitis continetur (or "tres digiti scribunt") totum corpusque laborat.'

52<sup>4</sup> Here the MS. reads *fuglum fromra fleotgan lyfte*. Thorpe suggested in a note *fromra*, and Grein<sup>2</sup> *framra*. Either of these readings may be rendered 'more rapid than the birds' (cf. *Dicht.*, p. 234). Grein conjectures *flēotga* ('schwimmer') *ou lyfte* or *flēot geond lyfte*. Wülker (Assmann) retains for the second half line the MS. reading; while Trautmann (*BB.* XIX, 195, 197) proposes *fugla fultum, flēag geond lyfte*. One abandons reluctantly *fuglum fromra*, as it is not only very close to the MS. reading, but is supported by 41<sup>66</sup>, ic mæg fromlicor flēogan þonne pernex; but Trautmann's *fugla fultum* makes intelligible a difficult passage, by supplying a subject to *wes* (l. 3), and is sustained by other descriptions of the Quill, 27<sup>7</sup>, fugles wyn, and 93<sup>27</sup>, sē þe ær wīde bæc wulfes gehlōþan (*raven*). This emendation is, however, very violent; so I suggest *fultum fromra*, which meets equally well the sense of the passage ('the support of the swift ones'—compare 92<sup>1</sup>, brūnra bēot) and is only a slight change from MS. *fuglum fromra*. *Fultum* is used of wings, *Met.* 3<sup>18</sup>, nabbað hī æt fiðrum fultum. To Trautmann's *flēag geond lyfte*, I prefer *flēag ou lyfte*; cf. 23<sup>15</sup>, on lyfte flēag. See also Tatwine 63 (*Penna*), 'Nam superas quondam pernix auras penetrabam.'

52<sup>5</sup> *dēaf under ȝpe*. See 74<sup>4a</sup>. The passage corresponds in thought to 27<sup>9-10</sup> (Pen), bēamtelge swealg | strēames dēale.

52<sup>5b-6</sup> With *Drēag* Trautmann begins a new sentence. By *winnende wiga* he understands 'not the hand but the arm of the scribe, first because *wiga* points to a masculine word, and secondly because the arm is more properly called a fighter than the hand.' It is hard to feel the force of these arguments. Personally I prefer the 'hand' interpretation.

52<sup>6b</sup> *sē him wegag tēcneþ*. Cf. 4<sup>16b</sup>, þe mē wegag tēcneð.

52<sup>7</sup> *ofer fīeted gold*. Dietrich's discussion of this phrase (*Haupts Zs.* XII, 251) is partly invalidated by his misinterpretation of the riddle's meaning; but as *fīel*, 'plate,' is found *Beow.* 716, 2256, there seems no reason to doubt the correctness of his conclusion (ib. XI, 420) that *fīeted gold* is 'der alte epische ausdruck



gewesen für das gold in plattenform oder in blätterform.' The adjective occurs ten times (*Spr.* I, 273-274), and the phrase is met in the *Andreas* and *Beowulf* (see also *Husband's Message*, l. 35). If 'bracteatus' is the equivalent of *fāted*, our phrase applies admirably, not to the gold of the inkpot, as Trautmann supposed (*BB.* XIX, 197), but to the illuminated page of the manuscript. Some of the receipts for gilding in this age have been preserved by Muratori and are cited by Sharon Turner (IX, chap. vii): for the embossed gold letters a foundation was carefully laid in chalk, and leaf gold [*fāted gold*] was then employed. Gold is associated in the *Riddles* not only with book-covers (27 13), but with the manuscript itself (68 17, 92 4). See notes to 27 15.

## RIDDLE 53

Several answers have been offered. Dietrich (XI, 476), Grein (*Spr.* II, 368; *Germania* X, 308), and Prehn (pp. 278-279) unite upon the solution 'Two buckets bound by a rope which a maid carries,' and I sought to support this by analogues (*M. L. N.* XVIII, 108). Walz (*Harvard Studies* V, 265) suggests 'A yoke of oxen led into a barn or house by a female slave,' but this smacks of fatal obviousness. Trautmann offers first 'Broom' (*Anglia*, *Bb.* V, 50) and later 'Flail' (*Anglia* XVII, 396; *BB.* XIX, 198-199). He thus defends his second solution: 'Die beiden gefangenen sind der stiel und der knüppel. Sie heissen treffend gefangene, weil sie an einander gefesselt sind. Die fesseln sind der riemen, der zwei-, drei- oder vierfach durch die öse des stiels und durch die öse des knüppels geht und so beide teile des dreschflegels mit einander verbindet. Dass beide hart sind, wird niemand bestreiten. Die dunkelfarbige Welsche, die mit dem einen der gefangenen enge verbunden ist und beider weg lenkt, ist eine welsche magd oder sklavin, die den stiel des flegels in der hand hält und drischt.' In *M. L. N.* XXI, 103, I have accepted this answer.

Chief among the winter duties was the threshing performed in the barn, and although it was to some extent carried on in the autumn, yet the bulk of it was finished during the winter. The scene in the Calendar picture for December is a threshing scene (Strutt, *Florda*, pl. xi). Wheat, rye, barley, peas, beans, and vetches were all threshed, and, next to plowing, threshing was the most important of the farm employments. The grain was bruised with flails similar to those now in use, and it was winnowed by hand' (Andrews, *Old English Manor*, p. 250).

The flail is mentioned in the *Gerēfa* list, *tō odene fligel*; and in the *Glosses*, WW. 107, 2, 141, 16, *hærscel*, 'tritorium.' Heyne, *Fünf Bücher* II, 54 f., discusses at length the Old English flail and threshing-floor.

53 1-2 in *ræced . . . under hrōf sales*. The threshing-floor is mentioned several times in Anglo-Saxon writings: WW. 147, 14, 'area,' *bræda þiling vel flōr on tō hærscenne*; *Matt.* iii, 12, 'aream,' *hærscelflōre* (Lind. MS. *beretūn*, a significant rendering, as barley was the staple of the North); and *Gen.* iv, 10 'aream,' *hærscelflōre*. Of the *berēbrytta* we are told, *R. S. P.*, § 17, Schmid, p. 380: 'Berebryttan gebyreð corn-gebrot on hærfešte æt bernes dure, gif him his ealdormann ann and hē hit mit getrȳwðan gearnoð.' The threshing of the barley is described in *Rid.* 29.

53<sup>1</sup> **In ræced fergan.** Trautmann regarded *ræced* at first as a dative without the ending, but, after Walz's objections, is inclined to consider it as the accusative form (*BB.* XIX, 199). As he rightly says, the case of this word has no effect upon his solution. Both scholars have failed to remark that the same idiom appears in 56<sup>1-2</sup>, ic seah in heall[e] . . . on flet beran.

53<sup>2<sup>a</sup></sup> **under hrōf sales.** Cf. *Gen.* 1360, under hrōf gefōr.

53<sup>3</sup> **genamnan.** MS., Thorpe, and Grein read *genamme*. This Dietrich defines 'gleichnamig' (compare O. H. G. *ginamno*, M. H. G. *genanne*, O. N. *nafni*, 'name-sake,' 'companion,' Graff II, 1085). Grein is inclined (*Spr.* I, 434) to derive the word from *genafue* (see *nafu* and *nafol*), and would render 'arcte conjuncti.' Holthausen (*Engl. Stud.* XXXVII, 209) follows Dietrich's definition, and reads *genamnan*, which is the MS. form in *Rid.* 54<sup>13</sup> (*infra*). Thorpe was the first to propose *genumne*, which has been adopted by Trautmann, who renders 'gefesselt,' and by Assmann (Wülker).

53<sup>6</sup> **wonfah Wale.** See 13<sup>8</sup>, wonfeax Wale (my note).

53<sup>7<sup>b</sup></sup> **bendum fæstra.** Cf. *And.* 184, 1038, 1357; *Jul.* 535, 625, bendum fæstne.

#### RIDDLE 54

Dietrich (XI, 476) answers, 'Battering-ram.' Brooke, who accepts the solution, thus summarizes the poem (*E. E. Lit.*, p. 125): 'The Battering-ram wails for its happy life as a tree in the forest and for all it suffered when it was wrought by the hands of man; yet at the end, like the spear [*Rid.* 73], it boasts itself of its deeds of war, of the breach it has made for the battle-guest to follow, of the plunder which they take together.' Very similar in transformation motive are the riddles of the Book (27), Ore (83), and Stag-horn (93). The Oak and Ship queries of Germany (Wossidlo, No. 78), deal with a like change in the lot of the tree. Dietrich and Prehn (pp. 229-231) point to the 'Battering-ram' enigma of Aldhelm, v, 8, which has, however, an entirely different aim — a pun upon 'Aries.' The only likeness — which is strong enough to indicate similarity of topic — is between *Rid.* 54<sup>8<sup>b</sup>-10<sup>a</sup></sup> and Ald. v, 8<sup>5</sup>, 'Turritas urbes capitis certamine quasso' (see, however, Symphosius 84, *Malleus*, 'Capitis pugna nulli certare recuso'). The (*P*)*aries* logogriffs of the monks (*M. L. N.* XVIII, note), have nothing in common with our query. Trautmann's 'Spear' is a possible solution.

Keller (*Old English Weapon Names*, p. 66) notes that there were three kinds of ram in use among the Romans, the first suspended, the second running upon rollers, and the third carried by the men who worked it, often consisting of a mere wooden beam with a bronze or iron ram's head at one end for battering down the walls of the besieged town. No description is to be found in A.-S. literature, the word *ram* being found only in the glosses a few times among lists of war-equipment. Keller, p. 219, cites *Cura Past.* 161 6, ðerscað ðone weall mid ramum. In *O. E. Glosses* (Napier), 'aries' is in a list with 'ballista.' In Ælfric, *Grammar* 12 4, 'aries,' byð ram betwux scēapum and ram tō wealgeveorce (WW. 141, 24, 'aries,' ram tō wource); but this ram is perhaps a tool of the mason or weallwyrhta. See Heyne, *Die Halle Heorot*, p. 20, who discusses our riddle.

On what a mighty scale some of these rams were built we may judge from

Abbon's account of the siege of Paris by the Danes in 885 A.D. (*De Bellis Parisiacae Urbis* I, 205 f., Pertz, *Scriptores Rerum Germanicarum*, 1871, I, p. 13): 'The Danes then made, astonishing to see, three huge machines, mounted on sixteen wheels — monsters made of immense oak-trees bound together; upon each was placed a battering-ram covered with a high roof — in the interior and on the sides of which could be placed and concealed, they said, sixty men armed with their helmets.' For an exhaustive description of mediæval battering-rams, compare Schultz, *Das höfische Leben* II, 349 f., 371.

54 1 f. Professor Cook, *The Dream of the Rood*, p. L, has pointed out the affinity between the opening lines of the riddles of the 'Battering-ram' and 'Spear' (73) and the beginning of the address by the cross (*Dream*, 28-30 a):

þæt wæs gēara fū — ic þæt gŷta geman —  
 þæt ic wæs āhēawen holtes on ende,  
 āstýred of stefne mīnum.

'In all these we are reminded of the Homeric scepter (*Iliad* I, 234 ff.), "which," said Achilles, "shall no more put forth leaf or twig, seeing it hath forever left its trunk among the hills, neither shall it grow green again, because the ax hath stripped it of leaves and bark."'

54 2 **trēow wæs on wynne.** Cf. *Har.* 55, se þegn wæs on wynne; *Beow.* 2014, weorod wæs on wynne. In *Run.* 37, the yew is called *wyn on ēðle* (see *Rid.* 92 3<sup>a</sup>).

54 3 **wudu weaxende.** Cf. *Hy.* 4 105, wudu mōt him weaxan.

54 3-4 The same theme is treated in the riddle's mate, 73 1-3.

54 4 **fēddan fēgre.** Cf. 51 8, fēdað hine fēgre; 72 5, fēdde mec [fēgre]. — **frōd dagum.** Cf. 73 3, gēarum frōdne; 93 6, dægri me frōd.

54 7-8 **hýrstum . . . gefrætwed.** Cf. 15 11, hýrstum frætwed; 32 20, frætwed hýrstum.

54 10 See text for many readings suggested in place of MS. *hy an yst*, which is unintelligible. I prefer to read *hŷ on ŷst[e] strudon*, 'they plundered in a storm (of battle)' — a very natural metaphor in an enigma (cf. *shour* in Chaucer; Krapp's note to *And.* 1133, *scūrheard*). In the *Skáldskaparmál*, § 48 (*Snorra Edda* i, 416) the battle is called 'a tempest,' *veðr vápna*. — **strudon hord.** See *Beow.* 3126, hord strude.

54 12-13 The MS. *fēr genamnan* finds threefold support in the meter, in 53 3 (MS. *genamne*), and in a certain gap in the sense occasioned by the reading of all the editors, *fēr genam | nān*. But as an acc. *genamnan* cannot be construed with any possible sense of the verb *nāpan*, 'to venture,' I accept Dr. Bright's suggestion, *genamna*, and thus interpret the passage: 'The second was quick and unwearied, if the first, a comrade in a tight place, had to venture into danger.' Holthausen's emendation [*on*] *fēr* (*Engl. Stud.* XXXVII, 208-209) is, as Dr. Bright points out, unnecessary, since *genāpan* is used more than once in the present meaning with the simple accusative: *Met.* 13 59, sīo sunne . . . uncūðne weg | nihtes genēðeþ; cf. *Beow.* 889, 1656, 2511. The reading *fier*, 'journey,' is barred by the macron of the MS. To the proposed *genamna* Bright prefers *genumne*, Thorpe's suggestion (53 3); but the adopted form is reasonable in its origin, and is sustained by both passages.

## RIDDLE 55

Dietrich's 'Oven' and Trautmann's 'Churn' fit equally well *Rid.* 55; but the weight of modern riddle-testimony is on the side of the second solution. Haase offers a similar German query of the 'Churn' (*Zs. d. V. f. V.* III, 75, No. 58): 'Unse lange dünne Knecht pumpst unse dicke Diern.' Compare, too, Carstens, *Zs. d. V. f. V.* VI, 419; Eckart, Nos. 59, 86, 427, 905; Wossidlo, Nos. 138, 144, many references, 434 u. Despite Dietrich's note (XII, 239), *wagedan būta* seems to me more fittingly said of churning than of the oven-feeding of the baker's boy, and the last lines (10-12) well describe the 'growing' of the butter. The riddle has much in common with the other obscene problems — particularly with 45 and 64.

The *cynn* or Churn and the *cýsfeot* are mentioned in the *Gerōfa* list, 17 (*Anglia* IX, 264); and the shepherd of Ælfric's *Colloquy* (WW., p. 91) tells us: 'melke hig twēowa on dæg . . . and cýse and buteran ic dō.' The use of milk and butter among the Anglo-Saxons is considered by Klump, pp. 16-18, 59-60.

55<sup>1</sup> **Hyse cwōm gangau.** Cf. 34<sup>1</sup>, wiht cwōm . . . liþan; 86<sup>1</sup>, wiht cwōm gongau.

55<sup>2</sup> **stondan in winele.** This reading of Greim, *wincle* for MS. *winc sele*, finds strong support in a riddle of the same class, 46<sup>1</sup>, *on winele* (MS. *on win cle*, explains confusion in our passage). Though *wīnsele* is sustained by the association of so many of our riddles with the wine-hall (43<sup>16</sup>, 47<sup>1</sup>; 56<sup>1</sup>, in heall[e] þær hæleð druncon, 57<sup>11</sup>, etc.), yet in such a half-line as *stondan in wīnsele* it is metrically objectionable, as double alliteration is demanded in this form of the A-type (∟ × × | ∟ ∪ ×). For this reason Holthausen, *Engl. Stud.* XXXVII, 209, proposes *stondan on stapole*, citing in support *Dream*, 71, *Beow.* 927, *Rid.* 88<sup>7</sup>. But, as *stondan in winele* is metrically unimpeachable, there is no need of violent change.

55<sup>3-4</sup> See 45<sup>4-5</sup>.

55<sup>5</sup> **stīþes nāthwæt.** Cf. 62<sup>9</sup>, rūwes nāthwæt; 93<sup>25</sup>, eorpes nāthwæt.

55<sup>6</sup> **worhte his willan.** Cf. 64<sup>7</sup>, wyrceð his willan.

55<sup>8</sup> **tillie esne.** So 64<sup>5</sup>. *Esne* is here the servant of *þegn* (l. 7).

55<sup>10-12</sup> These lines describe the butter, the 'fettes kind' of the similar Mecklenburg riddle (Wossidlo, No. 138 b). Lines 55<sup>11-12</sup> have something in common with 50<sup>7-8</sup>.

55<sup>10<sup>a</sup></sup> **wērig þæs weorces.** Barnouw, p. 215, notes that *weorces* is used here in a double sense, 'des coitus und des butterns,' and compares 43<sup>4</sup>, þæs weorces = hāmedlāces.

## RIDDLE 56

This problem has found many interpretations. Dietrich's first answer, 'Shield' (XI, 476), he afterwards changed to 'Scabbard' (XII, 235, note). This solution, which has much to recommend it, is accepted by Brooke, who says (*E. E. Lit.*, p. 123): 'Another portion of the sword is also described when Cynewulf, making a riddle on the scabbard, tells of its fourfold wood; and then, in his fancy, likens the sword-hilt to the Cross of Christ that overthrew the gates of Hell and to the gallows tree on which the Outlaw is hung.' Trautmann (*BB.* V, 50) without reason proposes 'Harp.' An ingenious explanation of the problem has been offered by

Felix Liebermann in presenting the solution 'Gallows' or 'Sword-rack' (*Herrigs Archiv* CXIV, 163). According to him, these are the conditions of the query: 'A wooden object is meant. It is portable. It appears at the feast. It serves the rich warrior. It receives (?) his sword. It is connected with precious metals. It bears the form of the Cross (in the old broader meaning for which only a vertical pole with a cross-piece is necessary). Its name also serves for the gallows. The word consists of four letters, with which the names of the four kinds of trees begin — (h)l, a, i, h.' By word-play, Liebermann believes, *ialh* might well stand for *gealga*, as *i* could be written for *ge* (Sweet, *History of English Sounds*, p. 145; cf. *Bede's Death-Hymn*, l. 3, *hiniungō*). He adds, doubtfully, that the poet may have had in mind the compound *gealgtrēow*, and therefore considered only the root of the word. This seems far-fetched, but is certainly not a whit more forced than Dietrich's interpretation of *Rid.* 37. The second difficulty, the association of Gallows and Cross, is no difficulty at all, as 'the word *gealga* is used in all the early Germanic dialects to designate the cross on which Christ was crucified' (compare Kluge, *Etym. Wtb.*<sup>5</sup>, s.v. *Galgen*; Krapp, *Andreas*, pp. 125-126). The greatest objection to this answer is that the name 'Gallows' is nowhere connected with a sword-rack; but, since in Modern English this name is applied to various objects consisting of two or more supports and a cross-piece (*A. E. D.*, s.v.), the association is not improbable. Jordan, *Altenglische Säugetiernamen*, p. 62, reaches independently the same solution as Liebermann: 'War vielleicht ein reich verziertes, einem Kreuz oder Galgen ähnliches Gestell gemeint, an dem Waffen aufgehängt wurden wie Verbrecher am Galgen?' Personally I do not believe that a logogriph is intended or that the riddler had in mind a sword-rack.

The answer 'Cross' meets all the conditions of the problem. Lines 12-14, which are responsible for Dietrich's 'Scabbard' and Liebermann's 'Sword-rack,' refer, I think, to the restraining influence of the Cross over men's passions, and may be rendered 'The cross (wolf's-head tree) which often wards off (see Sweet, *Dict.*, and B.-T. s.v. *ābiēdan*) from its lord the gold-hilted sword.' I do not believe that our riddler owes aught to Tatwine's enigma No. 9, *De Cruce Christi* (see, however, Ten Brink, *Haupts. Zs.*, N. S., XI, 55-70):

Versicolor cernor nunc, nunc mihi forma nitescit;  
 Lege fui quondam cunctis jam larvula servis,  
 Sed modo me gaudens orbis veneratur et ornat.  
 Quique meum gustat fructum, jam sanus habetur,  
 Nam mihi concessum est insanis ferre salutem:  
 Propterea sapiens optat me in fronte tenere.

Neither here nor in Eusebius 17, *De Cruce*, is there a single trait in common with our riddle. Though there is no actual likeness between the description of the cross (*Rid.* 56) and that in the *Dream of the Rood*, yet the enigmatic manner of that poem, 'involving quasi-personification and an account in the first person,' so closely resembles the mode of the *Riddles* that Dietrich, who believed our collection to be the work of Cynewulf, used the similarity of method as an argument in favor of his authorship of the *Dream* in the *Disputatio de Cruce Ruthwellensi*, 1865, p. 11 (see Cook's *Dream of Rood*, 1905, p. 1). Professor Cook has

pointed out that the opening of the address by the rood (*Dream*, 28-30 a) shows a special affinity to *Kid.* 54 and 73, 'Battering-ram' and 'Spear' (see my notes to those riddles).

56<sup>1</sup> *le seah in heall[e]*; So 60<sup>1</sup>. — *ƿær hæled druncon*. So 57<sup>11</sup>. Cf. 21<sup>12</sup>, *ƿær hƿ meodu drineað*; 68<sup>17</sup>, *ƿær guman druncon*; 64<sup>3</sup>, *ƿær guman drineað*; 15<sup>12</sup>, *ƿær weras drineað*.

56<sup>2</sup> *ou flet beran*. So 57<sup>11</sup>. — *ƿflower cynna*. See note to 56<sup>9-10</sup> (the woods of the cross).

56<sup>3</sup> *wudutrow*. For the use of *trawa* in the *Elene*, as a synonym of *rōd* and *bēam* (see 56<sup>5</sup>, *rōde tacn*; 56<sup>7</sup>, *ƿæs beames*), cf. Cook's note to *Chr.* 729.

56<sup>3-4</sup> The adornments of the subject recall those of the Sword in *Kid.* 21<sup>6-8</sup>, 9<sup>10</sup> (Pfehn, p. 279), but they resemble quite as closely the treasures of the Cross in other poems: *El.* 90, *golde geglenged*; *gimmas listan*; *Dream*, 6 f., *Eall ƿæt beacen was | begoten mid golde*; *gimmas stōdan*; see also *El.* 102<sup>3</sup> 102<sup>7</sup>; *Dream*, 14-17; 23, *mid since gegyrwed*; 77, *gyredon mē golde and seolfte*.

56<sup>4</sup> *searobunden*. This is a nonce-usage; but see *And.* 139<sup>6</sup>, *searwum gebunden*; *Kid.* 57<sup>5-6</sup>, *searwum | fæste gebunden*.

56<sup>5-7</sup> Cook (*Christ*, pp. xxii, 130; *Dream*, p. 145) furnishes the following examples of the treatment of the Harrowing of Hell theme in Anglo-Saxon literature: in the poetry, the *Harrowing of Hell*; *Chr.* 25 f., 145 f., 558 f., 730 f., 1159 f.; *El.* 181, 295-297(?), 905-913; *Gu.* 1074 f.; *Ph.* 417-423; *Gen.* 1076; *Dream*, 149; *Kid.* 56<sup>6</sup>; *Pan.* 58 f.; *Cread*, 30 f.; in the prose, *Martyrology* (Herzfeld), p. 50; *Wulfstan*, pp. 22, 145; *Bl. Hom.*, pp. 85-80; Ælfric, *Hom.* i, 28, 216, 480; ii, 6.

56<sup>5</sup> *ƿæs ƿæs be* ('*ejus qui*'). See Madert, p. 84. For other instances of attraction, compare 41<sup>6</sup>, 44<sup>6</sup>.

56<sup>5-6</sup> Cf. *Gen.* 1675, and to *heofnum ūp hƿdre tædon*.

56<sup>7</sup> *burg ābræce*. Cf. *Dan.* 63, *hie burga gehwone ābrocen hæfdon*; *Met.* 118, *ābrocen burga cyst*.

56<sup>9-10</sup> W. O. Stevens, *The Cross in the Life and Literature of the Anglo-Saxons*, 1904 (*Folk Studies in English*), p. 10, discusses the kinds of wood of which the cross is composed. Among his references are the following<sup>2</sup>. Chrysostom applied to the cross the words of Isaiah lx, 13: 'The glory of Lebanon shall come unto thee, the fir tree, the pine-tree, and the box together,' etc. In the Golden Legend (see Morris, *E. F. T. S.* XLVI, pp. 26, 70), the upright part is of cedar, the cross-beam of cypress, the piece on which the feet rested of palm, and the slab of olive. Pseudo Bede tells us (*P. L.* XCIV, 555, *Flores*): 'The Cross of the Lord was made of four kinds of wood, cypress, cedar, pine, and box. But the box was not in the cross unless the tablet was of that wood, which was above the brow of Christ, on which the Jews (?) wrote the title, "Here is the King of the Jews." The cypress was in the earth and even to the tablet, the cedar in the transverse, the pine the upper end.' In *Kid.* 56, the four woods are ash or maple (*hlin*), oak, hard yew, and the dark holly. As Stevens observes, 'Evidently the question was still a matter of individual speculation.' See Meyer, 'Die Geschichte des Kreuzholzes vor Christus,' *Abhandlungen der k. bayr. Akad. der Wiss.*, I. Kl., XVI, Bd. II, Munich, 1881; Kampers, *Mittelalterliche Sagen vom Paradiese und vom*

*Holze des Kreuzes Christi*, Cologne, 1807; Napier, *History of the Holy Rood-tree* (*E. E. T. S.* CIII, 1804), pp. 43, 47-50, 68.

56<sup>9</sup> **hlīn**. 'Der alte Name des Spitzahorns, ae. *hlīn* = ahd. *limboum* geriet, weil der Baum selbst in England fehlte [note, "In der kontinentalen Heimat der Angelsachsen kam der Baum vor"], bei den Angelsachsen allmählich in Vergessenheit; er ist nur noch einmal in der Poesie belegt und da natürlich als Feldahorn zu verstehen, die einzige Ahornart, die den Angelsachsen bekannt war.' (Hoops, *Wb. u. Kp.*, p. 272.) — **āc**. 'Der vornehmste Charakterbaum der altenglischen Landschaft war jedenfalls, wie noch im heutigen England, die Eiche, die überall bis nach dem Norden Schottlands hinauf verbreitet war und bei zahlreichen Ortsnamen Gevatter gestanden hat' (Hoops, *Wb. u. Kp.*, p. 259). It is interesting to note the passage in the *Runic Poem* (77-80) in which the Oak is extolled:

Āc byþ on eorþan elda bearnum  
 flāscas fōdor, fēreþ gēlōme  
 ofer ganotes bæþ; gārsecg fandað,  
 hwæðer āc hæbbe æþele trēowe.

The close connection between kennings and riddles (see Introduction) is strikingly illustrated by a comparison between the functions of the Oak as a 'feeder of flesh' and a 'ship' in this Runic verse and those in the world-riddle of 'Oak' (Wossidlo, No. 78):

Als ich klein war, ernährten mich die grossen;  
 Als ich gross war, ernährt' ich die kleinen;  
 Als ich tot war, trug ich die lebendigen wohl über die lebendigen.

— **se hearda īw**. Compare with this the description of the yew in *Run.* 35-37:

Ēoh byð ūtan unsmēþe trēow,  
 heard, hrīsan fæst, hlyrde fýres,  
 wyrtrumum underwreþyd, wyn on ēþle.

'The Yew ("Taxus baccata," O. E. *īw*, *ιωω*) is native to the British islands. It is frequently found in the postglacial peat-bogs of England and Scotland, and must have been widely extended in historic times. We meet its name occasionally in Old-English "Flurnamen"' (Hoops, *Wb. u. Kp.*, pp. 269-270). The Yew-tree is the subject of one of Aldhelm's enigmas (v, 5, *De Taxo*).

56<sup>10</sup> **se featwa hōlen**. The *hōlen* is identified by Hoops (*Wb. u. Kp.*, pp. 256, 616) with the 'Stechpalme' or 'Ilex aquifolium.' That this was native to western Europe and first appears at the end of the oak-period, Hoops shows, *ib.*, pp. 30-31.

56<sup>12</sup> **wulfhēafedrēo**. The *wulfes-hēafod* or 'wolfshhead' is the legal expression for an outlaw, who may be killed like a wolf, without fear of penalty (see Grimm, *Rechtswörterbuch*, 3d ed., p. 733). So in the law of Edward the Confessor, Cap. 6, § 2 (Schmid, p. 494), 'Lupinum enim caput geret a die utlagationis suae, quod ab Anglis *wolueshered* nominatur.' Compare Bracton, *De Legibus et Consuetudinibus Angliæ*, 150, lib. III, tr. ii, chap. 11, 'Et tunc gerunt caput lupinum ita quod sine judiciali inquisitione rite pereant.'

Jordan, *Altenglische Säugetiernamen*, p. 62, rightly opposes Dietrich's earlier solution 'Shield' (XI, 476), and says: 'Richtiger fasste Grein *wulfhēafod-trēo*

als identisch mit *wearg-rōd* "Galgen," "Kreuz," denn *wulfhēafod* bedeutet "Verbrecher, Geächteter." The two significations of 'gallows' and 'cross' are in the mind of Eusebius, 17, *De Cruce*:

Per me mors acquiritur et bona vita tenetur.  
 Me multi fugiunt, multique frequenter adorant;  
 Sumque timenda malis, non sum tamen horrida iustis.  
 Damnavi virum, sic multos carcere solvi.

— **ābād.** Thorpe suggested *ābād*, 'awaited.' Grein regarded *ābād* as = *ābādeð*, 'exigere,' 'adigere' (*Dicht.* 'bezwingt'). In this he is followed by B.-T., who renders 'repel' or 'restrain' (cf. *Sal.* 478, *ābāde*). Herzfeld, p. 60, regards the word as 'dialectische nebenform des Praes [Praet?] *ābād*'; so Madert, p. 44. Liebermann, *Archiv* CXIV, 163, translates 'abforderte (erlangte).' I accept Grein's explanation of the form, but translate, both here and in the *Salomon* passage, 'wards off' (*supra*). The cross restrains the sword.

56<sup>13</sup> **māðm in healle.** Cf. *Beow.* 1529, *dēorum māðme* (*sword*); *Waldere A.* 24, *māðma cyst* (*sword*). The adornments of the Sword are described at length in *Rid.* 21.

56<sup>14</sup> **gieddes.** Merbot, *Aesthetische Studien zur angelsächsischen Poesie*, p. 26, in his discussion of the various meanings of *gied*, points out that in this place the word means 'a riddle,' and compares *Gn. Ex.* 4, *glēawe men sceolon gieddum wrixlan*. He raises the question whether the Anglo-Saxons were not as fond of riddle-combats as the old Hindoos.

56<sup>15</sup> **onmēde.** Grein, who reads *on mēde*, translates (*Dicht.*) 'wen es anmutet.' In *Spr.* II, 229, he regards *mēde* as opt. pres. of *mēdan*, impers., 'muten,' 'in mentem venire.' Thorpe reads *onmēde*; and B.-T., following him, renders (s. v. *onmēdan*) 'to take upon oneself,' 'to presume.' Cosijn, *PBB.* XXIII, 130, reads *onmēde* ('sich vermesse'), and compares *onmēdla*, *geanmettan*. Liebermann, *Archiv* CXIV, 163, reads *on mēde* ('sich unterfängt'), and Holthausen (*Engl. Stud.* XXXVII, 209) follows Cosijn.

#### RIDDLE 57

We may set aside unhesitatingly Lange's 'Turning-lathe' (*Haupts. Zs.* XII, 238, note), and Trautmann's 'Flail,' and accept Dietrich's solution, 'Web and Loom,' which he establishes beyond question by an account of the old vertical weaver's beam, derived from the description and illustration (tab. XII) in Olaus Olavius's *Oeconomische Reise durch Island*, Dresden u. Leipzig, 1787, pp. 439 f. 'The *winnende wih*t is the web; and the warp or chain hangs vertically from the beam, the old *jugum*, and is stretched underneath by stone weights. The upper end of this is wrapped around the beam and is therefore *biidfest* (l. 7); but the lower end, which is the more readily woven and wound from above the more it pushes up, is moved in the work (*hisgo dræg*), because it floats in the air (l. 8, *leolc on lyfte*), and is near the ground only at the beginning. The warp now suffers from a threefold stress of war: first, through the curved wood which moves to and fro (*holt hweorfende*) and carries through the threads of



the woof, but is no shuttle, only a simple wood (*wido*)—and indeed a *wudu searweum fiste gebunden*, . . . because the thread is skillfully bound about (in Old Norse it is called *windu*). Secondly, the woof receives wounding blows (l. 3) by means of the *Schlagbret*, O. N. *skeið*, a sword-like board which the weaver swings in his free hand, in order to strike fast the inserted threads. In the third place, spears (*darofus*) are also an evil to the creature, because through the middle of the body of the warp are stuck five transverse pieces, of which the three uppermost are called the shafts, and the two lowest the parting-shaft and the parting-board. The tree that is hung with bright foliage (l. 9) is the upper beam upon which the roll of the still unwoven yarn hangs. The relic of the fight is the web, which, perhaps as *gafol hwitel*, is borne into the hall of the lord.' Dietrich also notes (XI, 476) the verbal likeness between this contest and that in the spinning-song of the Valkyria in the *Njáls Saga*, chap. 158. Weinhold, *Altnordisches Leben*, 1856, pp. 320–321, cites both Olavius and the *Njáls Saga*, and draws from the *Antiquar Tidskrift*, 1846–1848, p. 212, a description of a Faroese loom: 'An dem Webebaume (*rifr*), welcher drehbar auf zwei Pfosten (*hleimar, leiner*) ruht, ist die Kette (*garn, gadu, renning, rendegarnet*) unmittelbar und nicht durch die Traden (*hövöld*) angemacht. Das Werft wird durch eine Stange in der Mitte, die auf zwei Pflöcken liegt und über welche die Kette gezogen ist, gespannt, am meisten aber durch die Gewichtsteine (*kliðsteinar*), welche unten an die einzelnen Fadenbündel gebunden sind. Ein grosses lanzenförmiges Gerät von Fischbein (*skeið*) dient den Einschlag festzuschlagen, welcher durch einen scharfen Knochen (*hrall, rætur*) in Ordnung gehalten ist. Es wird stehend gewebt.' This serves to explain many of the riddles of the *Íslenzkar Gátur*, which are suggestive analogues to *Rid. 57. I. G. 60* considers six objects: (1) Weight-stones; (2) Threads; (3) *Höföld*; (4) Fingers; (5) *Rifur* ('the beam on which the warp is hung'); (6) Cloth. There are in this collection various riddles of weaving and spinning: one of the *Wefstóll* (657), one of the *Wefstaður* (1082), five of the *Wefur* (49, 976, 982, 983, 1110), two of the *Rifur*, 'beam' (339, 851), two of the *Skeið* (644, 1088), three of the *Ullarkambar* (79, 81, 82), ten of the *Rokkur*, 'distaff' (447, 499, 536, 737, 798, 912, 1011, 1133, 1140, 1147), and three of the *Suelda*, 'spindle' (383, 576, 853). Still another interesting analogue is the Lithuanian 'Loom' riddle (Schleicher, p. 198) in which 'a small oak with a hundred boughs [cf. *Rid. 57. 9-10*] calls to women and to maidens.' Our riddle seems to owe nothing to Symphosius 17, *Aranea*, or to Aldhelm iv, 7, *De Fuso*, although Prehn, p. 232, seeks to find likeness between the Latin and the English; and the parallel furnished by Aldhelm iv, 33-5, (see *Rid. 36*, Mail-coat) lies in the nature of the subject.

Parts of the Loom and phases of weaving have already been considered in the notes to 36 5f. The *Gerēfa* list (*Angliā IX*, 263) mentions 'fela towtōla, flexlinan, spinle, rēol, gearwindan, stodlan, lorgas, presse, pihten, timplean, wifte, wesse, wulcamb, cip, amb, cranestæf, sceaðele, sēamsticcan, scarra, nǣdle, slic.' See Liebermann's careful rendering and discussion of each of these 'tools' (l.c.). In the Vocabularies (WW. 262) is a long list, 'De Textrinalibus,' 'Textrina.' For the work of the weaver and his various implements, see Klump, *Allenglische Handwerksnamen*, pp. 22–32, 73–89.

57 1-4 Brooke, *E. E. Lit.*, p. 151, renders with spirit :

I was then within, where a thing I saw;  
 'Twas a wight that warred wounded by a beam,  
 By a wood that worked about; and of battle-wounds it took  
 Gashes great and deep.

57 2 **wido**. This finds its West Saxon equivalent in *wudu*. The regular Northern form would be *wiodu*. And Madert, p. 128, believes that the absence of the u-umlaut of *i* points to the beginning of the eighth century. As *widu* appears in the *Meters* of Ælfred, 13 55, it is evident that the conclusion thus drawn is not of the highest value. — **bennegean**. Only here and 93 16, *bennade*, *Gebennan*, too, is found only in 6 2, *gebennad*.

57 3 **heapoglemma fēng**. The direct obj. of *fōn* is always acc. except in this passage and in *Sal.* 432 (see Shipley, *Genitive Case in Anglo-Saxon Poetry*, p. 32).

57 4 **dēopra dolga**. Cf. *And.* 1244, *dēopum dolgslegum*; *Rid.* 54 6, *dēope gedolgod*.

57 4-6 The best comment upon these lines is found in *Rid.* 36 7-8. The *wudu* (l. 5) corresponds to the *hrūtende hrīsil* (36 7); and *daroþas* (l. 4) may well be the *āmas* (MS.), the 'reeds' or 'slays,' of the earlier riddle. As a parallel to *daroþas*, Dietrich (XII, 238, note), points to the song in *Njǫlls Saga*, chap. 158, str. 4, 5, *wef darraðar*. It is barely possible that the image is suggested by the double meaning of Lat. *tela*, 'web' and 'darts.'

57 5 **wēo**. Is this for *wō* (Gn.), or *wēa* (B.-T. s.v.)? Sweet, *Dict.*, does not give the word.

57 5-6 **searwum . . . gebunden**. Cf. *And.* 1306, *searwum gebunden*; *Rid.* 56 4, *searobunden*.

57 8<sup>a</sup> **leole on lyfte**. So *Gen.* 448 a.

57 9-10 Andrews, *Old English Manor*, p. 275, note, regards 'the tree with bright leaves' as 'the reel with the colored yarns or web' (see Dietrich, *supra*).

57 10-12 **lāfe . . . on het beran**. In *Beow.* 995 f., in the great wine-chamber, 'there shone variegated with gold the webs on the walls, many wonders to the sight of each of the warriors.' The Saxon term for a curtain or hanging was *wāhrift*; and in the will of Wynthlæda (Thorpe, *Diplomatarium Anglicum*, 530, 33) we find the bequest of a long *heallwāhrift* and a short one. So Aldhelm describes a web in his poem (*De Laudibus Virginitatis*): 'It is not a web of one uniform color and texture without any variety of figures that pleases the eye and appears beautiful, but one that is woven by shuttles, filled with threads of purple and many other colors, flying from side to side and forming a variety of figures and images in different compartments with admirable art.' Cf. also *De Laudibus Virginitatis* xxxviii, Giles, p. 51. For a discussion of the various products of the Anglo-Saxon loom — garments, tapestries, curtains — see Heyne, *Fünf Bücher* III, 207-252. He cites (III, 237) Paul the Deacon's *History of the Lombards* IV, 22: 'Vestimenta linea, qualia Anglisaxones habere solent, ornata institis latioribus vario colore contextis.' — **þær helep druncon . . . on het beran**. Sarrazin, *Beowulf-Studien*, p. 120, compares *Beow.* 1047. Cf. 56 1-2.

57<sup>12</sup> My reading *hāra flān[a]* seems to be supported by such a line as *El.* 285 b, *hāra lōda*. Alliteration upon the second stress in A-type is common (95 examples in the *Riddles*); compare 41<sup>88</sup>, *hāra þe worhte waldend ūser*. The stress not infrequently (sometimes the alliteration) falls upon the article; see *Beow.* 507, on *ðæm dæge þysses lifes*.

## RIDDLE 58

This little swallow-flight of song has invited many answers. Dietrich (XI, 477) suggested first 'Swallows' or 'Gnats'; and afterwards (XII, 240, note), on the authority of Pliny x, 35 (24), he proposed 'Starlings.' Sweet (*Anglo-Saxon Reader*, p. 208) accepted the second solution; and Prehn (pp. 233-234) the third. Brooke queries the answer 'Starlings' (*E. E. Lit.*, p. 148, note): 'The stare is not particularly a little bird, nor is its note sweet. The bird seems to answer best to the "Martin."' I prefer the solution 'Swallows' for two reasons. First, they fulfill all the conditions of the riddle. The poet saw them, as Brooke says (l.c.), 'rising and falling in flocks over the hills and cliffs, above the stream where the trees stood thick and over the roofs of the village, and the verse tells how happy he was in their joyousness, their glossy color and their song.' Secondly, *Rid.* 58 has at least two traits in common with Aldhelm vi, 1, *Hirundo*. Line 4 of the Latin, 'Garrula mox crepitat rubicundum carmina guttur,' is not far from *sanges rōfe . . . hlūde cirmað* (*Rid.* 58 3<sup>b</sup>, 4<sup>b</sup>), and line 6, 'Sponte mea fugiens umbrosas quaero latebras,' from *tredað bearonessas* (*Rid.* 58 5<sup>a</sup>). See the *Aeneid* passage cited *infra*. The three solutions of Trautmann seem to me equally extravagant: he first (*Anglia*, Bb. V, 50) proposed 'Hailstones'; then (*Anglia* XVII, 398) 'Rain-drops'; and finally (*BB.* XIX, 200), by the dangerous *petitio principii* of changing *lýtte* (58 1<sup>b</sup>) to *līhte*, 'Storm-clouds.' I have refuted these interpretations and sustained the 'Swallows' solution (*M. L. N.* XXI, 103). The riddle is clearly one of the bird group, as parallels in phrasing to *Rid.* 8, 9, 11, and 25 show.

58<sup>1</sup> *Dēos lyft byrēð*. This phrase is used elsewhere in the *Riddles* of the flight of birds: 8 4-6<sup>a</sup>, Swan (note); 11 9, Barnacle Goose.

58 2<sup>b</sup> *ofer beorghleopa*. Alexander Neckham, *De Naturis Rerum*, chap. lii (Rolls Series, 1863, p. 103), says of swallows: 'Quaedam enim domos inhabitantes in eis nidificant . . . quaedam in abruptis montium mansionem eligunt.' As I have noted, *M. L. N.* XXI, 103, this may well apply to the Cliff Swallow, *Hirundo fulva*.

58 2-3 Our poem finds an interesting analogue in the well-known lines of Virgil (*Aeneid*, xii, 473-477):

Nigra velut magnas domini cum divitis aedes  
Pervolat et pennis alta atria lustrat hirundo  
. . . . .  
Et nunc porticibus vacuis, nunc humida circum  
Stagna sonat.

In commenting upon this passage, Gilbert White of Selborne uses words equally applicable to the English riddle (Letter XIX, Feb. 14, 1774): 'The epithet *Nigra* speaks plainly in favor of the swallow, whose back and wings are very

black [compare 58<sup>2-3</sup>, *blace swīþe*, | *swearte, salopāde*], while the rump of the martin is milk-white, its back and wings blue, and all its under part white as snow.' Note also the ἐπι ρῶτα μέλαινα of the Rhodian carol of the Swallow, preserved by Athenaeus (Book viii, chap. 60).

58<sup>3<sup>a</sup></sup> *salopāde*. The word is a nonce-usage, but *sal(o)wigpād* is used three times in the poetry, in each case of a bird, the eagle or raven (*Fates*, 37; *Jud.* 211; *Brun.* 61).

58<sup>3<sup>b</sup></sup>, 4<sup>b</sup> *Sanges rōfe . . . hlūde cirmað*. Both Virgil and Aldhelm apply to the swallow the epithet 'garrula'; and Gilbert White tells us (XVIII, Barrington), 'the swallow is a delicate songster and in soft sunny weather sings both perching and flying.' Indeed its 'pipe and trill and cheep and twitter' (Tennyson's *Princess*) is among the best-known of bird-songs. The song of the swallow is mentioned elsewhere in Old English. Whitman, *Birds of O. E. Lit.*, p. 161, cites *Life of St. Guthlac* (Godwin), 52, 7: 'Hū þā swalawan on him sæton and sungon. Twā swalewan . . . heora sang ūpāhōfon.' Elsewhere in the *Riddles*, *hlūde cirme* is used of the song of a bird (93).

58<sup>4-6</sup> It needs no Virgil or Aldhelm or Neckham (see references, *supra*) to tell us that swallows 'fare in flocks' and that they are found 'in remote and secluded woods and swamps as well as about the habitations of men.'

58<sup>6</sup> *Nemnað hȳ sylfe*. This has been variously rendered. Thorpe proposes 'Name them yourselves.' In *Spr.* II, 280, Grein wavers between 'Sagen selbst wie sie heissen' and 'Sagt wie sie heissen'; but translates in *Dicht.* 'Nun meldet ihren namen.' So Trautmann, *BB.* XIX, 200: 'Nennet sie selber.' Brooke, *E. E. Lit.*, p. 149, renders 'Let them call their own names.' I prefer the Thorpe reading, because the verb-form is the 2d pl. imperative, and because swallows are certainly not onomatopoeic like cuckoos and bobolinks.

#### RIDDLE 59

Dietrich (XI, 477) offers the solution 'Ziehbrunnen,' 'Well with a well-sweep,' which has been accepted by all scholars. 'This has one foot, the prop upon which the cross-beam rides, moreover a long tongue (the pole at the upper end of the cross-beam, which carries the bucket down), it has a heavy tail (the stone weight which helps to press down the lower end of the cross-beam and to raise up the bucket), it paces the earth-grave (the dug-out well), and carries *laguflōd* (hyperbolic for water) into the air.' Dietrich, reading *furðum* for the MS. *furum*, suggested as the three rune-letters (*Rid.* 59<sup>14-15</sup>), the three consonants of *burna*; but Grein (*Germania* X, 309), reading *fulum*, makes the happier suggestion of *Rād-þyt* (*Spr.* II, 363, Reithbrunnen, d. i. Ziehbrunnen mit einem Schwengel) which meets perfectly the conditions of name and thing. Müller, *Cöthener Programm*, p. 17, sustains Dietrich's *rād-burna* by pointing to 'Radbourne' in Derbyshire and 'Redbourn'; but these names prove little, as not the 'well' but the 'brook' or 'burn' is their etymological source. Holthausen, who reads (*I. F.* IV, 387) *furma* for MS. *furum*, suggests *rōð* instead of Grein's *rād-þyt*. Then it is the pole or well-sweep that is described. *Rōð* in the sense of 'pole' appears only in the compound *segl-rōð*. Prehn rightly mentions in this connection Symphosius 71,

*Puteus*, and 72, *Tubus*; but the relation lies only in the likeness of *Rid.* 59<sup>11b-12a</sup> to the third line of each, 'Et trahor ad superos alieno ducta labore' and 'In ligno vehitur medio, quod ligna vehebat.' The interesting 'Puteus' enigmas of Virgil's third eclogue and of Scaliger (Reusner I, 170) have nothing in common with *Rid.* 59; while the Low German *Pütt* or 'Draw-well' problem (Woeste, *Zs.f. d. M.* III, 191) interests us only by its title and by its allusion to its *steert* (compare *Rid.* 59 7 *steort*).

In an illustration of the marriage feast of Cana in a Cotton manuscript of the early twelfth century, Nero C. IV (Wright, *Domestic Manners*, p. 86; Knight, *Pictorial History*, p. 284), a servant raises water from a well by means of a loaded lever. Wright comments upon the drawing thus: 'It may be remarked that this appears to have been the common machinery of the draw-well among our forefathers in the middle ages—a rude lever formed by the attachment of a heavy weight, perhaps at the end of the beam, which was sufficient to raise the other end and thus draw up the bucket.' Wright refers to illustrations of this in manuscripts of various periods, and presents in cut No. 57 an excellent drawing from MS. Harl. 1257 of fourteenth century.

Aldhelm thus mentions the draw-well or *puteus* (*De Laudibus Virginum*, Giles, p. 142):

Nec putei laticem spernendum ducimus altum  
Antlia quem sursum solet exantlare cisternis.

59<sup>1</sup> *ānfēte*. The word is a nonce-usage; but the riddle-subjects in 33 6, 81 3, 93 25, have also one foot.

59<sup>2</sup> *Wide ne fēreð*. Cf. 4 71, *wīde fēre*; 95 3, *fēre* (MS. *fereð*) *wīde*.

59<sup>3</sup> Cf. 32 8, *nō hwæpre flōgan mæg nē fela gongan*.

59<sup>4</sup> *þurh scīrne dæg*. Cf. *Met.* 20 229, *þurh þā scīran neaht*.

59<sup>5a</sup> *naca nægledbord*. Cf. *Gen.* 1418–1419, *nægled bord*, [faer *sēleste*; *Brun.* 53, *nægledcnearrum*.

59<sup>6b</sup> *monegum tīdum*. So *Gu.* 89. Cf. 40 2, *miclum tīdum*.

59<sup>9a</sup> *īsernes dāel*. Cf. 56 4<sup>b</sup>, *seolfres dāel*.

59<sup>13-14</sup> The spirit of *comitatus* in the *Riddles* has been discussed in the Introduction ('Form and Structure').

#### RIDDLE 60

This riddle of the 'Chalice' or 'Communion Cup' has already been discussed in connection with its fellow, 49, the 'Paten.' Dietrich (XII, 235, note) thus analyzes the poem: 'Als kelch ist der goldene reif (v. 1, *hrīng*; 5, *worþan*) bezeichnet theils durch die benennung Heliand der guthandelnden (v. 7) die er von dem betenden (priester, v. 3–5) erhält, indem die übelhandelnden von seiner gemeinschaft ausgeschlossen sind, theils durch das geheimnisvolle aber den einsichtigen (v. 2, 9, 10) verständliche sprechen seiner wunden (v. 11, 16) d. h. des für die menschen vergossnen blutes des heilandes, welches er darstellt und nach den früh im mittelalter gehenden geschichten von wunderbarer verwandlung, im weine enthält. Was sie sprechen, indem der kelch, noch nicht der gemeinde

entzogen, von den händen der männer gedreht und gewendet wird (v. 18), das ist die mahnung zur gegenliebe und dankbarkeit gegen den erlöser den des edelen goldes zeichen (7-10) vergegenwärtigt,' etc.

60<sup>1</sup> Cf. 56<sup>1</sup>, ic seah in healle. — **bring**. See 60<sup>6,17</sup>, 49<sup>1,8</sup>.

60<sup>2b</sup> **mōdum glēawe**. So *Az.* 190. Cf. *Gen.* 2373, glēaw on mōde; *Sal.* 439, mōdes glēaw.

60<sup>3</sup> **ferþjum frōde**. Cf. 27<sup>21</sup>, ferþe þȳ frōdran; *Exod.* 355, *Wand.* 90, *El.* 463, *Jul.* 553, on ferðe frōd; *El.* 1164, frōdne on ferhðe. For the construction with *hæd*, see Shipley, p. 26.

60<sup>4a</sup> **God nergende**. Cf. *Chr.* 361, nergende God.

60<sup>5b</sup> **word æfter cwæð**. So *Beow.* 315.

60<sup>9</sup> **in ēagna gesihð**. Cf. *And.* 30, ēagna gesihð; *Wond.* 66, ēagna gesihð; *Chr.* 1113, fore ēagna gesyhð (Herzfeld, p. 18).

60<sup>11-12</sup> In favor of the reading that I have adopted in the text these arguments may be offered. *Und Dryhtnes dolg dōn* (MS. *dryht dolgdōn*) is supported by *Chr.* 1205-1206, *Dryhtnes . . . dolg*; and by a similar reading in MS. 85<sup>2</sup>, *driht* for *drihten* (see note). The transference of *dōn* to the second half-line completes the otherwise defective *swā þæs bēages*. No fault can be found with the line as emended, *und dryhtnes dolg, dōn swā þæs bēages*. This readjustment involves in the next line the change of MS. *ne mæg hære bēne*, a very faulty half-line, to *ne hære bēne mæg*, for the sake of the alliteration. These slight changes not only greatly improve the meter and sense of the passage, but supply the two gaps in the Grein-Wülker text. We may now render 60<sup>7-12</sup> as follows: 'Brightly into his mind the dumb thing (the Chalice) brought the name of the Lord, and into his eyesight, if he was able to perceive the token of the very noble gold and the wounds of the Lord, (and) do just as the wounds of the ring proclaimed.'

60<sup>13</sup> **ungefüllodre**. Grein, *Dicht., Spr.* II, 621, renders 'unerfüllt,' and B.-T., p. 1107, 'unfulfilled.' I accept this translation, for three reasons: (1) it retains the case of the MS. reading, *ungafüllodre*; (2) it is justified by the meaning of *gefüllian*, 'to become full, perfect,' in *Bl. Hom.* 191, 23; (3) it is demanded by the sense of the absolute construction (ll. 12-14): 'The prayer of any man being unfulfilled, his spirit can not attain to (seek) God's city,' etc. This seems to be far better both in form and sense than Cosijn's *ungefüllodra* 'of the unbaptized,' which, though a common word, departs from the MS., and is not in accord with the construction or meaning of the passage.

60<sup>15-16</sup> Compare the closing formula of *Rid.* 44.

60<sup>18</sup> **wlonera folmm**. This recalls 31<sup>5-6</sup>, where the Cross (or the Water?) is passed from hand to hand by the proud.

#### RIDDLE 61

Dietrich (XI, 452) has indicated by parallel columns the close correspondence between this 'Reed' problem and the *Arundo* enigma of Symphosius (No. 2):

Dulcis amica dei. ripae vicina profundae (61<sup>1-2</sup>),

Suave canens Musis (61<sup>8-10</sup>); nigro perfusa colore

Nuntia sum linguae, digitis stipata (Riese, signata) magistris (61<sup>14-17</sup>).

Dietrich errs, however (p. 477), in limiting the two riddles to the 'Reed-pipe' (*hwistle*). As Müller, *C. P.*, p. 18, and Prehn (pp. 236-238) have pointed out, the last half of the Latin enigma and the last lines of the Anglo-Saxon doubtless refer to the Pen ('calamus' or *hrōdwrīt*). Brooke (*E. E. Lit.*, p. 135) in his spirited translation of the major portion of *Rid. 61*, confines its application to 'Reed-flute'; and Padelford, who quotes the riddle in full (*O. E. Musical Terms*, pp. 51-52), is evidently of the same mind. The Symphosius enigma is popular in literary history; and the *Kunsträtzel* in various languages invite comparison with our version (*M. L. N.* XVIII, 98-99). An incorrect Latin text of the riddle is crudely rendered into fifteenth-century German in the *Volksbuch* version of the Apollonius of Tyre story (Schróter, *Mitth. der deutschen Gesellsch. zur Erforschung vaterl. Sprache*, etc., V, 1872, II, 66; cf. Weismann, *Alexander*, Frankfurt, 1850, I, 80). In the sixteenth century Thylesius Consentinus (Reusner I, 311) develops the Symphosius puzzle into a long-winded problem: 'Fluminis undisonas ripas praetexit arundo' etc. It appears a hundred years later in an elaborately descriptive sixteen-line French version (Menestrier, *La Philosophie des Images Énigmatiques*, Lyon, 1694, p. 241):

Je suis de divers lieux, je nais dans les forêts,  
Tantôt près des ruisseaux, tantôt près des marais.

Other explanations of our problem overlook completely its origin and analogues. Morley (*English Writers* II, 38) suggested 'A letter-beam cut from the stump of an old jetty.' Trautmann (*Anglia*, Bb. V, 50; Padelford, p. 53) offers without discussion the answer 'Runenstab.' Blackburn, whose solution of *Rid. 31*, *Bēam*, has already been presented, advanced the theory (*Journ. Germ. Philology* III, 1 f.) that *Rid. 61* is not a riddle at all, but should be united with the poem that follows in the MS., f. 123 a, *The Husband's Message*, into a lyric, *A Love-Letter*. This view he seeks to sustain by translation and by dovetailing of parts. That *Rid. 61* was ever classed among the *Riddles* was due, Blackburn believes, to a mistake of the Exeter Book scribe. 'He copied here from a manuscript in which the riddle (31 b) had been joined to the poem (61) on the supposition that it belonged with it, and in its solution is found an explanation of the mistake of some former scribe.' Cook and Tinker (*Translations from O. E. Poetry*, pp. 61-63) follow Blackburn's arrangement. The theory is pretty and ingenious, but it calmly ignores the very real relation between *Rid. 61* and Symphosius.

As Padelford points out (p. 82), the pipe or whistle is mentioned more than once in the Anglo-Saxon glosses: Ælfric, *Gloss.*, WW. 311, 22, *pipe oððe hwistle*, 'musa'; 311, 27, *hwistle*, 'fistula'; WW. 268, 20, 352, 22, *wistle*, 'avena'; 406, 23, 519, 15, *wistle*, 'fistula.' *Pīpere oððe hwistlere* glosses 'tibicen' in Ælfric's *Grammar*, 40, 8, and elsewhere; and *rēodpīpere* appears as a gloss to 'auledus' (WW. 190, 7). The fistula—the true Latin equivalent of the reed-pipe and the Greek σῦριξ (see *Harper's Latin Dict.*, s.v. *fistula*, for many classical references to the reed, both as pipe and as pen)—is included among the musical instruments copied by Strutt (*Horde*, pl. xxi, 1) and Westwood (*Facsimiles*, pl. lvii) from MS. Cott. Tib. C. VI, and the Boulogne Psalter, f. 2.

61 1-7 Brooke (*E. E. Lit.*, p. 135) notes: 'The sixty-first riddle tells of a desert place by the shore, traversed by a channel up which the tide flowed, and where the reeds grew,' etc. Brooke compares with this the scenery of *Rid.* 23. As I have pointed out above, there is no doubt that the poet has in mind the 'ripae vicina profundae' of Symphosius 21, although he wisely omits the reference to Pan in 'dulcis amica dei.' We may find a parallel in Shelley's *Euganean Hills*:

Where a few gray rushes stand,  
Boundaries of the sea and land.

Such beds of reeds as are here described are mentioned more than once by Anglo-Saxon writers (B.-T., s.v. *hrēodbedd*): *Guthlac*, 9, Godwin, 50, 15, *Þā wæs ðær on middan ðām mere sum hrēodbedd*; *Exodus* ii, 3, *Hēo āsette hyne on ānum hrēodbedde be þæs flōdes ofre*.

61 1 *sīewealle nēah*. So *Beow.* 1925.

61 2 *æt merefaroþe*. Grein renders well, *Dicht.*, 'an des Oceans Wellenschlag.' See Krapp's discussion of *faroþ* and *waroþ* (*Mod. Phil.* II, 405-406).

61 3 *frumstapole fæst*. The phrase is suitable only to reeds or plants; cf. *Gu.* 1248-1249, *stapelum fæste . . . wyrtta gebłōwene*. See *Rid.* 35 8, 71 2-3. — *fēa ænig*. Cf. *Gen.* 21 34, *fēa āne*; *Ps.* 104 11, *fēawe . . . ænige*.

61 6 *ȳð sīo brūne*. Cf. *Met.* 26 29-30, *sīo brūne | ȳð*; *And.* 519, *brūne ȳða*.

61 9-10 Much of the secular music of Old English times is associated with the beer-hall, as Padelford has pointed out (pp. 10-12). See the Bagpipe's part at the feast in *Rid.* 32 11-12. In an illustration in MS. Harl. 603 (Wright, *Domestic Manners*, p. 34), the cup-bearer serves the guests with wine, while minstrels make merry with harp and pipe. To cite but one of many examples from the poetry, this accords with the lines in the *Fates of Men*, 77 f.:

Sum seal on hearpe  
hæleþum cwēman, blissan æt bēore  
bencsittendrum, þær biþ drincendra  
drēam se micla.

Music and feasting are closely associated in Bede's story of Cædmon's life at Whitby (*Ecccl. Hist.* iv, 24): 'In gebēoiscipe, þonne þær wæs blisse intinga gedēmed, hæt hēo ealle scalden þurh endebyrdnesse be hearpan singan.' These entertainments led to such excesses that the *Canons* of Edgar, 58, at the time of the monastic revival, forbid priests to be ale-poets (*ealu-scoþ*) and Wulfstan thunders against the beer-halls with their harps and pipes and merriment (*Hom.* 46, 16): 'Hearpe and piþe and mistlice gliggamen drēmað ēow on bēorsele.'

61 10 *wordum wrixlan*. So *Beow.* 875, *Soul* 117; cf. *Mod.* 16, *wordum wrixlað*.

61 10-17 The 'nigro perfusa colore' and the 'nuntia linguae' of Symphosius certainly suggest a pen; and in the last lines of the Anglo-Saxon the riddler has evidently in mind, not music, as Brooke supposed, but written speech (l. 15 b, *ærendspræce*), which is hidden from all but the pen and his master. It is this reference to a letter that misled Trautmann and Blackburn.

61 12-14 These lines, which describe the shaping of the 'calamus,' may have arisen from a misunderstanding of the 'digitis stipata (signata) magistri' of



Symphosius; compare *sēo swīþre hond* | *corles ingeþone*, etc. The lines have not a little in common with *Rid.* 27 5 f.

Wattenbach, *Schriftwesen*, p. 189, cites Isidore, *Origines* vi, 13: 'Instrumenta scribe calamus et penna. Ex his enim verba paginis infiguntur, sed calamus arboris est, penna avis,' etc. So we are told by the letters in the gloss (MS. Royal 12, C. XXIII) to the *incerta matre* of Aldhelm's 'Alphabet' enigma, iv, 15 (Wright, *Satirical Poets* II, 549): 'Ignoramus utrum cum penna corvina vel anserina sive calamo perscriptae simus.' Three kinds of pens were thus known to the Anglo-Saxon: the raven-quill, the goose-quill, and the reed. The first of these is described in the striking periphrase of *Rid.* 93 26-28 (see notes); it is doubtless the second that is alluded to by the riddlers of 27 7 f. and 52 4; while the reed-pen (*hrēodwrit*) is the subject of the last lines of *Rid.* 61. Westwood, p. 35, pl. xiii, notes that the figure of St. Matthew in the Lindisfarne Gospels, Cott. Nero D. IV, is writing with a reed-pen.

61 12 *seaxes ord*. Cf. 77 6, *seaxes orde*; 27 6, *Chr.* 1140, *seaxes ecg*. See 93 15-18. — *sēo swīþre hond*. See *Spr.* II, 511.

61 14 *þingum*. Grein renders, *Dicht.*, 'zu den Dingen'; and *Spr.* II, 593, 'potenter, violenter (?)'; while Sweet and B.-T. suggest 'purposely.' The inst. thus employed is a nonce-usage.

61 16 *ābēodan bealdlice*. Cf. *Har.* 56, *ābēad bealdlice*. Only in this *Riddle* passage is this verb found with the *wiþ* construction instead of the dative.

#### RIDDLE 62

The subject of this riddle according to Dietrich (XI, 477) is 'Shirt'; according to Trautmann (*Anglia*, Bb. V, 50), 'Shirt of Mail.' Trautmann is perhaps attracted by the picture of the early Englishwoman arming her lord for battle, but the tone of this poem, despite the blending of dignity with its dirt, hardly seems to warrant such a conception. *Cyrtel* or *Hragl* seems to me to fit all the conditions of the problem (*infra*). No Latin sources or analogues have been discovered; and the 'Shirt' riddles of *Strassburg Rb.*, No. 181, and the *Recueil des Énigmes de ce Temps*, Rouen, 1673, II, 77, are like the Anglo-Saxon one only in pruriency.

62 2 *on earce*. This is a reference to the *hragl-cyst*, 'clothes-chest' (Thorpe, *Diplomatarium*, 538, 20).

62 4 *holdum þeodne*. Roeder, *Die Familie bei den Angelsachsen*, p. 110, cites this passage as proof 'dass man die eheliche Gemeinschaft als ein Komitatsverhältniss ansieht.' Other evidence of this conception of the marriage-relation is not wanting: 'Der Mann erscheint als der Herr und Gebieter der Frau: *Gen.* 2225 nennt Sarah ihren Gatten *drihten mīn*, oder er heisst ihr *man-drihten*, 2242, . . . 2729 *frēa-drihten*, ebenfalls von Abraham. 2783 apostrophiert ihn Sarah: *mīn sweās frēa*.' See also *Beow.* 1170, *frēo-drihten mīn* (Wealththeow to Hrothgar). Lawrence, *Mod. Phil.* V, 395, cites these passages to sustain the wifely relation of *The Banished Wife's Lament*.

62 5-6 Dietrich thus comments (XI, 477): 'Wer es anzieht steckt ihm dem umgekehrten den kopf ins innere, denn es wurde nicht von unten sondern von

oben her angezogen, durch die kopföffnung, die daher mhd. *houbetloch*, bei den Norwegern und Isländern *höfuðsmá* (hauptschmiege) hiess.' So Strutt points out, *Horða*, p. 46, that 'the close-coat [*cyrtel*] of the soldiers and common people, which reached only to the knee, appears from the form of it (pl. xv, 7, 8; Cott. Claud. B. IV) to have been put over the head like a shirt.' The subject of our riddle is perhaps the *cyrtel*—the *hrægl* of the other obscene riddles, 45 a, 55 a, 63 b. *Cyrtel* *oððe* *hrægl* is the Lindisfarne equivalent of *Matt. v. 40*, 'tunicam.' *Hrægl* is also used of the robe of women (*Rid. 46 a*; Ælfred's *Laves*, Introduction, 11, § 18, Schmid, pp. 58, 80), and in *Beowulf* is a synonym for *byrne*, 'the mail-coat' (Lehmann, *Brünne und Helm*, p. 13).

62 b *on nearo fēgeð*. Cf. 26 a, *fēgeð mec on faesten*; 63 s, *on nearo nāthwær*. In all three places is the same coarse suggestion.

62 7 *Gif . . . ellen dohte*. This is a common formula which is discussed at length by Krapp in his note to *And. 458-460*. Cf. *Gen. 1287-1288*, *Drihten wiste | þæt þæs æðelinges ellen dohte*; *Rid. 73 a*, *gif his ellen dēag*; *Beow. 573*, *þonne his ellen dēah*; *And. 460*, *gif his ellen dēah*; etc. It is the Old English version of the formula 'Fortune favors the brave,' which Cook derives from Latin literature (*J. L. N. VIII*, 59).

62 8 *mec frætweðne*. Holthausen, *Bb. IX*, 358, would retain MS. *mec frætweðne* instead of Edd. *frætweðe*, but he does not explain how he would adapt this to the context. The omission of *þe* makes the construction clear.

62 8 a Dietrich notes (XI, 477): 'Das rauhe was es beim erwachsenen füllen soll, ist der haarwuchs.' The *cyrtel* was often worn next to the skin, as, in many cases, it was the only garment; cf. Ælfred's *Laves*, 36 (Schmid, p. 62): 'Gif mon næbbe būton ānfeald hrægl hine mid tō wrēonne oððe tō werianne,' etc.

62 9 *rūwes nāthwær*. Cf. 26 5, *neoþan rūh nāthwær*; 55 5, *stiþes nāthwær*. The obscene implication is obvious.—*Ræd hwæt ic mæne*. Cf. *Sal. 236*, *Saga hwæt ic mæne*. The *Salomon* passage has other traits of a riddle besides this closing formula.

#### RIDDLE 63

Dietrich's first suggestion, 'Bohrer' (XI, 478), fits the query at every point save one: it is hard and sharp, strong of entrance, swift in faring, clears a way for itself, it is urged on from behind, it is sometimes drawn out hot from the hole, and sometimes fares again into the narrow place. But how to explain *wealde under wambe* (3 a), which hardly seems suited to 'Borer' or 'Gimlet,' unless the tapping of a cask or like work be described? Later 'Bohrer' riddles (cf. *Strassburg Kb.*, 170) are of a different sort. Yet, doubtful as it is, this answer, which is favored by Müller, *C. P.*, p. 18, seems to me far less forced than Dietrich's other answer, 'Foot and Shoe' (XI, 478), which sadly wrenches the meaning of the problem. Better than either of these is Trautmann's 'Brandpfeil' (*Anglia, Bb. V*, 50), if by this he means the ordinary 'Poker' or 'Fire-rod.' This 'faes under the belly' (of the oven), and, held by the man's garment (on account of the heat), is pushed violently into the fire, and is drawn out 'hot from the hole'; this satisfies all the other demands of the riddle. The *Gerōfa* list (*Anglia IX*, 263, 265)

mentions the *fȳrtange*, 'tongs,' the *ofurace*, 'oven-rake,' and the *brandīren*, 'and-iron' or 'fire-dog'; and there were doubtless other implements of hearth and oven.

63 1<sup>b</sup> **hingonges strong.** The MS. *ingonges* seems better suited to the sense of the passage, but *hingonges* is demanded by the alliteration. It is thus equated with *forðsīþes from* (l. 2).

63 2<sup>a</sup> **forðsīþes from.** Cf. *H. M.* 41, *forðsīþes georn*. For the construction of *from* with *gen.*, see 73 27, *fēringe from*; *And.* 234, *gūðe fram* (Krapp's note).

63 3-4 Cf. *Dream*, 88-89, *ærþan ic him lifes weg rihtne gerȳmde reordberendum*. See also 54 8-10.

63 5, 6 In *hȳð* and *lȳhð*, as in 64 2, 5, 6, *onþēon*, *bēoþ*, *hȳð*, the meter demands uncontracted forms instead of the contracted. For other examples see Madert, p. 53, and my Introduction.

63 8 **on nearo.** Cf. 62 6.

63 9 **sūþerne seeg.** In the *Atlakviða*, § 2, the same phrase, *seggr inn suðrœni*, is applied to *Knefrúðr*, the messenger of Attila. Cleasby-Vigfusson, s. v. *suðr-maðr*, *Suðrriki*, points out that the word is used by the Scandinavians of Germans, indeed of all people of central and southern Europe. In Old English, on the other hand, the epithet is coupled with a spear or javelin cast by a Norse sea-warrior (*særine*) at Byrhtnoth in the *Battle of Maldon*, l. 134, *sūþerne gār*; but is not 'from the south' merely direction? Though in the *Glosses* and *Leechdoms* the word may indicate plants and medicines from the south of Europe (B.-T., s. v.), I doubt if it carries any other idea here than that of 'foreign.' As the actor in one of the obscene riddles, 'the southern man' is obviously in the same class as 'the dark-haired Welsh,' the churls and esnes, often people of un-English origin, who figure in these folk-products. There seems no reason to suppose that the word is used, like Chaucer's 'Southern man' (*Canterbury Tales* I, 42) and the later 'Southron,' of a South-Englander. Perhaps some personal or topical reference is intended, in which case we might as profitably seek the identity of 'the man from the South' who burns his mouth with cold porridge in the nursery rhyme.

#### RIDDLE 64

As Dietrich points out (XI, 478), this 'Beaker' riddle has much in common with Aldhelm's enigma (vi, 9) *De Calice Vitreo*. Unlike the Latin writer, the Anglo-Saxon says nothing of the origin and little of the appearance (3 a) of the Beaker. But in both poems the drinking-vessel is a woman who yields readily to caresses; compare with 64 4-7 Aldhelm vi, 9 5-9:

Nempe volunt plures collum confringere dextra,  
Et pulchrae digitis lubricum comprehendere corpus,  
Sed mentes muto dum labris oscula trado.  
Dulcia compressis impendens bacchia buccis,  
Atque pedum gressus titubantes sterno ruina.

The overthrow that follows kisses of the wine-cup is perhaps the theme of the fragmentary close of the Exeter Book poem.

As I have already shown, *Holme Riddles* (No. 128) offers a modern treatment of the same motive:

*Q.* As j was walking late at night, j through a window chanced to spy: a gullant with his hearts delight, he knew not that j was so nigh:— he kissed her & close did sit to little pretty wanton Gill until he did her favour get & likewise did obtaine his wille.

*A.* A yong man in a tavern drinking a Gill of sack to chear up his spirits & so obtaind his will.

Trautmann ignores completely the history of the riddle in his answer, 'Flute.'

Scherer, *Kleine Schriften*, Berlin, 1893, II, 9 (cited by Roeder, *Die Familie bei den Angelsachsen*, Halle, 1899, p. 122) says of this riddle: 'Die einzige Liebeszene in der alten angelsächsischen Poesie aus der wir sonst vieles lernen ist dem Lateinischen nachgebildet und sie schildert— auch nur indirekt— sinnlichen Genuss.' The problem has too much in common with the other *double entente* riddles of the collection to merit this comment.

Dietrich (l.c.) points out that while *cēac* and *slēap*, two common words for 'beaker,' are masculine, *būne* is feminine and therefore suited to the gender of the riddle. But in the *Riddles* little stress is laid upon grammatical gender (*supra*).

Akerman, *Remains of Pagan Saxondom*, p. 51, and De Baye, *The Industrial Arts of the Anglo-Saxons*, pp. 106 f., have discussed at length the glass beakers of the Anglo-Saxon. I note in the Gibbs collection of the British Museum two from Faversham in Kent, which resemble closely those in Akerman's plates. One is light green, the other olive, and both are ornamented by rude jagged bands running from near the mouth to the bottom, where they converge. They are footless, and, like the horns (whose shape is copied by other glass vessels), they must have been emptied before being relaid upon the table. In outline the grave-finds resemble the illustrations\* of cups in the manuscripts (Claudius B. IV, ff. 63 r., 102 v.; Tib. B. V., Strutt, *Horde*, pl. x), and accord with the description in *Bevo.* 495, hroden ealowæge; 2253–2254, fæted wæge, | dryncfæt dēore. As Sharon Turner points out, *Hist. of Anglo-Saxons* VII, chap. vi, the precious metals were used constantly for basins and beakers, and the wills often bequeath cups of gold, silver, and silver-gilt [64 3, glæd mid golde]. See also Brincker, *Germ. Altertümer in Judith*, 1898, p. 21.

64 1 *seega seledræme*. Cf. *And.* 1656, seega seledræm.

64 3 *glæd mid golde*. Cf. *Sat.* 488, golde glædra. — þær guman drincað. Cf. 68 17, golde gegierwed, þær guman druncan; 56 1, 57 11, þær hæleð druncon; 15 12, þær weras drincað; 21 12, þær h̄y meodu drincað.

64 4 *cofan*. Sievers (*PBB.* X, 497) cites many examples from the poetry to support his rejection of a long root-syllable in this word: *And.* 1006, in þām morðorcofan; *El.* 833, in þēostorcofan, etc. The present instance argues for a long syllable; but verses of form  $\underline{\text{L}} \times \times \times | \text{U} \times$  are rather frequent in the *Riddles* (ib., p. 154). — *cysseð mūpe*. So it is said of the Horn, 15 3, hwilum weras cysseð; see also 31 6. Other Latin riddles besides that of Aldhelm (cited *supra*) allude to the kiss of the wine-cup: Lorsch 5 5, 'Dulcia quin bibulis tradunt et bassia buccis'; MS. Bern. 611, 6 6 (*Anth. Lat.* I, 353), 'Et amica libens oscula porrigo cunctis.'

64 5 *tillie esne*. So 55 8.

64 7 *wyrceð his willan*. Cf. 55 6, worhte his willan.

## RIDDLE 65

Dietrich (XI, 479-480) combines the thirteen runes W I B E H A þ E F A (the reading of Th., Gn., for Æ) [Ǽ S P into P É A B É A H S W I F E D (for þ) A, 'King-tailed peacock'; and refers to Aldhelm's 'Pavo' enigma (i, 16), 'Pulcher et excellens specie, mirandus in orbe.' But Hicketier (*Anglia*, X, 597) has pointed out many objections to this unhappy solution: the change of þ to D in l. 4 is opposed by the alliteration; the form *swifeda* is not only a hapax legomenon, but an incredible coinage; all predicates and attributes of the riddle are left unexplained, and *sylfes þæs folces* is totally disregarded; finally, the same sound *ea* in *fēa* and *bēah* can hardly be represented in one case by the rune [Ǽ, in the other by two runes E and A. To Dietrich's solution Sievers (*Anglia* XIII, 19, note) objects on phonetic grounds: 'Eine form *bēah* mit dem späten ausl. *h* für *g* und ohne palatalumlaut ist ausserdem für die mundart der rätsel undenkbar; das wort hätte in deren orthographie nach massgabe aller ältesten angl. texte als *bæg* zu erscheinen. Und wie wäre die vertauschung der *d*-rune mit *þ* zu erklären?' Even less credible is Grein's learned solution (*Germ.* X, 309): 'Aspiþ(d)e-ūv(f) = Aspīs et hic vultur (bubo = ūf) = schlangenfressend Raubvogel.'

In his answer, Hicketier has solved the problem. He marks that each group of runes is used to signify the word which it spells in part: Wlġ, BĒorn, HĀ(o)foċ, þĒgn, FAlca and ĒA, SPearhafuc. The first four words give no trouble and are supported by the problem's companion-piece, *Rid.* 20. *fā(x)lca*, which he does not find elsewhere in Anglo-Saxon, Hicketier supports by reference to O. H. G. *falko* (cf. Baist, *Haupts. Zs.* XXVII, 65), and to such a compound as *Westerfalca* (Thorpe, *Anglo-Saxon Chronicle* I, 30 b). *Ēa*, 'water,' which is presented by a single rune, is in keeping with the context. *Spearhafuc*, Hicketier points out, is a very common word, and is not unnaturally suggested by its synonyms, *Hafoc* and *Falca*.

Trautmann (*Bb.* V, 50; *Kynewulf*, 46) follows Hicketier in part, but suggests for the later words *legnas* or *þēowas*, *hafoc*, *earh*, *speru*. As he offers no explanation of these forms, it is necessary to supply his reasons. His objection to *falca* probably rests upon the non-appearance of the word elsewhere; but this word is supported not only by the arguments of Hicketier (*supra*) but by the runes F and A, and by the demands of the alliteration in 65 5. So there is really no warrant for Trautmann's *hafoc*. His plural *legnas* or *þēowas* is probably suggested by 65 6, *folces*; but it is open to the very strong objection that since in our riddle's mate, 20 4-5, *hildeþrýþe* is in apposition with the singular *mon* (N O M), it seems reasonable to infer the same relation between *þrýþa dæl* and a singular (doubtless *þegn*) here. And, again, it seems highly improbable that the letters are intended to represent other than uninflected forms of words. I therefore prefer Hicketier's *legu* to Trautmann's *legnas*. Trautmann's *earh* and *speru* seem to me very happy suggestions. Not only are they supported by all the arguments for *gār* in *Rid.* 20, but by their appearance in apposition elsewhere in the poetry: *Sal.* 128-129, *scearp speru, | atole earhfare*; *And.* 1330-1331, *gāres ord, | earh ātre gemæġ*. But the sing. *speru* seems to me preferable to *speru* (*supra*). 'The hawk flew above the spear carried by the *beorn* or *þegn*.' *Sylfes þæs folces* refers to the horseman, his

steed, and his attendant (*þegn*),—Barnouw says, p. 216, 'die sechs mit runen genannten wesen.'

65<sup>1</sup> Cf. 20<sup>1</sup> 3, 75<sup>1</sup>.

65<sup>2</sup> on *sīþþe*. Cf. 20<sup>8-9</sup>, *fōr . . . sīþfæt*.

65<sup>3</sup> *hæbbendes hyht*. Cf. 95<sup>5</sup>, *hīþendra hyht*.

65<sup>4</sup> *þl̥(gn)*. In this place, the *þl̥(gn)* seems to be the attendant of the *þl̥(orn)*. That the word is early applied to 'servant,' the many references in Schmid, *Gesetze*, 'Glossar,' pp. 664 f., and B.-T., p. 1043, show. Indeed in *Matt.* xxiv, 46, 'servus,' Lind. reads *þegn*, where Rush. *esue*, and West Saxon *þōro*. It is difficult to determine the meaning elsewhere in the *Riddles*, but *þegn* is opposed to *esne* 55<sup>7</sup>. Holthausen *Bb.* IX, 358, notes that if Assmann's reading *ƿ* for *þ* be accepted as that of the MS., the two runes *W* and *E* indicate *wær*, 'man'; but the alliteration is clearly against this.

65<sup>5</sup> *EA(rh)*. This reading is supported by the context, by the natural apposition of *EA(rh)* and *SP(ere)*, and finally by the evidence of *Rid.* 20, with its *ƿ[̥]gār* equivalent. A West Saxon worker has therefore been busy among these runes, as in *Rid.* 43 (see Introduction), since the Northern form is surely not *earh*; compare *Leid. Rid.* 13, *ærigfarae*.

65<sup>6</sup> Hicketier points out the irregularity of *sylfes þæs folces*. Either simply *þæs* or *þæs sylfan* is in better accord with idiom (see Barnouw, p. 216).

#### RIDDLE 66

The source of this 'Onion' riddle has already been considered by me under *Rid.* 26. Its final motif, 'the biter bitten,' is found in Symphosius, 44:

Mordeo mordentes, ultro non mordeo quemquam;  
Sed sunt mordentem multi mordere parati.  
Nemo timet morsum, dentes quia non habet ullos.

The bite of the Onion is a commonplace of *Volksrätsel* (Renk, *Zs. d. V. f. V.* V, 100; Wossidlo, No. 190; Petsch, p. 96). And the motif has been transferred to other themes, MS. Bern. 611, No. 37, 'Pepper'; Aldhelm ii, 13, 'Nettle.'

The first motif of the riddle—the death and renewed life of its subject—is thus explained by Dietrich (XI, 480): 'Die zwiebeln werden in dem jahre wo sie gesät sind der hauptmasse nach nicht brauchbar, sie müssen in einem zweiten jahre wieder in die erde gelegt werden, um die gehörige grösse zu erlangen; daher hier vom sterben die rede ist und vom wiederkommen aus einem früheren vorhandensein.' See my notes to *Rid.* 26 for verbal parallels between the two problems. *Rid.* 66 differs from its predecessor in its freedom from suggestion of obscenity.

66<sup>3</sup> *hafað mee on headre*. Cf. 21<sup>13</sup>, *healdeð mee on heaþore* (*sword*).

66<sup>5</sup> 6 Although this is a common motif of riddle-poetry (compare the 'Ox' riddle), still these lines are so close to Symphosius 44 as to suggest a literary connection either direct or indirect. The tone of the riddle and its relation to *Rid.* 26 put it, however, in the class of popular, rather than of literary problems.

## RIDDLE 67

Under *Rid.* 41 I have already discussed the origins of *Rid.* 67. It owes nothing to Aldhelm's *De Creatura* directly, but is a very free reshaping of some of the material furnished by the second hand (*B*) in 41 82 f. — probably an effort of this translator to improve upon his first very slovenly venture. Holthaus, *Anglia* VII, *Anz.* 123, believes that *Rid.* 67 is written by an imitator of *Rid.* 41: 'The theory of identity of authorship leads to a dilemma, in that the poet would neither work over his bad stuff in order simply to give a translation from the Latin, nor is it conceivable that he would recast his good work in bad form.' My theory, as set forth in my notes to *Rid.* 41, meets this objection. For the relation of 67 and the fragment 94, see the notes to the later riddle.

67<sup>1-3</sup> The comparatives are consistently feminine, whereas in *Rid.* 41 the gender frequently varies. *Frunscraft*, 'creatura,' is, of course, feminine.

67<sup>2</sup> *lēohtrē þonne mona*. In *Rid.* 30<sup>3</sup>, the Moon is called *lystfat lēohtrē*.

67<sup>3</sup> *swiftrē þonne sunne*. So of the Sun in 30<sup>11b</sup>, *forð ðnette*. Cf. *Met.* 29<sup>31</sup>, *Sē bið lære sunnan swiftra* (*evening star*). In the Prose Edda (*Gylfaginning*, § 12), 'the sun speeds at such a rate as if she feared that some one was pursuing her for her destruction.'

67<sup>4</sup> *foldan bearm*. Cf. *Beov.* 1138, *fæger foldan bearm*; *Gen.* 1664, *geond foldan bearm* (MS. *bearn*).

67<sup>5</sup> *grēne wongas*. So *Rid.* 13<sup>2</sup>; *Gen.* 1657; cf. *Men.* 206, *wangas grēne*. See *Rid.* 41<sup>51, 83</sup>, *þēs wong grēna*. — *grundum ic hrīne*. Cf. *Rid.* 40<sup>10</sup>, *ne æfre foldan hrān*.

67<sup>6</sup> Rime in the *Riddles* has been discussed in my notes to *Rid.* 29.

67<sup>7</sup> *wuldres ēpel*. So *Gen.* 83.

67<sup>8</sup> *ofer engla eard*. Cf. *Chr.* 646, *engla eard*; *Mod.* 74, *on engla eard*. — *eorþan gefylle*. Cf. *P.* 64<sup>9</sup>, *eorðan þū gefyllest ēceum wæstmum*; *Gen.* 1553-1554, *gefylled wearð | eall þēs middangeard monna bearnum*.

## RIDDLE 68

This fragment is not printed by Thorpe and Grein, and is therefore not discussed by Dietrich and Prehn. Trautmann, *Anglia*, *Bh.* V, 50, suggests 'Bible,' a solution which has much in its favor. 68<sup>1</sup>, *þēodcyniges*, points to divine associations, and 68<sup>2</sup>, *word galdra*, may well indicate Holy Writ; cf. *Mod.* 6, *be þām gealdre* (The Word), *Rid.* 49<sup>7</sup>, *guman galdorewide* (sacred speech); 68<sup>13</sup>, *lōda lārēora*, the teacher, through whom men live eternally, can only be the Book of Books (cf. 27<sup>18f.</sup>), and 68<sup>3</sup> *synll[ro]* suggests sacred wisdom. The adornments of the subject recall those of the Book in *Rid.* 27 (cf. 68<sup>17</sup>, *golde gegierwed*; 27<sup>13</sup>, *gierede mec mid golde*). The books in Aldhelm's enigma *De Arca Libraria* (ii, 14) are called 'divinis verbis' and 'sacratos biblos'. 68<sup>17b</sup>, *þær guman druncon*, does not militate against the solution, as a similar phrase is found in the riddle of the 'Cross' (56<sup>1</sup>). Other 'Bible' riddles, *Íslenzkar Gátur*, 775, 805, 999, and *Strassburg Rh.*, 43-50, have little in common with this problem.

68<sup>1</sup> *þēodcyniges*. Only once elsewhere (*Soul*, *Verc.*, 12) is *þēodcynig* applied to God, and in that place the Exeter text reads *ēce dryhten*.

68 8 **nānne mūd hafað̃**. In 40<sup>12</sup> the Moon(?) has no mouth, *ne mūd hafað̃*, and in 61<sup>9</sup> the Flute is 'mouthless.'

68 9 **fēt nē f[olme]**. Cf. 28<sup>15</sup>, fōta nē folma; 32<sup>7</sup>, fēt ond folme; 40<sup>10</sup>, fōt nē folm; *Beow.* 745, fēt ond folma.

68 10 **welan oft saeað̃**. The Bible often 'chides' or 'contends against' worldly wealth: Ps. lxxii, 10; lxxiii, 12; Prov. xxiii, 5; Jer. ix, 23; Matt. xiii, 22; Mark iv, 19; Luke viii, 14; etc.

68 14 [**āwa tō**] **ealdre**. This reading of Holthausen, *Anglia* XXIV, 264, is sustained by many instances of the phrase in the poetry (*Spr.* I, 46).

68 15 **penden menn būgað̃**. Cf. *Ph.* 157-158, þær nō men būgað̃ | eard ond ēþel.

68 16 **eorþan scēatas**. So *Gen.* 2206; *Seaf.* 61; *And.* 332; cf. *Beow.* 752, eorþan scēata.

68 17 **golde gegierwed**. Cf. *Beow.* 553, golde gegyrwed; *Beow.* 1029, 2193, golde gegyrede; *Dræm*, 16, gegyred mid golde; *Met.* 25 6, golde gegerede. See also *Rid.* 27<sup>13</sup>, cited *supra*. — **þær guman druncon**. Cf. 64<sup>3</sup> (note).

68 18 **since ond seolfre**. So 21<sup>10</sup>, *Dan.* 60. Cf. the description of the Lindisfarne MS. of the Gospels (Skeat, *John*, p. 188): 'Billfrið se oncræ hē gesmioðade ðā gehrīno ðā ðe ūtan on sint ond hit gehrīnade mið golde ond mid gimum æc mið snulfre ofergylde fāconlās feh.' See note to 27<sup>11b-14</sup>.

For closing formula, compare 33<sup>13</sup>, 73<sup>20</sup>.

## RIDDLE 69

After 69<sup>2</sup> is a sign of closing; so Thorpe prints 69<sup>3</sup> as a separate riddle. Trautmann, *Bh.* V, 50, follows Thorpe's division. The first two lines, which correspond to *Rid.* 37<sup>1-2</sup> and constitute an opening formula, certainly seem not only superfluous but misleading here; and yet we can neither discard them nor give them a separate place. Grein, who takes the three lines together, suggests (*Bibl.* II, 410) 'Winter,' and Dietrich (XI, 480) 'Ice.' Though Dietrich is certainly right, 69<sup>3</sup> has nothing in common with *Rid.* 34, 'Iceberg.' Dietrich thinks that the riddle may once have been longer; but the single line is, as an enigma, admirably complete.

69 3 Compare the description of the freezing of the water in *And.* 1260-1262:

clang wāteres brym  
 • ofer ēastrēamas,    īs brycgade  
 blæce brimrāde.

*Cf. Gn. Ev.* 72-73, Forst sceal frēosan, . . . īs brycgian. The meter establishes, beyond doubt, *on wēge* (< *wāge*), 'in the water'; cf. 34<sup>1</sup>, æfter wēge ('Ice' riddle). The double meaning of *wēg* thus serves the riddler's turn.

## RIDDLE 70

Dietrich's answer, 'Shawm,' the 'fistula pastoralis' or Shepherd's Pipe (XI, 480), is accepted by Padelford, *Old English Musical Terms*, p. 53: '*Singeð þurh sidan* refers to the holes for fingering; *se swōra wēh | orþoncum geworht*, to the fancifully carved neck and mouthpiece ['wry-necked fife']; *eaxle twā*, to the protrusion of the body beyond the neck.' Dietrich describes the instrument (XI, 480): 'Die



schalmei der herten mit zwei seitenklappen, dem hautboi ähnlich [*eaxle*], versehen und mit einẽm gebogenem mundstück besetzt, welches ich selbst an hertenflöten gesehen habe.' Although the shawm was well known at the time of the Minne-singers (Schultz, *Das höfische Leben* 1, 434), the name (O. F. *chalemie*, 'a little pipe made of a reed or of a wheaten or oaten straw'—Skeat, *Etym. Dict.* s. v.) does not appear in English until long after the Conquest; and Padelford finds no trace of the instrument in the Anglo-Saxon manuscripts cited by Strutt and Westwood. Despite such negative evidence, the thing may have been in use at our early period.

Trautmann offers without explanation (*Anglia*, Bb. V, 50) the answer 'Roggenhalm' or 'Kornhalm.'

70 1<sup>b</sup> Cf. 73 28-29, Wiga sē þe mīne wīsan | [sōþe] cunne.

70 2 *singeð þurh sidan*. So of the Bagpipe, 32 3, sellic þing singan on ræcede.

70 4 *on gesealdrum*. So 41 103. — *gesceapu* [drēogeð]. Grein's addition was doubtless made with his eye on *Ph.* 210, gesceapu drēogeð; *Ily.* 11 7, gesceap drēogeð.

## RIDDLE 71

Dietrich's answer to this problem (XI, 480), 'Cupping Glass,' is hardly convincing. It is true that 71 3-4, 'the leaving of fire and file,' recalls Aldhelm iv, 8, *Cucuma*, l. 7, 'Malleus in primo memet formabat et incus.' But this is the only resemblance to the Latin; nor has our problem aught in common with the famous 'Cupping Glass' enigma of the Greeks, cited by Aristotle, *Rhetoric* iii, 2, 12 (Ohlert, p. 74): 'I saw a man who on a man had soldered brass by fire,' ἀνδρ' εἶδον πρὸς χαλκὸν ἐπ' ἀνέρι κολλήσαντα. 71 5-6, *wēpceþ hwīlum for gripe mīnum* fits the given answer well enough, and 1 b, *rēade be wēfede* may refer to blood; but 1 a, 'property of rich' (cf. 6 b), 2 a, 'stiff and steep plain,' and 2 b-3 a, 'station of bright worts,' are fairly remote from the solution. Müller, *C. P.*, p. 18, is certainly right in rejecting the solution 'Cupping Glass': 'Das angelsächsische Räthsel ist zu sehr verstümmelt, um auf etwas Bestimmteres als ein geschmiedetes, gefeiltes Werkzeug zu schliessen.' The Aldhelm analogue Müller sets aside, as the *De Cucuma* enigma does not treat of a 'Cupping Glass' ('eucurbita'), but of a pot or kettle.

The right answer is one suggested and rejected by Dietrich (XI, 480), a 'Sword' or 'Dagger.' *Ice com rīces wēht* (1 a) well applies to a weapon (*Rid.* 79; 80 1, 'Horn'). *Rēade be wēfede* (1 b), may refer to blood-stains ('breached with gore'), but more probably to the gold with which the sword is adorned (*Rid.* 21 6-8, 56 14, the gold adornments of the sword; 49 6, *rēadan goldes*). *Stīþ ond stēap wong, stapol weas iu þā* | *wyrta wlitetorhta* (2-3 a) recalls the home of the mail-coat (36 1), *mec se wēla wong*, and the flowery meadow of 35 7-8, *þā wlitigan wyrtum fæste . . . on stapolwonge*. Cf. Aldhelm iv, 10 1, Dagger, 'De terrae gremiis formabar primitus arte.' *Nū eom wraþra lāf*, | *fýres ond fēole* (3 b-4 a) can only refer to the sword, as Grein recognized (cf. *Spr.* II, 152, s. v. *lāf*; Keller, *A.-S. Weapon Names*, p. 174). With *fæste genearwad* cf. 21 13. *Wīre geweorþad* (5 a) exactly fits the interpretation (cf. *Rid.* 21 32, 'Sword,' *wīrum dol*; 21 4, *wīr ymb þone wælgimm*). *Wēpceþ hwīlum* | *for gripe mīnum* (71 5-6<sup>a</sup>) refers, of course, to the *sveord-gripe* (*Jul.* 488). *Sē þe gold wigeþ* (71 6<sup>b</sup>) is sometimes a periphrasis for the sword itself (*Rid.* 21 6, 8, 'Sword,' *ic sinc wege . . . gold ofer geardas*), but

here it seems to indicate the wounded warrior (*Beow.* 1881, *gūðrinc* goldwlonc). Dietrich forces the meaning of *ȝþau* (7 a) into 'entleeren (des blutes),' but elsewhere in poetry it is used only in the sense of 'destroy' (*Beow.* 121; *Wand.* 85), and so it must be defined here; this is well said of the Sword (Aldhelm iv, 10 4). *Hringum gehyrsted* (8 a) accords with the gifts to the Sword (21 23<sup>b</sup>, *þe mē hringas geaf*), and with *Beow.* 673, *hyrsted* sword. And the fragmentary line (9) *dryhtne mīn* parallels the many allusions to the lord of the Sword in *Rid.* 21. Trautmann (*Anglia, Bb.* V, 50) offers 'Der Eisenhelm.'

71 1-2 Grein and Wülker (Assmann) both put a comma at end of line 1, and regard *wong* as being in apposition with *æht*; and Grein translates (*Dicht.*) 'Ich bin eines Reichen Besitz, rot bekleidet, ein starkes steiles Feld.' Is it not far better to close line 1 with a period, and to construe *wong* as forming with *stapol* the predicate of a second sentence, 'I was a hard, high field, the station of beautiful plants'? This interpretation is supported by 35 s, *on stapolwonge*, and by the beginning of the 'Mail-coat' riddle, 36 (*supra*), as well as by the context; *rices æht* refers to no plain, but to the Sword itself, which is the possession of the rich exclusively (see my notes to 21 s, 10).

71 3-4 *wrāþra lāf, | fȳres ond fēole*. Cf. 6 7, *homera lāfe* (*swords*); *Beow.* 1033, *fēla lāf* (*sword*).

71 6 Holthausen's inversion of MS. *mīnum griþe* prevents the alliteration falling upon the second stress of a B-type. See, however, 91 s.

## RIDDLE 72

Dietrich (XI, 480) and Prehn (p. 243) answer 'Axle and Wheels,' and defend their solution by pointing to the 'quatuor sorores' of Symposius's 'Rotae' enigma (No. 77). But the 'four dear brothers' (5 b-6 a), as Grein pointed out (*Spr.* II, 526, s. v. *fēou*), are 'mamillae vaccae,' and the subject of the riddle is the 'Ox,' an answer supported by Brooke (*E. E. Lit.*, p. 136), and by Trautmann (*Anglia, Bb.* V, 50). The riddle therefore falls in the same class as *Rid.* 13, 39, and has been discussed incidentally under those heads. The youth of the Ox, its nourishment, its later wanderings and suffering, and its mute endurance are the present themes.

72 1 *le was lȳtel*. All 'Bull' and 'Ox' riddles refer to the creature's youth. See analogues in my notes to *Rid.* 13.

72 5 *fēdde mec*. Cf. 73 1, *mec fēddon*; 77 1, *mec fēdde*. The addition of Gn.<sup>2</sup> [*fægre*] is supported by 54 4, *fēddan fægre*; 51 s, *fēdað hine fægre*.

72 5-6 *frower . . . swiæse brōþor*. These are 'the four wells' of *Rid.* 39 3 (see note). The teats of a cow are 'four brothers' in the Bukowina riddle (Kaendl, *Zs. d. V. f. W.* VIII, 319), and 'four sisters' in the Lithuanian query (Schleicher, p. 211).

72 7 *drincan sealde*. Cf. *Rid.* 13 5, *drincan selle*.

72 8 *þæh*. There is no reason to accept Holthausen's *þāh* (*Bb.* IX, 358); *þæh* is the Northern form of West Saxon *þeah* (Sievers, *Gr.* 3, 163, n. 1; Madert, p. 53). Cf. 5 s, *hæg* for *hæg*.

72 9-10 These lines do not mean, as Brooke supposed (*E. E. Lit.* p. 136), 'I was with the swart herdsman,' but 'I left that (i.e. the milking) to the cow-herd.'

Brooke adds, 'The swart herdsman is a Welsh slave. Swart is the usual epithet of the Welsh as against the fairer Englishman.' See my note to 13 8.

72 9<sup>b</sup> *ānforlēt*. Grein and Wülker read *ān forlēt*, and Grein renders (*Dicht.*) 'dieses all überliess'; but *ānforlētan*, though not included in Sweet's *Dict.*, appears several times in the prose (B.-T., s.v.).

72 10<sup>a</sup> *swartum hyrde*. The labors of the ox-herd are detailed in Ælfric's *Colloquy*, WW. 91: 'þanne se yrþlinge ('arator') unscenþ þā oxan ic lāde hig tō lāse and ealle niht ic stande ofer hig waciende for þeofan and eft on ærne mergen ic betāce hig þām yrþlinge wel gefylde and gewæterode.' Wülker points to Bede's account of Cædmon, *Hist. Eccl.* iv, 24, tō nēata scypene, þāra beord him wæs þære nihte beboden. 'Bubulci' is the lemma to *oxenhyrdas* (WW. 90, 17; 91, 23; *Haupts. Zs.* XXXIII, 238). For the rights and duties of ox-herd and cow-herd, see *Rectitudines Singularium Personarum*, 12, 13, Schmid, p. 380.

72 10-11 Brooke says (*E. F. Lit.*, p. 136): 'We are brought into another part of the country, where in *Riddle 72* the Ox speaks and tells how weary he was among the rough paths of the border moorland.' Compare the description of *Ūr* in *Run.* 4-6:

Ū (ūr) byþ ānmōd and oferhyrned,  
felafrēne dēor, feohteþ mid hornum  
māre mōrstapa; þæt is mōdig wuht.

But the animal of our riddle is thoroughly tamed — certainly not one of the wild cattle that at this day and for centuries afterwards roamed through the forests of England (Bell, *British Quadrupeds*, pp. 368f.; Harting, *Extinct British Animals*, pp. 213f.).

72 12 The use of oxen for plowing has already been discussed at length in connection with *Rid.* 22, 'Plow.' Notice the *geiukodan oxan* of Ælfric's *Colloquy* (WW. 90). The work of the ox among the Anglo-Saxons and the other Germanic nations is considered at length by Heyne, *Fünf Bücher* II, 198-208.

72 13 *weorc þrōwade*. So *Beow.* 1722; cf. *Ap.* 80, *weorc þrōwegan*.

72 14 *earfoða dāel*. So *Gen.* 180; *Deor.* 30. — *Oft mee īsern seōd*. For the use of the goad, as illustrated by the *Colloquy* and illuminated MSS., see my notes to the 'Plow' riddle (22). The Smith is a maker of goads as well as of plow-shares and coulters (*Colloquy*), and the *Gerðfa* mentions the *gādāren* among agricultural implements (§ 15, *Anglia* IX, 263). The pricks of the goad are finely called *ordstæpe* (72 17).

#### RIDDLE 73

All authorities agree upon the answer 'Spear' or 'Lance.' Like the weapon in *Rid.* 54, this has flourished as a tree, the ash, until, subjected to a cruel change of fate, it comes into a murderer's hands; like that, it boasts of its deeds of battle, and vaunts its fame. In its description of its origin, the 'Spear' has some faint likeness to Aldhelm vi, 8, 'Sling'; and, like this, it delights in battle. But the resemblance between the two — Prehn's labored comparison (pp. 244-247) to the contrary — seems conditioned by the likeness of topics, and does not preclude complete independence of composition.

The closest analogue to our riddle is found in the description of the Ash, both as tree and spear, in *Run.* 81:

ƿ̅ (asc) biþ oferhēah.    eldum dýre,  
 stiþ on staþule,    stede rihte hylt,  
 ðēah him feohtan    on fr̅as monige.

For *asc* as tree, see my note to *Rid.* 43 9, se torhta æsc; and as spear, see *Rid.* 23 11; *And.* 1099; etc. (*Spr.* I, 58). As I have noted under *Rid.* 54, our query belongs to the same class as the world-riddle of Oak-Ship (Wossidlo 78), which is based upon the same motives as the description of *Ac*, 'the oak,' in *Run.* 77-80 (see note to 56 9).

In Anglo-Saxon interments the spears occur in much greater number than any of the other weapons. The cemetery at Little Wilbraham produced 35 spears, but only 4 swords (Neville, *Saxon Obsequies*, 1852, p. 8; Hewett, *Ancient Armor*, 1860, p. 21); and other grave-finds yield similar results (Roach-Smith, *Cat. of A.-S. Antiquities at Faversham*, 1873, pl. xi). The Anglo-Saxon spear is represented not only by the heavy weapon for hurling and thrusting, but by the lighter dart for casting only, the *darocþ*, or *pil* (Keller, p. 21). Spears were used by the early English not only for war but for hunting (see the September illustration in the Anglo-Saxon calendar, Tib. B. IV; Jul. A. VI). The weapon consisted of three parts: the spear-head, almost lozenge-shaped, the shaft, to which the head was attached, and the iron into which the wood of the shaft was fitted. De Baye, *Industrial Arts of Anglo-Saxons*, p. 22, notes that the distinctive feature of the Anglo-Saxon spear is a rather short socket. It is the ash shaft (cf. *Beow.* 330, *gāras*, . . . æscholt ufan gr̅æg; *Mald.* 310; *Wand.* 99; *Rid.* 23 11) that speaks in our riddle.

Brooke remarks (*E. E. Lit.*, p. 124, note): '*Gār* is the usual word for "spear" — (*gār-Dene* = spear Danes). *Gār* was the javelin, armed with two of which the warrior went into battle, and which he threw over the "shield-wall." It was barbed, but the other, shaped like a leaf without a barb, was called the *sper*e, the lance, concerning which is Cynewulf's riddle. This was shod on the top of the handle with a heavy metal ball, to give it weight, just as the sword was.' That such a distinction was always felt to exist between *gār* and *sper*e is more than doubtful in the light of their identical appearance in the poetry and their common lemmas, 'jaculum,' 'hasta'; although it is true that 'telum,' 'pilum,' words for javelin, are frequent synonyms of *gār*. In any case, it is clear that barbed lances were not used as missile weapons, although we occasionally find in Anglo-Saxon graves a missile weapon the two blades of which are not in the same plane (De Baye, p. 22). But *gār* is hardly limited to this missile.

'The Spear mourns that it was taken away from the field (as a sapling of the forest land) where earth and heaven nourished it; that its nature has been changed and forced to bow to the will of a murderer. Yet as it learns to know its master better, it sees that he is no murderer, but one who will fulfill a noble fame. Then the spear changes its thought, and is proud of its small neck and fallow sides, when the glow of sunlight glitters on its point, and the warrior be-decks it with joy, and bears it on the war-path with a hand of strength upon its shaft and knows its ways in battle' (Brooke, *E. E. Lit.*, p. 124).

73<sup>1-7</sup> Notice the close likeness to the opening lines of *Rid.* 54, 'Battering-ram.' At that place I drew attention to the affinity (pointed out by Cook, *Dream of Rood*, p. 1.) between our riddle passages and *Dream* 28-30.

73<sup>3</sup> **gēarum frōdne.** Cf. *Ph.* 154; *Gen.* 2381, gēarum frōd; *Ph.* 219, fym-gēarum frōd; *Rid.* 54 4, frōd dagum; 93 6, dægrieme frōd.

73<sup>3-7</sup> Prehn, p. 245, points to Tatwine, 32<sup>1-2</sup>, *Sagitta*, 'Armigeros inter Martis me bella subire obvia fata iuvant,' and 34 4, *Pharetra*, 'Non tamen oblectat nec sponte subire duellum.' But there is surely no direct connection between the English and the Latin. Cf. also *Rid.* 24 6, se waldend, sē mē þæt wite gescōp.

73<sup>9</sup> **gif his ellen dēag.** See my note to 62 7.

73<sup>11</sup> **mārþa fremman.** Cf. *Beow.* 2515, mārðu fremman; 2135, mārðo fremede; 2646, mārða gefremede; *Seuf.* 84, mārða gefremedon.

73<sup>19</sup> **heapōsigel.** Grein, *Spr.* II, 41, and B.-T., pp. 523-524, agree in deriving the first member of the compound from *hēaðu*, 'the sea.' The first translates 'sol e mare progrediens,' and the second explains 'The prefix seems to be used from seeing the sun rise over the sea (cf. *merecandel*).' Sweet, however, derives from *heaðo*, 'battle,' which is very common as the first member of compounds, and which is well suited not only to the associations of war in the present passage, but to the description of the sun elsewhere in *Riddles* (7 1, 5, 30 9-10). See also Sievers (*PBB.* X, 507).

73<sup>21</sup> **on fyrd wigeð.** Cf. *Gen.* 2044, on fyrd wegan fealwe linde.

73<sup>22</sup> **on hæfte.** After the riddle-fashion, the poet is playing upon the double meaning of *heft*, 'handle' and 'confinement.'

73<sup>24</sup> **under brægnlocan.** Thorpe suggests, in his note, *hrægnlocan* for MS. *hrægnlocan*, and translates 'among wardrobes.' Grein, *Bibl.* II, 400, follows the MS., but does not translate (*Dicht.*). Dietrich (XI, 482) says: 'Wahrscheinlich ist *hrægn* ein körpertheil und sein verschluss das innere des leibes; ich stelle dazu bis auf weiteres das engl. *rine*, die hirnhaut.' In *Spr.* II, 137, Grein proposes *brægnlocan*, which B.-T. renders, p. 556, 'that which incloses the brain,' 'the skull'; and Sweet, 'the head.'

73<sup>26</sup> **frið hæfde.** Cf. *Gen.* 1299, frið habban; *Gen.* 2471, frið āgan.

73<sup>27</sup> **Feringe from.** See my note to 63 2<sup>a</sup>, forðsiþes from.

73<sup>28-29</sup> Here is a serious difficulty. Shall we place with Thorpe a comma after *wīcum*, and refer *wīga* to *hē*, or with Gn., W., a colon, and regard *wīga* as voc. with 2 pers. imp. *saga*? In favor of the first it may be said that the sudden introduction of the third person in line 27 seems to demand an appositive phrase of explanation; in favor of the second, that *wīga sē he mīne | wīsan cunne* may well be a part of the closing formula (cf. 68 18-19, 70 1). But neither of these interpretations meets the further difficulty, that in the MS. transmission there is no alliteration in line 29. So Herzfeld, p. 70, suggests that at least two half-lines have been omitted between *cunne* and *saga*. But, as we have seen, there is no lacuna in the MS. or gap in the sense. To meet metrical demands we might read

Wīga sē he mīne wīsan

[sō]cunne, saga hwæt ic hātte.

## RIDDLE 74

The subject of *Rid.* 74 must satisfy many conditions. The monster must be at once a woman, both old and young, and a handsome man. It must fly with the birds and swim in the flood. It must dive into the water, dead with the fishes, and yet when it steps on the land it must have a living soul. The riddle has troubled scholars sorely. Dietrich admits (XII, 248) that his solution 'Cuttlefish' (XI, 482; compare Aldhelm i, 18, *Loligo*) was wide of the mark; but the changes have been rung upon this answer by Prehn and Walz (*Harvard Studies* V, 266). Müller (*C. P.*, p. 19) suggests 'Sun,' and points to its different genders in Latin and the Germanic languages. Trautmann (*Bb.* V, 48) proposes 'Water,' and labors over its various forms (*Bb.* XIX, 202): a spring ('a young woman'), a cake of ice ('a hoary-headed woman'), and snow ('a handsome man'). These identifications he champions by reference to grammatical gender. I have already objected (*J. L. N.* XXI, 103) that mythology thus becomes the creature of declensions, and that water has not a living soul; and have twice presented and defended the solution 'Siren' (*J. L. N.* XVIII, 100; XXI, 103-104). I can do little more than repeat my earlier comments upon the problem. The answer easily meets every demand of the text. The Siren is both aged and young: centuries old, and yet with the face of a girl. It is not only a woman but sometimes a man. To establish the two sexes of our creature, I have already pointed to the male 'Siren' of *Orendel* 94. Philippe de Thaun tells us of the 'Siren' in his *Bestiaire*, l. 683, '*il cante en tempeste*'; and in two of Philippe's sources (Mann, *Anglia* IX, 396) we have 'figuram hominis,' and in a third 'figuram feminis.' In two Latin riddles of Reusner (I, 177; II, 77) the Siren is not only 'femina' but 'avis,' 'piscis,' and 'scopulus.' In Greek and Etruscan and Roman art the Sirens were represented as bird-women (Schrader, *Die Sirenen*, Berlin, 1868, pp. 70-112; Harrison, *Myths of the Odyssey*, London, 1882, chap. v, 'Myth of the Sirens'; Baumeister, *Denkmäler des Klassischen Altertums*, Munich, 1888, s. v. 'Seirenen'); but, as Harrison and Baumeister point out, at an early period of the Middle Ages ('vom 7. Jahrhundert ab') the Teutonic conception of a fish-woman or mermaid met and mingled with the classical idea of a bird-maiden. The identity of Siren and Mermaid is seen in many Anglo-Saxon glosses (B.-T., s. v. *mere-men*, p. 680). Philippe de Thaun, *Bestiaire*, 664 f., tells us that 'the Siren has the make of a woman down to the waist, and the feet of a falcon, and the tail of a fish.' So the creature is presented in the illustration of the Old High German *Gottweih Physiologus* (Heider, *Physiologus*, Vienna, 1851, p. 10, pl. iii). And Laurens Andrew (*The Babees Book*, E. E. T. S. XXXII, 237-238) gives a like account. The combined bird and fish aspects explain 74<sub>3</sub>, *flōah mid fuglum ond on flōde swom*. As no one will doubt the appositeness of the last line of the riddle, there remains to be discussed only 74<sub>4</sub>, *dēaf under y̆he dēad mid fiscum*. Every student of myths knows that 'when Ulysses or the Argonauts had passed in safety, the Sirens threw themselves into the sea, and were transformed into rocks' (Harrison, p. 152, note). In its narrative of these creatures the *Orphica Argonautica*, 1293-1295 (Latin translation of Cribellus, Hermann edition) furnishes apt explanation of our enigmatic lines:

Ab obice saxi

Praecipites sese in pelagus misere profundum,  
Sed formam in petras, generosa corpora mutant.

That this 'scopulus' phase of the Siren appears in Anglo-Saxon will surprise no one who recalls the persistence of the tradition of the death-dive of the Siren in a well-known illustration in Herrad von Landsberg's *Hortus Deliciarum*, 1160 A.D. (Engelhardt, Stuttgart, 1818, cited by Harrison, p. 171). Every condition of *Rid.* 74 finds natural explanation in this widely-spread myth. The careful review of the history of the 'Siren-Mermaid' by W. P. Mustard (*M. L. N.* XXIII, 21-24, January, 1908) confirms me in the above views contributed by me to *M. L. N.* XXI, 103-104, April, 1906. My article, of which Dr. Mustard was unaware, furnishes, I think, the desired link between classical and Teutonic superstitions.

74<sup>1</sup> **feaxhār cwene.** *Feaxhār* occurs only here, but *hār* is often used as an epithet of age (*Spr.* II, 14). Hocketier fails completely in his effort to prove (*Anglia* X, 577) that *cwene* is here contrasted as 'meretrix' with *fāmne* ('a bashful girl'). Nothing could be farther from the riddler's meaning.

74<sup>3</sup> **flēah mid fuglum.** Cf. *Rid.* 52<sup>4</sup>, fultum fromra, flēag on lyfte (MS. fultum fromra fleotgan lyfte).

74<sup>4</sup> **dēaf under ȝpe.** So 52<sup>5</sup>.

74<sup>1-5</sup> By his pointing, a colon after *stōp*, Trautmann (*BB.* XIX, 201) makes the final clause, *hæfde ferð cwicu*, distinct from the context; but I prefer to regard line 5 as the antithesis of line 1: 'I dove under water, dead with the fishes; and (when) I stepped on the ground, I had a living soul.' — **hæfde ferð cwicu.** The reading *ferð* for MS. *forð* is sustained by 11<sup>6</sup>, hæfde feorh cwico; 14<sup>3</sup>, hæfdon feorg cwico. Cosijn (*PBB.* XXIII, 130) finds the same substitution in *Chr.* 1320, 1360.

#### RIDDLE 75

This short runic riddle has in common with *Rid.* 20 not only the method of inverting runes, but the phrasing (see 20<sup>1-3</sup> and 65<sup>1</sup>). Read backwards, the four runes as restored (see text) spell HUND, 'dog.' Dietrich, XI, 483, conjectures that this was the introduction to a longer riddle.

75<sup>1-2</sup> Swift dogs were in great demand among the Anglo-Saxons. The hunter tells us, Ælfric's *Colloquy*, WW., 92, 14, *mid swifstum hundum ic betwēce wildcōr*; and the fowler (id. 95, 12) readily offers a hawk in exchange for a swift hound. Wright, *Domestic Manners*, p. 69, prints from Harl. MS. 603 a picture of a dog-keeper (*hundwealh*) and his two dogs. Sharon Turner, VII, chap. vii, recalls the evidence of William of Malmesbury (*De Gestis Regum Anglorum* II, chap. 1), that Æthelstan made North Wales furnish him with as many dogs as he chose, 'whose scent-pursuing noses might explore the haunts and coverts of the deer,' and that Edward the Confessor was fond of hunting with fleet hounds and of hawking. For the appearance of *hund* in the Anglo-Saxon vocabulary, see Jordan, *Altenglische Säugetiernamen*, pp. 46 f.

## RIDDLE 76

Dietrich (XI, 483) suggests that perhaps the single line  *Ic āne gesēah idese sittan* forms the introduction to *Rid.* 77, as the subject of that riddle, 'Oyster,' is of feminine gender (Lat. *ostrea*; A.-S. *ostre*), and, being footless, she sits upon the rocks; but the change from the third person in 76 to the first in 77 is quite sufficient to destroy this conjecture. Grein, *Bibl.* II, 401, queries whether the subject was not originally given in runes as in *Rid.* 75. Trautmann, *Anglia*, *Bb.* V, 50, regards the line as a fragment.

## RIDDLE 77

Dietrich is doubtless right in his answer, 'Oyster.' The riddle has only the topic in common with the last line of Aldhelm's 'Crab' enigma (iii, 26), 'Ostrea quem metuunt diris perterrita saxis'; but it finds apt comment in Ausonius's 'Ostrea' griphos in his letter to Theon (*Epistolae* vii, *Opera*, 1785, p. 246): 'Ostrea . . . Dulcibus in stagnis reflui maris aestus opimat,' and in yet another epistle of the Latin writer (ix, ib. p. 249):

Ostrea nobilium coenis sumptuque nepotum  
Cognita diversoque maris defensa profundo,  
Aut refugis nudata vadis aut scrupula subter  
Antra et muriceis scopulorum mersa lacunis.

Our riddle bears no resemblance to Scaliger's 'Ostrea' (Reusner I, 173), which describes the strange nature of the house. But an English riddle (*Wit Newly Revived*, 1780(?), 21) contains the final motives of *Rid.* 77 (4 a-8):

Stouthearted men with naked knives  
Beset my house with all their crew;  
If I had ne'er so many lives,  
I must be slain and eaten, too.

The Anglo-Saxon fisherman takes in the sea (*Ælfric's Colloquy*, WW. 94) *hæringas* and *leaxas*, *mereswȳn* and *styrian*, *ostran* and *crabban*, *muslan*, *pinewinclan*, *sāecoccas*, *fāge* and *floc* and *lopystran* and *fela swylces* (see Heyne, *Fünf Bücher* II, 250). So in the *Eecl. Hist.* i. 1 (Miller, 26, 7), *hēr bēoþ oft numene missenlicra cynna weolcscylle 7 muscule*, etc. From *Leechdoms* II, 244, 2, we see that raw oysters (77 8, *unsodene*) were not deemed a healthy food (Whitman, *Anglia* XXX, 381).

77 1 *Sāe mee fēdde*. The feeding of the subject is a common theme in the *Riddles*: cf. 51 7-8, 54 3-4, 72 4-5, 73 1-2. — *suudhelm*. The word is found only here and in 3 10.

77 2 *mee ȳþa wrugon*. Cf. 3 15, *ȳþa . . . þe mee ȳr wrugon*. — *eorþan getenge*. So 7 3<sup>b</sup>.

77 3 *fēpelfeasc*. Both here and in *unsodene* (l. 9), the grammatical gender of *ostre* is regarded.



77<sup>4</sup> **mūð ontȳnde.** Cf. *W'hale*, 53, ðonne se mereward mūð ontȳneð.

77<sup>6</sup> **seaxes orde.** Prehn, p. 250, notes the part played by the knife's point in the *Riddles*: 27<sup>6</sup>, seaxes ecg; 61<sup>12</sup>, seaxes ord. See my note to 27<sup>6</sup> for a discussion of the *seax*.

77<sup>7</sup> **hȳd ārypeð.** See *Leechdoms* I, 338, 16, mid osterscylum gecnucud ond gemenged.

## RIDDLE 78

This is a fragment not printed by Thorpe and Grein. Trautmann, *Bb.* V, 50, does not attempt a solution; but Holthausen, *Anglia* XXIV, 265, suggests 'ein im wasser lebendes tier (auster? krebs? fisch?).' It presents several parallels to the 'Oyster' problem: 78<sup>1</sup>, Oft ic flōdas; 77<sup>3</sup>, Oft ic flōde; 78<sup>3</sup>, [d]yde mē to mōse; 77<sup>5</sup>, 8, fretan . . . iteð; 78<sup>7</sup>, ȳþum bewrigene; 77<sup>2</sup>, mec ȳþa wrugon. On account of these very recurrences of thought, we cannot regard 78 as a mere continuation of 77; but rather as a development of a similar theme.

78<sup>3</sup> Holthausen, *Anglia* XXIV, 265, would read [*h*]ȳde; but my reading, [*d*]yde mē tō mōse, is supported by *And.* 27, *dydan him tō mōse*, and by the parallel of thought in 77 (*supra*).

78<sup>7</sup> ȳþum bewrigene. Cf. 3<sup>15</sup>, ȳþa . . . þe mec ār wrugon; 77<sup>2</sup>, mec ȳþa wrugon; *Gen.* 156, bewrigen mid flōde; *Gen.* 1460, bewrigen mid wætrum; *Met.* 859, bewrigen on weorulde wætere oþþe eorðan.

## RIDDLE 79

Dietrich (XI, 483), regards this single line as 'merely a variant of the first line of *Rid.* 80.'

79: **ic eom aþelinges āht.** So of the Sword, 71<sup>1</sup>, ic eom rīces āht.

## RIDDLE 80

Dietrich's answer 'Jagdfalke' or 'Habicht' (XI, 483) is accepted by Prehn (p. 283) and Stopford Brooke (p. 147). Walz, *Harvard Studies* V, 267, defends the solution 'Sword' by its relation to its lord (1), its wooden sheath (6), its 'hard tongue' or point (8b), its use as a gift (9-10a), its brown edge (11a). Müller, *C. P.*, p. 18, offers the answer 'Horn,' which is accepted by Herzfeld (p. 5). Trautmann, who had not read Müller, gives (*Bb.* XIX, 203 f.) many good reasons for rejecting other answers and his own earlier solution, 'Spear'; and now offers convincing support to 'Horn.' This is literally the noble's shoulder-companion and the warrior's comrade (1-2); it is the associate of the king (3a), as a drinking-vessel. So at feasts, the queen takes it in her hand (3a-5) (and offers it to the heroes); cf. *Beow.* 494 f., 620 f., 1168, 1216, 1981 f., 2021 f. The Horn carries in its bosom what grew in the grove (6)—the mead made of honey 'brought from groves' (Müller and Trautmann cite 28<sup>2-3</sup>). As battle-horn, it rides upon a horse at the end of the troop (7-8a). Its tongue or tone is hard (8b). At the banquet

it offers wine to the singer as reward for his song (9-10 a) (cf. Müller). Its color may well be black (11 a). Trautmann has surely proved his thesis, as Müller had done before him. Points of likeness with the earlier 'Horn' riddle, *Rid.* 15, are many, as Müller and Trautmann show: there the Horn rides upon a horse (5 b-6 a, 13 b-14 a); it has a filled bosom (8-9 a); its voice is described (16-19 a); and one may add that 80 2<sup>b</sup>, *fyrdrinces gefara*, is paralleled by 15 13<sup>a</sup>, *frēolic fyrdr-sceorp*. The *hwilum* clauses of 80 recall those of the earlier riddle (compare Brandl, *Grundriss*<sup>2</sup> 11, 972). For a discussion of the Anglo-Saxon horn, see my notes to *Rid.* 15.

80 2<sup>b</sup> **frean mīnum leof.** So 21 2 (Sword).

80 3-5 As Trautmann has pointed out (see *supra*), the *Beowulf*, 612, refers to such service by noble women, when Wealhþeow passes the beaker at the feast. So in *Gn. Ex.* 88-91:

(Wif sceal) meodorādenne  
for gesiðmægen symle āghwār  
eodor aþelunga ārest gegrētan,  
forman lulle tō frēan hond  
ricene gerēcan.

In Bede's *Eccles. Hist.*, bk. v, chap. 4, an earl's wife 'presented the cup to the bishop and us (Abbot Berthun), and continued serving us with drink as she had begun till dinner was over.' The same custom prevailed in other Germanic countries. In the *Vinglinga Saga*, chap. 41, Hildigunn, daughter of King Grammar, carries ale to the viking Hjörvard. In the courtly verses cited by Vigfusson and Powell (*Corpus Poeticum Boreale* II, 418) from Olaf's Saga, the poet calls 'Fyll horn, kona . . . Berr mér of ker!' ('Fill the horn, lady . . . Bear me the cup'). And we are told by Geoffrey of Monmouth, in his account of the meeting of Vortigern and Hengist (*Historia Britonum*, bk. vi, chap. 12, cited by Budde, *Die Bedeutung der Trinksitten*, p. 39), that Rowena, the daughter of the Saxon chieftain, was the British king's cupbearer: 'Ut vero regis epulis refectus fuit, egressa est puella de thalamo aureum scyphum vino plenum ferens; accedens deinde propius regi flexis genibus dixit: "Lauerd king wacht heil!"' For *hwilloccedu*, cf. note to 41 98. In the *Heiðreks Gátur*, No. 9, light-haired women carry ale.

80 4 **hond on legeð.** An example of the shortened A-type, with a heavy monosyllable in the thesis (Herzfeld, p. 44).

80 5 **eorles dohtor.** Contrast 26 6<sup>b</sup>, eorles dohtor. That riddle is throughout on a lower plane. See, however, 46 5, þeodnes dohtor.

80 7 **on wloncum wiege.** Cf. *Mald.* 240, on wlanca þām wiege; *Rid.* 20 1-2, SROH (hors) hygewloncne.

80 9-10 As *weðþora* is used in 32 24 of the riddle-solver, and as *gied* is elsewhere applied to a riddle (56 14, see my note), it is easy to fancy that our thirsty riddler is here giving a sly hint. For a careful study of the word *weðþora*, in its many meanings, see Merbot, *Ästhetische Studien zur ags. Poesie*, pp. 5-7. Budde, p. 33, points out that the frequent introduction of drinking situations into these enigmas seems to show that riddle-guessing was a part of the entertainment at feasts.

## RIDDLE 81

Dietrich (XII, 231-235) rejects his earlier answer, 'Ship' (XI, 483), and accepts Professor Lange's solution, 'Maskenhelm.' He says in his note: 'Das haupt des an brust und nacken ausgebognen helms ist der obere erhöhte grat oder rand, der das eberzeichen als *hähne steort* trägt, der fuss ist das nackenstück, auf dem der helm abgenommen steht, das *heard nebb* ist das nasenstück oder der steg der maske, die den mund unbedeckt lässt; das elend (regenströme, hagel, reif und schnee) erduldet der helm, wenn ihn der kriegler, der die lanze (*wödu*) regt, auf seinem haupte trägt, wodurch er "wohnung über den männern" hat.' This solution, which Brooke modifies to 'Visor' (*E. E. Lit.*, p. 127) and translates in part (p. 124), is certainly less apt than the 'Wetterhahn' or 'Weathercock' of Trautmann (*Anglia*, *Bb.* V, 50), which meets all the conditions of the problem. It is puff-breasted and swollen-necked; it has a head and a high tail, eyes and ears, one foot, back and hard beak, high nape and two sides. It has a dwelling-place over men. It suffers wretchedness when it is moved by the wind, which is described in the periphrase, 81 7<sup>b</sup>, *sē he wödu hrērcēþ* (so the Wind-storm says in *Rid.* 2 8, *ic wödu hrēre*), and when it is beaten by the elements. So one speaks fittingly of a 'Weathercock,' and not of a 'Helmet.' Indeed the wind-motif appears in the German 'Wetterhahn' riddle, which has an honorable history (Wosidlo, No. 104, notes; Friedreich, p. 207):

Sich in allen Winden erhebet,  
Und wann die wüten,  
Muss er dann fleissiger hüten.

No use of the word 'Weathercock' is recorded in Anglo-Saxon — indeed, before the *wedercoe* of the *Ayenbite of Inwit*, *E. E. T. S.* XXIII, 1866, p. 180 (cited by Bradley-Stratmann) — but I note in the excellent illustration of an Anglo-Saxon mansion (MS. Harl. 603, f. 67 v.; Wright, *Domestic Manners*, p. 15) a pennant-shaped vane (*fana*). Weathervanes, not only on land but at sea, are frequently mentioned in the Old Norse sagas (Cleasby-Vigfusson, s. v. *fani*).

81 1 *bylgedbrōost*. The MS. form, *bylgedbrōost*, is open to two objections: it is impossible metrically, and the first member of the compound is a hapax unsustained by the evidence of cognates. The word suggested satisfies both meter and sense, if *bylged* is taken in its primitive meaning of 'swollen,' 'inflated' (cf. *bylg*, *belg*, 'bag,' 'bellows'). *Gebylged* is found elsewhere (B.-T., p. 378) in the derived sense of 'made angry,' 'caused to swell.'

81 5<sup>b</sup> *sāg[ol]*. Thorpe conjectures *sac* ('a sack'). Etmüller (*Wörterbuch*) renders *sāg* 'onus'; and Grein, *Dicht.*, 'eine senkung'; but in *Spr.* II, 387, '*sāg* (ndd. *seeg*), "Bundel," "Last?" acc. *ic* (sc. *scip*?) *habbe sāg on middan* — vgl. jedoch auch mhd. *seige* and altn. *sagr*.' Dietrich explains the word (XI, 483): 'eine öffnung auf dem verdeck zum hinabsenkung (*sāgan*) der waaren (cf. 33 9, *mūð was on middan*).' B.-T., p. 813, cites the word, but does not translate, and Sweet does not include it in his *Dict.* The *Dicht.* translation, 'a sinking,' alone fits the proper solution, 'Weathercock,' and may describe the bird's back between the 'high neck' (l. 1) and 'high tail' (l. 2). Mod. Eng. *sag* is connected by Skeat,

*Etym. Dict.*, s. v., with Swed. *sacka* and Germ. *sacken*; and he suggests a possible confusion with *sīgan*, 'to sink.' I should like to suggest the word *sāgol*, 'staff,' which glosses the Lat. *fastis*, and is used of 'the rods or bolts (*rectes*) thrust through rings to bear the ark' (*Cura Pastoralis*, Sweet, p. 171, 5-12). This might well apply to the rod which pierces the Weathercock, and upon which it turns. *Sāgol* would then be in natural apposition to *card ofēr ældum* (l. 6) and would explain *þyrelwombne* (l. 11).

81 6<sup>b</sup> **Aglāc drēoge.** Cf. *Dan.* 238, þær hie þæt āglāc drigon.

81 7 **þær mec wegeð.** Sievers proposes *weēgeð* on metrical grounds, but our word is elsewhere used, as here, of movement by the wind (*supra*): *Mel.* 7 35, þeah hit wege wind. The half line is of the A-type (∠ ∟ | ∪ ×) common in the *Riddles* (Introduction).

81 8<sup>b</sup> **streamas beatað.** Cf. 3 6<sup>a</sup>, streamas staþu beatað (note).

81 9 10 Cf. *Rid.* 41 54 55, se hearda forst | hrim heorugrimma. Instead of the [*for*][*t* *gera*][*seð*] of Holthausen, *Bib.* IX, 358, I supply with aid of B. M. [*ond f*][*erst* [*hr*][*oseð*]. *Hrōosan* is the word always found in like context: *Ph.* 60, þær ne haġl nē hrim hrōosað tō foldan; *Wand.* 48, hrōosan hrim ond snāw haġle gemenged; *Wand.* 102, hrið hrōosende; etc.

81 11 [on] **þyrelwombne.** The addition seems necessary to the context, but not to the meter, as elsewhere in the *Riddles*, 45 2, 91 5, the adj. *þyrel*, 'perforated,' has a long root-syllable, while the noun *þyrel*, 'hole,' has a short one, 16 21, 72 8. The meaning, 'having the stomach pierced,' is explained by my reading of *sāgol* for *sāg* in line 5 (*supra*).

#### RIDDLE 82

The few scattered phrases of this fragmentary riddle give no clue to the solution.

82 2 **grēate swilgeð.** Perhaps, *grēote swilgeð*; cf. *Gen.* 909, hū scealt grēot etan.

82 4 [f]eH nē flase. Cf. 77 5.

82 6 **mīela gehwām.** Cf. 33 12, geara gehwām; 61 6, ūhtna gehwām.

#### RIDDLE 83

There is little difference of opinion among solvers regarding the answer to this. All agree that it is a metal, subjected to the flames (2 b, 3 b, 4 a). But Dietrich (XI, 484) believes the subject to be 'Ore'; and Trautmann, 'Gold.' It has something in common with Synphosius 91 (*Pecunia*):

Terra fui primo, latebris abscondita diris (ov terrae);  
Nunc aliud pretium flammae nomenque dederunt,  
Nec iam terra vocor, licet ex me terra paretur.

While there are no detailed likenesses between this and the Anglo-Saxon, there is the same general riddle motive of change of condition through fire; but this may be mere coincidence. According to Dietrich, the subject's foe (1 b-8) was Tubal-cain, 'an instructor of every artificer in brass and iron' (Genesis iv, 22); and the 'captivity incited' (9-10 a) is due to the weapons made from iron. Perhaps these lines may refer to chains, or to the evils caused by money (1 Timothy vi, 10.

'the love of money is the root of all evil'). The last part of the problem (10b-14) seems to me to indicate 'Gold' and its secret ways and works. Ore, of whatever metal, fulfills all conditions.

Bede in his *Ecc. Hist.* i, 1 (Miller, 26, 1,1) tells us of England (*Breoton*): Hit is eac brende on weaga ðrum āres and isernes, leades and seolfres. Kemble, *Saxons in England*, 1875, II, 70, after noting many charters in which salt-mines are mentioned, points to the grant of Oswini of Kent in 689 to Rochester, deeding a plowland at Lyminge in which he says there is a mine of iron (*Codex Dipl.* No. 30). Kemble, I.c., believes the *isengrāfas* of *Cod. Dipl.* 1118 to be iron mines. And in the *Vocabularies* we meet *isern ore*, 'ferri fodina, in quo loco ferrum foditur' (see also B. T., s. v. *ora*). 'The smelting in the Forest of Dean is said to have been carried on continuously since Roman times; and this is quite probable also in regard to the tin mines of Cornwall and the lead mines at the Peak' (Cunningham, *The Growth of English Industry and Commerce*, 1890, I, 62). The Merchant in the *Colloquy* (WW. 96) brings, among other wares, 'aes et stagnum' (*ær and tin*) to his English customers.

83<sup>1</sup> Dietrich (XI, 48,1) compares *Rid.* 54<sup>4</sup>, frōd dagum (*tree*); 73<sup>3</sup>, gearum frōdne (*tree*); and 93<sup>6</sup>, ðægrīme frōd (*stag*). The unhappy change of state of the Ore is another motive that *Rid.* 83 has in common with *Rid.* 54, 73, 93.

83<sup>2-3</sup> Holthausen's emendations, *Anglia* XXIV, 265 [*mec*] and [*hæfde lēod*]-*weara*, miss the point of the passage, though his suggestion of *lige* is happy. *Beow.* 2322-2323 helps us greatly here:

Hæfde landwara    līge befangen,  
bæle ond bronde.

So I was inclined to read in 83<sup>3</sup>, [*hæfde lond*]*weara līge bewunden*, and to regard *landwara* as an enigmatic reference to the ores, which are surely 'surrounded by flame and purified by fire.' But this is contradicted by letter fragments in B. M.

83<sup>2b</sup> *bæles weard*. This refers, I think, to Tubal-cain, the *eorþan brōþor* of line 5 (see note).

83<sup>3</sup> *līge bewunden*. Cf. *Beow.* 3146-3147, swōgende leg | wope bewunden; *Chr.* 1538, lege gebundne; *Rid.* 31<sup>2</sup> (legbysig), bewunden mid wuldre.

83<sup>4</sup> *gefelsad*. For a careful discussion of the meanings of *gefelsian*, see Cook's note to *Chr.* 320. It is used only here of 'cleansing by fire.'—*fāh warað*. Cf. 93<sup>6</sup>, Nū min hord warað hīþende feond.

83<sup>5</sup> *eorþan brōþor*. The Earth is called 'the mother and sister' of men (Body and Soul) in *Rid.* 44<sup>14</sup>. See also the *Prose Riddle*, cited in my note to that passage. This phrase, *eorþan brōþor*, well accords with the Anglo-Saxon conception of Tubal-cain, as revealed in the illuminated manuscripts. In Cotton Claudius B. IV, f. 10, a picture of Tubal-cain at work at his forge bears the inscription *Tubalcain sē was ægþer ge goldsmið ge irensmið*. And in the Cardmon manuscript (*Archæologia* XXIV, pl. xxviii), he appears in his two rôles of smith and plowman—in either case, a 'brother of the earth.' He is thus described in *Gen.* 1082 f.:

Swylce on ðære mærgðe    māga was hāten  
on þā ilcan tīd    Tubal Cain,

sē þurh snytro spēð    sinīð craftega was  
 and þurh mōdes gemynd    monna ārest  
 sunu Lanches    sulligeweorces,  
 fruma was ofer foldan:    siððan tolea bearn  
 āeres cūðon    and isernes  
 burhsittende    brūcan wīde.

83<sup>7</sup> **āgētte**. Sievers, *PBB*, X, 513, establishes the length of the root-vowel by consideration of this, and other examples in the poetry.

83<sup>8b</sup> Note the omission of the verb after an auxiliary verb. The half-line recalls the lack of redress of the Sword (21 17), and of the Horn (93 10).

83<sup>10</sup> **wongas** is here used as a poetical expression for 'the earth.' See *Rid.* 13 2, 41 51, 83; and compare Cook's note to *Chr.* 680, wonga.

83<sup>10b</sup> **Hæbbe ic wundra fela**. Cf. 22 8, hæbbe wundra fela (*flōre*); *Beow.* 408, hæbbe ic mārða fela (Sarrazin, *Beowulf-Studien*, p. 128).

83<sup>12-14</sup> Compare the final motive of the Moon riddles (30, 95). Very striking is the verbal likeness between 83 12 and 95 14, mīne (i.e. swaþe) bemīþe monna gehwyleum.

83<sup>13</sup> **dēgolfulne dōm**. Cf. *Ps.* 147 9, his dōmas dīgle.

#### RIDDLE 84

Dietrich (XI, 484) gives the answer 'Water,' which remains unquestioned. He points out the likeness of 84 4, *Mōdor is monīgra mārra wīhta*, to Aldhelm iii, 1 (*Aqua*) 4-5:

Nam volucres caeli nantesque per aequora pisces  
 Olim sumpserunt ex me primordia vitae,

and of 84 6<sup>b</sup>-9<sup>a</sup> to Aldhelm iv, 14 (*Fons*) 3-4:

Quis numerus capiat vel quis laterculus aequet  
 Vita viventium generem quot millia partu.

As Prehn claims (p. 253), this problem has certain motives in common with the *Aequor* enigma of Eusebius, No. 23. Compare the wild course of the 'Water' (84 1-3) with the first line of the Latin, 'Motor curro, fero velox, nec desero sedem'; and the water's burden, 84 4b, *bīþ stānum bestreþeð*, with Eusebius 23 4, 'Desuper aut multis sternor.' But there are reasons for regarding these likenesses to Eusebius as coincidences entailed by a common source and the demands of the subject. The opening lines of *Rid.* 84 and of Eusebius 23 are both inspired by Aldhelm iv, 14 1-2:

Per cava telluris clam serpo celerrimus antra,  
 Flexos venarum gyrans anfractibus orbes.

And in its picture of the Water's burdens our riddle is not as close to Eusebius as to Pliny's account of Water, *Natural History* xxxi, 2, 'Saepe etiam lapides subvehunt, portantes alia pondera.' Still another motive, that of the ships (84 21-22), is far more clearly expressed in Aldhelm iii, 1 2, 'Dum virtute fero

silvarum robora mille,' than in Eusebius 23 2, 'tam grandia pondera porto.' The description of the Water's cover, 84 39, *oft ūtan beuorpeð ðāne þecene*, is in striking contrast to Eusebius 23 3, 'Nix neque me tegit,' etc. Finally, 'Water' riddles with as close resemblances to *Rid.* 84 are found in other countries and other times (Brussels MS. 60J, 12th century; Mone, *Anzeiger* VIII, 40, No. 48).

84 1 The emendation of *Bulbring* (see Text) is sustained by *Rid.* 51 1, *Wiga* is on eorþan wundrum ācenned.

84 2 **hrēoh ond rēpe.** *Hrēoh* is often applied to Water (*Gen.* 1325, *Ps.* 68 1, *hrēoh water*, etc.; see *Spr.* II, 103, for many examples), as is also *rēpe* (*Jud.* 349, *rēpe strēamas*). See Dietrich (XI, 481). — **hafað rýne strongue.** Cf. *Gen.* 159, (water) þā nū under roderum heora rýne healdað. The opening lines of 84 suggest the Storm riddles (2—3 5).

84 3 **grymetað.** So of Water, *Pan.* 7, brim grymetende. — **be grunde fareð.** Cf. *Rid.* 22 2, be grunde grafe.

84 4 Cf. 42 2, möddor monigra cynna (water?)

84 5<sup>b</sup> **fundað rēfre.** Compare the description of Water in *Sal.* 392 f.:

Ac forhwām winneð ðis wæter geond woroldrīce,  
drēogeð dēop gesceaft, nē mōt on dæg restan,  
neahtes ne ðýð, cræfte týð?  
.....  
Ic wihite ne cann  
forhwān se strēam ne mōt stillan neahtes.

This superstition is found in *Strassburger Rätselbuch*, No. 52, and is there traced to Aristotle.

84 6-9 Here the riddler must have had in mind Psalms civ, 25, 'So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.' Compare the Anglo-Saxon poetic version (103 24):

His is mycel sǣ ond on gemārum wīd:  
þær is unrim on ealra cwycra,  
mycelra ond mætra.

84 7<sup>b</sup> **wordum geeþþan.** Cf. *Whale*, 2 b, wordum cýþan.

84 9 Cf. *Gn. Col.* 61-62:

Is sēo forðgesceaft  
dīgol ond dyrne, Drihten ānu wāt.

With the reference to the Creation (84 9-10) cf. 41 1-8.

84 10 **ōr ond ende.** Cf. *Met.* 20 275, *And.* 556 b, fruma ond ende. In his note Krapp, p. 111, cites Revelation i, 8, 11; xxi, 6; xxii, 13.

84 11 **meotudes bearn.** So *Chr.* 126. Grein's addition, *his mihta spēd*, finds warrant not only in B. M. word-fragments but in the frequency of this phrase (*Spr.* II, 236). I read *meahta*, as this accords with the forms in the *Riddles* (see Glossary).

84 19 **whitig ond wynsum.** So *Sal.* 214, *Pan.* 65, *Ph.* 203, 318.

84 21-22 For metrical reasons, Holthausen, *Engl. Stud.* XXXVII, 210, does violence to the MS. readings (see text and variants); but no changes are necessary, as examples of the A-type with second stressed syllable short (⊥ × (×) |

∪ ×) are found elsewhere in the *Riddles* (18 11, 24 1, 39 6, 7, 43 11, 47 6, etc.; cf. Sievers, *PBB.* X, 458; Herzfeld, pp. 44, 49). 28 13-14, *strengo bístolen . . . mægene binnumen*, are exactly parallel to the present lines. The metrical a-priorism of Holthausen is dangerous.

84 21 **wistum ghladen**. According to Grein, *Spr.* II, 721, the Water is so described 'als Heimat der essbaren Fische.' But this and the parallel phrases (ll. 21-22) may refer to the ships upon the sea (*supra*). Of the Ship in 33 11 we are told, *wist in wigeð*.

84 25 **wuldorgimm wloncum getenge**. Cf. *EL* 1114, *godginmas grunde getenge* (Herzfeld, p. 19).

84 29 **gīfrost ond grædgost**. Cf. *Seaf.* 62, *gīfre* and *grædig*; *Gen.* 793, *grædige* ond *gīfre*; *Sat.* 32, 192; *Soul* 74, *gīfre* ond *grædige*.

84 30 **þæs þe**. This is rendered by Thorpe 'from the time that,' and by Grein, *Dicht.*, 'von allem was.' The use of the phrase after superlatives (see l. 29) is illustrated by the very similar passage *Chr.* 71-73:

Ēala wīfa wynn geond wuldres þrym,  
fāmne frēolicast ofer ealne foldan scēat  
þæs þe æfre sundbūend secgan hȳrdon.

Cook renders 'as far as' (see *Spr.* II, 576); and this may be the meaning in the *Riddle* line. Cf. also *Met.* 28 33, *þæs þe monnum þincð*, 'as far as it seems to men.' In the not unlike clause in the other 'Water' riddle, 42 4, 5, *þæs dēorestan, þæs þe dryhta bearn . . . āgen*, *þæs þe* is the simple relative attracted to the case of its antecedent. In both cases the subjunctive follows (Madert, p. 97).

84 31 **ālda bearn**. So 95 10; *Seaf.* 77; cf. *Wond.* 99, *ālda bearna*; *Chr.* 936, *ālda bearnum*.

84 32 Grein, reading *mægen* for MS. *mæge*, translates (*Dicht.*) 'der Weltkinder Menge, wie das webt die Glorie.' Dietrich notes (XI, 485), *wuldor* = *wundor* (90 3, *gloriam*). But Thorpe was on the right track when he rendered the line 'So that glorious woman (*wuldor-wifeð*), world-children's daughter.' My change to *wuldor wīfa* is supported by *Men.* 149, *wīfa wuldor*, 'glorious woman' (cf. *Chr.* 71, *wīfa wynn*, cited *supra*). I regard the line as parenthetical, and translate 'So (lives) the glorious woman, kinswoman of world bairns.' *Mæge*, which carries the meaning of 'mother' not only in *Beow.* 1390, *Grendles māgan*, but in *Rid.* 10 4, is aptly applied to the Water, which in this riddle is *mōd(d)or* (ll. 4, 20).

84 33-34 This clause, I believe, points back to the superlatives in lines 28-29: 'most greedy and rapacious . . . though a man, wise in spirit, learned in mind, may have experienced a multitude of wonders.' That is to say, 'whatever a man's experience, he is yet to learn of anything more greedy,' etc.

84 33 **ferþum glēaw**. Cf. 60 2<sup>b</sup>, *mōdum glēawe* (note).

84 34 **mōde snottor**. Cf. 86 2, *mōde snottre*; *Fed.* 87, *mōdes snottor*. See *mōd-snottor* (*Spr.* II, 260).

84 35-36 These comparatives recall the 'Creation' riddle (cf. 41 55). *Hrūsan heardra* is clearly a reference to the ice-form of water (see line 39). '*Hæleþum frōdra* ist zu verstehen wie 83 1 und geht wieder auf die schöpfungsgeschichte, wonach wasser viel eher als der mensch vorhanden war' (Dietrich, XI, 485).



84<sup>37</sup> **wæstmum t̃dreð.** The riddler may have had in mind *Ps.* 64<sup>11</sup>, wæter yrrende wæstm t̃ddrað. Cf. *Ps.* 103<sup>16</sup>, wæstm t̃drað. So in the 'Water' riddle (Brussels MS. 604 d, Mone, *Anz.* VIII, 40): 'Exeo frigida, sicca satis, nemus exalo, rideo pratis.'

84<sup>38</sup> Cf. *Sal.* 395, cristnað ond clænsað cwicra manigo (*water*). In *firene ðwæsced̃* Dietrich (XI, 485) rightly finds a reference to holy water, and cites the passage from the *Sigewulf̃ Interrogationes* (see MacLean, *Anglia* VII, 6), in which the Water is declared exempt from the curse placed upon the Earth after Adam's fall, because God had decided 'þæt hē wolde þurh wæter þā synne ādylgian þe se man þurhtēah.'

84<sup>40</sup> Cf. *And.* 543, wuldre gewlitegad ofer werþēoda. So of Water, *Sal.* 396, wuldre gewlitigað.

84<sup>41-44</sup> Cf. *Rid.* 47-10.

84<sup>44</sup> **timbred weall.** Cf. *Gen.* 1691-1692, weall stænenne | ūp forð timbran.

84<sup>46</sup> **hrūsan hrīneð.** Cf. 67<sup>5</sup>, grundum ic hrīne.

84<sup>53</sup> I do not accept the *hord word*[a] of Holthausen, *Anglia* XXIV, 265, because it forces upon us a change in the text, and because *word-hord* is the ordinary phrase. *G[eswotela]* of Holthausen is a possible addition (see *Chr.* 9, *geswotula*; 84<sup>23</sup>, *geswotlad*). But so are many other words beginning with *g*. Little is gained by such guesswork.

84<sup>54</sup> Holthausen's emendation [*wīsdōm on*]wrēoh is supported by *El.* 674, wīsdōm onwrēon.

#### RIDDLE 85

As Dietrich has pointed out (XI, 454), the source of this 'Flood and Fish' enigma is the twelfth riddle of Symphosius:

Est domus in terris, clara quae voce resultat :  
Ipsa domus resonat, tacitus sed non sonat hospes ;  
Ambo tamen currunt, hospes simul et domus una.

I have traced the history of this (*M. L. N.* XVIII, 3): it is found in the *Disputatio Pippini et Albini* (*Haupts. Zs.* XIV, 543), No. 93, in the *Flores* of Bede (Migne, *P. L.*, XCIV, 539), in Bern MS. 611, No. 30 (*Anth. Lat.* I, 360), and in the *Apollonius of Tyre* (Weismann, *Alexander*, 1850, I, 480). So it came into the *Gesta Romanorum*, cap. 153, and passed then into the possession of the people (*Strassburg Rb.*, No. 109; Simrock<sup>3</sup>, p. 14). The motive is found as far afield as Turkey (*Urquell* IV, 22, No. 10). A second problem (*M. L. N.* XVIII, 5) with the separate motive of 'the house escaping from robbers (the net), while the guest is captured,' lives at present in many French, German, Italian, and English forms (Rolland, No. 71; Petsch, p. 138), and has been noted by me in 13th-century Latin dress (MS. Arundel 292, f. 114; Wright, *Altdeutsche Blätter* II, 148). The two motives are found side by side in *Strassburg Rb.*, Nos. 108-109, and are finally combined in a Russian version (Sadovnikon, *Zagadki Rousskago Naroda Sostavil*, St. Petersburg, 1876, No. 1623) discussed by Gaston Paris (Introduction to Rolland, p. IX).

Two motives are added by the Anglo-Saxon to those of Symposius. The first, that of difference between guest and house (3 b-5), is found in the Strassburg riddle (109):

Etwan (nit wan) die gest in kurtzer beyt,  
 Floch es von mir on arbeit:  
 Stunden die gest gar still,  
 Gar bald darnoch in kurtzer zeit  
 Die gest auch flohen wieder streit, etc.

and in the Turkish (*supra*), 'Ich gehe, es geht auch; ich bleibe stehen, es bleibt nicht stehen' (*Wasser*). The second—a 'living and dead' motive—is an addition found only in our query.

85<sup>2-3</sup> Cf. *Gen.* 903-905, þā nædran scēop nergend usser . . . wide sīðas.

85<sup>2</sup> To the *ymb* [*droht minne*] of Holthausen, *L. F.* IV, 388, I greatly prefer *ymb unc* [*dōmas dyde*] (see *Ps.* 118 65, 139 12). With *drihten* for MS. *driht* cf. *dryhtnes* for MS. *dryht* (60 11). *Driht* is sometimes used as an abbreviation for all cases of *drihten* (see B.-T., pp. 213, 216).

85<sup>3b</sup> Cf. 41 94, ic eom swīþra þonne hē. With *swiftre* compare *strengra* and *þreohtigra* (l. 4), and note just such inconsistency in gender as in the 'Creation' riddle (passim).

85<sup>5</sup> For *yrnan* of MS. and editors I substitute *rinuan*, on account of the alliteration.

85<sup>6b</sup> Cf. *Fied.* 8, ā þenden þū lifge.

85<sup>7b</sup> *mē bið dēað witod.* Cf. 16 11, him biþ dēað witod.

#### RIDDLE 86

Dietrich's first solution, 'Organ' (XI, 485), is accepted by Padelford, *Old English Musical Terms*, p. 46. 'Ich denke,' says Dietrich, 'an die orgel des weltlichen gebrauchts, die schon sehr früh bekannt war, und zwar mit tausenden von pfeifen—gestützt auf Aldelmus *de Laud. Virg.* s. 138, *maxima millenis auscultans organa flabris*.' Later Dietrich recognized (XII, 248, note) that the riddle was simply an expansion of the second line of the 'Luscus allium vendens' enigma (No. 94) of Symposius: 'Unus inest oculus, capitum sed milia multa' (3 a, 4 b). The other traits fit perfectly the solution 'One-eyed Garlic-seller'—as they are not 'monster' but natural human attributes (see Prehn, p. 255). Müller, *C. P.*, p. 19, accepts this solution.

86<sup>1</sup> **Wiht cwōm gongan.** Cf. 35 1, Wiht cwōm . . . liþan; 55 1, Hyse cwōm gangan.—**weras sǣton.** Cf. 47 1, wer sǣt æt wine, etc.

86<sup>2</sup> **monige on mæðle.** Cf. *And.* 1626, manige on meðle; *Craft.* 41-42, sum in mæðle mag mōdsnottera | folcricēdenne forð gchycgan, etc. Padelford asserts, in support of his 'Organ' solution, that 'this line is more suggestive of a congregation and of worship than of a social gathering'; but the above examples and other instances of *mæðl* (*Spr.* II, 214) do not sustain his view. The phrase here has no very definite meaning.—**mōde snottre.** See note to 84 34. In this passage the expression is quite lifeless.

86<sub>3</sub> f. With this enumeration of traits compare the other 'Monster' riddles, 32, 33, 37, 59, 81.

86<sub>4</sub><sup>b</sup> *twelf hund hēafda*. Dietrich notes (XII, 249) that 'die *capitum millia multa* sind der alliteration mit *twōgen fēt* zu gefallen durch *XII hund hēafda* gegeben.'

## RIDDLE 87

According to Dietrich (XI, 485), we have in this riddle 'Cask and Cooper,' 'Heaven's tooth' (5 a), he thinks, is 'the thundering wedge,' while 'the eye' (6 a) is 'the bung-hole.' The problem is obviously a companion-piece to *Rid.* 38. Its subject, like the 'Bellows' of the earlier query, has a great belly (1 b-2 a) and is followed by 'a servant, a man famous for his strength' (2 b-3 a). With Müller (*C. P.*, p. 19) and Trautmänn (*Anglia*, Bb. V, 50), I accept for this also the answer 'Bellows.' 5 a, *heofones tōpe*, and 6 a, *blēow on ēage*, speak strongly for this interpretation (*infra*).

87<sub>1-3</sub> For verbal parallels, see *Rid.* 38 (notes), and the fragment, *Rid.* 89.

87<sub>5</sub> *heofones tōpe*. Dietrich (XI, 485) explained this as 'the thundering wedge' (*supra*), and Müller (*C. P.*, p. 19) as 'the hammer of the smith.' Holt-hausen, *Engl. Stud.* XXXVII, 210, would read *hēof on his tōpe*, for to him 'der "himmelszahn" ist doch zu kindlich.' Properly interpreted, 'heaven's tooth' is one of the most striking metaphors in riddle-poetry. It is applied to the Wind, whose bite is the theme of other enigmas; cf. MS. Bern. 611, 41 4, *Anth. Lat.* I, 364:

Mordeo sed cunctos silvis campisque morantes.

See Shakespeare's reference to the tooth of the Wind in Amiens's song, *A. V. L.* ii, 7, 175. This interpretation exactly accords with the 'Bellows' answer to our riddle.

87<sub>6</sub> *blēow on ēage*. Cf. 38 4, *fēah þurh his ēage* (*bellows*). See also Wulfstan, *Homilies*, 146, 27—147, 6, *Dēah man þone gārsecg embsette mid byligeon . . . and tō æghwylcum þāra byligea wære man geset . . . ond man blēowe mid þām byligeon*, etc.

87<sub>7</sub> *wanode*. Thorpe and Grein's *þancode*, for MS. *wancode*, finds a certain support in the similar riddle-fragment 89 7, *þancode*, but it is ruled out of court by the alliteration, which here demands a *w*. To *wancode*, a nonce-usage unrecognized by the dictionaries, I prefer *wanode*, 'decreased,' 'diminished,' which is in perfect keeping with meter, context, and subject 'Bellows.'

## RIDDLE 88

This riddle, according to Dietrich's correct interpretation (XI, 485-486), is one of the Horn riddles (see *Rid.* 15, 80, 93), and its subject is the Stag-horn, which once stood with its brother, the other horn, on the animal's head (88<sub>12-15</sub><sup>a</sup>), protected by forest trees from night storms (15 b-17 a), until replaced by fresh antlers (18-20 a). Separated now from its brother, with whom it had shared many battles (29-31), it is torn and injured by monsters or adverse fates (32-33 a), and is placed 'on wood at the end of a board' (22 b-23 a). Apart from likenesses of

this to *Rid.* 27 and 52 and particularly to *Rid.* 93, which I note below, the most striking analogue to the problem is found in the modern English riddle of *Wit Newly Revised*, 1780, p. 11:

‘ Divided from my brother now,  
I am companion for mankind;  
I that but lately stood for show,  
Do now express my master’s mind.

It is an ox’s horn made into a hunting-horn, etc. By the brother is meant the other horn that grew with it; and the expressing of the mind by the sounding of it.’

But the last line of the modern riddle seems to show that this, like *Rid.* 88, 93, is an ‘Inkhorn’ enigma.

The aim and end of our riddle have been completely misunderstood by all scholars. Dietrich (XI, 486) says: ‘Wenn nun das horn sagt, jetzt steht es auf holz (*Beow.* 1318, *healwudu*) am ende des bretes und müsse da bruderlos feststehen, so ergiebt sich, es ist das dem gibel des ehedem meist hölzernen hauses zum schmuck dienende *firsthorn*. [Dietrich cites *Ruin*, 23, *hēah horngestrēon*; *Rid.* 4 8, *hornsalu*; *Beow.* 705, *hornreced*.] Um da aufgesteckt werden zu können musste der untere theil des hornes innerlich ausgebohrt werden, daher die klage über das aufreissen (88 33-34), wodurch der suchende, d. h. der pfock der es tragen soll, gelingen findet.’ Upon this interpretation of Dietrich, Heyne, *Halle Heorot*, p. 44, bases the statement that the antlers were divided and that one horn was placed upon the western or southern, the other upon the eastern end of the roof. Brooke, too (*E. E. Lit.*, p. 142), renders 88 22-23 ‘Now I stand on wood at the end of a beam (that is, at the end of the roof-ridge of a hall).’ It is safe to assert that we have not in our riddle the slightest reference to the stag-horns on the gable (see MS. Harl. 603, f. 67 v., Wright, *Domestic Manners*, p. 14), and that the fantastic picture drawn by Heyne (l. c.) of the great horn at each end of the roof must be erased, as it is derived from Dietrich’s misconception of 88 22-25. This riddle, like *Rid.* 93, is a poem of the Inkhorn, which ‘stands on wood at the end of the board’—the desk or table (for illustrations of this place of the Horn, see MS. Royal 10. A. 13, Westwood, *Facsimiles*, p. 128; *Benedictional of Æthelwold*, 12th miniature, ib. p. 132; cf. also ib. pp. 141, 143). As in 93 15 f., the Horn is hollowed out by knives (88 32-33), so as to serve for an ink-vessel. He who follows the trail of the ink (88 34, *æt þām spore*; cf. 27 8, *spyrige* (*pen*), 52 2, *swearte* . . . *lāstas* (*ink-tracks*)) finds prosperity (*infra*)—and soul’s counsel. The back of the Horn is *weonn ond weondorlic* (88 22); so its rim is called *brānne brerd* (27 9). Or the riddler may have in mind the ink that fills its back and belly (see 93 22-23, *Nū ic blace swelge | wuda ond wætre*). As will be shown later, Dietrich is equally unfortunate in his interpretation of certain parts of *Rid.* 93.

88 1 *ic wēox*. The *Riddles* make frequent reference to the early growth of their subjects: 10 10, 11 3, 54 3, 72 1 f., 73 1.

88 7 [*st*]ōd *ic on staðol[e]*. Cf. *Dream*, 71, *stōdon on staðole*; *Beow.* 927, *stōd on stapole* (MS. *stapole*). See Holthausen, *Engl. Stud.* XXXVII, 209, 210.

88 12 *ūplong stōd*. Cf. *Exod.* 303, *ūplang gestōd*; *Beow.* 760, *ūplang āstōd*.

88<sup>16</sup> **wonnum nihtum.** Cf. *Beow.* 703, on wanre niht; *Gu.* 1001, in þisse wonnan niht; *Met.* 1151, þā wonnan niht; *Rid.* 139, deorcum nihtum.

88<sup>18-20</sup> The replacing of the old horns by new (*gingran brōþor*) is described in almost the same words in 93<sup>13-14</sup>.

88<sup>21</sup> **ānga ofer corþan.** Cf. *Exod.* 403, āngan ofer eorðan.

88<sup>22-23</sup> Thorpe, ignorant though he was of the solution, rendered literally and therefore correctly 'On wood I stand at the table's end.' This is strong though unwitting evidence to the naturalness of the 'Inkhorn' interpretation. *Bord* is frequently used for 'table' both in poetry and prose (*Spr.* I, 132-133; B.-T., p. 116; cf. *Rid.* 159 (Horn), *bordum*), and preserves this meaning in its later history.

88<sup>25</sup> As the illustrations of the Inkhorn (cited *supra*) show, it was *fastened* to the desk or the table, for security's sake. See note to 279<sup>3</sup>.

88<sup>26-27</sup> This may well be the lament of the Inkhorn for its lost 'brother,' but certainly not of the Gable-horn for its mate at the other end of the roof, as Heyne would have us think (see *supra*).

88<sup>27</sup> **eorþan scēata.** Cf. *Rid.* 6816, eorþan scēatas (note).

88<sup>29</sup> **sæcce tō fremmanne.** Cf. *Beow.* 2500, sæcce fremman. For similar metrical types with uncontracted gerundial endings, see 2912, 3223, micel is tō hyccanne (-enne), etc. With the thought of the passage compare the very different enigmas, *Rid.* 151, Ic wæs wāpenwiga (*horn*), and Eusebius 301-2 (*horn*):

Armorum fueram vice, meque tenebat in armis  
Fortis, et armigeri gestabar vertice tauri.

88<sup>30</sup> **ellen eýðde.** Cf. *Beow.* 2696, ellen cýðan.

88<sup>32</sup> **unsecafta.** This is not included in any of the dictionaries, but is rendered by Thorpe 'monsters,' by Grein, *Dicht.*, 'Ungeschick.' Both renderings are consistent with the meanings of *gescaft*, but the first accords better with the context. The 'monsters' are, of course, the iron and steel weapons that scrape and hollow out the Inkhorn, 93<sup>15-18</sup>.

88<sup>33</sup> **be wombe.** Of the contents of its *womb* or belly the Inkhorn speaks twice in 93<sup>23, 28</sup>.—**ic gewendan ne mæg.** The thought is antithetical to the next line: 'I may not turn myself (i.e. move in any way), yet in my spoor or track, etc.'

88<sup>34</sup> *spore* and *spēd* recall the *spēddropum* and *spyrige* which describe the Ink-tracks 278. The spoor of the Ink is the path of life in Bede's *Flores*, xii (*Mod. Phil.* II, 562), for 'Viae ejus sunt semitae vitae' refers to the holy words traced by the pen. So Aldhelm v, 3, *De Penna Scriptoria*:

Semita quin potius milleno tramite tendit,  
Quae non errantes ad caeli culmina vexit.

88<sup>35</sup> **sāwle rædes.** So *Met.* 219; *Leas.* 42.

#### RIDDLE 89

This fragment, which is not printed by Thorpe and Grein, is, as Trautmann says (*Bb.* V, 50), 'gänzlich zerrüttet.' *Wiht wombe hiefd* (l. 2) and *leþre* (3) recall the 'Leather Bottle' (193) and the 'Bellows' (381, 871), but the subject's 'belly'

is mentioned in many riddles. *Bygan* (l. 6) and *swāsendum* (l. 8) suggest that we have to do with an article used at table — possibly a Leather Flask. But comment upon these few disjointed words and phrases is futile.

## RIDDLE 90

Dietrich (XI, 486), regards the different meanings of *lupus* as the subject of the Latin enigma, *Rid. 90*. 'A *lupus* is held by a lamb and disemboweled: the pike. The two wolves which stand and trouble a third, and which have four feet and see with seven eyes, are two rows of hops which entangle a wolf and which have five eyes or buds.' Later (XII, 250) Dietrich believed 'that by the first *lupus* a perch (*Epinal-Erfurt Gloss.* 592, *bears*), not a pike, was intended, and that the enigma was a play upon the name of Cynewulf, as, in Anglo-Saxon, names made from *wulf* (*.Ethelwulf, Wulfstan*) are commonly Latinized into *Lupus*.' In three places (*Anglia* VI, *Anz.* 166; XVII, 399; *Bb.* V, 51) Trautmann opposes Dietrich's solution, but suggests no adequate answer. In the first of his articles he hints at a connection between the four 'lupi' of this riddle and the fourfold mention of *wulf*, *Rid. 1*. Holthaus, *Anglia* VII, *Anz.* 122, finds in the enigma no proof of such word-play or reference to the name *Lupus*; but Hicketier, *Anglia* X, 582 f., stoutly supports Dietrich. He thinks, however, that the first *lupus* refers not to a fish (lambs are not fish-eaters) but to the hop-rows.

Henry Morley, *English Writers* II, 224-225, proposes 'the Lamb of God.' 'The marvel of the Lamb that overcame the wolf and tore its bowels out is of the Lamb of God who overcame the devil and destroyed his power. The great glory then seen was of the lamb that had been slain, the Divine appointment of the agony of one of the three Persons of the Trinity. The four feet were the four Gospels; and the seven eyes refer to the Book of Revelation, where the seven eyes of the Lamb are the seven Spirits of God sent forth into all the earth. . . . The two wolves might be the Old and the New Testament troubling the devil and having the four Gospels upon which their teaching stands.' As I have shown (*M. L. A.* XVIII, 105), Morley's apocalyptic solution is strongly supported, at least in its first part, by the enigma of Aurelius Prudentius (*Reusner* I, 295):

Christus Agnus  
 Agnus vice mirifica  
 . . . . .  
 Agnus hiare lupum prohibes,

and by the last line of the German problem, Pfälzer MS. 693, f. 27 (Mone, *Anz.* VII, 381, No. 312):

Do quam ein lam und benam dem wolfe dy herte  
 . . . . .  
 Solutio  
 Der arge wolf, das ist Luciper . . .  
 Das lam, das waz der werde Got.

We have ample evidence that the devil is identified with the wolf in early religious literature. Jordan declares (*Die altenglischen Säugetiernamen*, p. 64):

‘Allmählich aber, wohl mit dem Eindringen christlicher Anschauung überwiegt der Eindruck des Unheimlichen, Abstossenden in der Auffassung des Wolfes; in der christlichen Prosa ist er der Typus der Grausamkeit und Hinterlist. Das Bild des Evangeliums [John x, 12] vom Wolf, der den Schafen nachstellt, kehrt in den Homilien häufig wieder; der Wolf wird ein Sinnbild des Teufels.’ Cf. Ælfric, *Homilies* I, 36, 15, þæt se ungesewenlica wulf Godes scōp ne tōscence; I, 238, 29, se wulf is dēofol; I, 242, 3, wulf bið ēac se unrihtwisa rīca; *Laws of Canute* I, 263, p. 306 (Wulfstan, *Homilies* 191, 16), þonne mōton þā hyrdas bēon swyðe wācore . . . þæt se wōdfreca werewulf tō fela ne ābite of godcundre heorde. Professor Cook in his note to *Christ*, 256, *se āwyrghda wulf*, cites Gregory, *Hom. in Evang.*, lib. 1, hom. 14 (Migne, *P. L.* LXXVI, 1128): ‘Sed est alius lupus qui sine cessatione quotidie non corpora, sed mentes dilaniat, *malignus videlicet spiritus* qui cautas fidelium insidians circuit et mortes animarum quaerit.’ See also the *Marien Himmelfahrt* (*Haupts. Zs.*, V, 520), l. 190, ‘do der vil ungehörē hellewolf.’ When the devil wishes to tempt Dunstan he assumes the form of a wolf (Eadmer’s *Vita*, § 11, Stubbs, *Memorials of Dunstan*, Rolls Ser., p. 183).

As Holthausen has clearly shown (*Engl. Stud.* XXXVII, 210–211; see text), rime demands in the second line ‘obcurrit agnus [rupi] et capit viscera lupi.’ Now if *agnus* be ‘Christ,’ and *lupi* ‘the Devil,’ there seems to be little doubt that *rupi* refers to the rock (Peter) upon which the Church is built (Matt. xvi, 18). Christ, through his Church, destroys the Devil.

Morley’s interpretation of 90<sub>4-5</sub> seems overwrought (see Bradley, *Academy*, 1888, I, 198); but I am unable to find a satisfactory explanation of these enigmatic lines. The phrase ‘cum septem oculis’ certainly smacks of the Apocalypse.

Recently the attempt has been made to interpret the Latin riddle as a very complicated logograph and charade upon Cynewulf’s name. In *Herrigs Archiv* CXI, 1903, 59 ff., Edmund Erlemann discusses the problem at length. He says: ‘Ich löse auf  $\frac{\text{Cynewulf}}{1\ 2\ 3\ 4\ 5\ 6\ 7\ 8}$ . *Lupus-wulf*, 5–8, ab *agno-ewu*, 4–6, *tenetur* (gleichsam im Maule); darum *mirum, uidetur mihi . . . obcurrit agnus*: dem die einzelnen Buchstaben verfolgenden Auge des Dichters scheinen die drei: *e, w, u* = 4–6, dem Wolf, *wulf* = 5–8, entgegentzulaufen. *Et capit viscera lupi*: ähnlich wie vorher *tenetur*, und nimmt die Eingeweide, d. i. das Innerste des *wulf*, nämlich die beiden Buchstaben *w* und *u*. Das anknüpfende *dum starem et mirarem* zeigt deutlich, dass die Scharade weitergeht. . . .’

This solution was suggested to Erlemann by Trautmann’s interpretation of the runic passage in the *Juliana*, 703–711 (*Kynewulf*, pp. 47 f.): *cyn, ewu* (sheep), *lf* (*licfæt*, body); but he does not accept Trautmann’s rendering of *lf*, and believes that in the true equivalent of *l* and *f* will be found the ‘duo lupi’ of the Latin enigma. To Erlemann’s article (p. 63) is added Dr. Joseph Gotzen’s solution of the latter part of the riddle. ‘*Duo lupi* = *wu*, nicht wie oben vermutet, = *lf*; *tertium* = *l*; *quattuor pedes* = *cyne*; *septem oculi* = *cynewul*, die sieben Buchstaben. Die Lösung des zweiten Teiles lautet also: zwei dastehende (Buchstaben) von *wulf* (*w u*), den dritten (*l*) bedrängend, hatten vier Füße (*e y u e*; d. h. *cyne* ist “Fuss” — nach bekannter Rätselterminologie — zu *wul*); mit sieben Augen sahen sie (nämlich alle in v. 4–5 erwähnten Buchstaben). Die abnorme Siebenzahl ist gewählt, um eine Spitzfindigkeit in das Rätsel hineinzubringen;

der achte Buchstabe *f* war ja schon durch *wulf* in v. 1 festgelegt. Das *quattuor pedes = cyne* berücksichtigt auch gut den ersten Bestandteil des Namens, der ja in v. 1-3 leer ausgegangen war.'

Fritz Erlemann (*Herrigs Archiv* CXV, 391) thus modifies the views of his namesake: 'Mit Edmund Erlemann und Gotzen fasse ich *lupi* als Genitiv und *duo* als Neutrum auf, und zwar letzteres mit hinweisender Bedeutung; unter *duo lupi* sind also die zwei Buchstaben des Wortes *ewu* (vom dem zuletzt die Rede war) verstanden, die gleichzeitig auch zu *wulf* gehören, = *wu*. Der noch übrigbleibende dritte Buchstabe ist *e*. Es bleiben also *wu* stehen (*stantes*), verdrängen aber das *e* (*tribulantes*). So erhalten wir das aus sieben Buchstaben bestehende Wort *Cynwulf* (*cum septem oculis videbant*). Unter *quattuor pedes* sind die vier letzten Buchstaben dieses Wortes also *wulf* zu verstehen.' The mantle of Professor Viëtor is over the Erlemann solution (*ib.* p. 392); and Professor Brandl has recently accorded it full approval (*Grundriss*<sup>2</sup>, II, 972).

Far-fetched and unconvincing though all this seems, it must be frankly admitted that such over-subtle playing with names was a common amusement of the mediæval mind. A striking parallel to the Erlemann interpretation appears in the first riddle of the *Leys d'Amor* (I, 312), which is thus explained by Tobler, *Jhrb. für Rom. und Engl. Lit.* VIII (1867), 354: 'Trefflich erscheint und schönes Wuchses die (*Raimonda*), so mit dem Kopfe (d. h. der Anfangssylbe, *rai*, sie scheert) die Haare abschneidet und mit ihrem Bauche (d. h. der Mittelsylbe, *mon*, Welt) trägt was nur Mann und Weib sieht, und mit ihren Füßen (der Schluss-sylbe, *da*, sie gibt) oftmals gibt oder schlägt zu Krieg, Frieden oder Züchtigung oder um zu dienen. Doch wenn sie den Kopf verliert, werdet ihr sofort sie sauber und rein finden (*monda*, reine). . . In einen Mann (*Raimon*) werdet ihr sie verwandelt sehn.' In his *Enigmas* Boniface plays upon 'Liofa' ('Caritas'), and in his *Epistles* he twists into complex runic acrostics the names of two women friends, 'Susanna' and 'Brannlinde' (Ewald, *Neue Archiv* VII, 196; Hahn, *Bonifaz und Lul*, 1883, p. 242 N.; Jaffé, *Bibliotheca*, 1866, III, 12, 244). As is well known, both Christine de Pisan and her contemporary Langland perpetrate clumsy charades upon their own names. So, while the Erlemann solution does not compel acceptance, it surely invites close attention.

As the Latin riddle shows, particularly in its last two lines, such obvious indications of medial rime, Holthausen has wisely emended the text (*Engl. Stud.* XXXVII, 210-211) by accepting Thorpe's inversion of *videtur* and *mihi* in the first line, by adding *rupi* to the incomplete first half of the second line, and by changing *magnam* at the close of the third line to the better *parem*.

## RIDDLE 91

As Dietrich shows (XI, 453, 486), this is a riddle of the 'Key,' and resembles, in at least one of its traits (see Prehn, pp. 255-258), the 'Clavis' enigma of *Symphosius*, No. 4:

Virtutes magnas de viribus affero parvis.  
Pando domos clausas, iterum sed claudio patentes.  
Servo domum domino, sed rursus servor ab ipso.



As Prehn has remarked (l. c.), the riddler here has made no attempt to mislead solvers, but has developed his subject so clearly and thoroughly that at the end all doubt has vanished; and one feels perfectly safe in rejecting Trautmann's inappropriate answer 'Sickle' (*Ib.* V, 50). Certain words and phrases have been misinterpreted by scholars (*infra*). I translate and explain as follows: 'My head is beaten with a hammer, wounded with cunning darts, polished with a file. Often I bite that which against me sticks (the lock), when I shall push, girded with rings, hard against hard, and, bored through from behind, shove forward that (i.e. the catch of the lock) which protects my lord's heart's joy (treasure, wealth) in mid-nights. Sometimes, with my beak, I backwards draw (unlock) the guardian of the treasure (again, the lock) when my lord wishes to receive (or take) the heritage of those whom he caused to be slain by murderous power, through his will.'

*Rid.* 91 has little in common with the obscene query of the Key, *Rid.* 45.

Wright, *Celt, Roman and Saxon*, pp. 488-490, notes that among the objects found suspended at the girdle of an Anglo-Saxon lady were scissors, small knives, tweezers, the framework of a chatelaine,—and latch-keys, if the implements found by Rolfe in the cemetery at Osengal (*Collectanea* II, 234) were used for that purpose. Among the Anglo-Saxon grave-finds in the British Museum is an iron key, four inches long with two bits, found below Farndon Church, Newark, Notts. Weinhold remarks (*Altnordisches Leben*, p. 235), 'Sämtliche Kasten und Kästchen waren verschliessbar; die Schlüssel hatten die Gestalt der Dietriche; aus jüngerer Zeit finden sich wirkliche Schlüssel mit Bart und kunstreichem Griffe.' And in his *Deutsche Frauen*, II, 30, he notes, 'Als Verwalterin des Hauswesens, wofür die Schlüssel am Gürtel die Äusserzeichen waren, hatte die Frau eine grössere Freiheit in Geldsachen.' All this corresponds to the information furnished by a law of Canute (II, 76, § 1, Schmid, p. 312): 'and būton hit under þæs wifes cāglocan gebrōht wære, sý hēo clæne, ac þæra cāgean hēo sceal weardian, þæt is hire hordern and hyre cyste and hire tēge (scrinium).' B.-T. s. v. *cāg-loc*a points to a similar provision in the old Scottish law (*Quon Attachi*, xii, c. 7), and in the Statutes of William xix, c. 3. 'Store-room and chest and cupboard' were thus under lock and key.

Heyne's discussion of the treasure-chamber of the Anglo-Saxons is to the point (*Halle Heorot*, p. 30): 'Insofern in den alten Zeiten das Schätzespenden die Gehälter der Mann und Dienerschaft vertritt und daher die Macht eines Herrn wesentlich von seinem Reichtum an Gold, Schmuck, kostbaren Gewändern und andern Gegenständen abhängt, ist der Raum, wo diese Schätze aufbewahrt werden, das Schatzhaus ("gazophylacium," *māðm-hūs*; "thesaurium," *gold-hord*) einer der wichtigsten der Burg. Daher ist es wohl verwahrt und der Schlüssel (*Rid.* 91) kann sich rühmen dass er das Werkzeug sei durch das seines Herren Herzensfreude in Mitternachten geschützt wird u. s. w.'

Wright, *History of Domestic Manners*, p. 79, copies from MS. Harl. 603 the manuscript of the Psalms, the illustration of 'a receiver pouring the money out of his bag into the *cyst* or chest, in which it is to be locked up and kept in his treasury.' 'It is hardly necessary,' he adds, 'to say that there were no banking-houses among the Anglo-Saxons. The chest or coffer, in which people kept their money and other valuables, appears to have formed part of the furniture of the

chamber as being the most private apartment; and it may be remarked that a rich man's wealth usually consisted much more in jewels and valuable plate than in money.'

**91 1 homere geþrūen** (MS. *geþuren*). Cf. *Beow.* 1286, hamore geþrūen (MS. *geþuren*). Heyne (*Beowulf*, 'Glossar' s.v.) derives *geþuren* from *geþworen* (< *geþweran*, 'to beat'); Sievers, *Gr.*<sup>3</sup>, 385, regards *geþrūen*, 'forged,' as an isolated past participle (see *PBB.* IX, 282, 294; X, 458). The meter is strongly in favor of Sievers's reading.

**91 2 scaropīla wund.** Shipley, *The Genitive Case* etc., does not include *wund* among adjectives that take the genitive, as elsewhere in the poetry it is followed by the instrumental; cf. 6 1, *iserne wund*.

**91 3** B.-T., *Supplement*, p. 72, renders *begīne* 'take with wide open mouth,' and Swaen, *Engl. Stud.* XL (1909), 323, 'open the gape and take into it, swallow.' Both authorities cite a similar use of *beginen* in the *Dialogues of Gregory* (Hecht, *Bibl. der ags. Prosa*), 324, 24-26. Swaen reads in our line *ongēansticaθ* as a compound.

**91 4 bringum gyrded.** Cf. 5 2, *hringum hæfted*.

**91 5** This line recalls the other Key riddle, 45. In 45 3<sup>a</sup>, the Key is *stīþ ond heard*, and in 45 2<sup>b</sup> *foran . . . þýrel*.

**91 6 forð āscūfan.** Grein's rendering (*Dicht.*) 'hinwegschieben' completely inverts the meaning of the passage (91 2-7). The riddler is describing the locking of the treasury-door, later (91 8-11) contrasting with this the unlocking (see Symphosius 4 2). Dietrich translates rightly 'hervorschieben,' and Sievers, *Anglia* XIII, 4, 'vorschieben.'—**frēan mīnes.** With the inversion of *mīnes* and *frēan* cf. 71 6, 73 8.

**91 7 mōdþ.** Dietrich and Grein both understood this rune as *wēn*, the former rendering the clause (XI, 453) 'was die sorge meines herren in mitternächten beruhigt,' the latter (*Dicht.*) 'was meines waltenden Herrn Gemüthshoffnung schützt in Mitternächten.' Afterwards (XI, 486) Dietrich suggests *mōdþwylm* rather than *mōdþwēn*. Sievers has shown conclusively (*Anglia* XIII, 3-4) that in Anglo-Saxon poetry (not only in *Rid.* 91 7, but in *El.* 1090, 1264; *Chr.* 805; *Ap.* 100; *Run.* 8) W always demands the interpretation *wyn*, a rendering of the rune sustained by the Anglo-Saxon alphabet in the Salzburg MS. (Wimmer, *Runenschrift*, p. 85). Sievers further shows that in the present passage *mōdþwyn* is but a periphrase of 'treasure'; and points to *Chr.* 807 f., *lifwyna dæl* (*feoh*); *Beow.* 2270, *hordwynne*; *And.* 1113, *næs him tō mādme wynn*; etc.

**91 8** All editors, including Sievers (*Anglia* XIII, 4), read *hwīlum ic under bæc bregde nebbe*; but Holthausen, *Engl. Stud.* XXXVII, 211, assigns *bregde* to the first half-line, and prefixes *brānre* or *beorhtre* or *blācre* to *nebbe*. The emendation is absolutely unnecessary. *hwīlum ic under bæc* is a verse of the B-type (cf. 41 86, *nis under mē*), the second stressed syllable, *bæc*, carrying the alliteration. For B-type with alliteration in second foot, see Sievers (*PBB.* X, 289).

**91 8-9** Grein, *Dicht.*, translates 'Ich schwinde bisweilen den Schnabel rückwärts, ein Hüter des Hortes.' And Heyne follows him (*Halle Heorot*, p. 30): 'Ein Hüter des Hortes, wenn er seinen Bart rückwärts dreht.' But *bregde* is transitive with *hyrde* as its object, and *nebbe* is the instrumental. See my translation (*supra*).

91 9 **hyrde þæs hordes.** Cf. *Beow.* 887, hordes hyrde. This heroic phrase is here very aptly applied to the lock.

91 10 **lāfe þiegan.** Cf. *Fates*, 61, welan þiegan; ib. 81, feoh þiegan; *El.* 1259, māðmas þēge.

91 11 **wælcraefte.** Grein, reading *wælcraeft*, misses the whole sense of the passage (*Dicht.*): 'die er vom Leben hiess treiben nach seinem Willen tödliche Kraft.' See my translation.

## RIDDLE 92

This fragment is not printed by Thorpe and Grein, so it is not solved by Dietrich. Trautmann (*Anglia*, *Bh.* V, 50) suggests with confidence the answer 'Beech.' My reasons for accepting this solution will appear in my notes to the various enigmatic phrases of the problem.

While the 'Hainbuche' (*Carpinus betulus*) does not appear among the Anglo-Saxons (Hoops, *Wb. u. Kp.*, p. 257), still the beech or *fagus* is well known (contra Holthausen, *Engl. Stud.* XXXVII, 211): 'Und da die Buche in der angelsächsischen Periode wiederholt in Urkunden auftritt und, wenigstens in Südengland, durchaus den Eindruck eines altheimischen Baumes macht, ist sie sicher auch zur Römerzeit vorhanden gewesen und nur Caesars Beobachtung entgangen. . . . Doch hat die Buche in England nie die Verbreitung und Bedeutung als Waldbaum erlangt wie in Deutschland und Dänemark.' (Hoops, ib. p. 259.)

92 1 **brūnra** refers to the swine that subsisted on the beech-mast. In *Rid.* 41 107, the *bearg* dwelling 'in the beech-wood' is called *won*, a close synonym to *brūn* (*Spr.* I, 145; Mead, 'Color in O.E. Poetry,' *P. M. L. A.* XIV, 187, 194). Holthausen's change to *brunna* (*Engl. Stud.* XXXVII, 211) — 'the boast of wells or springs' — is therefore totally unwarranted.

92 2 **frēolīc feorhbora.** This finds ample illustration in the gloss to *De Creatura* 49 (MS. Royal 12, C. XXIII, f. 103 v.): 'Fagus et esculus arbores glandifere ideo vocate creduntur qua earum fructibus olim homines vixerunt cibumque sumpserunt et escam habuerunt.' I have already discussed (notes to 41 105, 106) the use of beech-woods as swine pastures. The oak is another life-giver and feeder of flesh (see note to *Rid.* 56 9).

92 3 **wynnstapol**, which Holthausen (*Engl. Stud.* XXXVII, 211) would change needlessly to *wynn on stapole*, may refer to the joyous station of the beech-tree; compare *Run.* 82, stiþ on stapule (*ash*); *Run.* 37, wyn on ēþle (*yew*); *Rid.* 54 2, trēow wæs on wyne. But the word almost certainly indicates the book, which is called *þæs strangan stapol* in the Bookmoth riddle (48 5<sup>a</sup>). See also *Söl.* 239, gestaðeliað staðolfæstne geþoht (*books*). — **wifes sond.** In like manner the staff that bears the husband's message, *H. M.* I, 12, tells us that 'it is sprung from the tree-race.' We are reminded of the phrase of Tacitus, *Germania*, chap. 10, 'notis virgae frugiferae arboris impressis,' and of the lines of Venantius Fortunatus in the sixth century (*Carmina* vii, 18, 19, cited by Sievers, *Pauls Grundriss*<sup>1</sup> I, 24):

Barbara fraxineis pingatur runa tabellis,  
Quodque papyrus agit, virgula plana valet.

Though Sievers (l.c.), like many earlier scholars (B.-T., p. 113), calls into question the traditional etymology, every Anglo-Saxon found the origin of 'book' (*bōc*) in the 'beech-tree' (*bōc-trēow*), for, as our riddle shows us, beech-bark was used by him for writing (see *N. E. D.* s. v. 'Book'; Kluge, *Etym. Wtb.* s. v. 'Buch').

92 4 **gold on geardum.** Holthausen, *Anglia*, Bb. IX, 358, would change *gold* to *gōd*, but the emendation is unwarranted, as *gold* may well refer to the adornments of the Book; see *Rid.* 27 13<sup>a</sup>, *gierede mec mid golde (book)*. Cf. 21 8, *gold ofer geardas (sword)*.

92 5 **hyhtlic hildewāpen.** That the beech, as well as the ash, is used for weapons, is shown by the bequest of a beechen shield in the Wills (Thorpe, *Diplomatarium Anglicum*, 561, 5, A.D. 938): 'Ic ge-ann Siferþe mines bōcscyldes.'

## RIDDLE 93

As in the companion-piece, *Rid.* 88, the subject is 'the Inkhorn, made from a Stag-horn' Dietrich (XI, 486-487). Though it does not appear in the dictionaries of B.-T. and Sweet, *bee-horn* glosses 'atramentarium' in *Oxford Glosses* 4, 245, 33 (*Herrigs Archiv* CXIX, 185), and High and Low German cognates are noted by Dietrich, l.c. The riddle, like *Rid.* 88, vividly pictures the Horn's change of state from its glad free life on the head of the stag to its wretched lot as a swallower of black fluid after the shaping knives have done their cruel work.

93 2 **withum sīnum.** So 91 11<sup>b</sup>.

93 5 f. The hunter, after describing the entangling of game in nets, tells us in Ælfric's *Colloquy*, 92, 14, *mid swifstum hundum ic betēce wildēor*; and MS. Harl. 603, f. 24, contains a striking picture of a stag pursued by two dogs. Sharon Turner, VII, chap. vii, translates from the Life of Dunstan (see Auctor B, Stubbs, *Memorials*, p. 24) an account of a hunt of King Edmund: 'When they reached the woods, they took various directions among the woody avenues; and lo, from the varied noise of the horns and the barking of the dogs, many stags began to fly about. From these, the King with his pack of hounds selected one for his own hunting and pursued it long through devious ways with great agility on his horse, and with the dogs following. . . . The stag came in its flight to a precipice and dashed itself down the immense depth, with headlong ruin, all the dogs following and perishing with it.'

93 6 **dagrīme frōd.** Cf. 54 4, *frōd dagum*; 73 3, *gearum frōdne*.

93 7-12 Brooke's lively rendering (*E. E. Lit.*, p. 142) may be changed to the proper third person: 'At whiles, my lord (the stag) climbed the steep hillsides mounting to his dwelling. Then again he went into the deep dales to seek his food—his strengthening [better, 'his safety'], strong in step. He dug through the stony pastures, when they were hard with frost, then (as he shook himself and tossed his head, the rime) the gray frost flew from his hair.' Brooke adds: 'Scott himself could hardly have said it better:

But ere his fleet career he took,  
The dewdrops from his flanks he shook.'

The Lithuanian riddle (Schleicher, p. 201) is an interesting parallel: 'Was trägt den Thau auf seinen Hornern? Der Hirsch.'

93<sup>7</sup> **steale hlipo.** Cf. *Rid.* 3<sup>7</sup>, on *stealc hleoþa*; 4<sup>26</sup>, *stealc stānhleoþu*.

93<sup>9</sup> **in dēop dalu.** Cf. *Chr.* 1531, on *þæt dēope dæl*; *Gen.* 305, on *þā dēopan dalo*; *Gen.* 421, on *þās dēopan dalo*. — **dugnþe.** Grein, *Dicht.*, renders ‘Stärkung,’ and Brooke (*supra*) ‘food — strengthening.’ But the context points to the meaning ‘salus’ or ‘safety’ (*Spr.* I, 211–212). The thought is parallel to the well-known description of the chase of a stag, *Beov.* 1369 f.:

þēah þe hāðstapa hundum geswenced,  
heorot hornum trum holtwudu sēce,  
feorran geflymed, etc.

93<sup>10</sup> **strong on stepe.** Cf. 28<sup>13</sup> *strong on spræce*. The half-line is of the shortened A-type ( $\angle \times | \cup \times$ ), not uncommon in the *Riddles* (see Herzfeld, p. 49).

93<sup>11-12</sup> **hāra . . . forst.** Only once elsewhere in the poetry is *hār* similarly applied: *And.* 1257–1258, *hrīm ond forst | hāre hildestapan* (cf. Krapp’s excellent note).

93<sup>12</sup> **on fūsum.** MS. and Edd. read here *of*, which seems to me inapt and pointless; cf. Grein (*Dicht.*), ‘Ich ritt von dem Beeilten (?)’, and Thorpe, B.-T., p. 349, ‘I rode from the ready [men].’ On the other hand, *ic on fūsum rād*, ‘I rode on the quick one,’ exactly accords with the preceding description of the stag in flight.

93<sup>13-14</sup> The appearance of this motive in *Rid.* 88<sup>18-20</sup> has been already noted.

93<sup>15-18</sup> See the fate of the Horn, 88<sup>32-33</sup>. The knife inflicts equal pain upon the Book, 27<sup>5-6</sup>, and the Reed, 61<sup>12-13</sup>.

93<sup>15-16</sup> **īsern . . . brūn.** The adjective is often applied to weapons; cf. *Rid.* 18<sup>8</sup>, *brūnum beadowæpnum*. *Brūn* is the epithet of *eg*, *Beov.* 2578–2579; and *brūnecg* of *seax*, *Beov.* 1547, of *bill*, *Mald.* 163.

93<sup>16<sup>b</sup>-17</sup> Cosijn, *PBB.* XXI, 16, compares with this passage *And.* 1240–1241, *blōd yþum wōðoll | hātan heolfre*, which he amends to *hāt of hreþre*. But Krapp in his note (p. 139) has shown that the passages are not parallel and that the emendation is unwarranted.

93<sup>19-20</sup> The Horn’s inability to wreak vengeance upon its enemies recalls the similar helplessness of the Sword, 21<sup>17-18</sup>, and of the Ore, 83<sup>8<sup>b</sup></sup>. — **wrecan . . . on wigan fēore.** Cf. 21<sup>18</sup>, *wræce on bonan fēore*.

93<sup>21-22</sup> **ealle . . . þette bord biton.** The phrase puzzles Grein, who renders, *Dicht.*, ‘die Elendgeschicke welche Brette bissen (?)’ The Shield (*bord*) says in *Rid.* 6<sup>8-9</sup>, *mec . . . hondweorc smiþa | bitað in burgum*. So in our passage, ‘all who bit the shield’ is simply a periphrase for ‘the handiwork of smiths’ or all cutting or wounding weapons — see *īsern*, *stýle* (ll. 15, 18). Similar enigmatic circumlocutions appear, 81<sup>7</sup>, 93<sup>27</sup>.

93<sup>22<sup>b</sup>-23</sup> Compare the drink of the pen in the riddle of the Book, 27<sup>9<sup>b</sup>-10<sup>a</sup></sup>, *bēamtelge swealg | strēames dātes*, and mark the mediæval receipt for ink-making cited in my note to that passage. The riddler indulges himself in a sly word-play upon the two meanings of *blace* (*blæce*), the instr. form, ‘black’ or ‘ink’ — thus laughing in the face of the solver: ‘Now I swallow black’ (or ‘ink’), etc. Compare the double-meaning of *blæd*, 38<sup>7</sup>, and of *hæfte*, 73<sup>22</sup>. Grein (*Dicht.*) completely misses the point in his rendering, ‘Blinkend schlinge ich Waldholz nun und Wasser.’ *Eorþ[e]s nāthwæt* (93<sup>25</sup>) is another reference to the ink, which is poured into the belly of the Horn.

93<sup>26-27</sup> Dietrich (XI, 487) would read *hordwaraþ*, and finds here a reference to the other Horn of *Rid.* 88. He believes that the *wulfes gehlēþan* is the dog which it tossed (*wīde ber*) when the stag was at bay. But this explanation is far-fetched and will not serve. We have to do with an Inkhorn riddle. The plundering enemy (*hīþende fēond*) who guards my treasure (*mīn hord waraþ*; cf. *Rid.* 32<sup>21</sup>, 83<sup>4</sup>) is the pen or quill, which emerges from the belly of the Inkhorn (l. 28). Line 27, *sē þe ær wīde ber wulfes gehlēþan*, finds its explanation in the gloss to Aldhelm's 'Alphabet' enigma, iv, 15, in MS. Royal 12, C. XXIII (Wright, *Satirical Poets* etc. II, 549): 'Ignoramus utrum cum *penna corvina* vel anserina sive calamo perscriptae simus.' The pen of our riddle is the *penna corvina*, the common crow-quill; and the raven, which 'it once bore widely,' is properly called 'the companion of the wolf,' as these creatures of prey are always associated in Anglo-Saxon poetical thought (cf. *Beov.* 3025-3028; *Exod.* 162-168; *Jud.* 205-207; *El.* 110 f.; *Brun.* 61-65; Brooke, *E. E. Lit.*, pp. 129-132). In the Old Norse, *Fagrskinna* § 5 (Munch and Unger, 1847, p. 4), the raven is called *arnar eiþbróðir*, 'oath-brother to the eagle.' With this periphrasis for the pen compare the others in the *Riddles*: 27<sup>7</sup>, *fugles wyn*; 52<sup>4</sup>, *fultum fromra* (MS. *fuglum frumra*).

93<sup>28</sup> The editors have overlooked the *oft me* of MS. and B. M. *Bewaden* does not mean 'ausgehöhlt' (Dietrich XI, 487; *Spr.* I, 97), nor 'deprived' (Sweet, *Dictionary*, s. v.), but 'emerged.' 'Often emerging from my belly he (the quill) fares, etc.,' aptly accords with 93<sup>22-23</sup>, where the Inkhorn refers to the ink contained in its belly. With *oft mē of wombe* cf. 18<sup>6</sup>, *hū mē of hrife*; 77<sup>6</sup>, *mē of sīdan*.

93<sup>29<sup>a</sup></sup> So of the Pen in 27<sup>10<sup>b</sup></sup>, *stōp eft on mec* (*parchment*).

93<sup>30</sup> *dægeondel*. See Krapp's *Andreas*, p. 101 (note to line 372, *wedercandel*).

93<sup>32</sup> *ēagum wliþeð*. So *Ps.* 65<sup>6</sup>; cf. *Whale*, 12, *ēagum wlitn*; *Gen.* 106, *ēagum wlat*; 1794, *ēagum wlitn*.

#### RIDDLE 94

The few surviving phrases of this badly damaged fragment exhibit a striking likeness to the comparatives of the 'Creation' riddles, 41 and 67: 94<sup>2</sup>, *hýrre þonne heofon* (cf. 67<sup>6</sup>, *heofonas oferstýge*); 94<sup>3</sup>, *[hræ]dre þonne sunne* (cf. 67<sup>3</sup>, *swiftrre þonne sunne*); 94<sup>7</sup>, *lēohtrre þonne w* (cf. 41<sup>76</sup>). Possibly this was another handling of that theme of universal interest.

#### RIDDLE 95

*Rid.* 95 has long been the theme of minute yet fruitless discussion—I quote largely from my article in *M. L. N.* XXI, 104. Dietrich's solution, 'Wandering Singer' (XI, 487), which has been accepted by Prehn, p. 262, and Brooke, *E. E. Lit.*, p. 8, defended by Nuck (*Anglia* X, 393-394) and Hicketier (ib. 584-592), is rightly rejected by Trautmann (*BB.* XIX, 208) on many grounds. Yet his own answer, 'Riddle,' thrice championed by him (*Anglia* VI, *Anz.* 168; VII, *Anz.* 210 f.; *BB.* XIX, 209) and attacked at length in the articles of Nuck and Hicketier, seems to me even more unfortunate than that of Dietrich. His interpretation everywhere refutes itself by its academic viewpoint and its consequent failure to

grasp the naïve psychology of riddling (contrast with this rendering the riddles on the 'Riddle' cited by Pitre, pp. xix-xxi), by perverted meanings and violent forcings of text (*infra*). I believe the answer to be 'Moon' (*M. L. N.*, l. c.), and I find three motives common to *Rid.* 95 and 30, 'Moon and Sun.' These are the fame of the subject among earth-dwellers, its capture of booty in its proud hour, and its later disappearance from the sight of men. I repeat here my translation and analysis of the problem: 'I am a noble being, known to earls, and rest often with the high and low. Famed among the folk (so of the Sun, 30 8, *sēo* is *eallum cūð eorðbūendum*), I fare widely (Thorpe's reading of 3b, *fēre*). And to me, (who was) formerly remote from friends (so the Moon refers to his periods of lonely darkness), remains booty (see notes), if I shall have glory in the burgs (compare 30 5, the Moon "would build himself a bower in the burg") and a bright god (Trautmann, "course"). Now wise (learned) men love very greatly my presence (notes). I shall to many reveal wisdom (notes); nor do they speak any word on earth (the Moon's teachings, unlike those of an earthly master, are conveyed and received in silence). Though the children of men, earth-dwellers, eagerly seek after my trail, I sometimes (that is, when my light wanes) conceal my track from each one of men' (notes).

95 1-3<sup>a</sup> Compare not only the description of the Sun, 30 8, cited above, but that of the Moon, 40 1-3, 5-6.

95 1 *indryhten* is aptly used of the Moon or of the Soul, 44 1, but certainly not of a Riddle, as Trautmann would have us think.

95 2 *rīcum ond hēanum*. Cf. *Rid.* 33 13, *rīce ond hēane*; *Jud.* 234, *nē hēane nē rīce*; *Gu.* 968, *nē rīcra nē hēanra*.

95 3 *folcum gefræge*. So *Beow.* 55, *Men.* 54. In each of these passages the phrase means 'famous among the folk,' nowhere 'ein gegenstand des fragens' (Trautmann). — *fēre wīde*. Cf. 4 71, *wīde fēre*: 59 2, *wīde ne fēreð*. The Moon tells us, Bern MS. 611, 59 3, *Anth. Lat.* I, 369, 'Quotidie currens vias perambulo multas.' See also the journeyings of the Moon, 40 16-17.

95 4 Here I read with Brooke (*E. E. Lit.*, p. 8) *fremdum* instead of MS. *fremdes* (the text is corrupt); but I interpret the passage very differently. From its position at the end of the first half-line *ær* can hardly be a preposition governing *frēondum*, but is rather an adverb modifying *fremdum* (compare 45 7<sup>a</sup>, *eftenlang ær*), which qualifies *mē* and is followed by the usual dative construction (*Spr.* I, 338). For *stondeð* in the sense of 'remains,' cf. *Wond.* 57, *swā him wīdeferh wuldor stondeð*. This interpretation of the line is certainly better than to change *ær* to *fær*, to regard *frēondum* as dat. sg. pres. part of *frēogan*, *frēou*, and to render *stondeð* as 'droht' (Trautmann).

95 5<sup>a</sup> *hīpendra hyht*, 'the delight of plunderers,' which has given much trouble to Trautmann and Hicketier (l. c.), is but a circumlocution for *hūþ*, 'booty' (30 2<sup>b</sup>, 4<sup>b</sup>), as 27 7<sup>b</sup> *fugles wyn* is a periphrase of *fēþer*, 'quill,' or as 65 3<sup>a</sup> *hæbbendes hyht* is equivalent to 'the thing possessed.' 'Booty,' as in *Rid.* 30, refers to the light captured from the Sun, 'the bright air-vessel' of the earlier riddle (30 3<sup>b</sup>). Ælfric tells us, 'se mōna ond ealle steorran underfōð læoht of þære miclan sunnan; ond heora nān næfð nēanne lēoman būton of þære sunnan lēoman' (*De Temporibus, Leechdoms*, III 236).

95 6 **blārd** is used in the present sense of 'glory of light' in *Chr.* 1238-1239, hȳ . . . lēohte blīcaþ, | blāde ond byrhte, ofer burga gesetu, and in *Chr.* 1291, Gesēoð hī þā betran blāde scīnan. — **in burgum**. Cf. 30 5<sup>a</sup> (Moon), on þære byrig (note). It is noteworthy that in *Chr.* 530, *in burgum* refers to Heaven, which may be the meaning here. But compare *Met.* 5 1-3:

Du meahst be þære sunnan    sweetole geðencean  
ond be æghwelcum    oðrum steorran,  
þāra þe æfter burgum    beorhtost scīneð.

If MS. *beorhtne god* demands emendation, we may gratefully accept Trautmann's *gong*, as no word could better suit the Moon's path in heaven. But it is not necessary to depart from the manuscript reading, as classical and Germanic belief assigns a god to the Moon (Grimm, *Teutonic Mythology*, pp. 705, 1501), and our poet may be recording old tradition. An Anglo-Saxon manuscript of the treatise of Aratus (MS. Tib. B. V) contains the figures of Sol in a quadriga and of Luna in a biga (Westwood, *Facsimiles*, p. 109, pl. 48). Various details are modified to suit the taste of the Anglo-Saxons. In a picture of the crucifixion (Publ. Libr. Camb. No. F. f. 1. 23; Westwood, p. 120) 'Sol' and 'Luna' are seen weeping above the arms of the cross; and similar designs are found in MS. Titus D. 27 (Westwood, p. 124). In the Utrecht Psalter (Westwood, p. 20), the Sun of the first psalm is personified as a male half-length figure holding a flaming torch. But our riddler's thought here may be wholly Christian; cf. *Beow.* 570, beorht bæacen godes (*sun*). The riddle, like its mate (see notes to 30), is at times reminiscent of Ps. xix.

95 7<sup>a</sup> **snottre**. The word is used by Byrhtferth of scholars of this sort of lore (*Anglia* VIII, 330, l. 33). Another *Handbōc* passage (ib. 308, 19-24) shows the love of English 'wise men' for the Moon and his 'wisdom': 'Uton ærest glēawlice swȳðe witan hwæt hē [se mōna] sȳ tō sōðe ond hwanon hē cōme ond hwæt hē dō on þām gerīme oððe hwȳ hē sȳ swā gehāten, oððe hwā hine gemette, oððe hine þæs wurðscīpes cūðe þæt hē sceolde gestandan on þām rimcræfte. Ic wāt gere þæt hē ys þeodscīpes wyrðe.'

95 9<sup>a</sup> **wīsdōm eȳþan**. The Moon is the source and center of Anglo-Saxon 'wisdom' or scientific knowledge (*wīsdōm* is used of the sciences, *Boethius* 7, 3). Its orbit and 'leap,' its cycles, its epacts, its relations to the weather, its effect upon the tides, are the leading themes of Ælfric's *De Temporibus* (*Leechdoms* III, 248, 264-268, 282). The Moon is invaluable in prognostications (ib. 150-162, 177-197), and sets, of course, the time of Easter (*Handbōc*, pp. 322-330). — **nō þār word sprecað**. With this compare the account of the Moon, 40 12<sup>b</sup>, nē wīþ monnum spræc.

95 10 **ænig ofer eorðan**. So 41 21, *Gu.* 727. — **welda bearn**. So 84 31.

95 10<sup>b</sup>-13 The same motive, somewhat similarly phrased, appears at the close of the 'Ore' riddle, 83 12-14. The thought is exactly parallel to 30 13-14 ('Moon') and to Bern MS. 611, 59 1-2, 'Luna' (*Anth. Lat.* I, 369):

Quo movear gressu nullus cognoscere tentat,  
Cernere nec vultus per diem signa valebit.



## GLOSSARY

The vowel *e* is treated as equivalent in rank to *a*; *ƿ* follows *t*; the order otherwise is alphabetic. Arabic numerals indicate the classes of the ablaut verbs according to Sievers's classification; W1, etc., the classes of the weak verbs; R the reduplicating, PP the preteritive-present verbs. When the designations of mood and tense are omitted, 'ind. pres.' is to be understood; when of mood only, supply 'ind.' if no other has immediately preceded, otherwise the latter. When a reference or group of references is given without grammatical indication, the description of the preceding form is to be understood. The Old English form is omitted, when it corresponds to the caption. Forms from the 'First Riddle,' and all editorial additions to the text, are given in brackets.

### A

**A** = *rune* ƿ : 20<sup>6,8</sup>, 25<sup>8</sup>, 65<sup>3,5</sup>.

**ā**, **aa**, adv., *ever, always* : ā 85<sup>6</sup>; aa 35<sup>6</sup>.

**ābēdan**, W1, *ward off, restrain* : 3 sg. ābēd (= ābēdeð) 56<sup>12</sup>.

**ābelgan**, 3, *irritate, make angry* : 1 sg. ābelge 21<sup>32</sup>.

**ābēodan**, 2, *utter, announce* : inf. 61<sup>16</sup>.

**ābīdan**, 1, *await, expect, abide* : inf. 6<sup>9</sup>.

**ābreccan**, 5, *break down, take (fortress)* : pret. opt. 3 sg. ābræce 56<sup>7</sup>.

**ābrēgan**, W1, *frighten, terrify* : inf. 41<sup>17</sup>.

**ae**, conj., *but* : 4<sup>7</sup>, 6<sup>7,13</sup>, 16<sup>17</sup>, 21<sup>28</sup>, 23<sup>6</sup>, 37<sup>10</sup>, 38<sup>6</sup>, 40<sup>8,13,16,21</sup>, 41<sup>99,111</sup>, 61<sup>6</sup>, 83<sup>9,12</sup>, 88<sup>12,24</sup>, 93<sup>21</sup>.

**āe**, m. 1. *oak* : ns. 56<sup>9</sup>. — 2. *name of rune A* : np. ācas 43<sup>10</sup>.

**āceman**, W1, *bring forth, bear (child)* : pp. ācenned 41<sup>44</sup>, 51<sup>1</sup>, 84<sup>1</sup>.

**adela**, m., *filth* : is. adelan 41<sup>32</sup>.

**ādle**, f., *disease* : ns. 44<sup>4</sup>.

**ādrīfan**, 1, *drive away* : pret. 3 sg. ādrāf 93<sup>14</sup>.

**āfensecop**, m., *evening bard* : ns. 9<sup>5</sup>.

**āfre**, adv. 1. *ever, at any time* : 40<sup>10</sup>, 41<sup>9,65,67</sup>, 61<sup>8</sup>. — 2. *always* : 84<sup>9</sup>.

**æftanward**, adj., *from behind, in one's rear* : asm. æftanwardne 63<sup>5</sup>.

**æfter**, prep. w. dat. 1. *after* : 13<sup>15</sup>, 28<sup>17</sup>, 29<sup>11</sup>, 80<sup>10</sup>. — 2. *along* : 34<sup>1</sup>; **æfter hondum**, *from hand to hand* 31<sup>5</sup>. — 3. *according to* : 40<sup>15</sup>, 73<sup>10</sup>.

**æfter**, adv., *afterward, then* : 21<sup>21</sup>, 40<sup>23</sup>, 60<sup>6</sup>, 88<sup>19</sup>.

**æftera**, adj., *second* : nsm. wk. æftera 54<sup>12</sup>.

**æfterweard**, adj., *following, behind* : nsm. 16<sup>14</sup>.

**āgan**, PP, *have, possess* : opt. 3 pl. āgen 42<sup>6</sup>; inf. 44<sup>6</sup>. See **nāgan**.

**āgen**, adj., *own* : nsn. [āgen] 88<sup>21</sup>; asn. 10<sup>6</sup>, 45<sup>4</sup>, 55<sup>3</sup>.

**āgētan**, W1, *destroy* : pret. 3 sg. āgētte 83<sup>7</sup>.

**āghwā**, pron., *every one* : nsm. 66<sup>2</sup>.

**āghwār**, adv. 1. *everywhere* : 41<sup>13</sup>, 18, 30, 37, 50, 82. — 2. *anywhere* : 41<sup>69</sup>.

**āghwæder**, pron., *each* : gsm. āghwædres 47<sup>5</sup>.

**āghwyle**, pron., *each (one), every (one)* : nsn. 40<sup>25</sup>; gsm. āghwylces 37<sup>10</sup>; asm. æghwylcne 40<sup>5</sup>.

**āgifan**, 5, *give, bestow* : 1 sg. āgyfe 80<sup>10</sup>.

**āglāc**, n., *misery, torment* : ds. āglāce 4<sup>7</sup>; as. 81<sup>6</sup>.

**āglāca**, m., *wretch* : ns. 93<sup>21</sup>.

**āglācĥād**, m., *state of wretchedness* : ds. āglācĥāde 54<sup>5</sup>.

- āgnian**, W<sub>2</sub>, *possess*: pret. 3 sg. āgnade 93<sup>14</sup>.
- agof (boga)**, *bow*: 24<sup>1</sup>.
- āgðer** (= **āghwæðer**), pron., *each*: as. **ægþer** 40<sup>11</sup>. See **āwðer**.
- āhebban**, 6, *raise, lift up*: 3 pl. āhebbað 8<sup>3</sup>; pret. 3 sg. āhöf 11<sup>9</sup>.
- āhredclan**, W<sub>1</sub>, *snatch away*: pret. 3 sg. āhredde 30<sup>9</sup>.
- āht**, f., *property, possession*: ns. 71<sup>1</sup>, 79<sup>1</sup>; dp. **āhtum** 88<sup>26</sup>.
- āelde**, mpl., *men*: gp. **āelda** 84<sup>31</sup>, 95<sup>10</sup>; dp. **āldum** 6<sup>6</sup>, 34<sup>11</sup>, 81<sup>6</sup>.
- āleodan**, 2, *grow*: pp. **āloden** 84<sup>30</sup>.
- ām**, m., *weaver's rod, slay-rod* (Dietr. *pecten textorius*): ns. (MS. **āmas**) 36<sup>8</sup> (*Leid. aam*).
- āmæstan**, W<sub>1</sub>, *fatten*: pp. nsn. **āmæsted** 41<sup>105</sup>.
- an**, prep., *in*: 43<sup>10</sup>.
- ān**, num. 1. *one, certain one*: nsm. 16<sup>7</sup>, 43<sup>10</sup>; nsf. 53<sup>5</sup>, 84<sup>1</sup>, [**ān**] 10<sup>3</sup>; nsn. 22<sup>12</sup>; gsf. **ānre** 44<sup>13</sup>; dsm. **ānum** 11<sup>4</sup>, 33<sup>6</sup>; asm. **āne** 50<sup>1</sup>, 56<sup>11</sup>, 86<sup>6</sup>, 93<sup>25</sup>, **āenne** 81<sup>3</sup>; asf. **āne** 57<sup>1</sup>, 74<sup>2</sup>, 76<sup>1</sup>; asn. 86<sup>3</sup>; isf. **ānre** 84<sup>39</sup>; gp. **ānra** 14<sup>5</sup>, 37<sup>10</sup>. — 2. *alone*: nsm. 84<sup>10</sup>, wk. **āna** 37<sup>9</sup>, 41<sup>21.90</sup>; dsm. **ānum** 26<sup>3</sup>; dpm. **ānum** 61<sup>15</sup>. See **ānforlētan**.
- ānād**, n., *solitude*: ds. **ānāde** 61<sup>5</sup>.
- and**, see **ond**.
- ānfēte**, adj., *one-footed*: asf. 59<sup>1</sup>.
- anfōn**, R, *receive*: pret. 3 sg. **anfēng** 43<sup>3</sup>.
- ānforlētan**, R, *forsake, abandon*: pret. 3 sg. **ānforlēt** 72<sup>9</sup>.
- ānga**, adj., *sole, only*: nsm. 88<sup>21</sup>.
- ānhaga**, m., *solitary, recluse*: ns. 61<sup>1</sup>.
- ānīg**, adj. pron., *any*: nsm. 41<sup>21</sup>, 61<sup>3</sup>; nsf. 41<sup>16</sup>; gsm. **ānīges** 60<sup>13</sup>; dsm. **ānīgum** 24<sup>11.15</sup>, **āngum** 14<sup>5</sup>, 72<sup>16</sup>; asn. 40<sup>27</sup>, 95<sup>10</sup>; ? **ānīg** 84<sup>15</sup>. See **nānīg**.
- ānlic**, adj., *incomparable*: nsm. 74<sup>2</sup>.
- ānlice**, adv., *incomparably*: [**ānlice**] 41<sup>25</sup>.
- anstellan**, W<sub>1</sub>, *cause, establish*: 1 sg. **anstelle** 4<sup>59</sup>.
- anwalda**, m., *ruler (the Lord)*: ns. 41<sup>4</sup>.
- ār**, adv., *before, formerly, once*: 2<sup>12</sup>, 3<sup>15</sup>, 7<sup>7</sup>, 12<sup>10</sup>, 14<sup>10</sup>, 24<sup>7</sup>, 28<sup>12</sup>, 29<sup>9</sup>, 45<sup>7</sup>, 50<sup>11</sup>, 55<sup>9</sup>, 61<sup>8</sup>, 66<sup>2</sup>, 73<sup>4.26</sup>, 84<sup>18</sup>, 88<sup>28</sup>, 93<sup>27</sup>, 95<sup>4</sup>.
- ār**, conj., *before*: 3<sup>11</sup>, 6<sup>6</sup>, 56<sup>6</sup>.
- ārāran**, W<sub>1</sub>, *raise, establish*: 1 sg. **ārāre** 83<sup>9</sup>; pp. **ārāred** 38<sup>7</sup>.
- ārēndean**, W<sub>2</sub>, *bear tidings*: inf. [**ār**]en-dean 49<sup>1</sup>.
- ārēndspræc**, f., *message*: as. **ārēndspræce** 61<sup>15</sup>.
- ārērest**, adv., *first*: **ārīst** 36<sup>2</sup> (*Leid. ārest*), 41<sup>7</sup>, 83<sup>5</sup>.
- ārētān**, W<sub>1</sub>, *make glad*: 1 sg. **ārēte** 7<sup>6</sup>.
- ærīgfærn**, see **earhfaru**.
- ārīsan**, 1, *arise*: 3 sg. **ārīseð** 4<sup>20</sup>.
- ārlice**, adv., *honorably, kindly, gently*: 10<sup>6</sup>, 44<sup>4</sup>.
- ārro**, adv., *before, formerly*: **ār[or]** 24<sup>9</sup>.
- ārra**, comp. adj., *first*: nsm. 54<sup>12</sup>.
- ārstaef**, m. (only in pl.), *kindness, benefit*: ip. **ārstafum** 27<sup>24</sup>.
- ārýpan**, W<sub>1</sub>, *tear off*: 3 sg. **ārýpeð** 77<sup>7</sup>.
- æsc**, m. 1. *ash-spear*: ip. **æscum** 23<sup>11</sup>. — 2. *name of rune Æ*: 43<sup>9</sup>.
- āscūfan**, 2, *shove forward*: inf. 91<sup>6</sup>.
- āseegan**, W<sub>3</sub>, *declare, proclaim*: inf. 2<sup>2</sup>.
- āsettan**, W<sub>1</sub>. 1. *place*: inf. 30<sup>6</sup>. — 2. with **sīð**, *to make a journey*: inf. 10<sup>11</sup>.
- āstīgan**, 1, *arise*: 1 sg. **āstige** 2<sup>3</sup>; 3 sg. **āstīgeð** 4<sup>19</sup>.
- āswāpan**, R, *sweep away*: 1 sg. **āswāpe** 24<sup>5</sup>.
- æt**, prep. w. dat. 1. *at, in (time, place, and circumstance)*: 4<sup>14</sup>, 22<sup>4</sup>, 32<sup>12.15</sup>, 35<sup>3</sup>, 36<sup>7</sup> (not in *Leid.*), 41<sup>6.34</sup>, 43<sup>16</sup>, 44<sup>6</sup>, 55<sup>9</sup>, 61<sup>2</sup>, 78<sup>5</sup>, 88<sup>34</sup>. — 2. *from (at the hands of)*: 21<sup>16</sup>.
- æt**, m., *food*: gs. **ættes** 41<sup>65</sup>.
- ātēon**, 2, *draw out, take out*: pret. 3 sg. **ātēah** 62<sup>2</sup>.
- ætgedere**, adv., *together*: **ætgedre** 54<sup>11</sup>, 56<sup>11</sup>. See **tōgedre**.
- ātīmbran**, W<sub>1</sub>, *build, rear*: inf. 30<sup>5</sup>.

ntol, adj., *dire, grisly, malignant*: nsm. 4<sup>49</sup>; nsn. 23<sup>7</sup>.

ātreu, adj., *poisonous*: nsm. 24<sup>4</sup>.

ætsumne, adv., *together*: 23<sup>1</sup>, 43<sup>7</sup>, 85<sup>3</sup>.

āttor, n., *poison*: as. 24<sup>9</sup>.

āttorspere, n., *poisoned spear*: ip. āttorsperum 18<sup>9</sup>.

ātyhtan, W1, *produce*: pp. ātyhted 51<sup>3</sup>.

[āðecgan, W1, *give food to*?, *oppress*?: inf. āðecgan 1<sup>2,7</sup>.]

æðele, adj., *noble*: nsf. æþelu 80<sup>6</sup>; sup. gsn. wk. æþel[est]jan 60<sup>9</sup>.

æðeling, m., *prince, noble, atheling*: gs. æþelinges 79<sup>1</sup>, 80<sup>1</sup>; np. æþelingas 50<sup>6</sup>; gp. æþelunga 47<sup>5</sup>.

æðelu, f. 1. *origin, ancestry*: ip. æþelum 44<sup>1</sup>. — 2. *nature*: ap. æþelu 56<sup>8</sup>.

āðringan, 3, *burst forth, rush*: 1 sg. āþringe 41<sup>2</sup>.

āðrintan, 3, *swell*: pp. āþrunten 38<sup>2</sup>.

āweaxan, 6, *grow up*: pret. 1 sg. āwōx 11<sup>3</sup>, āwēox 73<sup>1</sup>; pret. opt. 1 sg. āwēox[e] 10<sup>10</sup>.

āweccan, W1, *awake, arouse*: pp. np. āweahte 14<sup>8</sup>.

āwefan, 5, *weave*: pret. 3 pl. āwāfan 36<sup>9</sup> (*Leid. āuēfan*).

āweorpan, 3, *cast aside*: ? āweorp ? 84<sup>14</sup>; pp. āworpen 41<sup>49</sup>.

āwerian, āwergan, W1, *gird, bind*: opt. 3 sg. āwerge 41<sup>17</sup>.

āwrean, 5, *drive away*: inf. 91<sup>11</sup>.

āwðer (= āhwæðer), pron., *either*: ns. āwþer 88<sup>30</sup>.

āwyrged, pp. *accursed*: 21<sup>17</sup>.

## B

B = *rune* Æ : over 18, 65<sup>2</sup>.

bæc, n. 1. *back*: ns. 88<sup>21</sup>; ds. bæce 4<sup>36</sup>, 16<sup>3</sup>. — 2. *under back, backwards*: 23<sup>17</sup>, 91<sup>8</sup>.

bæc, n., *fire, flame*: gs. bæcles 83<sup>2</sup>.

bān, n., *bone*: ds. bāne 69<sup>3</sup>; as. 40<sup>18</sup>.

bānlēas, adj., *boneless*: asn. wk. bānlēase 46<sup>3</sup>.

bær, adj., *bare, naked*: nsf. ? 32<sup>22</sup>; asn. 66<sup>4</sup>.

bærnan, W1, *burn, consume*: 1 sg. bærne 2<sup>5</sup>, 7<sup>2</sup>. See byrnan.

bæð, see seolhbæð.

baðian, W2, *bathe*: pret. 3 pl. baþedan 28<sup>6</sup>.

be, prep. w. dat. 1. *by, beside, along (local)*: 22<sup>2</sup>, 23<sup>15</sup>, 61<sup>1</sup>, 70<sup>5</sup>, 84<sup>3</sup>, 88<sup>28,33</sup>. — 2. *by (temporal)*: 28<sup>17</sup>. See bi.

beadu, f., *fight, battle*: gs. beadwe 88<sup>31</sup>.

[beaducaf, adj., *battle-prompt, warlike*: nsm. wk. beaducafa 1<sup>11</sup>].

beaduwæpen, n., *war-weapon*: ap. beadowæpen 16<sup>3</sup>; ip. beaduwæpnum 18<sup>8</sup>.

beaduweorc, n., *battle-work*: gp. beadoworca 6<sup>2</sup>, 34<sup>6</sup>.

bēag, m., *ring, collar*: gs. bēages 60<sup>11</sup>; as. 72<sup>12</sup>, (MS. bæg) 5<sup>8</sup>; ip. bēagum 32<sup>22</sup>.

bēaghroden, adj., *ring-adorned*: nsf. 15<sup>9</sup>.

bealdlice, adv., *boldly*: 41<sup>16</sup>, 61<sup>16</sup>.

bealo, see feorhbealo.

bēam, m. 1. *tree*: ns. 92<sup>1</sup>; gs. bēames 56<sup>7</sup>; as. 54<sup>1</sup>; ap. bēamas 2<sup>9</sup>. — 2. *beam, yoke*: ds. bēame 72<sup>12</sup>. — 3. *timber*: gs. bēames 11<sup>7</sup>. See wudubēam.

bēamtelg, m., *tree-dye (ink)*: is. bēamtelge 27<sup>9</sup>.

bearg, m., *barrow-frog*: ns. 41<sup>106</sup>.

bearn, m., *breast, bosom*: ns. 67<sup>4</sup>; ds. bearme 44<sup>12</sup>; as. 4<sup>3</sup>.

bearn, n., *child*: ns. 21<sup>18</sup>, 84<sup>11</sup>; as. 10<sup>6</sup>; np. 27<sup>18</sup>, 41<sup>96</sup>, 42<sup>4,7</sup>, 84<sup>31</sup>, 95<sup>10</sup>; gp. bearna 58<sup>6</sup>; dp. bearnum 16<sup>9</sup>, 40<sup>18</sup>. See frum-, woruldbearn.

bearngestrōn, n., *begetting of children*: gp. bearngestrōna 21<sup>27</sup>.

bearonæs, m., *wood-ness, woody promontory*: ap. bearonæssas 58<sup>5</sup>.

bearu, m., *grove, wood*: ns. 31<sup>4</sup>; ds. bearwe 54<sup>1</sup>, 80<sup>6</sup>, (MS. bearme) 22<sup>7</sup>; dp. bearwum 28<sup>2</sup>; ap. bearwas 2<sup>9</sup>.

- bēatan**, R, *beat*: 3 pl. bēatað 3<sup>8</sup>, 81<sup>8</sup>.
- bēcnan**, W1, *indicate, signify*: 3 sg. bēcneþ 40<sup>26</sup>; 3 pl. bēcnaþ 25<sup>10</sup>.
- bed, bedd**, n., *bed*: ds. bedde 26<sup>4</sup>; as. bed 5<sup>3</sup>. *See grundbedd.*
- bedrīfan**, 1, *drive*: pret. 3 sg. bedrāf (MS. bedrāf) 30<sup>9</sup>.
- befæðman**, W1, *unfold, contain*: 1 sg. befæðme 93<sup>23</sup>.
- bēgen**, adj., *both*: npm. 44<sup>12</sup>, 88<sup>13.31</sup>; npn. būta (*from bēgen twēgen*) 55<sup>6</sup>; gp. bēga 43<sup>7</sup>, 53<sup>7</sup>; dpm. bām 44<sup>11</sup>; bām 65<sup>2</sup>.
- begīnan**, 1, *gape at, swallow*: 1 sg. begīne 91<sup>3</sup>.
- begrīndan**, 3, *polish, grind off*: pp. begrunden 27<sup>6</sup>.
- behealdan**, R. 1. *hold, possess*: pret. 1 sg. behēold 73<sup>4</sup>. — 2. *behold, see*: pret. opt. 3 sg. behēolde 61<sup>5</sup>. *See bihealdan.*
- behlyðan**, W1, *despoil, strip*: pp. behlyþed 15<sup>10</sup>.
- belācan**, R, *embrace*: pret. 3 sg. beleolc 61<sup>7</sup>.
- beledswēora**, adj., *swollen-necked*: nsm. 81<sup>1</sup>.
- belōsan**, 2, *lose*: pret. 1 sg. belēas 27<sup>4</sup>.
- belgan**, *see gebelgan.*
- bellan**, 3, *grunt*: ptc. nsm. bellende 41<sup>106</sup>.
- bemīðan**, 1, *conceal*: 1 sg. bemīþe 95<sup>13</sup>.
- bemurnan**, 3, *bewail*: pret. 1 sg. bemearn 93<sup>18</sup>.
- bēn**, f., *prayer*: ds. (abs.) bēne 60<sup>13</sup>.
- bene**, *see meodubene.*
- bend**, mfn. *bond*: dp. bendum 51<sup>6</sup>; ap. bende 4<sup>15</sup>, 21<sup>30</sup>; ip. bendum 53<sup>3.7</sup>. *See orðonebend.*
- benn**, f., *wound*: np. benne 60<sup>22</sup>.
- bennian**, W2, *wound*: inf. bennegean 57<sup>2</sup>; pret. 3 sg. bennade 93<sup>16</sup>. *See gebennian.*
- bēobrēad**, n., *bee-bread*: as. 41<sup>59</sup>.
- beodian**, W2, *tremble, shake*: 3 pl. beofiað 4<sup>9</sup>.
- bēon**, *see wesan.*
- beorcun**, 3, *bark*: 1 sg. beorce 25<sup>2</sup>. *See borecian.*
- beorg**, m., *mountain, hill*: as. 16<sup>18</sup>.
- beorghlið**, n., *mountain-slope*: ap. beorghleoþa 58<sup>2</sup>. *See burghlið.*
- beorht**, adj., *bright*: nsm. 21<sup>3</sup>; nsf. 41<sup>28</sup>; asm. beorhtne 15<sup>7</sup>, 95<sup>6</sup>; npf. beorhte 12<sup>1</sup>; comp. nsf. beorhtre 20<sup>8</sup>. *See hēafodbeorht.*
- beorhte**, adv., *brightly*: 35<sup>9</sup>.
- beorn**, m., *man, hero, warrior*: ds. beorne (MS. beorn) 13<sup>6</sup>; as. BE[orn] 65<sup>2</sup>; gp. beorna 61<sup>16</sup>; ap. beornas 32<sup>15</sup>.
- bēot**, n., *boast*: ns. 92<sup>1</sup>.
- beran**, 4, *bear, carry*: 1 sg. bere 2<sup>15</sup>, 13<sup>2</sup>, 16<sup>3</sup>; 3 sg. bireð [1<sup>17</sup>], byreð 4<sup>29</sup>, 8<sup>9</sup>, 15<sup>5</sup>, 58<sup>1</sup>, 92<sup>7</sup>; 3 pl. berað 16<sup>15</sup>; pret. 3 sg. bæ 11<sup>10</sup>, 93<sup>27</sup>; inf. 56<sup>2</sup>, 57<sup>12</sup>, 65<sup>2</sup>; pp. boren 64<sup>2</sup>. *See oðberan.*
- berend**, *see feorh-, gāst-, segnberend.*
- berstan**, 3. 1. intr. *burst, crash*: 3 sg. biersteð 4<sup>62</sup>. — 2. trans. *burst, break*: 3 sg. bersteð 5<sup>8</sup>. *See tōberstan.*
- bescīnan**, 1, *shine upon*: 3 sg. bescīneð 73<sup>20</sup>.
- bescyrian**, W1, *deprive of*: pret. 3 sg. bescyrede 41<sup>101</sup>.
- besincan**, 3, *sink, submerge*: pp. besuncen 11<sup>3</sup>.
- besnyððan**, W1, *deprive of*: pret. 3 sg. besnyþede 27<sup>1</sup>.
- bestelan**, 4, *deprive*: pp. npm. bestolene 12<sup>6</sup>. *See bistelan.*
- bestreðan**, W1, *heap up*: pp. bestreþed 84<sup>43</sup>.
- bētan**, W1, *make better, improve*: 1 sg. bēte (MS. bētan) 7<sup>10</sup>; ? bēte 71<sup>10</sup>, 92<sup>5</sup>.
- betera**, adj., *better*: nsf. betre 41<sup>28</sup>. *See gōd, sēlra.*
- betýnan**, W1, *close, shut*: pp. betýned 41<sup>11</sup>.
- beðencan**, W1, *intrust*: opt. 3 pl. beþencan (MS. beþuncan) 49<sup>7</sup>.

- beðennan**, W1, (*stretch over*), *cover*: pret. 3 sg. bebenede 27<sup>12</sup>.
- bewadan**, 6, *come forth, emerge*: pp. bewaden 93<sup>28</sup>.
- bewæfan**, W1, *clothe*: pp. bewæfed 71<sup>1</sup>.
- beweorpan**, 3, *surround*: 3 sg. beweorpeð 84<sup>89</sup>.
- bewindan**, 3, *gird*: pp. bewunden 31<sup>2</sup>, 83<sup>3</sup>.
- bewitan**, PP, *watch over*: 3 sg. bewāt 84<sup>9</sup>.
- bewrēon**, 1, *cover*: pp. asf. bewrigene 43<sup>14</sup>; pp.? bewrigene 78<sup>7</sup>.
- bewreðian**, W1, *sustain, support*: pp. bewreþed 84<sup>21</sup>.
- bewyrean**, W1, *make, work*: pp. asm. beworhtne 36<sup>3</sup> (*Leid.* asf. biuorthæ).
- bi**, prep. w. dat., *by*: 45<sup>1</sup>. *See be*.
- biegan**, W1, *buy*: 3 pl. bicgað 55<sup>12</sup>.
- bīd**, n., *delay, abiding*: as. 4<sup>3</sup>.
- bidan**, 1. 1. *await, expect*: 3 sg. bīdeþ 32<sup>12</sup>; 3 pl. bīdað 4<sup>25</sup>; inf. 16<sup>15</sup>. — 2. *remain*: 1 sg. bīde 16<sup>9</sup>; pp. biden 83<sup>2</sup>.
- biddan**, 5, *pray*: pret. 3 sg. bæd 60<sup>3</sup>.
- biðfast**, adj., *fixed*: nsm. biðfast 57<sup>7</sup>.
- bidsteal**, n., *halt*: as. bīdsteal giefeð, *stands at bay* 41<sup>19</sup>.
- bifohtan**, 3, *deprive by fighting*: pp. bifohten 4<sup>12</sup>.
- bifōn**, R, *encircle, surround*: inf. 41<sup>52</sup>; pp. bifongen 27<sup>14</sup>.
- bihealdan**, R, *see, behold*: 3 sg. bihealdeð 18<sup>5</sup>, 41<sup>93</sup>; inf. 41<sup>39</sup>. *See behealdan*.
- bihōn**, R, *behang, hang round*: pp. bihongen 57<sup>10</sup>.
- bileegan**, W1, *cover, envelop*: 3 pl. bilecgað 27<sup>25</sup>; [pret. 3 sg. bilegde 11<sup>1</sup>].
- bill**, n., *sword*: is. bille 6<sup>2</sup>.
- bilūcan**, 2, *inclose*: pret. 3 sg. bilēcac 62<sup>1</sup>.
- bindan**, 3, *bind*: 1 sg. binde 13<sup>3</sup>, 28<sup>16</sup>; 3 sg. bindeð 39<sup>7</sup>; pret. 3 sg. bond 34<sup>7</sup>; pp. bunden 22<sup>7</sup>, 29<sup>6</sup>, 72<sup>12</sup>. *See gebindan*.
- binderē**, m., *binder*: ns. 28<sup>6</sup>.
- biniman**, 4, *deprive*: pret. 3 sg. binōm 27<sup>2</sup>; pp. binumen 28<sup>14</sup>.
- birēofan**, 2, *bereave, deprive*: pp. birofen 48<sup>1</sup>, npm. birofene 14<sup>7</sup>.
- blsgo**, *see bysgo*.
- bistelan**, 4, *deprive*: pp. bistolen 28<sup>18</sup>. *See bestelan*.
- bītan**, 1, *bite*: 1 sg. bīte 66<sup>6</sup>; 3 sg. bīteð 66<sup>4</sup>; 3 pl. bītað 6<sup>9</sup>, 66<sup>6</sup>; opt. 3 sg. bīte 66<sup>6</sup>; pret. 3 pl. biton 93<sup>22</sup>; pret. opt. 3 sg. bite 93<sup>17</sup>.
- biter**, adj., *bitter, fierce*: nsf. 34<sup>6</sup>; ipm. bitrum 18<sup>8</sup>.
- bitwēonum**, prep., *between*: 30<sup>2</sup>.
- biðeean**, W1, *cover*: pp. biþeaht 3<sup>9</sup>.
- [**biweorpan**, 3, *surround*: pp. biworpen 1<sup>5</sup>.] *See beweorpan*.
- blac**, **blac**, adj., *black*: dsn. blacum 11<sup>7</sup>; isn. blace 93<sup>22</sup>; npm. blace 4<sup>51</sup>; npf. blace 58<sup>2</sup>; npm. blacu 52<sup>3</sup>.
- blāc**, adj., *shining*: ism. wk. blācan 44<sup>4</sup>.
- blēcan**, W1, *bleach*: pp. blēced 29<sup>5</sup>.
- blēd**, m. 1. *prosperity and breath* (play on words): ns. 38<sup>7</sup>. — 2. *glory*: as. 95<sup>6</sup>.
- blandan**, R, *mix*: pret. opt. 2 sg. blende 41<sup>59</sup>. *See geblandan*.
- blātan**, W1, *bleat*: 1 sg. blāte 25<sup>2</sup>.
- blāwan**, R, *blow*: pret. 3 sg. blēow (MS. blēowe) 87<sup>6</sup>.
- blēað**, adj., *timid, gentle*: nsm. 41<sup>16</sup>.
- blēd**, f., *blossom (leaf)*: ap. blēde 14<sup>9</sup>.
- blēðhwæt**, adj., *fair-fruited, rich in fruits*: apm. blēðhwate 2<sup>9</sup>.
- blēofāg**, adj., *varicolored*: nsf. 21<sup>3</sup>.
- blēcan**, 1, *shine*: inf. 35<sup>9</sup>.
- bliss**, f., *bliss*: ds. blisse 32<sup>15</sup>; as. blisse 9<sup>6</sup>, 44<sup>7</sup>.
- blīde**, *see hygeblīde*.
- blōd**, n., *blood*: ns. 93<sup>16</sup>; as. 40<sup>18</sup>.
- blonca**, m., *white horse*: ap. bloncan 23<sup>18</sup>.
- blōstma**, m., *flower, blossom*: ds. blōstman 41<sup>28</sup>.
- blōwan**, R, *bloom*: inf. 35<sup>9</sup>; ptc. nsm. blōwende 31<sup>4</sup>.
- bōc**, f., *book (letter)*: ap. bēc 43<sup>7</sup>.
- bodian**, W<sup>2</sup>, *announce*: 1 sg. bodige 9<sup>10</sup>.

[bōg, m., *arm*: ip. bōgum 1<sup>11</sup>.]

boga, m., *bow*: ns. agof = boga 24<sup>1</sup>.

See wīrboga.

bold, n., *building*: as. 16<sup>9</sup>.

bona, m., *murderer*: gs. bonan 21<sup>18</sup>, 73<sup>7</sup>; ds. bonan 26<sup>3</sup>.

bonnan, R, *summon, call*: 1 sg. bonne 15<sup>4</sup>.

-bora, see feorh-, mund-, wōðbora.

borcian, W2, *bark*: pret. 3 sg. borcade (MS. boncade) 87<sup>6</sup>. See beorecan.

bord, n. 1. *table*: gs. bordes 88<sup>23,24</sup>; as. 93<sup>29</sup>; dp. bordum 15<sup>9</sup>. — 2. *shield*: as. 93<sup>22</sup>. See hlēo-, nægledbord.

bordweall, m., *shore?*, *side of ship?*: ap. bordweallas 34<sup>6</sup>.

bōsm, m., *bosom*: ds. bōsme 4<sup>47</sup>, 13<sup>6</sup>, 15<sup>15</sup>, 24<sup>3</sup>, 38<sup>7</sup>, 80<sup>6</sup>; as. 4<sup>62</sup>, 15<sup>9</sup>.

bōt, f., *reparation*: ns. 38<sup>7</sup>.

brād, adj. *broad*: asm. wk. brādan 4<sup>3</sup>; comp. nsf. brādre 41<sup>50,82</sup>.

brægnloca, m., *skull*: as. or ds. brægnlocan (MS. hrægnlocan) 73<sup>24</sup>.

brēad, see bēobrēad.

brēag, m., *brow*: gp. brēaga 41<sup>100</sup>.

breahtu, m., *tumult, clangor*: ns. 4<sup>25</sup>; is. breahtme 5<sup>3</sup>; gp. breahtma 4<sup>40</sup>.

-bree, see gebree.

brecan, 5, *break*: 1 sg. brece 73<sup>26</sup>; 3 sg. briceð 39<sup>6</sup>, 66<sup>4</sup>; inf. 5<sup>3</sup>.

bregdan, 3, trans. *draw*: 1 sg. bregde 91<sup>8</sup>; opt. 3 sg. bregde 31<sup>3</sup>.

brēost, n., *breast*: np. 16<sup>15</sup>. See bylged-brēost.

bred, m., *border, rim, brim*: as. 27<sup>9</sup>.

brim, n., *sea*: gs. brimes 31<sup>3</sup>, 11<sup>7</sup>.

bringæst, m., *sea guest, sailor*: gp. bringiesta 4<sup>25</sup>.

bringan, W1, *bring*: 1 sg. bringe 9<sup>5</sup>; pret. 3 sg. brōhte 23<sup>17</sup>, 60<sup>8</sup>; pp. brōht 13<sup>7</sup>; pp. (strong) brungen 22<sup>7</sup>, 28<sup>2</sup>.

brōga, m., *terror*: np. brōgan 4<sup>51</sup>; ip. brōgum *Leid.* 13. See sperebrōga.

brōðor, m., *brother*: ns. brōþor 44<sup>11</sup>, 83<sup>5</sup>, 88<sup>13,23,26</sup>, 93<sup>13</sup>; np. brōþor 88<sup>20</sup>; ap. brōþor 32<sup>22</sup>, 72<sup>6</sup>. See gebrōðor.

brōðorlēas, adj., *brotherless*: nsm. brōþorlēas 88<sup>24</sup>.

brū, f., *eye-brow*: gp. brūna 41<sup>100</sup>.

brūcan, 2, *enjoy*: 3 sg. brūceð 29<sup>10</sup>; 3 pl. brūcað 33<sup>12</sup>; opt. 1 pl. brūcen 42<sup>7</sup>; inf. 21<sup>30</sup>, 27<sup>18</sup>, 41<sup>100</sup>.

brūn, adj., *brown*: nsf. wk. brūne 61<sup>6</sup>; nsn. 93<sup>16</sup>; asm. brūnne 27<sup>9</sup>; ipn. brūnum 18<sup>8</sup>; gpm. brūnra 92<sup>1</sup>.

brȳd, f., *bride, spouse*: ns. 13<sup>6</sup>, 46<sup>3</sup>; ds. brȳde 21<sup>27</sup>.

būend, see corð-, fold-, lond-, nēah-būend.

būgan, 2. 1. *bow, bend*: inf. 73<sup>7</sup>. — 2. *inflect, vary*: ptc. isf. būgendre, *modulated* 9<sup>6</sup>. See onbūgan.

būgan, W1, *inhabit*: 1 sg. būge 8<sup>2</sup>, 16<sup>8</sup>; 3 pl. būgað 68<sup>15</sup>.

bunden, see searo-, unbunden.

būr, n., *bover, tabernacle*: as. 30<sup>6</sup>.

burg, f., *city*: ds. byrig 30<sup>5</sup>; as. 56<sup>7</sup>; dp. burgum 4<sup>40,51</sup>, 6<sup>9</sup>, 9<sup>6</sup>, 35<sup>1</sup>, 83<sup>2</sup>, 95<sup>6</sup>. See ealdor-, mægburg.

burghlið, n., *city height*: dp. burghleoþum 28<sup>2</sup>. See beorghlið.

burgsæl, n., *city house*: ap. burgsalo 58<sup>5</sup>.

burgsittende, mp., *citizens*: gp. burgsittendra 26<sup>3</sup>.

burna, m., *burne, f., stream, burn*: as. burman 23<sup>18</sup>. See byrne.

būtan, prep. w. dat., *without*: 49<sup>2</sup>.

byden, f., *butt, tub*: ds. bydene 28<sup>6</sup>.

byht, n., *dwelling, abode*: as. 23<sup>12</sup>; ap. 8<sup>3</sup>.

bylgedbrēost, adj., *puff-breasted*: nsm. (MS. byledbrēost) 81<sup>1</sup>.

byrnan, W1, *burn*: ptc. nsf. byrnende 31<sup>4</sup>. See bærnan.

byrne, f., *mail-coat*: ns. 21<sup>3</sup>.

byrne, f., *stream, burn*: gs. byrnan 46<sup>2</sup>. See burna.

bysgo, f., *occupation*: as. bisgo 57<sup>7</sup>.

bysig, see lēg-, ðrāgbysig.

bysigian, W2, *occupy*: pp. bysigo[d] 73<sup>8</sup>. See gebysigian.

## C

C = *rune* ƿ : over 9, 20<sup>7</sup>.

**caƿ**, *see* **beadcaƿ**.

**cēge**, f., *key*: gs. cāgan 43<sup>12</sup>.

**cald**, adj., *cold*: comp. nsm. caldra 41<sup>64</sup>.

*See* **winterecald**.

**calu**, adj., *bold*: nsm. 41<sup>99</sup>.

**caru**, f., *sorrow*: as. care 44<sup>8</sup>.

*See* **searocēap**.

**cēapian**, *see* **gecēapian**.

**ceaster**, f., *camp, city*: as. ceastre 60<sup>15</sup>.

**cēne**, adj., *bold*: comp. nsm. cēna 41<sup>18</sup>.

**cennan**, W1, *bring forth*: pret. 3 sg. cende 36<sup>2</sup> (*Leid.* cænd[æ]); pp. cenned 40<sup>15</sup>. *See* **ācennan**.

**cēol**, f., *ship, keel*: ds. cēole 4<sup>28</sup>, 19<sup>4</sup>, 34<sup>2</sup>.

**ceorfan**, 3, *cut*: pp. corfen 29<sup>4</sup>.

**ceorl**, m., *churl, countryman*: gs. ceorles 26<sup>6</sup>; as. 28<sup>8</sup>.

**cēosan**, *see* **gecēosan**.

**cirman**, W1, *cry*: 1 sg. cirme 9<sup>3</sup>; 3 pl. cirmað 58<sup>4</sup>; pret. 3 sg. cirmde 49<sup>3</sup>.

**clam**, m., *bond, fetter, fastening*: ap. clamme 43<sup>12</sup>, clomme 4<sup>15</sup>.

**clāngeorn**, adj., *yearning after purity*: nsf. 84<sup>26</sup>.

**clengan**, W1, *adhere, remain*: 3 sg. clengeð 29<sup>8</sup>.

**clif**, n., *cliff*: ap. cleofu 4<sup>28</sup>.

**clom**, *see* **clam**.

**clympre**, f.?, *clump, mass*: ns. 41<sup>75</sup>.

**clyppan**, W1, *embrace*: 3 pl. clyppað 27<sup>26</sup>. *See* **ymbetyppan**.

**cnēo**, n., *knee*: ap. 45<sup>5</sup>.

**cnōsl**, n., *kindred, family*: gs. cnōsles 19<sup>4</sup>, 44<sup>8</sup>. *See* **geogudenōsl**.

**cnysan**, W1, *smite, press*: inf. 36<sup>8</sup> (*Leid.* cnyssa).

**cocor**, m., *quiver*: dp. cocrum *Leid.* 14.

**cofa**, m., *chamber, bower*: ds. cofan 64<sup>4</sup>.

**comp**, m., *fight*: gs. compes 21<sup>85</sup>; ds. compe 7<sup>2</sup>.

**compwāpen**, n., *war-weapon*: ip. compwāpnum 21<sup>9</sup>.

**condel**, *see* **diegecondel**.

**cræft**, m., *skill, cunning*: gs. cræftes 83<sup>13</sup>; as. 32<sup>13</sup>; is. cræfte 22<sup>7</sup>, 43<sup>12</sup>, 73<sup>22,23</sup>, 84<sup>26</sup>; ip. cræftum 32<sup>10</sup>, 36<sup>9</sup> (so *Leid.*); ? cræft 84<sup>13</sup>. *See* **hēah-, sundor-, wæl-, wundorcræft**.

**cræftig**, *see* **hyge-, searocræftig**.

**crēodan**, 2, *crowd, press*: 3 sg. crēydeð 4<sup>28</sup>.

**Crīst**, m., *Christ*: ns. 7<sup>2</sup>.

**cuma**, m., *guest, stranger*: ns. 44<sup>15</sup>. *See* **wīlcuma**.

**cuman**, 4, *come*: 3 sg. cymeð [1<sup>2,7</sup>], 4<sup>1</sup>, 38<sup>6</sup>, 41<sup>55</sup>; opt. 1 sg. cyme 64<sup>8</sup>; opt. 3 sg. cume 16<sup>10</sup>, cyme 6<sup>5</sup>; pret. 1 sg. cwōm 11<sup>6</sup>, 66<sup>2</sup>; pret. 3 sg. cwōm 23<sup>1</sup>, 30<sup>7</sup>, 34<sup>1</sup>, 55<sup>1</sup>, 86<sup>1</sup>, cōm 93<sup>16</sup>; inf. 88<sup>19</sup>. *See* **forðcuman**.

**cunnan**, PP. 1. *know*: 3 sg. conn 61<sup>11</sup>, 70<sup>1</sup>; opt. 2 sg. cunne 73<sup>20</sup>. — 2. *be able*: 2 sg. const 37<sup>12</sup>; opt. 2 sg. cunne 33<sup>13</sup>; opt. 3 sg. cunne 68<sup>18</sup>; pret. 3 sg. cūþe 60<sup>10</sup>.

**cūð**, adj., *known*: nsm. 95<sup>1</sup>; nsf. 30<sup>8</sup>; nsn. 73<sup>22</sup>, cūþ 34<sup>11</sup>; asn. wk. cūþe 45<sup>5</sup>. *See* **unforecūð**.

**cwealm**, *see* **wālewealm**.

**cwelan**, 4, *die*: 1 sg. cwele 66<sup>1</sup>.

**cwellan**, W1, *kill*: 1 sg. cwelle 21<sup>9</sup>; pret. ? sg. cwealde 78<sup>6</sup>.

**cwēn**, f., *queen*: ns. 80<sup>3</sup>; np. cwēne 50<sup>8</sup>.

**cwēne**, f., *woman*: ns. 74<sup>1</sup>.

**cwēðan**, 5, *say*: 3 sg. cwīþeð 68<sup>11</sup>; pret. 1 sg. cwæð 66<sup>1</sup>; pret. 3 sg. cwæð 49<sup>4</sup>, 60<sup>5</sup>; pret. 3 pl. cwædon 60<sup>12</sup>; pret. opt. 3 pl. cwæden 60<sup>16</sup>. *See* **ge-, on-cwēðan**.

**cwile**, adj., *alive*: nsm. 73<sup>4</sup>, cwico 66<sup>1</sup>; asn. cwicu 74<sup>5</sup>, cwico 11<sup>6</sup>, 14<sup>3</sup>; gpf. cwicra 29<sup>8</sup>; apm. cwice 7<sup>2</sup>, 39<sup>7</sup>.

**cwīde**, m., *speech, discourse*: as. 48<sup>4</sup>. *See* **galdor-, sōð-, wordewīde**.

**cyme**, *see* **seld-, ūpeyme**.

**cymlic**, adj., *comely*: nsf. 34<sup>2</sup>.

**-cynd**, *see* **gecynd**.

**cyneword**, n., *fitting word*: ip. cynewordum 44<sup>15</sup>.

**cynning**, m., *king*: ns. 21<sup>9</sup>, 41<sup>3</sup>; gs. cynninges 80<sup>3</sup>; np. cyningas 50<sup>8</sup>. *See* **hēab-**, **ðeod-**, **wuldorcynning**.  
**cynn**, n., *race, kind*: gs. cynnes 34<sup>9</sup>, 61<sup>4</sup>; ds. cynne 4<sup>50</sup>; as. cyn 50<sup>8</sup>; gp. cynna 42<sup>2</sup>, 56<sup>2</sup>, 84<sup>8</sup>; gp. cy[*nna*] 84<sup>66</sup>; ? cynn 68<sup>11</sup>, 78<sup>2</sup>, 84<sup>18</sup>. *See* **from-**, **gum-**, **lāee-**, **mon-**, **wāpnedcynn**.  
**cyrran**, W1, 1. *turn*: 3 sg. cyrreð 32<sup>10</sup>; pp. cyrred 29<sup>4</sup>. — 2. *return*: pret. 3 sg. cyrde 23<sup>17</sup>.  
**cyrtan**, adj., *beautiful*: nsf. cyrtenu 26<sup>6</sup>.  
**cyssan**, W1, *kiss*: 3 sg. cysseð 64<sup>4</sup>; 3 pl. cyssað 15<sup>3</sup>, 31<sup>6</sup> a (*h* gecyssað). *See* **gecyssan**.  
**cystig**, adj., *bountiful*: nsf. 84<sup>26</sup>.  
**cȳðan**, W1, *announce, make known, reveal*: opt. 3 sg. cȳþe 44<sup>15</sup>; pret. 3 sg. cȳðde 88<sup>30</sup>; inf. cȳþan 5<sup>3</sup>, 32<sup>13</sup>, 95<sup>9</sup>. *See* **gecȳðan**.

## D

**D = rune** Ð 75<sup>2</sup>.  
**dæd**, f., *deed*: is. dæde 12<sup>7</sup>.  
**dæg**, m., *day*: gs. dæges 28<sup>3,17</sup>, 50<sup>2</sup>; as. 21<sup>7</sup>, 59<sup>4</sup>; dp. dagum 10<sup>1</sup>; ip. dagum 61<sup>4</sup>, 54<sup>4</sup>.  
**dægeondel**, f., *sun*: ns. 93<sup>30</sup>.  
**dægrīm**, n., *number of days*: is. dægrīme 93<sup>6</sup>.  
**dægtīd**, f., *day-time*: ip. dægtīdum (*by day*) 18<sup>3</sup>, 72<sup>7</sup>.  
**dæl**, n., *valley, dale*: ap. dalu 93<sup>9</sup>.  
**dǣl**, m., *part*: ns. 29<sup>1</sup>, 61<sup>10</sup>, 65<sup>4</sup>; as. 56<sup>4</sup>, 59<sup>7</sup>, 72<sup>14</sup>; is. dǣle 27<sup>10</sup>; ? dǣl 73<sup>9</sup>.  
**dǣlan**, *see gedǣlan*.  
**darod**, m., *dart*: np. darodas 54<sup>4</sup>.  
**dēad**, adj., *dead*: nsm. or nsf. 74<sup>4</sup>; asm. dēadne 10<sup>1</sup>.  
**dēaf**, adj. *deaf*: asm. dēafne 50<sup>2</sup>.  
**dēagol**, *see dēgol*.  
**deall**, adj., *proud*: nsf. 32<sup>22</sup>; apm. dealle 23<sup>11</sup>.  
**dearnunga**, *see undeārnunga*.  
**dēað**, m., *death*: ns. 16<sup>11</sup>, 85<sup>7</sup>; ds. dēaþe 13<sup>15</sup>, 29<sup>11</sup>; ? dēaðe 84<sup>49</sup>.  
**dēaðslege**, m., *deadly blow*: ap. 61<sup>4</sup>.  
**dēaðspera**, n., *deadly spear*: ap. dēaðsperu 4<sup>53</sup>.  
**dēaw**, m., *dew*: ns. 30<sup>12</sup>.  
**dēgol**, adj., *secret*: asm. dēgolne 16<sup>21</sup>; apn. dēagol 41<sup>39</sup>.  
**dēgolful**, adj., *secret*: asm. dēgolfulne 83<sup>13</sup>.  
**delfan**, 3, *dig, delve*: 3 pl. delfað 41<sup>97</sup>.  
**dēman**, W1, *declaim*: inf. 29<sup>11</sup>.  
**denu**, f., *valley*: dp. denum 28<sup>3</sup>.  
**dēop**, adj., *deep*: nsm. 23<sup>6</sup>; asn. 7<sup>10</sup>; gpn. dēopra 57<sup>4</sup>; apm. dēo[pe] 93<sup>6</sup>; apn. 93<sup>9</sup>.  
**dēope**, adv., *deeply*: 54<sup>6</sup>.  
**dēor**, adj., *brave*: nsf. 32<sup>16</sup>; dsm. dēorum 13<sup>6</sup>.  
**dēoran**, W1, *praise, extol*: 3 pl. dēoraþ 12<sup>7</sup>.  
**dēore**, adj., *dark*: nsf. 4<sup>21</sup>; npn. 4<sup>45</sup>; ipf. dēorcum 13<sup>9</sup>.  
**dēore**, adj., *dear, precious*: nsm. 18<sup>10</sup>; asm. dēorne 44<sup>1</sup>; comp. nsm. dēorra 84<sup>96</sup>; sup. nsn. dēorast 12<sup>9</sup>; sup. gsn. wk. dēorestan 34<sup>10</sup>, 42<sup>4</sup>. *See* **dȳre**.  
**dohtor**, f., *daughter*: ns. 26<sup>6</sup>, 34<sup>10</sup>, 46<sup>5</sup>, 80<sup>5</sup>; np. 47<sup>2</sup>; gp. dohra 10<sup>12</sup>.  
**dol**, adj., *foolish, rash, light-headed*: nsm. 4<sup>53</sup>, 21<sup>32</sup>; nsn. 13<sup>9</sup>; apm. dole 12<sup>3</sup>, 28<sup>17</sup>.  
**dolg**, n., *wound*: np. 61<sup>3</sup>; gp. dolga 57<sup>4</sup>; ap. 60<sup>11</sup>.  
**dolgian**, *see gedolgian*.  
**dolwīte**, n., *punishment of the unjust, pains of hell*: as. 27<sup>17</sup>.  
**dōm**, m. 1. *honor, praise*: gs. dōmes 32<sup>16</sup>. — 2. *decree, law*: ds. dōme 73<sup>10</sup>; ap. [dōmas] 85<sup>2</sup>. — 3. *power, dominion*: as. 83<sup>13</sup>.  
**dōn**, anv., *make, perform, do*: 3 sg. dēð 68<sup>4</sup>; 3 pl. dōð 42<sup>7</sup>, dōþ 50<sup>10</sup>; pret. 3 sg. dyde 10<sup>12</sup>, 21<sup>25</sup>, 27<sup>3</sup>, [d]yde 78<sup>3</sup>, [dyde] 85<sup>2</sup>; inf. 60<sup>11</sup>. *See* **gedōn**.  
**drædan**, *see ondrædan*.  
**drēam**, *see seledrēam*.



**drēfan**, W1, *disturb, stir up*: (wado, lagu drēfan = swim): 1 sg. (wado) drēfe S<sup>2</sup>; pret. 3 sg. (lagu) drēfde 23<sup>16</sup>.

**drēogan**, 2, *suffer, endure, perform*: 1 sg. drēoge S1<sup>6</sup>; 3 sg. drēogeð 33<sup>10</sup>; 3 sg. [drēogeð] 70<sup>4</sup>; pret. 3 sg. drēag 52<sup>6</sup>, 57<sup>7</sup>; inf. 40<sup>17</sup>, 59<sup>1</sup>.

**dreoht**, see **dryht**.

**drīfan**, 1, *drive*: 3 sg. drīfeþ 41<sup>78</sup>. See **bedrīfan**.

**drine**, see **māndrine**.

**drincan**, 3, *drink*: 3 pl. drincað 15<sup>12</sup>, 21<sup>12</sup>, 64<sup>3</sup>; pret. 3 pl. druncon 56<sup>1</sup>, 57<sup>11</sup>, 68<sup>17</sup>; inf. 13<sup>5</sup>, 72<sup>7</sup>.

**drohtað**, m., *condition, manner of life*: as. 7<sup>10</sup>.

**dropa**, see **spēðdropa**.

**druncmenn**, n., *drunken maidservant*: ns. 13<sup>9</sup>.

**dr̥ge**, adj., *dry*: nsm. 41<sup>77</sup>.

**dryht**, f., *multitude*, (pl.) *men*: gp. dryhta 29<sup>7</sup>, 42<sup>1</sup>; dp. dryhtum 13<sup>15</sup>, 51<sup>2</sup>; dp. dreohtum (MS. dreontum) 4<sup>45</sup>.

**dryhten**, m. 1. *lord, master*: ? dryhtne 71<sup>9</sup>. — 2. *Lord*: ns. 41<sup>12</sup>, driht[en] S5<sup>2</sup>; gs. dryhtnes 60<sup>8</sup>, dryht[nes] 60<sup>11</sup>. See **in-**, **mondryhten**.

**dryhtfole**, n., *multitude*: gp. dryhtfolca 27<sup>17</sup>.

**dryhtgestrēon**, n., *noble treasure*: gp. dryhtgestrēona 18<sup>3</sup>.

**dūfan**, 2, *dive*: pret. 1 sg. dēaf 74<sup>4</sup>; pret. 3 sg. dēaf 52<sup>5</sup>.

**dugan**, PP, *avail, hold out*: 3 sg. dēag 73<sup>9</sup>; pret. 3 sg. dohte 62<sup>7</sup>.

**duguð**, f. 1. *benefit, advantage*: dp. dugpum 50<sup>10</sup>. — 2. *safety*: ap. duguþe 93<sup>9</sup>.

**dumb**, adj., *dumb*: nsm. 54<sup>6</sup>, wk. dumba 50<sup>10</sup>, 60<sup>8</sup>; nsf. 32<sup>16</sup>; asm. wk. dumban 50<sup>2</sup>; dpmf. dumbum 51<sup>2</sup>.

**dūn**, f., *hill, down*: ns. 4<sup>21</sup>; gs. dūne (MS. dum) 16<sup>21</sup>; dp. dūnum 28<sup>3</sup>; ap. dūna 39<sup>6</sup>.

**durran**, PP, *dare*: 3 sg. dear 16<sup>16</sup>.

**duru**, f., *door*: dp. durum 16<sup>11</sup>, 29<sup>7</sup>.

**dūst**, n., *dust*: ns. 30<sup>12</sup>.

**dwāescan**, W1, *extinguish*: 3 sg. dwāesceð 84<sup>38</sup>.

**dwelan**, see **gedwelan**.

**dwellan**, W1, *mislead*: 1 sg. dwelle 12<sup>3</sup>.

**dýfan**, W1, *dip*: pret. 3 sg. dýfde 27<sup>2</sup>.

**dýgan**, see **gedýgan**.

**dyn**, see **gedyn**.

**dynt**, m., *blow*: dp. dyntum 28<sup>17</sup>.

**dýp**, n., *the deep, sea*: ds. dýpe 4<sup>21</sup>.

**dýre**, adj., *dear, precious*: nsf. 84<sup>22</sup>; gsm. wk. dýran 83<sup>14</sup>; apn. 41<sup>39</sup>; ? dýre 84<sup>13</sup>; comp. apn. dýrran 50<sup>6</sup>. See **dēore**.

**dyrne**, see **undyrne**.

**dysig**, adj., *foolish*: apm. dysge 12<sup>3</sup>.

## E

**E** = rune  $\mathbb{M}$ : 20<sup>6</sup>, 65<sup>2,4</sup>.

**EA** = rune  $\mathbb{T}$ : 65<sup>5</sup>.

**ēac**, adv., *also, likewise, moreover*: [1<sup>12</sup>], 37<sup>12</sup>, 41<sup>40</sup>, 64<sup>13</sup>, 77<sup>8</sup>.

**ēaen**, adj., *increased, endowed, mighty*: nsm. 10<sup>8</sup>; nsf. 34<sup>11</sup>, 84<sup>20,26</sup>; npn. 61<sup>3</sup>.

**ēad**, n., *happiness, bliss*: as. 27<sup>23</sup>.

**ēadig**, adj., *happy, blessed, prosperous*: dpm. ēadgum 84<sup>27</sup>.

**ēadignes**, f., *happiness*: gs. ēadignesse 31<sup>9</sup>.

[**Ēadwacer**, m., *Eadwacer (Odoacer?)*: as. or vs. 1<sup>16</sup>.]

**eafora**, m., *offspring, progeny*: ap. eaforan 16<sup>12</sup>; ip. eaforan 21<sup>21</sup>.

**ēage**, n., *eye*: ns. 26<sup>11</sup>; as. 38<sup>4</sup>, S6<sup>3</sup>, S7<sup>6</sup>; np. ēagan 41<sup>11</sup>; gp. ēagena 40<sup>11</sup>, ēagna 60<sup>9</sup>; dp. ēagum 16<sup>5</sup>; ap. ēagan 37<sup>7</sup>, 81<sup>3</sup>; ip. ēagum 84<sup>31</sup>, 93<sup>32</sup>.

**eald**, adj., *old, ancient*: nsm. 9<sup>5</sup>; dsm. ealdum 41<sup>63</sup>; asm. ealdne 28<sup>8</sup>; comp. nsm. yldra 41<sup>42</sup>, 72<sup>9</sup>.

**ealdor**, n., *life*: ns. 10<sup>3</sup>; ds. ealdre 68<sup>14</sup>.

**ealdorgeseaft**, f., *royal city*: as. 60<sup>14</sup>.

**ealdorgeseaft**, f., *condition of life*: ns. 40<sup>23</sup>.

- eall**, adj., *all, the whole of*: nsn. 94<sup>6</sup>; gsn. ealles (adv., *close*) 16<sup>14</sup>; asm. ealne 41<sup>14</sup>, 67<sup>9</sup>; asf. ealle 41<sup>53</sup>; asn. eal 41<sup>33,40,84</sup>; npm. ealle 56<sup>10</sup>, 67<sup>3</sup>; gp. ealra 14<sup>1</sup>, 34<sup>13</sup>, 40<sup>14</sup>, 41<sup>4,88</sup>, 47<sup>6</sup>; dpm. eallum 30<sup>8</sup>, 52<sup>7</sup>; ap. ealle 84<sup>9</sup>, 93<sup>21</sup>; ipn. eallum 41<sup>101</sup>.
- eall**, adv., *wholly, entirely*: eal 6<sup>6</sup>, 83<sup>8</sup>.
- eallfelo**, adj., *all-fell, very baleful*: asn. ealfelo 24<sup>9</sup>.
- eallgears**, adj., *all-ready, eager*: nsf. 24<sup>4</sup>.
- ēam**, m., *uncle*: ns. 47<sup>6</sup>.
- ear**, m., *sea, ocean*: is. eare 4<sup>22</sup>.
- eare**, f., *chest*: as. earce 62<sup>2</sup>.
- eard**, m., *dwelling, place, region*: ns. 88<sup>14</sup>; ds. earde 34<sup>4</sup>, 73<sup>5</sup>, 83<sup>8</sup>, 93<sup>14</sup>; as. 61<sup>5</sup>, 67<sup>8</sup>, 81<sup>6</sup>, 88<sup>19</sup>.
- eardfæst**, adj., *fixed, fast in its place*: asm. eardfæstne 50<sup>1</sup>.
- eardian**, W2, *dwelt, abide*: pret. 3 sg. eardade 88<sup>28</sup>; inf. 88<sup>27</sup>.
- ēare**, n., *ear*: np. ēaran 16<sup>5</sup>; ap. ēaran 81<sup>3</sup>, 86<sup>3</sup>.
- earfoð**, n., *trouble, affliction, tribulation*: gp. earfoða 72<sup>14</sup>.
- earh(?)**, n., *dart*: as. EA[rh] 65<sup>6</sup>.
- earhfaru**, f., *flight of arrows*: as. ærig-færa *Leid.* 13.
- earn**, m., *arm*: ap. earmas 33<sup>6</sup>, 86<sup>6</sup>.
- earn**, adj., *poor, miserable, wretched*: dpm. earmum 84<sup>27</sup>; superl. nsf. earmmost 40<sup>14</sup>.
- earn**, m., *eagle*: ns. 41<sup>67</sup>; as. 25<sup>4</sup>.
- [**earn**, adj., *quick, ready, active*: asm. earne 1<sup>16</sup>.]
- ēaðe**, adv., *easily*: ēaþe [1<sup>18</sup>], 16<sup>19</sup>, 24<sup>11</sup>, 41<sup>53</sup>, 56<sup>8</sup>; [ēaþe] 41<sup>84</sup>.
- ēawunga**, adv., *openly*: 73<sup>25</sup>.
- eaxl**, f., *shoulder*:? eaxle 73<sup>10</sup>; ap. exle 33<sup>6</sup>; ap. eaxle 70<sup>3</sup>, 86<sup>6</sup>.
- eaxlgestealla**, m., *shoulder-companion*: ns. 80<sup>1</sup>.
- ēce**, adj., *eternal, everlasting*: nsm. 41<sup>1</sup>; ipf. wk. ēcan 41<sup>90</sup>.
- ecg**, f., *edge*: ns. 4<sup>42</sup>, (MS. ecge) 27<sup>6</sup>; ds. ecge 4<sup>42</sup>; np. ecge 34<sup>4</sup>; gp. ecga 6<sup>13</sup>; ip. ecgum 6<sup>3</sup>. *See heard-, stīð-ecg.*
- ednīwe**, adj., *renewed*: nsf. ednīwu 42<sup>1</sup>.
- efenlang**, adj., *just as long*: asn. (MS. efelang) 45<sup>7</sup>.
- efne**, adv., *just, even, exactly*: 4<sup>13</sup>, 40<sup>27</sup>, 66<sup>1</sup>.
- efnetan**, 5, *eat as much as*: inf. 41<sup>63</sup>.
- eft**, adv. 1. *again*: 3<sup>14</sup>, 4<sup>38,6,3</sup> 7<sup>9</sup>, 27<sup>3,10</sup>, 38<sup>6</sup>, 63<sup>7</sup>, 66<sup>2</sup>, 89<sup>6</sup>, 93<sup>8</sup>. — 2. *backwards*: 24<sup>1</sup>. — 3. *on the other hand, still*: 21<sup>13</sup>.
- egesful**, adj., *fearful, terrible, awful*: nsm. 34<sup>4</sup>.
- egle**, adj., *hateful, deadly*: npf. 72<sup>17</sup>; ipn. eglum 18<sup>9</sup>.
- [**ēglond**, n., *island*: ns. 1<sup>5</sup>.]
- egsa**, m., *fear, terror*: ns. 4<sup>33,49</sup>; gs. egsan *Leid.* 13.
- eh**, n., *horse*: ap. 23<sup>11</sup>.
- ehtwe**, num. adj., *eight*: 37<sup>4</sup>.
- ellen**, n., *strength, force, courage*: ns. 62<sup>7</sup>, 73<sup>9</sup>; as. 88<sup>30</sup>.
- ellenrōf**, adj., *powerful, strong, brave*: npm. ellenrōfe 23<sup>20</sup>.
- ellorfūs**, adj., *eager for the journey*: npm. ellorfūse 44<sup>13</sup>.
- ende**, m., *end*: ns. 84<sup>10</sup>; ds. 80<sup>8</sup>, 88<sup>23,24</sup>.
- endleofan**, num. adj., *eleven*: np. (MS. XI) 23<sup>3</sup>.
- engel**, m., *angel*: gp. engla 67<sup>8</sup>.
- engu**, f., *narrow place, confinement*: ds. enge 4<sup>6,12</sup>.
- ecodor**, m., *enclosure*: ns. 18<sup>2</sup>.
- eofor**, m., *boar*: ds. eofore 41<sup>18</sup>.
- ēoredmæcg**, m., *horseman*: np. ēoredmæcgas 23<sup>3</sup>.
- ēoredrēat**, m., *band, troop*: ns. ēoredrēat 4<sup>9</sup>.
- eorl**, m., *chief, hero*: gs. eorles 61<sup>13</sup>, 80<sup>5</sup>; gp. eorla 47<sup>7</sup>; dp. eorlum 9<sup>6</sup>, 32<sup>11</sup>, 56<sup>8</sup>, 95<sup>1</sup>; ap. eorlas 23<sup>11</sup>.
- eorp**, adj., *dark, dusky*: nsm. 50<sup>11</sup>; gsn. eorp[e]s 93<sup>25</sup>; npf. wk. eorpan (MS. earpan) 4<sup>42</sup>; ? eorp 73<sup>16</sup>.

**eorðbūend**, m., *dweller on earth*: dp. eorðbūendum 30<sup>8</sup>.  
**eorðe**, f., *earth*: ns. eorþe 54<sup>3</sup>; gs. eorþan 414<sup>25</sup>, 68<sup>16</sup>, 83<sup>5</sup>, 88<sup>27</sup>; ds. eorþan 27, 46<sup>8</sup>, 7<sup>3</sup>, 28<sup>8</sup>, 36<sup>11</sup> (*Leid.* eorðu), 4140, 50, 82, 42<sup>6</sup>, 51<sup>1</sup>, 77<sup>2</sup>; as. eorþan 3<sup>2</sup>, 17<sup>3</sup>, 28<sup>16</sup>, 30<sup>12</sup>, 411, 21, 67<sup>8</sup>, 844<sup>1</sup>, 88<sup>21</sup>; as. eorðan 95<sup>10</sup>; ? eorþan 84<sup>18</sup>.  
**eorðgræf**, n., *well, pit*: as. 59<sup>9</sup>.  
**esne**, m. 1. *servant*: ns. 44<sup>5,8,16</sup>. — 2. *youth, man*: ns. 45<sup>4</sup>, 55<sup>8</sup>, 64<sup>5</sup>; as. (MS. efne) 28<sup>8</sup>; ap. esnas 28<sup>16</sup>.  
**esol**, m., *ass*: gp. esla (MS. esna) 23<sup>13</sup>.  
**est**, mf., *grace, favor*: ip. estum (*gladly*) 27<sup>24</sup>.  
**etan**, 5, *eat*: 3 sg. iteþ 59<sup>10</sup>, iteð 77<sup>8</sup>.  
**ēðel**, m. 1. *home, abode*: ds. ēðle 16<sup>12</sup>; as. ēþel 67<sup>7</sup>, 93<sup>8</sup>. — 2. *land, domain*: ns. ēþel 17<sup>3</sup>.  
**ēðelfæsten**, n., *land's fastness, fortress*: as. ēþelfæsten 73<sup>25</sup>.  
**ēðelstōl**, m., *paternal seat, habitation*: ap. ēþelstōl 47.  
**eðða**, conj., *or*: eðþa 44<sup>17</sup>.  
**exl**, *see eaxl*.

## F

**F** = *rune* ƿ: 20<sup>8</sup>, 65<sup>5</sup>.  
**fæene**, adj., *guileful, crafty, evil*: dsm. fæcnum 54<sup>8</sup>.  
**fæder**, m., *father*: ns. 10<sup>2</sup>, 38<sup>8</sup>, 41<sup>24</sup>, 47<sup>4</sup>, 84<sup>9</sup>.  
**fæg**, *see blēo-, haso-, sinefæg, wonfāh*.  
**fæger**, adj., *fair, pleasant*: nsf. 84<sup>5</sup>; nsn. 32<sup>17</sup>; comp. nsf. fægerre 41<sup>46</sup>.  
**fægre**, adv., *fairly, pleasantly, fittingly*: 13<sup>11</sup>, 21<sup>2</sup>, 29<sup>1</sup>, 51<sup>8</sup>, 54<sup>4</sup>, 64<sup>2</sup>, [72<sup>5</sup>], 73<sup>21</sup>.  
**fāh**, adj. 1. *proscribed*: nsm. 21<sup>16</sup>. — 2. *hostile*: nsm. 83<sup>4</sup>.  
**fæhð**, f., *feud, enmity, vengeance*: ip. fæhþum 30<sup>11</sup>.  
**falcon**(?), m., *falcon*: ns. FA[lca] 65<sup>5</sup>.  
**fælsian**, *see gefælsian*.  
**fām**, n., *foam*: ns. 3<sup>4</sup>.  
**fāmīg**, adj., *foamy*: nsm. 4<sup>19</sup>.  
**fæmīg**, adj., *foamy*: nsm. 4<sup>32</sup>.  
**fæmne**, f., *maid, bride, woman*: ns. 43<sup>5</sup>, 74<sup>1</sup>.  
**fæw**, m., *danger, peril*: as. 54<sup>12</sup>.  
**-fara**, *see gefara*.  
**faran**, 6, *go, fare, depart*: 3 sg. fareð 44<sup>8</sup>, 18<sup>11</sup>, 24<sup>3</sup>, 63<sup>7</sup>, 84<sup>3</sup>, færeð 22<sup>4</sup>; 3 pl. farað 44<sup>6</sup>; pret. 3 sg. fōr 37<sup>9</sup>; inf. 33<sup>4,8</sup>, 65<sup>1</sup>.  
**farod**, *see merefarod*.  
**faru**, f., *carrying, transfer*: as. fere (< fære) 33<sup>10</sup>. *See earh-, wolcen-faru*.  
**fæst**, adj., *firm, fixed, secured*: nsm. 18<sup>2</sup>, 61<sup>3</sup>; nsn. [1<sup>5</sup>], 22<sup>13</sup>; npn. 35<sup>6</sup>; gpn. fæstra 53<sup>7</sup>; apf. fæste 35<sup>7</sup>. *See bīd-, eard-, hyge-, sige-, ðrym-, wīs-fæst*.  
**fæste**, adv., *fast, firmly*: 4<sup>1</sup>, 13<sup>3</sup>, 17<sup>10</sup>, 24<sup>14</sup>, 27<sup>26</sup>, 53<sup>4</sup>, 57<sup>6</sup>, 62<sup>1</sup>, 71<sup>4</sup>, 88<sup>25</sup>.  
**fæsten**, n., *prison, confinement*: as. 26<sup>9</sup>. *See ēðelfæsten*.  
**fæt**, *see lyft-, sīð-, wāgfat*.  
**fæt**, adj., *fat*: comp. nsm. fættra 41<sup>105</sup>.  
**fæted**, pp., *rich, ornamented*: asn. 52<sup>7</sup>.  
**fæthengest**, m., *road-horse*: ns. 23<sup>14</sup>.  
**fæðm**, m. 1. *embrace, embracing arms*: is. fæðme 64<sup>6</sup>; dp. fæþmum 3<sup>13</sup>, 27<sup>25</sup>; fæðmum 11<sup>6</sup>, 67<sup>4</sup>. — 2. *bosom, breast*: ds. fæðme 13<sup>11</sup>. *See lagufæðm*.  
**fæðman**, *see befeðman*.  
**fēa**, adj., *few*: nsm. fēa (ænig) 61<sup>3</sup>; npn. 45<sup>7</sup>.  
**-fēa**, *see gefēa*.  
**fealdan**, R, *fold*: pret. 3 pl. fēoldan 27<sup>7</sup>.  
**feallan**, R, *fall*: 3 sg. fealleþ 22<sup>13</sup>, fealleð 81<sup>10</sup>, 93<sup>24</sup>; pret. 3 sg. fēol 30<sup>12</sup>; inf. 4<sup>36</sup>.  
**fealo**, adj., *fallow, yellowish*: nsn. 16<sup>1</sup>; nsm. wk. fealwa 56<sup>10</sup>; npf. fealwe 73<sup>18</sup>.  
**feax**, n., *hair of head, locks*: ds. feaxe (MS. feax) 93<sup>12</sup>. *See wonfeax*.  
**feaxhār**, adj., *hoary-haired*: nsf. 74<sup>1</sup>.  
**fēdan**, W1, *feed, nourish, sustain*: 3 sg. fēdeð 35<sup>2</sup>; 3 pl. fēdað 51<sup>8</sup>; pret. 3 sg. fēdde 10<sup>9</sup>, 72<sup>5</sup>, 77<sup>1</sup>; pret. 3 pl. fēddon 73<sup>1</sup>, fēddan 54<sup>4</sup>.

- fēgan**, W1, *fix*: 3 sg. fēgeð 26<sup>9</sup>; pret. 3 sg. fēgde 62<sup>6</sup>.
- fela**. 1. indecl. n., *many*: 9<sup>11</sup>, 22<sup>8</sup>, 33<sup>8</sup>, 35<sup>2</sup>, 83<sup>10</sup>, [fela] 83<sup>1</sup>. — 2. adv., *much*: 32<sup>8</sup>, 59<sup>3</sup>.
- fēlan**, W1, *feel*: 3 sg. fēlēþ 26<sup>9</sup>, fēlēð 84<sup>49</sup>; 3 pl. fēlað 7<sup>8</sup>.
- felawlone**, adj., *very proud*: nsf. 13<sup>7</sup>.
- feld**, m., *field*: ap. feldas 33<sup>8</sup>.
- fell**, n., *skin, covering*: gs. felles 77<sup>5</sup>; np. 14<sup>3</sup>; ? [f]ell 82<sup>4</sup>.
- felo**, see *callfelo*.
- fen**, n., *fen, swamp, morass*: ns. 41<sup>31</sup>; [ds. fenne 1<sup>5</sup>].
- fenga**, see *ondfenga*.
- fenȳce**, f., *fen-frog*: ns. 41<sup>71</sup>.
- feoh**, n. 1. *cattle, herd*: as. 35<sup>2</sup>. — 2. *money, fee*: is. fēo 55<sup>12</sup>.
- feohtan**, 3, *fight, contend*: inf. 7<sup>5</sup>, 17<sup>1</sup>; ptc.npf. feohtende 4<sup>40</sup>. See *bifeohtan*.
- feohte**, f., *fight, battle*: as. feohtan 6<sup>4</sup>.
- fēol**, f., *file*: gs. fēole 71<sup>4</sup>; is. fēole 91<sup>2</sup>.
- fēolan**, 3, 4, *pass*: inf. 23<sup>5</sup>.
- fēon**, see *gefēon*.
- fēond**, m., *enemy, foe*: ns. 22<sup>3</sup>, 51<sup>4</sup>, 93<sup>26</sup>; ds. fēonde 51<sup>4</sup>; gp. fēonda 27<sup>1</sup>.
- fēondsceaða**, m., *plundering enemy, robber*: as. fēondsceaþan 15<sup>19</sup>.
- feorh**, n., *life, soul*: ns. 10<sup>2</sup>, 13<sup>3</sup>; ds. fēore 21<sup>18</sup>, 93<sup>29</sup>, (*āfre tō fēore* = *forever*) 41<sup>65</sup>; as. feorg 14<sup>3</sup>, feorh 11<sup>6</sup>, 16<sup>19</sup>, 40<sup>16</sup>; is. fēore 4<sup>32</sup>, 24<sup>14</sup>, 27<sup>1</sup>.
- feorhbealo**, n., *life-bale, deadly evil*: as. 24<sup>5</sup>.
- feorhberend**, m., *life-bearer, man*: gp. feorhberendra 40<sup>6</sup>.
- feorhborā**, m., *life-bearer*: ns. 92<sup>2</sup>.
- feorm**, see *swiðfeorm*.
- feormian**, W2, *cleanse, polish*: 3 sg. feormað 73<sup>21</sup>.
- feorr**, adv., *far*: feor 24<sup>5</sup>.
- feorran**, adv., *afar, far off, from far*: 7<sup>8</sup>, 13<sup>7</sup>, 29<sup>6</sup>, 55<sup>2</sup>.
- fēower**, num. adj., *four*: d. 52<sup>7</sup>; a. 39<sup>3</sup>, 52<sup>1</sup>, 56<sup>2</sup>, 72<sup>5</sup>, (MS. 1111) 23<sup>4</sup>, fēowere 37<sup>3</sup>.
- fēran**, W1, *go, travel*: 1 sg. fēre 2<sup>5</sup>, 4<sup>71</sup>, 13<sup>1</sup>, 22<sup>1</sup>, (MS. fēreð) 95<sup>3</sup>; 3 sg. fēreð 4<sup>22</sup>, 59<sup>2</sup>, 93<sup>28</sup>; 3 pl. fērað 4<sup>44</sup>, 58<sup>4</sup>; inf. 30<sup>11</sup>, 33<sup>7</sup>, 37<sup>1</sup>, 40<sup>6</sup>, 41<sup>69</sup>, 69<sup>1</sup>, 75<sup>1</sup>; ptc. nsm. fērende 8<sup>9</sup>, nsf. fērende 84<sup>5</sup>, apf. fērende (MS. farende) 4<sup>67</sup>. See *gefēran*.
- fere**, see *faru*.
- fergan**, W1, *bear, carry, conduct*: 3 sg. fereð 15<sup>7</sup>, 59<sup>4,11</sup>; pret. 3 sg. ferede 20<sup>6</sup>; pret. 3 pl. feredon 28<sup>4</sup>; inf. 16<sup>13</sup>, 53<sup>1</sup>. See *oðfergan*.
- ferh**, see *wideferh*.
- fēring**, f., *journeying, traveling*: gs. fēringe 73<sup>27</sup>.
- ferð**, mn. 1. *mind, spirit, soul*: is. ferþe 27<sup>21</sup>; ip. ferþum 84<sup>33</sup>, ferðþum 55<sup>12</sup>, ferþþum 60<sup>3</sup>. — 2. *life*: as. (MS. forð) 74<sup>5</sup>.
- ferðfriðende**, adj., *life-saving*: apm. 39<sup>3</sup>.
- feterian**, see *gefeterian*.
- fēde**, n., *walking, going, motion*: ds. fēþe 16<sup>2</sup>.
- fēðegeorn**, adj., *desirous of going*: nsf. fēþegeorn 32<sup>9</sup>.
- fēðelēas**, adj., *footless*: asf. fēþelēase 77<sup>3</sup>.
- fēðemund**, f., *foot-hand, fore-foot*: ip. fēþemundum 16<sup>17</sup>.
- feðer**, f., *feather*, (pl.) *wings*: np. feþre 28<sup>4</sup>. See *halsrefeðer*.
- fīf**, num. adj., *five*: n. fife 47<sup>6</sup>.
- findan**, 3, *find*: 3 sg. findeð 35<sup>5</sup>, 88<sup>34</sup>; 3 pl. findað 44<sup>7</sup>; inf. 6<sup>11</sup>; pp. funden 28<sup>1</sup>. See *onfindan*.
- finger**, m., *finger*: np. fingras 27<sup>7</sup>, 41<sup>52</sup>; ip. [fin]grum 64<sup>6</sup>.
- firas**, mpl., *men*: gp. fira 68<sup>4</sup>; dp. firum 34<sup>12</sup>.
- firen**, f., *evil deed, sin, crime*: ap. firene 84<sup>38</sup>.
- firenian**, W2, *revile, chide*: pres. 3 sg. firenaþ 21<sup>34</sup>.
- firgenstrēam**, m., *mountain-stream, ocean*: ip. firgenstrēamum 11<sup>2</sup>.
- fise**, m., *fish*: dp. fiscum 74<sup>4</sup>.

- flðere**, n., *wing*: ap. fljru 37<sup>7</sup>.
- flā**, f., *dart, arrow*: ap. flān 4<sup>57</sup>.
- flān**, m., *arrow, dart*: gp. flān[a] 57<sup>12</sup>; ap. [flānas] *Leid.* 14.
- flāsc**, n. 1. *flesh*: as. 77<sup>5</sup>; ? flāsc 82<sup>4</sup>.  
— 2. *body*: ap. 2<sup>13</sup>.
- flēam**, m., *flight*: is. flēame 16<sup>13</sup>.
- flēogan**, 2, *fly*: 3 sg. flēogað 24<sup>12</sup>; 3 pl. flēogað 18<sup>6</sup>; pret. 1 sg. flēah 74<sup>3</sup>; pret. 3 sg. flēah 38<sup>4</sup>, 65<sup>5</sup>, flēag 23<sup>16</sup>, flēag (MS. flēotgan) 52<sup>4</sup>; inf. 4<sup>56</sup>, 32<sup>8</sup>, 41<sup>66</sup>, 59<sup>3</sup>.
- flēon**, 2, *flee*: pret. 1 sg. flēah 16<sup>29</sup>.
- flēt**, n., *floor, hall*: ds. flette 43<sup>5</sup>; as. 56<sup>2</sup>, 57<sup>12</sup>.
- flint**, m., *flint*: ds. flinte 41<sup>78</sup>.
- flintgræg**, adj., *flint-gray*: asm. flint-grægne 4<sup>19</sup>.
- flōcan**, W1, *clap*: 3 sg. flōceð 21<sup>34</sup>.
- flōd**, m., *flood, wave, sea*: ns. 23<sup>6</sup>; ds. flōde 8<sup>9</sup>, 23<sup>14</sup>, 41<sup>77</sup>, 74<sup>3</sup>, 77<sup>3</sup>; as. 4<sup>19</sup>; is. flōde 11<sup>2</sup>; np. flōdas 67<sup>4</sup>; ap. flōdas 15<sup>7</sup>, 78<sup>1</sup>. See **lagufloð**.
- flōdveg**, m., *flood-way, watery way*: ap. flōdwegas 37<sup>9</sup>.
- flot**, n., *sea*: ? flote 78<sup>6</sup>.
- flōwan**, see **underflōwan**.
- flýman**, W1, *put to flight*: 3 pl. flýmað 17<sup>6</sup>; inf. 15<sup>19</sup>.
- flýs**, n., *fleece, wool*: ip. flýsum 36<sup>3</sup> (*Leid.* flisum).
- fōdor**, n., *food, provender, fodder*: gs. fōdres 59<sup>11</sup>.
- fōdorwela**, m., *abundance of food*: gs. fōddorwelan 33<sup>10</sup>.
- fole**, n., *people, folk, race*: gs. folces 65<sup>6</sup>; ds. folce 34<sup>12</sup>; dp. folcum 4<sup>43</sup>, 95<sup>3</sup>; ap. 8<sup>5</sup>. See **dryhtfole**.
- folesæl**, n., *folk-hall, public building*: ap. folcsalo 2<sup>6</sup>.
- folescipe**, m., *people*: ds. 33<sup>10</sup>.
- folestede**, m., *folk-stead, city*: ds. 6<sup>11</sup>.
- folewiga**, m., *warrior*: np. folcwigan 15<sup>18</sup>.
- foldbūend**, n., *earth-dweller, man*: gp. foldbūendra 2<sup>13</sup>.
- folde**, f. 1. *earth, world*: gs. foldan 29<sup>4</sup>, 42<sup>5</sup>; ds. foldan 34<sup>12</sup>, 40<sup>10</sup>. — 2. *ground, soil*: gs. foldan 67<sup>4</sup>, 92<sup>2</sup>; ds. foldan 8<sup>9</sup>; as. foldan 2<sup>5</sup>, 13<sup>1</sup>, 74<sup>5</sup>.
- folgian**, W2, *follow*: pret. 3 sg. folgade 38<sup>2</sup>, 87<sup>2</sup>.
- folm**, f., *hand, palm*: ns. 41<sup>52</sup>; ds. folm[e] 64<sup>6</sup>; as. 40<sup>10</sup>; is. folme 73<sup>8</sup>; np. folme 32<sup>7</sup>; gp. folma 28<sup>15</sup>; ap. folme 33<sup>5</sup>, f[olme] 68<sup>9</sup>; ip. folmum 21<sup>34</sup>, 60<sup>13</sup>, 62<sup>3</sup>.
- fōn**, R, *receive, grasp, seize*: 3 sg. fēhð 28<sup>9</sup>; pret. 3 sg. fēng 57<sup>3</sup>. See **bifōn**.
- for**, prep. w. dat. 1. *before, in the presence of*: 19<sup>2</sup>, 21<sup>12</sup>, 36<sup>12</sup> (*Leid.* mith), 49<sup>14</sup>, 56<sup>8</sup>, 61<sup>15</sup>. — 2. *for, on account of*: 71<sup>6</sup>, 93<sup>19</sup>.
- fōr**, f., *journey, course*: ns. 20<sup>8</sup>; gs. fōre 12<sup>5</sup>; ds. fōre 44<sup>10</sup>, 52<sup>3</sup>; is. fōre 41<sup>71</sup>.
- foran**, adv., *in front, before*: 45<sup>2</sup>, 54<sup>8</sup>.
- foreūð**, see **unforeūð**.
- forht**, adj., *terrible, dreadful*: nsm. 44<sup>10</sup>.
- forhtmōd**, adj., *timid, afraid*: nsm. 16<sup>13</sup>.
- forlāetan**, R. 1. *allow, grant*: pret. 3 sg. forlēt 39<sup>2</sup>. — 2. *release, let loose*: 3 sg. forlæteð 24<sup>7</sup>. See **ānforlāetan**.
- forst**, m., *frost*: ns. 41<sup>54</sup>, 93<sup>12</sup>, [f]orst 81<sup>10</sup>.
- forstelan**, 4, *steal with violence, rob*: pp. forstolen 15<sup>18</sup>.
- forstondan**, 6, *hinder from, withstand*: 1 sg. forstonde 17<sup>8</sup>.
- forstrang**, adj., *very strong*: asm. forstrangne (MS. fer strangne) 51<sup>4</sup>.
- forswelgan**, 3, *swallow up, devour*: 3 sg. forswilgeð (MS. fer swilgeð) 50<sup>11</sup>; pret. 3 sg. forswalg 48<sup>3</sup>.
- forð**, adv. 1. *forth, forwards*: 22<sup>6</sup>, 30<sup>11,13</sup>, 64<sup>2,8</sup>, 85<sup>5</sup>, 91<sup>6</sup>. — 2. *forthwith*: 21<sup>24</sup>.
- forðcuman**, 5, *come forth*: pp. npm. forðcymene 14<sup>10</sup>.
- forðgesecraft**, f., *creation*: ns. 84<sup>9</sup>.
- forðon**, adv., *therefore, consequently*: forþon 16<sup>12</sup>, 21<sup>30</sup>, 27<sup>13</sup>, 68<sup>13</sup>.

- forðsīð**, m., *going forth, departure*: gs. forðsīþes 63<sup>2</sup>.
- forðward**, adj., *forward, prone*: nsm. 73<sup>26</sup>; nsn. 22<sup>13</sup>.
- forðweg**, m., *forth-faring, journey*: gs. forðweges 31<sup>3</sup>.
- forweorðian**, 3, *perish, die*: opt. pret. 1 sg. forwurde 6<sup>6</sup>.
- fōt**, m., *foot*: ds. fōte 32<sup>17</sup>, fēt 33<sup>6</sup>; as. 32<sup>20</sup>, 40<sup>10</sup>, 93<sup>25</sup>, foot 81<sup>8</sup>; np. fēt 32<sup>7</sup>; gp. fōta 28<sup>15</sup>, 57<sup>6</sup>; ap. fēt 37<sup>8</sup>, 68<sup>9</sup>, 86<sup>4</sup>; ip. fōtum 131<sup>7</sup>, 41<sup>77</sup>, 82<sup>4</sup>.
- fraeodlice**, adv., *hostilely*: [frac]adlice *Leid.* 14.
- frāge**, *see* gefrāge.
- frætwan**, W1, *adorn, deck*: 3 pl. frætwað 36<sup>10</sup> (*Leid.* frætuath); pp. frætwed 15<sup>11</sup>, 29<sup>6</sup>, 32<sup>20</sup>; pp. asm. frætwedne 62<sup>8</sup>. *See* gefrætwi(an).
- frætwe**, fpl., *ornaments, decorations*: np. (*wings*) 8<sup>6</sup>; dp. frætwum 41<sup>46</sup>; ap. 14<sup>10</sup>; ip. frætwum 15<sup>7</sup>.
- frēa**, m., *lord, master*: ns. 41, 7<sup>5</sup>, 93<sup>15</sup>, (MS. frēo) 18<sup>5</sup>; gs. frēan 4<sup>66</sup>, 45<sup>2</sup>, 73<sup>8</sup>, 91<sup>6</sup>; ds. frēan 21<sup>224</sup>, 44<sup>10</sup>, 56<sup>10</sup>, 62<sup>3</sup>, 63<sup>2</sup>, 80<sup>2</sup>.
- frēne**, adj., *dangerous, perilous*: asf. 64.
- frēne**, adv., *severely, savagely*: 21<sup>16</sup>.
- frēfran**, W1, *console, comfort*: 1 sg. frēfre 7<sup>7</sup>.
- frēnde**, adj., *strange, foreign, remote*: nsm. 17<sup>3</sup>; dsm. fremdum (MS. fremdes) 95<sup>4</sup>.
- fremman**, W1, *do, perform*: 1 sg. fremme 21<sup>25</sup>; inf. 32<sup>9</sup>, 73<sup>11</sup>; ger. fremmanne 88<sup>29</sup>.
- fremmend**, *see* tilfremmend.
- fremu**, f., *comfort, advantage*: ip. fremum 51<sup>8</sup>.
- frēo**, adj., *free, noble, precious*: gpm. frēora 16<sup>19</sup>.
- frēogan**, W3, *love*: 3 pl. frēogað 55<sup>12</sup>.
- frēolic**, adj., *fair, comely, noble*: nsm. 92<sup>2</sup>; nsf. 84<sup>28</sup>, frēolicu 62<sup>1</sup>; asn. 15<sup>13</sup>; np. frēolico 47<sup>4</sup>.
- frēond**, m., *friend*: ds. frēonde 21<sup>16</sup>; gp. frēonda 27<sup>21</sup>; dp. frēondum 95<sup>4</sup>.
- frēorig**, adj., *freezing, frozen*: nsm. 36<sup>1</sup> (so *Leid.*).
- freoðian**, W2, *care for, protect, cherish*: 3 sg. freoþað 91<sup>7</sup>; pret. 3 sg. freoþode 10<sup>5</sup>. *See* friðian.
- fretan**, 5, *devour, consume*: pret. 3 sg. fræt 48<sup>1</sup>; inf. 77<sup>5</sup>.
- friegan**, 5, *ask*: imp. 2 sg. frige 15<sup>19</sup>, 17<sup>10</sup>, 27<sup>26</sup>, 28<sup>15</sup>. *See* gefriegan.
- frignan**, *see* gefrignan.
- frīð**, n., *peace, protection*: as. 73<sup>26</sup>.
- frīð**, adj., *stately, beautiful*: nsf. friþe 10<sup>9</sup>.
- frīðende**, *see* ferðfrīðende.
- frīðhengest**, m., *horse of peace*: ap. frīðhengestas (MS. fridhengestas) 23<sup>4</sup>.
- frīðian**, W2, *protect*: inf. friþian 17<sup>7</sup>. *See* freoðian.
- frīðospēd**, f., *peaceful happiness*: gs. friþospē[de] 60<sup>3</sup>.
- frōd**, adj. 1. *wise, prudent, sage*: apm. frōde 60<sup>3</sup>; comp. npm. frōðran 27<sup>21</sup>. — 2. *old, aged*: nsm. 54<sup>4</sup>, 93<sup>6</sup>; nsn. 83<sup>1</sup>; asm. frōðne 73<sup>3</sup>; comp. nsm. frōðra 84<sup>25</sup>.
- frōfor**, f., *comfort, consolation*: gs. frōfre 64; ds. frōfre 40<sup>19</sup>.
- from**, prep. w. dat., *from, away from*: 21<sup>23</sup>, 23<sup>19</sup>, 44<sup>12</sup>.
- from**, adj., *strong, bold, swift*: nsm. 63<sup>2</sup>, 73<sup>27</sup>; gpm. fromra (MS. frumra) 52<sup>4</sup>; sup. nsf. fromast 84<sup>26</sup>. *See* orlegfrom.
- fromeynu**, n., *ancestry*: ns. 83<sup>1</sup>; as. 83<sup>7</sup>.
- fromlice**, adv., *strongly, boldly, swiftly*: 16<sup>17</sup>, 41<sup>69</sup>; comp. fromlicor 41<sup>66</sup>.
- fruma**, m., *beginning, commencement*: is. fruman (*at first*) 83<sup>7</sup>.
- frumbearn**, n., *first-born*: np. 47<sup>4</sup>.
- frumsceaft**, f., *creation*: ds. frumsceaftē 4<sup>14</sup>.
- frumstaðol**, m., *original station*: is. frumstaþole 61<sup>3</sup>.
- frymðu**, f., *beginning*: ds. frymþe 41<sup>684</sup>.

**fugol**, m., *bird*: ns. fugul 37<sup>9</sup>; gs. fugles 27<sup>7</sup>, 37<sup>11</sup>; ds. fugele 32<sup>7</sup>; dp. fuglum 74<sup>8</sup>. See **gūðfugol**.

**ful**, adj., *full*: asm. fulne 4<sup>30</sup>; comp. nsf. fulre 64<sup>8</sup>. See **ðrymful**.

**ful**, adv., *very*: 26<sup>6</sup>, 31<sup>6</sup>, 41<sup>104</sup>, 83<sup>6</sup>, 88<sup>15</sup>.

**fūl**, adj., *foul, dirty, unclean*: nsm. wk. fūla 41<sup>48</sup>; comp. nsf. fūlre 41<sup>31</sup>.

**full**, n., *receptacle (of water), cloud*: as. 4<sup>38</sup>.

**fullēstan**, W1, *help, give aid*: 3 sg. fullēsteð 25<sup>8</sup>.

**fullwer**, m., *complete wer, full atonement*: as. 24<sup>14</sup>.

**fultum**, m., *prop, support*: ns. (MS. fuglum) 52<sup>4</sup>, (MS. furum) 59<sup>15</sup>.

**fundian**, W2, *strive, intend, desire*: 3 sg. fundað 84<sup>5</sup>; pret. 3 pl. fundedon 23<sup>6</sup>.

**furðum**, adv., *first*: 4<sup>14</sup>.

**fūs**, adj., *prompt, ready, eager*: nsm. 31<sup>3</sup>, 73<sup>27</sup>; dsm. fūsum 93<sup>12</sup>; np. 4<sup>43</sup>. See **ellorfūs**.

**fyllan**, W1, *throw down, fell*: 1 sg. fylle 2<sup>9</sup>.

**fyllan**, W1, *fill*: inf. 62<sup>8</sup>. See **geffyllan**.

**fyllo**, f., *fullness*: ns. (MS. felde) 38<sup>4</sup>; gs. fylle 18<sup>5</sup>; as. 43<sup>5</sup>.

**fȳr**, n., *fire*: gs. fȳres 71<sup>4</sup>; ds. fȳre 13<sup>11</sup>; as. 41<sup>78</sup>; is. fȳre 4<sup>43</sup>, 31<sup>3</sup>, 83<sup>4</sup>.

**fyrð**, f., *expedition*: as. 73<sup>21</sup>.

**fyrdrinc**, m., *warrior*: gs. fyrdrincs 80<sup>2</sup>.

**fyrðsecorp**, n., *war-ornament*: as. 15<sup>13</sup>.

**fyrn**, adj., *ancient, old*: nsf. 84<sup>9</sup>.

## G

**G** = *rune X* 20<sup>6</sup>, 25<sup>7</sup>.

**gafol**, n., *tribute, gift*: as. 39<sup>2</sup>; as. gaful 33<sup>12</sup>.

**gāl**, see **hygegāl**.

**galan**, 6, *chant, cry*: 3 sg. gæleð 21<sup>35</sup>.

**galdor**, n., *song, chant*: gp. galdra 68<sup>2</sup>.

**galdorewide**, m., *mystical saying, song*: as. 49<sup>7</sup>.

**gān**, anv., *go*: 3 sg. gān 41<sup>77</sup>; pret. 3 sg. ēode 5<sup>6</sup>.

**gangan**, see **gongan**.

**gārsecg**, m., *ocean*: gs. gārsecges 3<sup>3</sup>, 41<sup>93</sup>.

**gæst**, m. 1. *guest*: as. giest 44<sup>2</sup>; dp. gestum 23<sup>15</sup>. — 2. *enemy, stranger*: ns. 16<sup>10</sup>. See **bringæst**, **hilde-**, **ryne-**, **stælgæst**.

**gæst**, m., *spirit, soul*: ns. 8<sup>9</sup>, 60<sup>14</sup>; ds. gæste 60<sup>4</sup>; as. 13<sup>2</sup>; is. gæste 10<sup>8</sup>; gp. gæsta 4<sup>30</sup>, 41<sup>41</sup>, 49<sup>5</sup>; ap. gæstas 2<sup>13</sup>.

**gæstberend**, m., *possessor of spirit, living man*: ap. 21<sup>8</sup>.

**gāt**, f., *goat*: ns. 25<sup>2</sup>.

[**geador**, adv., *together*: 1<sup>19</sup>.]

**gēar**, n., *year*: gp. gēara 33<sup>12</sup>; ip. gēarum 73<sup>3</sup>.

**gēara**, adv., *already, formerly*: 21<sup>29</sup>.

**geard**, n., *dwelling, home*: dp. geardum 44<sup>2</sup>, 92<sup>4</sup>; ap. geardas 21<sup>8</sup>. See **mid-dangeard**.

**gearo**, adj., *ready*: comp. nsm. gearora 84<sup>36</sup>. See **eallgearo**.

**gearo**, adv., *swiftly*: 41<sup>17</sup>.

**gearwe**, adv., *well, readily*: 83<sup>6</sup>.

**geat**, see **hordgeat**.

**geatwan**, W1, *make ready, adorn, equip*: pp. geatwed 29<sup>6</sup>.

**geatwe**, fpl., *ornaments*: dp. geatwum 36<sup>10</sup> (*Leid. geatum*).

**gebelgan**, 3, *anger, enrage*: pp. gebolgen 41<sup>19</sup>.

**gebennian**, W2, *wound*: pp. gebennad 6<sup>2</sup>.

**gebindan**, 3, *bind*: pp. gebunden 57<sup>6</sup>; pp. asm. gebundenne 5<sup>8</sup>.

**geblandan**, R, *mix, mingle*: pp. geblonden 42<sup>2</sup>, 24<sup>8</sup>.

**gebrec**, n., *noise, crash, thunder*: np. gebrecu 4<sup>44</sup>; gp. gebreca 4<sup>19</sup>.

**gebrōðor**, mpl., *brothers*: np. gebrōðor 14<sup>2</sup>.

**gebysgian**, W2, *occupy, busy, agitate*: pp. gebysgad 31<sup>3a</sup> (*b gemylted*).

**gecēapian**, W2, *buy, purchase*: 3 sg. gecēapaþ 24<sup>13</sup>.

**gecēosan**, 2, *choose, elect*: pp. gecoren 32<sup>10</sup>.

- geerod, *see* hlōðgeerod.
- gecwēðan, 5, *say, announce*: pret. 3 sg. gecwæð 49<sup>8</sup>.
- gecynd, f., *nature, kind, condition*: ds. gecynde 73<sup>4</sup>; dp. gecyndum 40<sup>15</sup>.
- gecyssan, W1, *kiss*: 3 pl. gecyssað 31<sup>6</sup> b (*a cyssað*).
- gecȳðan, W1, *announce, make known*: inf. gecȳðan 84<sup>7</sup>.
- gedælan, W1, *separate*: 3 pl. gedælað 85<sup>7</sup>.
- gedolgian, W2, *wound*: pp. gedolgod 54<sup>6</sup>.
- gedōn, anv., *do, make, cause*: pret. 3 pl. gedydon [1<sup>14</sup>], 73<sup>6</sup>.
- gedrēag, n., *tumult (sea)*: as. 71<sup>0</sup>.
- gedwelan, 4, *err, mislead*: pp. nfm. gedwolene, *perverse, wrong*, 12<sup>7</sup>.
- gedȳgan, W1, *survive*: 3 sg. gedȳgeð 39<sup>6</sup>; 3 pl. gedȳgað 45<sup>7</sup>.
- gedyn, m., *din, noise*: is. gedyne 44<sup>5</sup>.
- gefælsian, W2, *cleanse, purify*: pp. gefælsad 83<sup>4</sup>.
- gefara, m., *companion*: ns. So<sup>2</sup>.
- gefēa, m., *joy, gladness*: ds. gefēan 42<sup>5</sup>.
- gefēon, 5, *rejoice, exult, be glad*: pret. 3 sg. gefeah 65<sup>5</sup>.
- gefēran, W1, *accomplish, experience*: pp. gefēred 38<sup>4</sup>.
- gefeterian, W2, *fetter, bind*: pp. nfm. gefeterade 53<sup>4</sup>.
- gefræge, adj., *known, renowned, famous*: nsm. 95<sup>3</sup>.
- gefræt(i)an, W1, 2, *adorn, deck*: pp. gefrætweð 54<sup>8</sup>, gefrætweð 32<sup>2</sup>.
- ? gefriegan, 5, *learn by hearsay*: pp. [gefrigen] 84<sup>33</sup>.
- gefrignan, 3, *learn by asking, find out, hear*: pret. 1 sg. gefrægn 46<sup>1</sup>, 48<sup>2</sup>, 49<sup>1</sup>, 68<sup>1</sup>.
- gefullod, *see* ungefullod.
- gefyllan, W1, *fill*: 1 sg. gefylle 67<sup>8</sup>; 3 sg. gefylleð 15<sup>8</sup>; pret. 3 sg. gefylde 45<sup>7</sup>; pp. gefylled 18<sup>2</sup>.
- gegierwan, *see* gegyrwan.
- gegnpæð, m., *hostile way, hostile path*: ds. gegnpaþe 16<sup>26</sup>.
- gegyrdan, W1, *gird*: pp. npf. gegyrde 73<sup>16</sup>.
- gegyrwan, W1, *adorn, furnish, equip*: pp. gegyrwed 21<sup>2</sup>, gegierwed 29<sup>1</sup>, 30<sup>8</sup>, 37<sup>2</sup>, 68<sup>17</sup>, 69<sup>2</sup>.
- gehabban, W3, *hold, hold fast*: inf. 17<sup>10</sup>.
- gehālan, W1, *heal, save*: pret. 3 sg. gehāelde 61<sup>2</sup>; opt. 2 sg. gehāele 49<sup>5</sup>.
- gehladan, 6, *load*: pp. gehladen 84<sup>21</sup>.
- gehlēða, m., *companion, comrade*: as. gehlēþan 93<sup>27</sup>. *See* wilgehlēða.
- gehnāst, *see* hōp-, wolcengehnāst.
- gehrēfan, W1, *roof, cover*: pp. gehrēfed 21<sup>0</sup>.
- gehrēodan, 2, *adorn*: pp. gehroden 84<sup>22</sup>.
- gehwā, pron., *each*: dsm. gehwām 31<sup>2</sup>, 12<sup>8</sup>; dsf. gehwām 55<sup>9</sup>; dsn. gehwām 34<sup>13</sup>; ism. gehwām 33<sup>12</sup>, 61<sup>6</sup>; isn. gehwām 82<sup>6</sup>.
- gehwyle, pron., *each, all, every*: nsm. 72<sup>6</sup>; gsm. gehwylces 14<sup>5</sup>; gsn. gehwylces 41<sup>36</sup>; dsm. gehwylcum 42<sup>8</sup>, 83<sup>12</sup>, 95<sup>13</sup>.
- [gehȳran, W1, *hear*: 2 sg. gehȳrest 11<sup>6</sup>.]
- gehyrstan, W1, *adorn*: pp. gehyrsted 71<sup>8</sup>.
- gelādan, W1, *lead, conduct, bear*: inf. 16<sup>20</sup>.
- gelīc, adj., *like*: np. gelīce 32<sup>7</sup>. *See* ungelīc.
- gelīcnes, f., *likeness, image*: ns. 37<sup>10</sup>.
- gelōme, adv., *frequently, constantly*: 32<sup>11</sup>.
- gemādan, W1, *madden, make foolish*: pp. nfm. gemādde 12<sup>6</sup>.
- gemānan, W1, *utter*: 1 sg. gemāne 25<sup>6</sup>.
- gemāne, adj., *mutual, in common*: np. 72<sup>3</sup>.
- gemanian, W2, *warn, admonish*: pp. gemanad 4<sup>66</sup>.
- gemet, n., *measure*: is. gemete 51<sup>7</sup>.
- gemielian, W2, *enlarge, magnify*: pp. gemiclad 84<sup>23</sup>, nsf. gemicledu 21<sup>20</sup>.



- gemittan**, W1, *meet*: 3 pl. gemittað 4<sup>28</sup>.
- gemong**, n., *company*: ds. gemonge 3<sup>24,11</sup>.
- gemōt**, n., *meeting, coming together*: gs. gemōtes 6<sup>10</sup>, 26<sup>10</sup>. See **gūðgemōt**.
- gemunan**, PP, *remember, bear in mind*: 1 sg. gemon 8<sup>36</sup>; 3 pl. gemunan 18<sup>11</sup>.
- gemyltan**, W1, *cause to melt, soften*: pp. gemylted 31<sup>3 b</sup> (a gebysgad).
- genyrd**, f., *memory, recollection*: as. 60<sup>7</sup>.
- gēn**, adv., *formerly*: gīen 21<sup>25</sup>. See **nū gēn**, **ðā gēn**.
- gēna**, adv., *yet*: 41<sup>68</sup>, gēno 21<sup>29</sup>.
- genægan**, W1, *attack, assail*: 3 sg. genægeð 21<sup>19</sup>.
- genamma**, m., *companion*: ns. (MS. genamnan) 54<sup>13</sup>; np. genamnan (MS. genamme) 53<sup>3</sup>.
- genæstan**, W1, *contend*: 3 sg. genæsteð 28<sup>10</sup>.
- geneahhe**, adv., *sufficiently, abundantly, frequently*: 9<sup>2</sup>, 13<sup>12</sup>, 27<sup>8</sup>, 32<sup>10</sup>.
- genearwian**, W2, *confine*: 3 sg. genearwað 4<sup>1</sup>; pp. genearwad 71<sup>4</sup>.
- genengan**, W1, *save, preserve*: inf. 16<sup>19</sup>.
- geniwian**, W2, *renew*: pp. geniwad 14<sup>9</sup>.
- gēoc**, f., *help, aid, safety*: ns. 6<sup>5</sup>.
- geofon**, n., *sea, ocean*: ns. gifen 3<sup>3</sup>.
- geofu**, see **gifu**.
- geogudenōsl**, n., *youthful family, progeny*: ds. geogudcnōsle 16<sup>10</sup>.
- geoguðmyrd**, f., *joy of youth*: gs. geoguðmyrþe (MS. -myrwe) 39<sup>2</sup>.
- geolo**, adj., *yellow*: asn. 36<sup>10</sup> (*Leid. goelu*).
- geond**, prep. w. acc., *through, throughout, over*: 2<sup>5</sup>, 13<sup>13</sup>, 35<sup>6</sup>, 40<sup>17,19</sup>, 83<sup>10</sup>, 84<sup>40</sup>, 88<sup>10</sup>.
- geondspregan**, W1, *sprinkle over*: pret. 3 sg. geond[sprengde] 27<sup>8</sup>.
- geong**, adj., *young*: nsm. 15<sup>2</sup>; nsf. 41<sup>44</sup>, 74<sup>1</sup>; ? geong 88<sup>8</sup>; comp. nsm. gingra 93<sup>18</sup>; comp. npm. gingran 88<sup>20</sup>.
- geongan**, see **gongan**.
- gēopan**, 2, *take to oneself, receive, swallow* (Sw.): pret. 1 sg. gēap 24<sup>9</sup>.
- geopenian**, W2, *open*: imp. 2 sg. geopena 84<sup>54</sup>.
- georn**, adj., *desirous, eager*: nsm. 32<sup>16</sup>. See **clæn-**, **fēðgeorn**.
- georne**, adv., *gladly, eagerly*: 5<sup>2</sup>.
- geræcan**, W1. 1. *reach, strike*: 3 sg. geræceð 4<sup>58</sup>. — 2. *reach, arrive*: 1 sg. geræce 16<sup>27</sup>.
- gerēn**, n., *ornament*: np. gerēno 27<sup>15</sup>.
- gereord**, n., *speech, voice*: ip. gereordum 15<sup>16</sup>.
- gerūm**, n., *space, room*: as. (**on gerūm, at large**) 21<sup>14</sup>.
- gerūma**, n., *space, room*: ds. gerūman 16<sup>16</sup>.
- geryde**, adj., *fitting, ready, prepared*: npn. ? 64<sup>16</sup>.
- geryht**, n., *straight direction*: ap. (**on geryhtu, straight, direct**) 4<sup>55</sup>.
- gerȳman**, W1, *make room, clear (way)*: 1 sg. gerȳme 63<sup>4</sup>.
- gesælig**, adj., *happy, blessed*: nsm. 41<sup>64</sup>.
- gesceaft**, f. 1. *creature, shape*: np. gesceafte 44<sup>2</sup>; gp. gesceafta 41<sup>88</sup>. — 2. *nature, condition*: as. 34<sup>8</sup>. See **ealdor-**, **forðgesceaft**.
- gesceap**, n., *fate, destiny*: ds. gesceape 73<sup>6</sup>; as. 39<sup>4</sup>; np. gesceapu 10<sup>7</sup>, 40<sup>24</sup>; ap. gesceapo 70<sup>4</sup>.
- gescyldru**, np., *shoulders*: dp. gescyldrum 41<sup>103</sup>, 70<sup>4</sup>.
- gescyppan**, 6, *create, form, make*: pret. 3 sg. gescōp 24<sup>6</sup>, 88<sup>17</sup>.
- gesēcan**, W1, *seek, visit*: inf. 40<sup>5</sup>, 60<sup>14</sup>.
- gesecgan**, W3, *say, tell, narrate*: pret. 3 sg. gesægde 39<sup>5</sup>; inf. 5<sup>12</sup>, 40<sup>28</sup>; ger. gesecganne 37<sup>13</sup>, 40<sup>25</sup>.
- geselda**, m., *companion*: ns. 80<sup>3</sup>.
- gesēon**, 5, *see, behold*: pret. 1 sg. geseah 30<sup>1</sup>, 35<sup>1</sup>, 37<sup>1</sup>, 38<sup>1</sup>, 39<sup>1</sup>, 57<sup>1,10</sup>, 68<sup>16</sup>, 69<sup>1</sup>, 75<sup>1</sup>, 76<sup>1</sup>.
- gesettan**, W1, *create, establish*: pret. 3 sg. gesette 7<sup>1</sup>.

- gesib, adj., *near, related*: gpm. gesibbra 27<sup>22</sup>; apm. gesibbe 16<sup>22</sup>. See ungesib.
- gesihð, f., *sight, vision*: as. 60<sup>9</sup>.
- gesittan, 5, *sit*: ? gesæt 78<sup>5</sup>.
- gesith, m., *companion, comrade*: np. gesithas 31<sup>5</sup>.
- gesōm, adj., *united*: npm. gesōme 88<sup>29</sup>.
- gesomnian, W2, *join, unite, collect*: pp. gesomnad [1<sup>18</sup>], 31<sup>2</sup>.
- gest, see gæst.
- gesteald, see wuldorgesteald.
- gestealla, see eaxlgestealla.
- gestillan, W1, *still, quiet, calm*: 3 sg. gestilleð 4<sup>35</sup>.
- gestrēon, n., *treasure, wealth*: gp. gestrēona 21<sup>31</sup>, 29<sup>3</sup>. See bearn-, dryht-gestrēon.
- gestun, n., *whirlwind*: ds. gestune 4<sup>56</sup>.
- gesund, adj., *safe, sound*: npm. 23<sup>21</sup>, gesunde 44<sup>6</sup>; comp. npm. gesundran 27<sup>19</sup>.
- gesweostor, fpl., *sisters*: np. 47<sup>3</sup>.
- gesweotulian, W2, *manifest*: pp. gesweotlad 84<sup>23</sup>.
- geswīcan, 1, *cease, leave off, desist*: 3 sg. geswiceð 28<sup>12</sup>; 3 pl. geswīcaþ 12<sup>19</sup>.
- gesyne, adj., *seen, visible*: nsf. 40<sup>3</sup>; npn. 14<sup>4</sup>.
- getācnian, W2, *betoken, signify*: pp. getācnad 64<sup>14</sup>.
- getāese, adj., *convenient, pleasant*: nsf. 84<sup>27</sup>.
- getenge, adj., *near to, close to*: nsm. 7<sup>3</sup>, 8<sup>8</sup>, 11<sup>4</sup>, 84<sup>25</sup>; nsf. 53<sup>5</sup>; nsn. 57<sup>9</sup>; asf. 77<sup>2</sup>.
- getrēowe, adj., *faithful, trusty*: gpm. getrēowra 27<sup>23</sup>.
- gedencan, W1, *reflect, consider*: ger. geþencanne 42<sup>8</sup>.
- gedēon, W1, *tame, oppress*: inf. geþēon 41<sup>91</sup>. See gedýwan.
- gedone, see ingedone.
- gedræc, n., *crowd, press*: ns. geþræc 23<sup>7</sup>; as. geþræc 3<sup>2</sup>, 4<sup>61</sup>; ap. geþræcu 36<sup>6</sup> (*Leid.* giðræc).
- gedring, n., *tumult, crowd*: ns. geþring 4<sup>27</sup>.
- gedringan, 3, *swell*: pp. asf. geþrungne 87<sup>2</sup>.
- gedrūen, isolated pp., *pressed, forged*: geþrūen (MS. gefūren) 91<sup>1</sup>.
- gedwære, adj., *gentle, calm*: nsm. (adv.?) geþwære 51<sup>6</sup>; npf. geþwære 3<sup>15</sup>.
- gedýwan, W1, *press, urge, compel*: pret. 3 pl. geþýdan 61<sup>14</sup>. See gedēon.
- gewāde, n., *garment*: ns. 36<sup>14</sup>; as. (MS. gewædu) 36<sup>12</sup> (*Leid.* giuæde).
- gewealcen, R, *roll*: pp. gewealcen 3<sup>1</sup>.
- geweald, n., *power, rule, dominion*: ds. gewealde 4<sup>16</sup>; as. 28<sup>14</sup>.
- geweaxan, 6, *grow, grow up*: pret. 3 sg. gewēox 80<sup>6</sup>.
- gewefan, 5, *weave*: pp. gewefen 41<sup>85</sup>.
- gewendan, W1, *turn oneself*: inf. 88<sup>33</sup>.
- geweorðan, 3, *become, be*: inf. geweorþan 41<sup>43</sup>.
- geweorðian, W2, *honor, adorn*: pp. geweorþad 71<sup>5</sup>, 84<sup>24</sup>.
- gewin, n., *contest, strife*: gs. gewinnes 17<sup>1</sup>; as. 21<sup>1</sup>, 24<sup>2</sup>. See gūð-, strēam-gewin.
- gewindan, 3, *wind, twist*: pp. apm. gewundne 41<sup>99</sup>.
- gewinna, see lādgewinna.
- gewit, n., *mind, understanding*: as. 40<sup>13</sup>.
- gewitan, PP, *know*: pret. 3 sg. gewiste 30<sup>14</sup>.
- gewītan, 1, *go, depart*: I sg. gewīte 3<sup>1</sup>, 4<sup>60</sup>, 17<sup>2</sup>; 3 sg. gewīteð 40<sup>6</sup>; pret. 3 sg. gewāt 30<sup>10,13</sup>, 93<sup>8</sup>; pret. 3 pl. gewītan 14<sup>11</sup>.
- gewlitigian, W2, *adorn, beautify*: pp. gewlitigad 32<sup>2</sup>, 33<sup>2</sup>, 84<sup>10</sup>.
- gewrēgan, W1, *stir up*: pp. gewrēged 3<sup>3</sup>.

- gewrit**, n., *writing, book*: np. gewritu 40<sup>1,13</sup>.
- gewunian**, W<sub>2</sub>, *dwell*: pret. 1 sg. gewunade 61<sup>2</sup>.
- gewyrcan**, W<sub>1</sub>, *make, create*: pp. geworht 70<sup>8</sup>.
- geȳwan**, W<sub>1</sub>, *show, reveal*: pp. geȳwed 4<sup>14</sup>.
- gied**, n. 1. *word, speech*: as. 48<sup>3</sup>. — 2. *song*: [as. giedd 1<sup>19</sup>]; ds. giedde 80<sup>10</sup>. — 3. *riddle*: gs. gieddes 56<sup>14</sup>.
- giel**, see **wīdgiel**.
- gielān**, 3, *yield, pay*: 3 sg. gieldeð 33<sup>11</sup>.
- giellan**, 3, *yell, cry*: 1 sg. gielle 25<sup>3</sup>; ptc. asn. giellende 33<sup>4</sup>.
- gielpān**, 3, *boast*: 3 sg. gielpēð 59<sup>12</sup>.
- gīen**, see **gēn**.
- gierwan**, see **gyrwan**.
- giest**, see **giest**.
- giestron**, adv., *yesterday*: 41<sup>44</sup>.
- gietan**, see **ongietan**.
- gif**, conj., *if*: [1<sup>2,7</sup>], 4<sup>29,54</sup>, 12<sup>10</sup>, 13<sup>3</sup>, 16<sup>7</sup>, 14,20,24, 17<sup>4,5,8</sup>, 21<sup>19,24</sup>, 24<sup>12</sup>, 27<sup>18</sup>, 28<sup>12</sup>, 30<sup>6</sup>, 33<sup>13</sup>, 37<sup>12</sup>, 39<sup>6,7</sup>, 43<sup>4</sup>, 44<sup>4,8</sup>, 51<sup>6</sup>, 54<sup>12</sup>, 60<sup>9</sup>, 62<sup>7</sup>, 72<sup>17</sup>, 73<sup>9</sup>, 85<sup>7</sup>, 95<sup>5</sup>.
- gifān**, 5, *give*: 3 sg. gifefeð 41<sup>19</sup>; [opt. 3 sg. gife 1<sup>1</sup>]; pret. 3 sg. geaf 21<sup>4,23</sup>; ? geaf 72<sup>2</sup>. See **ā-**, **ofgifān**.
- gifen**, see **geofon**.
- gīfre**, adj., *useful*: nsm. 27<sup>28</sup>; ipf. gifrum 50<sup>3</sup>.
- gīfre**, adj., *greedy, voracious*: sup. nsf. gīfrost 84<sup>29</sup>.
- gifu**, f., *gift, favor*: dp. geofum 84<sup>36</sup>; ip. gifum 59<sup>13</sup>. See **wūðgiefu**.
- gim**, m., *gem*: dp. gimum 84<sup>36</sup>. See **wælgim**, **wuldorgim**.
- gīnan**, see **begīnan**.
- giŋgra**, see **geong**.
- ginnan**, see **onginnan**.
- gītsian**, W<sub>2</sub>, *desire, crave*: 3 sg. gītsað 59<sup>11</sup>.
- glæd**, adj. 1. *shining, bright*: nsm. 64<sup>3</sup>. — 2. *glad, joyous*: nsf. glado 25<sup>7</sup>.
- glēaw**, adj., *wise, sagacious, skilled*: nsm. 33<sup>14</sup>, 36<sup>13</sup>, 84<sup>33</sup>; apm. glēawe 60<sup>2</sup>; comp. nsm. glēawra 48<sup>6</sup>.
- glēawe**, adv., *wisely, prudently*: 49<sup>7</sup>.
- glēd**, f., *fire, flame*: ns. 31<sup>4</sup>.
- glem**, see **heaðoglem**.
- glēowstōl**, m., *glee-stool, seat of joy*: as. (MS. glēawstōl) 93<sup>13</sup>.
- glida**, m., *kite*: gs. glidan 25<sup>5</sup>.
- glīwian**, W<sub>2</sub>, *adorn*: pret. 3 pl. glīwedon 27<sup>13</sup>.
- god**, m. 1. *God*: ns. 41<sup>21</sup>; gs. Godes 60<sup>14</sup>; ds. Gode 49<sup>8</sup>; as. 60<sup>4</sup>. — 2. *divinity, god*: as. 95<sup>6</sup>.
- gōd**, adj., *good*: nsf., good 80<sup>10</sup>; asm. gōdne 45<sup>3</sup>; npm. gōde 55<sup>11</sup>; gpm. gōdra 27<sup>22</sup>. See **betra**, **sētra**, **ungōd**.
- gōdlīe**, adj., *good*: nsm. 87<sup>4</sup>.
- godweb**, n., *precious web, fine cloth, silk*: as. godwebb 36<sup>10</sup> (*Leid.* godweb).
- gold**, n., *gold*: ns. 92<sup>4</sup>; gs. goldes 41<sup>46</sup>, 49<sup>6</sup>, 60<sup>10</sup>; ds. golde 50<sup>6</sup>; as. 21<sup>8</sup>, 52<sup>7</sup>, 56<sup>3</sup>, 71<sup>6</sup>; is. golde 15<sup>2</sup>, 27<sup>13</sup>, 64<sup>3</sup>, 68<sup>17</sup>.
- goldhilted**, adj., *having a golden hilt*: asn. 56<sup>14</sup>.
- gōma**, m., *palate*: ds. gōman 41<sup>58</sup>, 50<sup>6</sup>.
- gong**, m., *gong, course*: is. gonge 41<sup>72</sup>. See **hingong**.
- gongan**, anv. 1. *go*: 1 sg. geonge 22<sup>2</sup>; 3 sg. ? gong[eð] 82<sup>4</sup>; inf. 32<sup>8</sup>, 86<sup>1</sup>, gangan 55<sup>1</sup>; ptc. nsm. gongende 41<sup>17</sup>, nsf. [g]ongende 82<sup>2</sup>, dsf. gongendre 22<sup>9</sup>. — 2. *happen, turn out*: 3 sg. gongeð 40<sup>23</sup>. — 3. *go, be turned, be*: 3 sg. gongeð 35<sup>3</sup>; opt. 3 sg. gonge 37<sup>14</sup>. See **ofer-**, **tōgongan**.
- gōp**, m., *slave, servant*: gs. gōpes 50<sup>3</sup>.
- gor**, n., *dung*: gs. gores 41<sup>72</sup>.
- gōs**, f., *goose*: ns. 25<sup>3</sup>.
- grædan**, W<sub>1</sub>, *cry*: 1 sg. græde 25<sup>3</sup>.
- grædig**, adj., *greedy*: nsm. 39<sup>2</sup>; sup. nsf. grædgost 84<sup>29</sup>.
- græf**, see **eorðgræf**.
- grāfū**, 6, *dig, break into*: 1 sg. græfe 22<sup>2</sup>; pret. 3 sg. grōf 34<sup>6</sup>, 93<sup>10</sup>.
- græg**, see **flintgræg**.

**grāp**, *see nearogrāp*.  
**grāpian**, W<sub>2</sub>, *feel, grasp*: pret. 3 sg. grāpode 46<sup>3</sup>.  
**græs**, n., *grass*: as. 16<sup>6</sup>.  
**grēat**, adj., *great*: ? grēate 82<sup>2</sup>.  
**grēna**, adj., *green*: nsm. wk. grēna 41<sup>51,83</sup>; nsn. 22<sup>9</sup>; asn. 16<sup>6</sup>; npm. 67<sup>6</sup>; apm. 13<sup>2</sup>.  
**grēot**, m., *dust, sand*: ds. grēote 33<sup>4</sup>.  
**grētan**, W<sub>1</sub>, *greet, visit, address*: pret. 3 sg. grētte 89<sup>5</sup>; inf. 5<sup>6</sup>, 45<sup>6</sup>.  
**grim**, adj., *fierce, bitter, cruel*: nsm. wk. grimma 44<sup>2</sup>; asf. wk. grimman 4<sup>90</sup>; sup. isn. grimmestan 29<sup>3</sup>. *See heoru-, hete-, wælgrim*.  
**grīma**, m., *specter, phantom*: ns. 41<sup>17</sup>.  
**grimmian**, 3, *rage, roar*: 3 sg. grimmeð 3<sup>5</sup>.  
**grimme**, adv., *grimly, fiercely*: 51<sup>9</sup>, 84<sup>3</sup>.  
**grindan**, 3, *grind*: inf. 33<sup>4</sup>. *See begrindan*.  
**grīpan**, 1, *grasp, seize, lay hold of*: 3 sg. grīpeð 26<sup>7</sup>; pret. 3 sg. grāp 87<sup>4</sup>.  
**gripe**, m., *grip, grasp*: ds. 71<sup>6</sup>.  
**grom**, adj., *fierce, hostile*: npm. grome 73<sup>3</sup>; gpm. gromra 21<sup>19</sup>.  
**gromheort**, adj., *hostile-hearted*: dp. gromheortum 5<sup>6</sup>.  
**grōwan**, R, *grow, spring, sprout*: inf. 35<sup>9</sup>.  
**grund**, m. 1. *ground, earth*: ds. grunde 22<sup>2</sup>, 23<sup>15</sup>, 84<sup>3</sup>. — 2. *depth, abyss*: as. 3<sup>3</sup>, 41<sup>93</sup>; dp. grundum 67<sup>6</sup>. *See sārgrund*.  
**grundbedd**, n., *ground*: as. 84<sup>20</sup>.  
**grymetian**, W<sub>2</sub>, *rage, roar*: 3 sg. grymetað 84<sup>3</sup>.  
**gryrelic**, adj., *horrible, terrible*: nsm. 34<sup>3</sup>.  
**guma**, m., *man*: np. guman 33<sup>12</sup>, 49<sup>7</sup>, 64<sup>3</sup>, 68<sup>17</sup>; gp. gumena 24<sup>10</sup>, 29<sup>3</sup>, 83<sup>6</sup>.  
**gumeynn**, n., *mankind, men*: gs. gumcynnes 88<sup>20</sup>.  
**gumrlinc**, m., *man*: ns. 87<sup>4</sup>.  
**gūð**, f., *war, battle*: as. gūþe 21<sup>25</sup>; is. gūþe 21<sup>19</sup>.

**gūðfugol**, m., *bird of war, eagle*: gs. gūðfugles 25<sup>5</sup>.  
**gūðgemōt**, n., *battle-meeting, battle*: gs. gūþgemōtes 16<sup>26</sup>.  
**gūðgewin**, n., *battle*: gs. gūðgewinnes 6<sup>6</sup>.  
**gūðwiga**, m., *warrior*: gs. gūðwigan 92<sup>4</sup>.  
**gylden**, adj. *golden*: asm. gyldenne 60<sup>1</sup>.  
**gýman**, W<sub>1</sub>, *care for, heed*: 1 sg. gýme 21<sup>35</sup>.  
**gyrdan**, W<sub>1</sub>, *gird, bind round*: pp. gyrded 91<sup>4</sup>. *See gegyrdan*.  
**gyrdels**, m., *girdle, belt*: ds. gyrdelse 55<sup>11</sup>; as. 55<sup>4</sup>.  
**gyrn**, n., *grief, sorrow, affliction*: ns. 16<sup>6</sup>; ds. gyrne 83<sup>6</sup>.  
**gyrwan**, W<sub>1</sub>, *adorn*: 3 sg. gyrweð 21<sup>9</sup>; pret. 3 sg. gierede 27<sup>13</sup>. *See gegyrwan*.

## H

**H** = *rune H*: 20<sup>2,8</sup>, 25<sup>9</sup>, 65<sup>3</sup>, 75<sup>2</sup>.  
**habban**, W<sub>3</sub>, *have*: 1 sg. hæbbe 21<sup>2</sup>, 19<sup>2</sup>, 22<sup>8</sup>, 80<sup>6</sup>, 81<sup>2</sup>, 83<sup>10</sup>, 93<sup>25</sup>, hafu 36<sup>6</sup> (*Leid.* hefæ), 41<sup>98</sup>; 3 sg. hafað 32<sup>21</sup>, 35<sup>2</sup>, 40<sup>3,10,12,16,18</sup>, 59<sup>7</sup>, 66<sup>3</sup>, 68<sup>8</sup>, 84<sup>2</sup>, hafaf 70<sup>3</sup>; 3 pl. habbað 32<sup>15</sup>, 56<sup>11</sup>, habbaþ 27<sup>21</sup>; opt. 3 sg. [hæbbe] 84<sup>33</sup>; pret. 1 sg. hæfde 11<sup>6</sup>, 27<sup>6</sup>, 72<sup>12</sup>, 74<sup>6</sup>; pret. 3 sg. hæfde 10<sup>11</sup>, 20<sup>4</sup>, 32<sup>5</sup>, 33<sup>8</sup>, 37<sup>3,6</sup>, 38<sup>3</sup>, 73<sup>26</sup>, 86<sup>3</sup>, [hæfde] 83<sup>1</sup>, hæfd[e] 89<sup>2</sup>; pret. 3 pl. hæfdon 14<sup>3</sup>, 23<sup>3</sup>; inf. 4<sup>65</sup>, 21<sup>28</sup>, 95<sup>6</sup>; ptc. gsm. hæbbendes 65<sup>3</sup>. *See gehabban, nabban*.  
**hād**, m., *person*: ap. hādas 21<sup>2</sup>.  
**hafoc**, m., *hawk*: ns. 25<sup>3</sup>, 41<sup>67</sup>, COF(O)AH = HA(O)FOC 20<sup>7-8</sup>, HA-[foc] 65<sup>3</sup>.  
**hæft**, n., *haft, handle (captivity)*: ds. hæfte 73<sup>22</sup>.  
**hæftan**, W<sub>1</sub>, *bind, confine*: pp. hæfted 5<sup>2</sup>.  
**hæftenýd**, f., *captivity*: as. hæft[e]nýd 83<sup>9</sup>.  
**hægl**, m. 1. *hail*: ns. 81<sup>9</sup>. — 2. *name of rune H*: np. hægelas 43<sup>11</sup>.

- hagosteald**, n., *celibacy, bachelorhood*: ds. hagostealde 21<sup>31</sup>.
- hagostealdmon**, m., *bachelor, warrior*: ns. 15<sup>2</sup>; hægstealdmon 53<sup>3</sup>.
- hælan**, *see gehælan*.
- hæle**, *see onhæle*.
- hæleud**, m., *Healer, Savior*: as. 60<sup>6</sup>.
- hæleð**, m., *hero, man*: ns. 27<sup>12</sup>, 63<sup>6</sup>, np. 28<sup>5</sup>, 56<sup>1</sup>, 57<sup>11</sup>; gp. hæleþa 2<sup>1</sup>, 4<sup>8</sup>, 8<sup>3</sup>, 21<sup>31</sup>, 41<sup>96</sup>; dp. hæleþum 9<sup>10</sup>, 27<sup>28</sup>, 36<sup>12</sup> (*Leid. heliðum*), 49<sup>1</sup>, 60<sup>17</sup>, 70<sup>6</sup>, 84<sup>22,35,53</sup>, (MS. ældum) 4<sup>34</sup>.
- hælig**, adj., *holy*: nsm. 27<sup>28</sup>.
- hælo**, f., *safety*: as. 49<sup>8</sup>.
- hals**, m., *neck*: ns. 16<sup>1</sup>; ds. healse 72<sup>12</sup>, halse 32<sup>21</sup>.
- halsrefeðer**, f., *pillow-feather, down*: ds. halsrefeþre 41<sup>80</sup>.
- halswriða**, m., *necklace, chain for neck*: as. halswriþan 5<sup>4</sup>.
- hām**, m., *home*: ds. 30<sup>9</sup>, 35<sup>4</sup>, 44<sup>6</sup>, 78<sup>5</sup>, hām[e] 30<sup>4</sup>.
- hæmed**, n., *sexual intercourse*: as. 21<sup>28</sup>.
- hæmedlæc**, n., *sexual intercourse, wedding-game*: gs. hæmedlæces 43<sup>3</sup>.
- hāmleās**, adj., *homeless*: nsf. 40<sup>9</sup>.
- hæn**, f., *hen*: ns. HÆN 43<sup>8-11</sup>.
- hana**, m., *cock*: ns. HANA 43<sup>8-11</sup>.
- hār**, adj., *hoary, gray*: nsm. 22<sup>3</sup>, wk. hāra 41<sup>74</sup>, 93<sup>11</sup>. *See feaxhār*.
- hār**, *see hēr*.
- haso**, adj., *gray*: nsf. wk. heasewe 41<sup>61</sup>; asm. wk. haswan 25<sup>4</sup>; npm. haswe 2<sup>7</sup>; apf. haswe 14<sup>9</sup>.
- hasofāg**, adj., *of gray color*: nsn. 12<sup>1</sup>.
- hæst**, *see hēst*.
- hāt**, adj., *hot, fiery*: nsm. wk. hāta 44<sup>3</sup>; asm. hātne 63<sup>7</sup>; comp. nsm. hātra 41<sup>57</sup>.
- hātan**, R. 1. *command, order*: 3 sg. hāteþ 7<sup>5</sup>, 41<sup>28</sup>; pret. 3 sg. hēt 91<sup>10</sup>, hēht 41<sup>8</sup>; pp. hāten 62<sup>4</sup>. — 2. *call, name*: inf. 36<sup>12</sup>; pass. 1 sg. hātte 2<sup>15</sup>, 4<sup>72</sup>, 9<sup>8</sup>, 11<sup>11</sup>, 13<sup>13</sup>, 15<sup>19</sup>, 17<sup>10</sup>, 20<sup>9</sup>, 24<sup>16</sup>, 27<sup>26</sup>, 28<sup>15</sup>, 63<sup>9</sup>, 67<sup>10</sup>, 73<sup>20</sup>, 80<sup>11</sup>, 83<sup>14</sup>, 86<sup>7</sup>; 3 sg. hātte 40<sup>29</sup>, 44<sup>15</sup>, 56<sup>16</sup>; pp. hāten 25<sup>9</sup>, npf. hātne 43<sup>17</sup>.
- hē**, pron., *he*: nsm. [1<sup>1.7</sup>], 4<sup>31</sup>, 16<sup>14</sup>, 28<sup>11,12</sup>, 38<sup>8,9</sup>, 41<sup>5,6,7,19,55,94,108</sup>, 45<sup>7</sup>, 48<sup>6</sup>, 49<sup>2</sup>, 51<sup>5,8</sup>, 54<sup>4,8</sup>, 55<sup>1</sup>, 56<sup>6</sup>, 60<sup>17</sup>, 66<sup>5</sup>, 73<sup>27</sup>, 76<sup>6</sup>, 85<sup>3,4,5</sup>, 91<sup>11</sup>; nsf. hēo 10<sup>11,12</sup>, 21<sup>33</sup>, 26<sup>7</sup>, 32<sup>13,14</sup>, 35<sup>6</sup>, 40<sup>5,27</sup>, 41<sup>26,28</sup>, 60<sup>2</sup>, hē[o] 39<sup>7</sup>, hīo 32<sup>16,21</sup>, 35<sup>7</sup>, 37<sup>8</sup>, 39<sup>6</sup>, 40<sup>7,8,10,16,18,20,21,29</sup>, (MS. hie ó) 55<sup>9</sup>, 62<sup>4</sup>, 68<sup>4</sup>, 80<sup>5</sup>, 84<sup>27</sup>, 87<sup>6,7</sup>; nsn. hit [1<sup>10</sup>], 30<sup>6</sup>; gsmn. his 16<sup>15</sup>, 21<sup>16</sup>, 36<sup>2</sup> (so *Leid.* 2), 38<sup>4</sup>, 41<sup>13,39</sup>, 44<sup>9</sup>, 45<sup>4,6</sup>, 47<sup>1,2</sup>, 51<sup>3</sup>, 54<sup>9</sup>, 55<sup>3,6</sup>, 56<sup>13</sup>, 60<sup>8</sup>, 64<sup>7</sup>, 70<sup>4</sup>, 73<sup>9</sup>, [his] 84<sup>11</sup>, 88<sup>30</sup>; gsf. hyme 10<sup>6</sup>, 21<sup>33,34</sup>, 32<sup>6</sup>, 13<sup>21</sup>, 34<sup>8</sup>; dsmn. him 4<sup>53,54</sup>, 16<sup>11,25</sup>, 20<sup>4</sup>, 38<sup>6</sup>, 39<sup>2</sup>, 44<sup>4</sup>, 50<sup>7,9</sup>, 51<sup>5,6,6</sup>, 60<sup>7</sup>, 78<sup>4</sup>?, 83<sup>8</sup>, 85<sup>6</sup>, 80<sup>7</sup>, 93<sup>13</sup>; dsf. hyre 4<sup>2</sup>, 30<sup>5,10</sup>, 32<sup>17,21</sup>, 35<sup>3</sup>, 55<sup>5,10</sup>; asm. hine [1<sup>2,7</sup>], 4<sup>29</sup>, 23<sup>13</sup>, 24<sup>12</sup>, 51<sup>5,8,10</sup>, 54<sup>3</sup>, 56<sup>15</sup>; asf. hīe 55<sup>1</sup>, 59<sup>4</sup>; asn. hit 38<sup>4</sup>, 40<sup>4</sup>, 41<sup>47</sup>, 61<sup>16</sup>; np. hī 7<sup>8</sup>, 12<sup>10</sup>, 17<sup>5</sup>, 23<sup>6</sup>, 31<sup>7</sup>, hȳ [1<sup>2,7</sup>], 14<sup>6</sup>, 21<sup>10</sup>, 23<sup>19</sup>, 27<sup>19</sup>, 44<sup>6,12</sup>, 54<sup>10</sup>, 84<sup>14</sup>?, hēo 12<sup>6</sup>; gp. hyra 7<sup>9</sup>, 14<sup>2,5</sup>, 23<sup>9,18,21</sup>, 27<sup>23</sup>, 47<sup>3</sup>, 49<sup>8</sup>, 53<sup>6</sup>; dp. him [1<sup>1</sup>], 12<sup>8</sup>, 17<sup>8</sup>, 32<sup>15</sup>, 44<sup>7,11</sup>, 51<sup>8</sup>; ap. hȳ 27<sup>24</sup>, 58<sup>6</sup>, hī 27<sup>25</sup>.
- heador**, *see headōr*.
- hēafod**, n., *head*: ns. 16<sup>1</sup>, 91<sup>1</sup>; gs. hēafdes 54<sup>9</sup>; ds. hēafde 22<sup>12</sup>, 41<sup>98,102</sup>; as. 26<sup>8</sup>, 59<sup>7</sup>, 62<sup>5</sup>, 66<sup>3</sup>, 81<sup>2</sup>; is. hēafde 45<sup>6</sup>; gp. hēafda 86<sup>4</sup>; ap. hēafdu 37<sup>8</sup>.
- hēafodbeorht**, adj., *having a bright head*: asm. hēafodbeorhtne 20<sup>2</sup>.
- hēafodlēas**, adj., *headless*: nsm. 15<sup>10</sup>.
- hēafodwōð**, f., *voice*: is. hēafodwōþe 9<sup>3</sup>.
- hēah**, adj., *high, lofty, exalted*: nsm. 70<sup>6</sup>, 88<sup>28</sup>, 93<sup>3</sup>; nsf. hēa 8<sup>4</sup>; nsn. 42<sup>7,63</sup>; dsm. hēaum 23<sup>19</sup>; asm. hēane 81<sup>2</sup>, hēan 41<sup>22</sup>; npm. hēa 23<sup>7</sup>; apm. hēa 4<sup>24</sup>; ipf. hēahum 2<sup>10</sup>; comp. nsm. hȳrra 88<sup>15</sup>; comp. nsf. hȳrre 41<sup>38</sup>, 94<sup>2</sup>; sup. n?sn. wk. hȳhste 84<sup>12</sup>. *See stēaphēah*.
- hēah**, adv., *high*: 12<sup>9</sup>.
- hēahcræft**, m., *excellent skill*: asm. 36<sup>4</sup> (*Leid. hēhcræft*).

- hēahcyning**, m., *high-king, God*: ns. 41<sup>38</sup>.  
**healdan**, R. 1. *hold*: 1 sg. healde 41<sup>37</sup>; 3 sg. healdeð 21<sup>13</sup>; pret. 3 sg. hēold 43<sup>14</sup>. — 2. *hold to, continue*: 1 sg. healde 9<sup>4</sup>. — 3. *cherish, foster*: pret. 3 sg. hēold 10<sup>5</sup>. — 4. *rule, govern*: 3 sg. healdeð 41<sup>25</sup>, healdeþ 41<sup>22</sup>. See **be-**, **bihealdan**.  
**healdend**, m., *holder, possessor*: ds. healdende 21<sup>23</sup>.  
**healf**, f., *side*: ds. healfe 22<sup>9</sup>, 88<sup>28</sup>.  
**heall**, f., *hall*: ds. healle 56<sup>1,13</sup>, 60<sup>1,17</sup>.  
**heals**, see **hals**.  
**hēan**, adj. 1. *low, deep*: nsm. (MS. hēah) 4<sup>69</sup>. — 2. *poor*: npm. hēane 33<sup>13</sup>; dpm. hēanum 95<sup>2</sup>. — 3. *mean, vile*: comp. nsf. hēanre 40<sup>9</sup>.  
**hēanmōd**, adj., *mean of spirit*: npm. hēanmōde 43<sup>17</sup>.  
**hēap**, m., *troop, crowd, flock*: ip. hēapum 58<sup>4</sup>.  
**heard**, adj., *hard*: nsm. 15<sup>10</sup>, 34<sup>7</sup>, 63<sup>1</sup>, (MS. heord) 4<sup>5</sup>, wk. hearda 41<sup>64</sup>, 56<sup>9</sup>, 81<sup>9</sup>; nsf. 27<sup>5</sup>, 80<sup>8</sup>; nsn. 45<sup>3</sup>, 93<sup>17</sup>; dsu. wk. heardan 41<sup>79</sup>; asn. 81<sup>4</sup>; npm. hearde 88<sup>13</sup>; dpm. heardum 91<sup>5</sup>; apm. hearde 53<sup>2</sup>; comp. nsm. heardra 41<sup>54,78</sup>, 84<sup>35</sup>; sup. isn. wk. heardestan 29<sup>2</sup>. See **hrīmighheard**.  
**heardegg**, adv., *fiercely, severely*: 91<sup>5</sup>.  
**heardeg**, adj., *hard of edge*: npm. 6<sup>8</sup>.  
**heaðoglem**, m., *wound*: gp. heaþoglemma 57<sup>3</sup>.  
**heaðor**, n., *restraint, confinement*: ds. heaþore 21<sup>13</sup>, headre 66<sup>3</sup>.  
**heaðosigel**, m., *sun (of battle)*: ns. heaþosigel 73<sup>19</sup>.  
**hebban**, 6, *raise, lift*: 3 sg. hefeð 45<sup>5</sup>; pret. 3 sg. hōf 55<sup>3</sup>; inf. 46<sup>2</sup>. See **ā-**, **onhebban**.  
**hefig**, adj., *heavy*: asm. hefigne 59<sup>7</sup>; comp. nsf. hefigere 41<sup>74</sup>.  
**hel**, f., *hell*: ds. helle 40<sup>20</sup>; as. helle 67<sup>6</sup>.  
**helm**, m. 1. *protector*: as. 27<sup>17</sup>. — 2. *covering*: ns. 88<sup>16</sup>; as. 4<sup>64</sup>. See **sundhelm**.  
**helpend**, m., *helper*: vs. 49<sup>5</sup>.  
**helwaru**, f., *people of hell*: gp. helwara 56<sup>6</sup>.  
**hengest**, see **fiæt-**, **frīð-**, **merehengest**.  
**heofon**, m., *heaven*: ns. 94<sup>2</sup>; gs. heofones 41<sup>4,33</sup>, 87<sup>5</sup>; ds. heofone 41<sup>38</sup>; as. 41<sup>22</sup>; dp. heofonum 30<sup>12</sup>, 40<sup>20</sup>; ap. heofonas 67<sup>6</sup>.  
**heofonwolen**, n., *cloud of heaven, rain*: ns. (MS. heofon wlouc) 73<sup>2</sup>.  
**heolfor**, n., *blood, gore*: ns. 93<sup>17</sup>.  
**heord**, f., *family, flock*: gs. heorde 18<sup>1</sup>.  
**heort**, see **gromheort**.  
**heorte**, f., *heart*: ds. heortan 43<sup>14</sup>; ip. heortum 27<sup>20</sup>.  
**heorugrim**, adj., *very fierce*: nsm. wk. heorugrimma 41<sup>55</sup>.  
**heoruscearp**, adj., *very sharp*: npn. heoroscearp 6<sup>8</sup>.  
**hēr**, adv., *here*: 41<sup>32,49,61,77,81</sup>, 42<sup>6</sup>, 44<sup>16</sup>, 50<sup>10</sup>, 88<sup>28</sup>.  
**hēr**, n., *hair*: np. 16<sup>4</sup>; dp. hērum 27<sup>5</sup>; ip. hǣrum 36<sup>4</sup> (*Leid.* hērum).  
**here**, m., *army, host, troop*: gs. herges 80<sup>8</sup>.  
**heresīð**, m., *military expedition, war-marching*: ds. heresīþe 30<sup>4</sup>.  
**hēst**, f., *violence, hostility*: as. 16<sup>28</sup>; is. hǣste (MS. hætst) 4<sup>5</sup>.  
**hetegrim**, adj., *malignantly fierce*: nsf. 34<sup>5</sup>.  
**heterūn**, f., *charm causing hate*: as. heterūne 34<sup>7</sup>.  
**higora**, m., *joy*: GAROHI = HIGORA 25<sup>7-9</sup>.  
**hild**, f., *battle, fight*: ds. hilde 15<sup>4</sup>; is. hilde 34<sup>5</sup>.  
**hildegiest**, m., *enemy*: ds. hildegieste 54<sup>9</sup>.  
**hildepīl**, m., *war-dart*: np. hyldepīlas 18<sup>8</sup>; ip. hildepīlum 16<sup>28</sup>.  
**hildeþrýð**, f., *strength in war, war-force*: as. hildeþrýþe 20<sup>4</sup>.  
**hildewāpen**, n., *war-weapon*: ns. 92<sup>5</sup>.  
**hilted**, see **goldhilted**.

- hindan**, adv., *from behind*: 91<sup>7</sup>; **on hindan**, *behind*, 38<sup>1</sup>, 89<sup>1</sup>.
- hindeward**, adj., *hindeward, from behind*: dsf. hindewardre 22<sup>15</sup>.
- hingong**, m., *departure*: gs. hingonges (MS. ingonges) 63<sup>1</sup>.
- hīðan**, W1, *plunder, lay waste, ravage*: 3 sg. hīþeð 35<sup>4</sup>; ptc. nsm. hīþende 34<sup>7</sup>, 93<sup>26</sup>, gpm. hīþendra 95<sup>5</sup>.
- hladan**, v, *load*: 1 sg. hlade 4<sup>65</sup>; pret. 3 pl. hlōdan 23<sup>10</sup>. *See gehladan*.
- hlæder**, f., *ladder*: as. hlædre 56<sup>6</sup>.
- hlāford**, m., *lord, master*: ns. 5<sup>4</sup>, 22<sup>3,15</sup>, 91<sup>9</sup>; gs. hlāfordes 59<sup>13</sup>; ds. hlāforde 44<sup>9</sup>, 57<sup>11</sup>.
- hlāfordlēas**, adj., *lordless*: nsm. 21<sup>22</sup>.
- hlæst**, n., *load, burden*: ap. 2<sup>15</sup>.
- hleahor**, m., *laughter, noise*: ns. 34<sup>3</sup>.
- hlēo**, m., *shelter, cover*: ds. 28<sup>5</sup>.
- hlēobord**, n., *cover, binding*: ip. hlēobordum 27<sup>12</sup>.
- hlēor**, n., *check*: dp. hlēorum 16<sup>4</sup>.
- hlēortorht**, adj., *bright of face*: nsf. 70<sup>6</sup>.
- hlēosceorp**, n., *protecting garment*: is. hlēosceorpe 10<sup>5</sup>.
- hlēoðor**, n., *voice, speech, song*: ns. hlēoþor 32<sup>17</sup>; as. hlēoþor 25<sup>5</sup>; is. hlēoþre 9<sup>4</sup>, 15<sup>4</sup>.
- hlēða**, *see gehlēða*.
- hlīdan**, *see onhlīdan*.
- hlīfian**, W2, *tower, stand out*: 3 pl. hlīfiað 16<sup>4</sup>; inf. 54<sup>1</sup>.
- hlīman**, 3. 1. *rear*: 3 sg. hlimmeð 3<sup>5</sup>. — 2. *sound*: 3 sg. hlimmeð 36<sup>6</sup> (*Leid. hlimmith*).
- hlin**, m., *maple?*: ns. 56<sup>9</sup>.
- hlin**, m., *noise, clamor, din*: ns. 2<sup>7</sup>.
- hline**, m., *link, linch, hill*: ap. hlineas 4<sup>24</sup>.
- hlinsian**, W2, *resound, make a din*: pret. 3 sg. hlinsade 34<sup>3</sup>.
- hlið**, n., *cliff, mountain-slope*: ap. hleoþa 3<sup>7</sup>, hliþo 93<sup>7</sup>. *See beorg-, burg-, stānhlið*.
- hlōðgeerod**, n., *press of troops, congregated band*: ns. 4<sup>63</sup>.
- hlūd**, adj., *loud*: nsm. 4<sup>24</sup>, 85<sup>1</sup>; isf. hlūde 49<sup>2</sup>; sup. nsm. hlūdast 4<sup>40</sup>.
- hlūde**, adv., *loudly*: 3<sup>5</sup>, 4<sup>62</sup>, 8<sup>7</sup>, 9<sup>3,10</sup>, 34<sup>3</sup>, 58<sup>4</sup>.
- hlutter**, adj., *bright, clear*: asm. hlutterne 21<sup>7</sup>.
- hlȳðan**, *see behlȳðan*.
- hnecca**, m., *neck*: as. hneccan 81<sup>4</sup>.
- hnesc**, adj., *soft*: comp. nsf. hnescre 41<sup>80</sup>.
- hnigan**, 1, *bend, bow down, descend*: 1 sg. hnige 4<sup>63</sup>. *See on-, underhnigan*.
- huītan**, 1, *push, thrust*: inf. 91<sup>4</sup>.
- huossian**, W2, *strike, beat*: 3 pl. huossiað 6<sup>7</sup>.
- [**hogian**, W2, *think*: pret. 1 sg. hogode (MS. dogode) 1<sup>9</sup>.]
- hol**, n., *hole*: ds. hole 63<sup>7</sup>; as. 45<sup>5</sup>.
- hold**, adj., *kindly, loving, gracious*: nsf. 10<sup>4</sup>; dsm. holdum 62<sup>4</sup>.
- holdlice**, adv., *gently, sweetly*: 35<sup>4</sup>.
- holen**, m., *holly*: ns. 56<sup>10</sup>.
- holm**, m., *ocean, water*: as. 4<sup>69</sup>; is. holme 2<sup>10</sup>.
- holmmægen**, n., *force of waves, holmmass*: is. holmmægne 3<sup>9</sup>.
- holt**, n. 1. *holt, wood*: gs. holtes 22<sup>3</sup>; ds. holte 92<sup>1</sup>; np. 88<sup>15</sup>. — 2. *wood (piece of)*: as. 57<sup>3</sup>.
- homer**, m., *hammer*: is. homere 91<sup>1</sup>; gp. homera 6<sup>7</sup>.
- hōn**, *see bihōn*.
- hond**, f., *hand*: ns. 13<sup>12</sup>, 61<sup>12</sup>; as. 50<sup>3</sup>, 80<sup>4</sup>; dp. hondum 31<sup>5</sup>; ap. honda 86<sup>5</sup>; ip. hondum 46<sup>4</sup>, 55<sup>4</sup>.
- hondweorc**, n., *handiwork*: as. 21<sup>7</sup>; np. (MS. 7weorc) 6<sup>8</sup>.
- hondwyrn**, m., *itch-mite*: ns. 41<sup>96</sup>, 67<sup>2</sup>.
- hongian**, W2, *hang*: 1 sg. hongige 15<sup>11</sup>; 3 sg. hongað 22<sup>11</sup>, hongað 45<sup>1</sup>; pret. 3 pl. hongedon 14<sup>3</sup>.
- hōpgehnāst**, n., *dashing of waves in a bay*: gs. hōpgehnāstes 42<sup>7</sup>.
- hord**, *hoard, treasure*: gs. hordes 91<sup>9</sup>; as. 32<sup>21</sup>, 54<sup>11</sup>, 93<sup>26</sup>; gp. horda 12<sup>9</sup>; ip. hordum 84<sup>22</sup>; ? hord 84<sup>62</sup>. *See womb-hord*.

- hordgeat**, n., *door to treasure*: gs. hord-gates 43<sup>11</sup>.
- horn**, m., *horn*: dp. hornum (MS. horna) 30<sup>2</sup>.
- hornsæl**, n., *gable-hall*: np. hornsalu 4<sup>8</sup>.
- hors**, n., *horse*: ns. SROH 20<sup>1,2</sup>; gs. horses 37<sup>11</sup>; as. 37<sup>6</sup>; ap. 23<sup>10</sup>.
- horse**, adj., *wise, sagacious, quick-witted*: nsm. 2<sup>1</sup>.
- hræd**, adj., *quick, speedy, rapid*: nsm. 54<sup>11</sup>; comp. nsm. hrædra 41<sup>72</sup>. See **hræð**.
- hrægl**, n., *garment*: ns. 8<sup>1</sup>, 12<sup>1</sup>, 14<sup>9</sup>; ds. hrægle 11<sup>7</sup>; as. 45<sup>4</sup>, 55<sup>4</sup>; is. hrægle 46<sup>4</sup>, 63<sup>6</sup>.
- ? **hraðe**, adv., *quickly*: hr[a]þe 77<sup>7</sup>.
- hreddan**, W1, *recover, rescue*: inf. 15<sup>18</sup>. See **āhreddan**.
- hrēfan**, see **gehrēfan**.
- hrēodan**, see **gehrēodan**.
- hrēoh**, adj., *rough, fierce*: nsf. 84<sup>2</sup>.
- hrēosan**, 2, *fall, rush*: 3 sg. [hr]ēoseð 81<sup>10</sup>.
- hrēran**, W1, *move, stir, shake*: 1 sg. hrēru 4<sup>8</sup>, hrēre 2<sup>8</sup>; 3 sg. hrēreð 81<sup>7</sup>; opt. pres.(?) pl. hrēren 84<sup>61</sup>.
- hræð**, adj., *quick, speedy*: comp. nsf. hreþre 41<sup>71</sup>. See **hræd**.
- hræðer**, m., *breast, bosom*: ds. hreþre 62<sup>5</sup>, 93<sup>17</sup>.
- hrif**, n., *womb, belly*: ds. hrife 18<sup>6</sup>, 24<sup>12</sup>; as. 41<sup>46</sup>; ? hrif 84<sup>61</sup>.
- hrīm**, m., *rime, hoar-frost*: ns. 41<sup>66</sup>, 81<sup>9</sup>.
- hrīmigheard**, adj., *hard with frost*: apm. hrīmighearde 93<sup>11</sup>.
- hrīnan**, 1, *touch, reach*: 1 sg. hrīne 7<sup>4</sup>, 67<sup>5</sup>, hrīno 16<sup>28</sup>; 3 sg. hrīneð 24<sup>12</sup>, 84<sup>46</sup>; pret. 3 sg. hrān 40<sup>10,20</sup>.
- hrindan**, 3, *push, thrust*: pret. 3 sg. hrand 55<sup>4</sup>.
- hring**, m. 1. *ring (paten, chalice)*: ns. 49<sup>8</sup>; gs. hringes 60<sup>17</sup>; as. 49<sup>1</sup>, 60<sup>1,6</sup>. — 2. *ring, adornment*: ?is. hringe 92<sup>5</sup>; ap. bringas 21<sup>23</sup>; ip. hringum 71<sup>8</sup>, 91<sup>4</sup>. — 3. *fetter, chain*: ip. hringum (MS. hringan) 5<sup>2</sup>.
- hrīsil**, f., *shuttle*: ns. 36<sup>7</sup> (so *Leid.*).
- hroden**, see **bēaghroden**.
- hrōf**, m. 1. *roof*: as. 53<sup>2</sup>; dp. hrōfum 2<sup>7</sup>. — 2. *top, summit*: as. 16<sup>27</sup>, 30<sup>7</sup>. — 3. *sky, heaven*: gs. hrōfes 28<sup>5</sup>.
- hrōr**, adj., *strong, stout, active*: nsm. 55<sup>3</sup>.
- hrung**, f., *rung, beam, pole*: ds. hrunge 23<sup>10</sup>.
- hrūse**, f., *earth*: ns. 4<sup>6</sup>, 73<sup>2</sup>; ds. hrūsan 41<sup>65</sup>, 84<sup>35,46</sup>; as. hrūsan 3<sup>9</sup>, 8<sup>1</sup>, 28<sup>11</sup>.
- hrūtan**, 2, *make a noise, whiz*: ptc. nsf. hrūtende (*Leid.* hrūtendi) 36<sup>7</sup>.
- hrycg**, m., *back*: ds. hrycge 2<sup>12</sup>, 4<sup>6</sup>, 20<sup>4</sup>, 37<sup>6</sup>; as. 4<sup>65</sup>, 22<sup>11</sup>, 81<sup>4</sup>, hrycg[g] 86<sup>6</sup>; is. hrycge 28<sup>11</sup>; ip. hrycgum 4<sup>33</sup>.
- hū**, adv., *how*: 18<sup>6</sup>, 32<sup>19</sup>, 37<sup>14</sup>, 40<sup>23</sup>, 43<sup>16</sup>, 44<sup>15</sup>, 56<sup>16</sup>, 60<sup>16</sup>, 61<sup>12</sup>, 84<sup>8</sup>.
- hund**, num., *hundred*: 86<sup>4</sup>.
- hund**, m., *dog*: ns. 25<sup>2</sup>; gs. hundes 37<sup>11</sup>; as. (MS. DNLH = HUND) 75<sup>2</sup>.
- hungor**, m., *hunger*: ns. 44<sup>3</sup>.
- hunig**, m., *honey*: ds. hunige 41<sup>69</sup>.
- hūð**, f., *spoil, booty*: as. hūþe 30<sup>2,4,9</sup>.
- hwā**, pron., *who*; neut. *what, of what kind*: nsm. 22<sup>14</sup>, 3<sup>13</sup>, 4<sup>35</sup>, 47<sup>3,74</sup>, 83<sup>7</sup>; nsn. hwæt 4<sup>72</sup>, 9<sup>8</sup>, 11<sup>11</sup>, 15<sup>19</sup>, 20<sup>9</sup>, 24<sup>17</sup>, 27<sup>26</sup>, 28<sup>15</sup>, 29<sup>12</sup>, 32<sup>24</sup>, 33<sup>14</sup>, 36<sup>14</sup>, 37<sup>8</sup>, 40<sup>29</sup>, 42<sup>9</sup>, 63<sup>9</sup>, 67<sup>10</sup>, 68<sup>19</sup>, 73<sup>29</sup>, 80<sup>11</sup>, 83<sup>14</sup>, 86<sup>7</sup>; asn. hwæt 62<sup>9</sup>; nsn. or asn. hwæt 64<sup>15</sup>. See **āeg-**, **gehwā**, **nāt-hwæt**.
- hwæl**, m., *whale*: ns. 41<sup>92</sup>.
- hwælmere**, m., *sea*: ns. 3<sup>5</sup>.
- hwær**, adv., *where*: 88<sup>26</sup>. See **nāt-hwær**.
- hwæt**, adj., *stout, bold, brave*: comp. npm. hwætran 27<sup>20</sup>. See **blīðhwæt**.
- hwæðer**, see **āghwæðer**.
- hwæðre**, adv., *yet, however*: hwæþre [1<sup>12</sup>], 4<sup>54</sup>, 23<sup>17</sup>, 32<sup>8,9,17</sup>, 40<sup>18</sup>, 55<sup>8</sup>, 59<sup>5</sup>, [hwæþre] 32<sup>4</sup>; **hwæþre sē þeah** 36<sup>11</sup> (*Leid.* hudræ suæ ðēh).
- hwearft**, m., *circuit, expanse*: ds. hwearfte 41<sup>33</sup>.
- [**hwelp**, m., *whelp*: as. 1<sup>16</sup>.] See **wæl-hwelp**.



- hweorfan**, 3. 1. *turn, depart*: 3 pl. hweorfað 44<sup>12</sup>; inf. 21<sup>22</sup>. — 2. *wander, roam*: 3 sg. hweorfeð 41<sup>6</sup>; inf. 33<sup>3</sup>, 40<sup>9</sup>; ptc. asn. hweorfende 57<sup>3</sup>. See **hwyrfan**.
- hwettan**, W1, *incite, instigate*: 1 sg. hwette 12<sup>3</sup>.
- hwīl**, f., *a while, space of time*: as. hwīle 29<sup>9</sup>; ip. hwīlūm 3<sup>1</sup>, 4<sup>1,17,36,38,68,68</sup>, 69,70, 5<sup>8</sup>, 7<sup>6,7</sup>, 8<sup>3</sup>, 13<sup>4,5,6,7,10</sup>, 15<sup>3,4,5,6,8,9</sup>, 11,13,16,17, 18<sup>7</sup>, 21<sup>5,13</sup>, 25<sup>2,2,3,3,4,5,6</sup>, 26<sup>5</sup>, 28<sup>8</sup>, 50<sup>4</sup>, 57<sup>8</sup>, 58<sup>5</sup>, 62<sup>2</sup>, 63<sup>6,7</sup>, 64<sup>4</sup>, 71<sup>5</sup>, 73<sup>7,25</sup>, 80<sup>3,7</sup>, 83<sup>9</sup>, 85<sup>5</sup>, 88<sup>6</sup>, 91<sup>8</sup>, 93<sup>4,7,8,11</sup>, 95<sup>12</sup>, [h]wilum 93<sup>5</sup>.
- hwīt**, adj., *white, fair*: nsm. 16<sup>1</sup>; npf. hwīte 11<sup>8</sup>; apm. hwīte 41<sup>98</sup>.
- hwītloc**, adj., *with fair hair*: nsf. 43<sup>8</sup>.
- hwītlocced**, adj., *fair-haired*: nsf. hwītloccedu 80<sup>4</sup>.
- hwonan**, see **ōhwonan**.
- hwonne**, adv., *when, until*: 16<sup>10</sup>; hwonne **āer**, *whenever* 32<sup>13</sup>.
- hwyle**, pron. inter. 1. *who, which*: nsm. 2<sup>1</sup>, 43<sup>11</sup>. — 2. pron. ind., *any one, each one*: nsm. 21<sup>19</sup>, 68<sup>19</sup>; dsm. hwylcum 24<sup>10</sup>. See **āg-**, **gehwyle**.
- hwyrfan**, W1, *turn, move about*: 3 sg. hwyrfeð 13<sup>12</sup>. See **hweorfan**, **onhwyrfan**.
- hwyrft**, see **ymbhwyrft**.
- hwyrftweg**, m., *escape*: gs. hwyrftweges 4<sup>6</sup>.
- hyegan**, W1, *think, consider, meditate*: ger. hycganne 29<sup>12</sup>, hycgenne 32<sup>23</sup>.
- hȳd**, f., *skin, hide*: as. 77<sup>7</sup>; is. hȳde 7<sup>12</sup>.
- hygeblīde**, adj., *glad at heart*: comp. npm. hygeblīþran 27<sup>20</sup>.
- hygecræftig**, adj., *wise, sagacious, keen of wit*: nsm. 2<sup>1</sup>.
- hygefæst**, adj., *fast in mind*: asf. hygefæste 43<sup>14</sup>.
- hygegāl**, adj., *lascivious, wanton*: gsf. wk. hygegālan 13<sup>12</sup>.
- hygedone**, m., *thought*: ip. hygeþoncum 36<sup>4</sup> (*Leid.* higidon[n]cum).
- hygewlone**, adj., *proud*: nsf. 46<sup>4</sup>; asm. hygewloncne 20<sup>2</sup>.
- hyht**, m., *joy*: ns. 65<sup>3</sup>, 95<sup>5</sup>; ds. hyhte 26<sup>1</sup>; ? hyht 93<sup>3</sup>.
- hyhtlic**, adj., *delightful*: nsn. 92<sup>5</sup>; asn. 36<sup>12</sup> (so *Leid.*).
- hyhtplega**, m., *joyous play, sport*: gs. hyhtplegan 21<sup>28</sup>.
- hyldepīl**, see **hildepīl**.
- hyll**, m., *hill*: gs. hylles 16<sup>27</sup>.
- hȳran**, W1, (*hear*), *hearken to, obey*: 1 sg. hȳre 21<sup>24</sup>; 3 sg. hȳreð 44<sup>9</sup>, 59<sup>13</sup> hēreð 51<sup>5</sup>; inf. hȳran 4<sup>34</sup>, 5<sup>2</sup>, 24<sup>15</sup>. See **gehȳran**.
- hyrde**, m., *keeper, guardian, herd*: ds. 72<sup>10</sup>; as. 91<sup>9</sup>.
- hȳred**, m., *company*: ds. hȳrede 60<sup>6</sup>.
- hyrgan**, see **onhyrgan**.
- hyrst**, f., *ornament, equipment*: np. hyrste (*wings*) 8<sup>4</sup>, 11<sup>8</sup>; 12<sup>1</sup>, ip. hyrstum 15<sup>11</sup>, 32<sup>20</sup>, 54<sup>7</sup>, 88<sup>15</sup>.
- hyrst**, m., *copse, wood*: dp. hyrstum 41<sup>61</sup>.
- hyrstan**, see **gehyrstan**.
- hyse**, m., *boy, youth*: ns. 55<sup>1</sup>.

## I

I = *rune* I: 25<sup>9</sup>, 65<sup>1</sup>.

**ic**, pron., *I*: ns. (271 times); gs. mīn 27<sup>18</sup>, 36<sup>4</sup>; for possessive, see **mīn**; ds. mē [1<sup>12,12</sup>], 2<sup>12</sup>, 4<sup>5,16,36,65</sup>, 5<sup>4,10</sup>, (69 times); as. mec [1<sup>11</sup>], 2<sup>2,14</sup>, 3<sup>11,13,15</sup>, 4<sup>1,13,13,73,74</sup>, (90 times); as. mē [1<sup>13</sup>], 13<sup>13</sup>, 21<sup>18,19</sup>, 27<sup>13</sup>, 41<sup>34</sup>, 48<sup>1</sup>, 66<sup>5</sup>, 73<sup>2</sup>, 83<sup>4</sup>, 85<sup>5</sup>; nd. wit 64<sup>5</sup>, 85<sup>7</sup>, 88<sup>14,29,31</sup>; gd. uncser 88<sup>30</sup>; dd. unc 61<sup>15</sup>, 64<sup>16</sup>, 85<sup>2</sup>, 88<sup>18</sup>; ad. unc 72<sup>3</sup>, 85<sup>7</sup>, 88<sup>15,17</sup>; np. wē 37<sup>16</sup>, 41<sup>7,3</sup>, 42<sup>6,7</sup>, 72<sup>3</sup>; for genitive, see **ūser**; dp. ūs [1<sup>8,8</sup>], 43<sup>16</sup>, 56<sup>5</sup>.

**ides**, f., *woman*: ns. 62<sup>2</sup>; as. idese 76<sup>1</sup>; gp. idesa 47<sup>7</sup>.

[**īeg**, **īg**, f., *island*: ds. īege 1<sup>4</sup>, īge 1<sup>6</sup>.]

**in**, prep. w. dat. and acc. 1. *in, on, within, among* (w. dat.): 6<sup>9</sup>, 9<sup>6</sup>, 13<sup>10</sup>, 28<sup>6</sup>, 35<sup>1</sup>, 38<sup>7</sup>, 41<sup>98</sup>, 42<sup>6</sup>, 44<sup>2</sup>, 54<sup>6,13</sup>, 55<sup>2</sup>, 56<sup>13</sup>, 59<sup>14</sup>, 60<sup>1,17</sup>, 83<sup>2</sup>, 95<sup>6</sup>; after case

- 85<sup>b</sup>. — 2. *into, upon* (w. acc.): 16<sup>b</sup>, 53<sup>1</sup>, 56<sup>1</sup>, 60<sup>7,9</sup>, 93<sup>8,9</sup>.
- in**, adv., *in, within*: 33<sup>11</sup>.
- indryhten**, adj., *noble*: nsm. 95<sup>1</sup>; asm. indryhtne 44<sup>1</sup>.
- ingeðone**, m., *thought, mind*: ns. ingeþonc 61<sup>13</sup>.
- innan**, adv., *within*: 18<sup>2</sup>, 88<sup>22</sup>; **in innan** 10<sup>3</sup>, 29<sup>7</sup>.
- innanweard**, adj., *inward, internal*: asm. innanweardne (*within*) 93<sup>15</sup>.
- innað**, m., *inside of body, stomach, womb*: ns. 18<sup>9</sup>; ds. innaþe 36<sup>2</sup> (*Leid.* innaðæ); as. 38<sup>6</sup>.
- inne**, adv., *within, inside*: 47<sup>4</sup>, 57<sup>1</sup>.
- insittende**, ptc., *sitting within*: gp. insittendra 47<sup>7</sup>.
- irnan**, *see rinnan, ūpirnan*.
- īsern**, n. 1. *iron*: gs. īsernes 59<sup>9</sup>. — 2. *sword, knife*: ns. 93<sup>15</sup>; is. īserne 6<sup>1</sup>. — 3. *god*: ns. 72<sup>14</sup>.
- īu ðā**, adv., *once, formerly, of old*: īu þā 71<sup>2</sup>.
- īw**, m., *yet*: ns. 56<sup>9</sup>.
- L**
- L** = *rune* †: over 18.
- lāc**, f.?, *gift*: [as. 1<sup>1</sup>]; ip. lācum 50<sup>3</sup>. *See hāmedlāc*.
- lācan**, R. 1. *fly, float*: pret. 3 sg. leolc 57<sup>8</sup>. — 2. *fight, strive*: 1 sg. lāce 31<sup>1</sup>. — 3. *modulate*. inf. 32<sup>19</sup>. *See belācan*.
- lēccynn**, n., *leech-kin, race of physicians*: as. 6<sup>10</sup>.
- lēdan**, W1, *lead, bring, carry*: inf. 30<sup>2</sup>; pp. lēded 29<sup>6</sup>. *See gelēdan*.
- lāf**, f. 1. *leaving (of fire, file, hammer)*: ns. 71<sup>3</sup>; np. lāfe 6<sup>1</sup>; ap. lāfe 57<sup>10</sup>. — 2. *heritage, bequest*: ap. lāfe 91<sup>10</sup>.
- lagu**, m., *sea, water*: ns. 4<sup>11</sup>; as. 23<sup>16</sup>.
- lagufæðm**, m., *watery embrace*: is. lagufæðme 61<sup>7</sup>.
- laguflōd**, m., *water*: as. laguflōd 59<sup>12</sup>.
- lagustrēam**, m., *lake of rain, water*: gp. lagustrēama 4<sup>38</sup>.
- land**, *see lond*.
- lang**, *see long*.
- lār**, f., *teaching, doctrine*: ip. lārum 40<sup>22</sup>.
- lēran**, W1, *teach, instruct*: pret. 3 sg. lēerde 41<sup>34</sup>.
- lārēow**, m., *teacher*: ns. 68<sup>13</sup>.
- lēss**, n., *the less*: as. 10<sup>11</sup>.
- lēssa**, adj., *less*: nsf. lēsse 41<sup>95</sup>, 67<sup>2</sup>.
- lāst**, m., *track, trace (on lāst, on lāste, behind)*: ds. lāste 14<sup>11</sup>, 72<sup>13</sup>; as. 4<sup>21</sup>; is. lāste 40<sup>8</sup>; np. lāstas 52<sup>2</sup>; ap. lāstas 95<sup>11</sup>. *See sweart-, wīdlāst*.
- læt**, *see unlet*.
- lētan**, R. 1. *let, allow*: 1 sg. lēte 4<sup>38</sup>; 3 sg. lēteð 4<sup>56</sup>, 21<sup>13</sup>, 35<sup>7</sup>, 51<sup>10</sup>; 3 pl. lētað 4<sup>46</sup>; pret. 3 pl. lēton 14<sup>10</sup>. — 2. *let go*: opt. 3 sg. lēte 3<sup>11</sup>. *See forlētan*.
- lāttēow**, m., *leader, guide*: ns. 3<sup>11</sup>.
- lād**, adj., *grievous, hateful*: [nsm. 1<sup>12</sup>]; comp. gsn. lāþran 6<sup>10</sup>.
- lādgewinna**, m., *hated opponent, enemy*: ds. lādgewinum 16<sup>29</sup>.
- laðian**, W2, *invite, summon*: 1 sg. laðige 15<sup>16</sup>.
- lēad**, n., *lead*: gs. lēades 41<sup>75</sup>.
- lēaf**, f., *leaf*: ip. lēafum 57<sup>10</sup>.
- lēan**, *see wordlēan*.
- lēanian**, W2, *reward, requite*: 3 sg. lēanað 51<sup>9</sup>.
- lēas**, *see hān-, brōðor-, fēde-, hām-, hēafod-, hlāford-, mūðlēas*.
- lecgan**, W1, *lay, place*: 3 sg. legeð 80<sup>4</sup>; pret. 3 sg. legde 4<sup>14</sup>, 21<sup>30</sup>. *See bilecgan*.
- lēg**, *see līg*.
- lēgbysig**, *see līgbysig*.
- lege**, *see orlege*.
- lengan**, W1, *lengthen*: 3 sg. lengeð 29<sup>8</sup>.
- lēod**, f., *folk, people*: gp. lēoda 68<sup>13</sup>; [dp. lēodum 1<sup>1</sup>].
- lēof**, adj., *dear, beloved*: nsm. 41<sup>34</sup>, 80<sup>2</sup>; nsf. 21<sup>2</sup>, 41<sup>27</sup>, 84<sup>27</sup>; comp. nsf. lēofre 94<sup>6</sup>.
- lēoht**, adj., *light, not heavy*: comp. nsf. lēohtre 41<sup>76</sup>, 94<sup>6</sup>.

**lēoht**, adj., *bright, shining*: dsm. wk.

lēohtan 41<sup>67</sup>; comp. nsf. lēohtre 67<sup>2</sup>.

**lēoht**, n., *light*: ns. 94<sup>6</sup>; ds. lēohte 28<sup>17</sup>, 64<sup>11</sup>.

**lēohtlic**, adj., *bright, shining*: asn. 30<sup>8</sup>.

**lēoma**, m., *light, splendor*: ds. lēoman 41<sup>57</sup>.

**lēosan**, see **belēosan**.

? **leðer**, n., *leather*: ? leþre 89<sup>3</sup>.

? **leðre**, adj., *evil, bad*: ? leþre 89<sup>3</sup>.

**libban**, W3, *live*: 3 sg. leofaþ 40<sup>27</sup>; pret. 3 sg. lifde 41<sup>107</sup>. See **lifgan**.

**lic**, n., *body*: as. 66<sup>4</sup>; is. lice 11<sup>5</sup>.

**-lic**, see **gelic**.

**liegan**, 5, *lie*: 3 sg. ligeð 41<sup>49</sup>; inf. 14<sup>11</sup>, 15<sup>10</sup>.

**līenes**, see **ge-**, **onlīenes**.

**līf**, n., *life*: ds. life 91<sup>10</sup>; is. life 51<sup>9</sup>, 59<sup>12</sup>. See **woruldīf**.

**lifgan**, W3, *live*: 1 sg. lifge 85<sup>6</sup>; inf. 40<sup>22</sup>, 41<sup>64</sup>, 42<sup>6</sup>, 68<sup>14</sup>; ptc. nsm. lifgende 13<sup>14</sup>, asf. lifgende 11<sup>9</sup>, npm. lifgende 29<sup>9</sup>. See **libban**.

**līft**, see **lyft**.

**lig**, m., *fire, flame*: ds. lēge 41<sup>57</sup>, is. lige 4<sup>44</sup>, (MS. life) 83<sup>8</sup>.

**līgbysig**, adj., *busy with fire*: ns. lēg-bysig (*a* lēg bysig; *b* lig bysig) 31<sup>4</sup>.

**lilie**, f., *lily*: ns. 41<sup>27</sup>.

**lim**, n., *limb*: ns. 5<sup>7</sup>; as. 40<sup>27</sup>.

**līne**, f., *line, row*: ds. līnan 43<sup>10</sup>.

**liss**, f., *mercy, grace; joy*: dp. lissum 51<sup>9</sup>; ip. lissum 27<sup>25</sup>, 34<sup>13</sup>.

**list**, f., *art, skill, craft*: is. liste 28<sup>4</sup>; ip. listum 30<sup>3</sup>.

**līst** (**līast**), see **metelīst**.

**lið**, n., *limb*: ap. leoþo 24<sup>7</sup>.

**līðan**, 1. 1. *go, sail*: inf. liþan 34<sup>1</sup>; ptc. dsm. liþendum 11<sup>6</sup>. — 2. *grow up?*: pp. liden 34<sup>11</sup>.

**loec**, see **hwītloec**.

**loea**, see **brægnloea**.

**loec**, m., *hair, lock*: np. loccas 41<sup>104</sup>; ap. loccas 41<sup>98</sup>. See **wundenloec**.

**loeced**, see **hwītloeced**.

**lof**, mn., *praise*: gs. lofes 21<sup>11</sup>.

**lond**, n. 1. *dry land, shore*: ds. lande 23<sup>12</sup>, londe 34<sup>2</sup>. — 2. *ground, earth*: ds.

londe 41<sup>11,64</sup>, 57<sup>8</sup>. — 3. *estate*: as. 13<sup>14</sup>, 14<sup>11</sup>. — 4. *district, province*: gp. londa 34<sup>13</sup>. See **ēg-**, **meareland**.

**londbūend**, m., *earth-dweller*: gp. lond-būendra 95<sup>11</sup>.

**long**, adj. 1. *long (space)*: asf. lange 59<sup>8</sup>; comp. nsf. lengre 24<sup>7</sup>. — 2. *long (time)*: nsn. 40<sup>22</sup>; asf. longe 29<sup>9</sup>. See **ūplong**.

**longe**, adv., *long, a long time*: 16<sup>29</sup>, 41<sup>8</sup>, 68<sup>13</sup>.

**losian**, W2, *depart, escape*: 3 sg. losað 13<sup>3</sup>; inf. 3<sup>11</sup>.

**lūcan**, see **bi-**, **onlūcan**.

**lufe**, f., *love*: gs. lufan 27<sup>25</sup>.

**lufian**, W2, *love*: 3 pl. lufiaþ 95<sup>7</sup>.

**lust**, m., *joy, pleasure*: as. 72<sup>6</sup>.

**lyft**, f., *air, sky*: ns. 4<sup>11</sup>, 8<sup>4</sup>, 11<sup>9</sup>, 58<sup>1</sup>; gs. lyfte 4<sup>64</sup>; ds. lyfte 23<sup>16</sup>, 41<sup>81</sup>, 52<sup>4</sup>, 57<sup>8</sup>, 59<sup>12</sup>, 84<sup>39</sup>, lifte 28<sup>4</sup>.

**lyftfæt**, n., *air-vessel*: as. 30<sup>3</sup>.

**lȳt**, adv., *little*: 61<sup>7</sup>.

**lȳtel**, adj., *little, small*: nsm. lȳtel 72<sup>1</sup>; nsm. wk. lȳtla 41<sup>76</sup>; asn. 59<sup>7</sup>; apf. lȳtle 58<sup>1</sup>. See **unlȳtel**.

## M

**M** = *rune* P¶: 20<sup>5</sup>.

**mā**, n., *more*: np. 19<sup>4</sup>, 61<sup>16</sup>; ap. 27<sup>21</sup>.

**mæeg**, m., *man*: np. mæcgas 51<sup>7</sup>. See **ċoredmæcg**.

**mædan**, see **gemædan**.

**mæg**, f., *woman, kinswoman*: ns. 10<sup>9</sup>, 32<sup>23</sup>.

**mæg**, m., *kinsman, brother*: np. mægas 88<sup>18</sup>.

**magan**, PP, *may, can, be able*: 1 sg. mæg 3<sup>10</sup>, 16<sup>19</sup>, 19<sup>1</sup>, 41<sup>62,64,66</sup>, 43<sup>5</sup>, 56<sup>7</sup>, 64<sup>10</sup>, 88<sup>33</sup>; 3 sg. mæg 32<sup>8</sup>, 41<sup>16,20,52,69,90</sup>, 44<sup>2</sup>, 59<sup>3</sup>, 60<sup>12</sup>, 84<sup>6,16</sup>?; 1 pl. magon 42<sup>6</sup>; 1 (?) pl. mag[on] 68<sup>13</sup>; 3 pl. magon 84<sup>42</sup>; opt. 2 sg. mæge 40<sup>28</sup>; opt. 3 sg. mæge 2<sup>2</sup>, 5<sup>12</sup>, 32<sup>19</sup>; pret. 1 sg. meachte 6<sup>11</sup>, 93<sup>19</sup>; pret. 3 sg. meachte

- 10<sup>10</sup>, 30<sup>6</sup>, 41<sup>43,67</sup>; pret. 3 pl. meah-ton 23<sup>5</sup>.
- mægburg**, f., *family*: ns. 21<sup>20</sup>; as. mæg-burge 16<sup>20</sup>.
- māge**, f., *kinswoman*: ns. mēge 10<sup>4</sup>, mæge 84<sup>32</sup>; gs. māgan 44<sup>13</sup>.
- māge**, *see māge*.
- mægen**, n. 1. *might, strength, power*: ns. 84<sup>23</sup>; ds. mægene 41<sup>95</sup>; as. 54<sup>9</sup>, 83<sup>11</sup>; is. mægene 28<sup>14</sup>, 84<sup>20</sup>, mægne 24<sup>13</sup>, 32<sup>23</sup>. — 2. *force, host, troop*: ns. 84<sup>8,56</sup>, mægn 23<sup>13</sup>. *See holnumægen*.
- mægenrōf**, adj., *very strong*: nsm. wk. mægenrōfa 38<sup>3</sup>.
- mægenstrong**, adj., *strong in power, mighty*: nsm. 87<sup>3</sup>.
- mægenðise**, f., *violence, force*: ds. mægenþisan 28<sup>10</sup>.
- magorinc**, m., *youth, warrior*: np. magorincas 23<sup>5</sup>.
- mægð**, f., *virgin, maiden*: np. mægð 51<sup>7</sup>; gp. mægða 15<sup>8</sup>, 34<sup>9</sup>.
- mārl**, n., *time, occasion*: gp. mæla 82<sup>6</sup>.
- mældan**, *see meldan*.
- man**, *see mon*.
- mānan**, W1. 1. *relate, tell of*: 3 sg. mæneð 21<sup>11</sup>; pret. opt. 3 pl. mænden 61<sup>17</sup>. — 2. *mean, signify*: 1 sg. mæne 62<sup>9</sup>. *See gemānan*.
- māndrine**, m., *evil drink, drink of death*: as. 24<sup>13</sup>.
- manian**, *see gemanian*.
- māra**, *see micel*.
- māran**, W1, *make known, celebrate*: opt. 3 pl. (sg. form) mære 27<sup>16</sup>.
- mære**, adj., *famous, glorious, renowned*: nsm. 27<sup>27</sup>, 84<sup>11</sup>; nsm(f). 41<sup>45</sup>; gpf. mærra 84<sup>4</sup>; dpm. māran 88<sup>18</sup>.
- mærdū**, f., *glorious deed*: ap. mærdā 73<sup>11</sup>.
- mæst**, *see micel*.
- mæðel**, n., *assembly*: ds. mæðle 86<sup>2</sup>.
- mæðelian**, W2, *speak*: pret. 3 sg. mæþelade 39<sup>6</sup>.
- māðm**, m., *treasure*: as. 56<sup>13</sup>.
- māw**, m., *sea-mew, gull*: gs. mæwes 25<sup>6</sup>.
- meaht**, f., *might, power*: ns. 84<sup>23</sup>; gp. [meahta] 84<sup>11</sup>; ip. meahum 2<sup>10</sup>, 4<sup>66</sup>, 14<sup>8</sup>, 41<sup>90</sup>.
- meahtelice**, adv., *mightily*: comp. meahtelicor 41<sup>62</sup>.
- meahtig**, adj., *mighty, powerful*: nsm. 41<sup>12</sup>.
- meare**, f., *mark, region*: as. 15<sup>6</sup>.
- meareland**, n., *waste-land, sea-coast*: ds. mearclonde 4<sup>23</sup>.
- mearepæð**, m., *country path*: ap. mearc-paþas 72<sup>11</sup>.
- mēdan**, *see onmēdan*.
- medwīs**, adj., *not wise, foolish*: dsm. medwīsum 5<sup>10</sup>.
- mēge**, *see mæge*.
- meldan**, W1, *declare, announce*: inf. 29<sup>12</sup>; mældan 19<sup>2</sup>.
- meldian**, W2, *declare, announce*: pret. 1 sg. meldade 72<sup>16</sup>.
- mengo**, f., *multitude, crowd*: ds. 21<sup>12</sup>; as. 84<sup>34</sup>.
- mennen**, *see druncmenn*.
- meodu**, m., *mead*: as. 21<sup>12</sup>.
- ? **meodubene**, f., *mead-bench*: ds. meodu- [bence] 61<sup>9</sup>.
- meotud**, m., *Creator, Lord*: ns. 4<sup>54</sup>, 88<sup>17</sup>; gs. meotudes 84<sup>11</sup>.
- mēowle**, f., *maid, woman*: ns. 5<sup>5</sup>, 26<sup>7</sup>, 62<sup>1</sup>.
- mere**, m., *sea*: as. 23<sup>5</sup>. *See hwælmere*.
- merefaroð**, m., *sea-waves, surge of the sea*: ds. merefaroþe 61<sup>2</sup>.
- merhengest**, m., *sea-horse, ship*: ns. 15<sup>6</sup>.
- merestrēam**, *sea-stream, sea*: ap. mere-strēamas 67<sup>9</sup>.
- mēsan**, W1, *eat*: inf. 41<sup>62</sup>.
- met, see gemet**.
- [**metelist**, f., *want of food*: is. meteliste 1<sup>15</sup>.]
- micel**, adj., *great, much*: nsm. 4<sup>50</sup>, 87<sup>3</sup>, wk. micla 41<sup>92</sup>; nsn. 29<sup>12</sup>, 32<sup>23</sup>; asf. micle 87<sup>1</sup>; asn. 38<sup>3</sup>, 41<sup>76</sup>; isn. micle 4<sup>45,61</sup>, (adv.?) 40<sup>4</sup>, 41<sup>42,74,80</sup>, [micle] 41<sup>23</sup>; ip. miclum 40<sup>2</sup>; ? micle 84<sup>42</sup>;

- comp. nsm. māra 41<sup>92,105</sup>; comp. nsf. māre 18<sup>4</sup>, 67<sup>1</sup>; comp. asm. māran 40<sup>4</sup>; sup. nsm. māest 4<sup>30</sup>, ? māest 84<sup>12</sup>.
- mclan**, *see gemielan*.
- mclian**, *see gemelian*.
- mid**, prep. 1. *with (association)*, w. dat. 6<sup>6</sup>, 16<sup>9,10</sup>, 31<sup>1</sup>, 40<sup>2</sup>, 41<sup>59</sup>, 43<sup>16</sup>, 47<sup>1</sup>, 74<sup>3,4</sup>, nith *Leid.* 12. — 2. *with, by means of (manner)*, w. dat. 6<sup>12</sup>, 27<sup>13</sup>, 28<sup>4</sup>, 31<sup>2</sup>, 32<sup>23</sup>, 41<sup>13,14,30,35</sup>, 45<sup>6</sup>, 51<sup>7</sup>, 55<sup>12</sup>, 63<sup>6</sup>, 64<sup>3</sup>, 67<sup>10</sup>; w. inst. 29<sup>2,23</sup>.
- mid**, adv., *with, at same time*: 14<sup>2</sup>, 23<sup>18</sup>, 47<sup>5</sup>.
- middangeard**, m., *earth*: ns. 32<sup>1</sup>, 33<sup>1</sup>, 41<sup>43</sup>, 67<sup>1</sup>; gs. middangeardes 83<sup>11</sup>; as. 40<sup>19</sup>, 41<sup>12</sup>, 67<sup>9</sup>.
- midde**, f., *the middle* (in phrase on middan): ds. middan 33<sup>9</sup>, middum 81<sup>5</sup>.
- middegniht**, f., *midnight*: ip. middelnihtum 91<sup>7</sup>.
- midwist**, f., *presence, society*: as. 95<sup>8</sup>.
- miltts**, f., *reverent joy*: is. miltse 31<sup>8a</sup> (*b* ip. miltsum).
- mīn**, pron., *my*: nsm. [1<sup>13</sup>], 3<sup>11</sup>, 4<sup>1</sup>, 7<sup>5</sup>, 16<sup>1</sup>, 17<sup>8</sup>, 18<sup>9</sup>, 22<sup>3,15</sup>, 24<sup>1</sup>, 26<sup>4</sup>, 27<sup>27</sup>, 85<sup>1</sup>, 88<sup>13,23,26</sup>, 91<sup>9</sup>, 93<sup>1,14</sup>; nsf. 21<sup>3</sup>, 34<sup>9,10</sup>, 72<sup>4</sup>, 80<sup>8,10</sup>; nsn. 81, 111, 121, 221<sup>10</sup>, 831, 882<sup>1</sup>, 91<sup>1</sup>; gsm. mīnes [1<sup>9</sup>], 4<sup>66</sup>, 73<sup>8</sup>, 91<sup>6</sup>; gsf. mīnre 181<sup>5</sup>, 41<sup>45</sup>; gsn. mīnes 19<sup>4</sup>, 26<sup>10</sup>; dsm. mīnum 51<sup>9</sup>, 21<sup>2,26</sup>, 41<sup>95</sup>, 57<sup>11</sup>, 61<sup>2</sup>, 71<sup>6</sup>, 80<sup>2</sup>; dsf. mīnre 28<sup>10</sup>; dsn. mīnum, 73<sup>6</sup>; ? mīnum 78<sup>2</sup>; asm. mīnne 15<sup>8</sup>, 61<sup>4</sup>, 83<sup>14</sup>; asf. mīne 9<sup>4</sup>, 16<sup>20</sup>, 21<sup>12</sup>, 25<sup>1</sup>, 66<sup>4</sup>, 73<sup>5,28</sup>, 81<sup>13</sup>, 93<sup>20</sup>, 95<sup>8,13</sup>; asn. 53<sup>11</sup>, 22<sup>6</sup>, 26<sup>8</sup>, 66<sup>3</sup>, 74<sup>5</sup>, 83<sup>7</sup>, 93<sup>26</sup>; isf. mīnre 91<sup>1</sup>, 15<sup>18</sup>, 41<sup>30</sup>; isn. mīne 11<sup>5</sup>; [vsm. 1<sup>13</sup>]; npf. mīne 84<sup>6</sup>, 11<sup>8</sup>; npn. 10<sup>7</sup>, 41<sup>11</sup>; dpf. mīnum [1<sup>1</sup>], 16<sup>11</sup>; apm. mīne 16<sup>12</sup>, 95<sup>11</sup>; ipm. mīnum 21<sup>21</sup>; ? mīn 71<sup>9</sup>, 88<sup>5</sup>.
- mislīc**, adj., *various, diverse*: nsn. 84<sup>8,55</sup>.
- mislīce**, adv., *in various ways*: 29<sup>12</sup>.
- missenlīc**, adj., *various, diverse*: ipf. missenlicum 32<sup>1</sup>, 33<sup>1</sup>.
- missenlice**, adv., *in various ways*: 68<sup>15</sup>.
- mīttan**, *see gemittan*.
- mōðan**, 1. 1. *conceal*: inf. mīðan 83<sup>12</sup>. — 2. *avoid, refrain from*: 1 sg. mīðe 9<sup>4</sup>; inf. mīðan 64<sup>10</sup>. *See bemōðan*.
- mōd**, n., *mind, heart, spirit*: [ns. 1<sup>15</sup>]; gs. mōdes 28<sup>14</sup>; is. mōde 12<sup>6</sup>, 84<sup>34</sup>, 86<sup>2</sup>; ap. 7<sup>5</sup>; ip. mōdum 60<sup>2</sup>. *See forhtmōd, hēanmōd*.
- mōdīg**, adj., *brave, high-spirited*: npm. mōdige 31<sup>8b</sup> (*a* monige).
- mōdor**, f., *mother*: ns. 10<sup>2</sup>, 34<sup>9</sup>, 84<sup>4</sup>, mōddor 42<sup>2</sup>, 84<sup>20</sup>; gs. 41<sup>45</sup>, mōddor 44<sup>14</sup>.
- mōddrēa**, m., *torment of mind, terror*: ns. mōdrēa 45<sup>0</sup>.
- mōdwlonc**, adj., *haughty*: nsf. 26<sup>7</sup>.
- mōdwyn**, f., *heart's joy, property*: ns. (MS. mōdP) 91<sup>7</sup>.
- mon**, m., *man*: ns. [1<sup>1,18</sup>], 36<sup>11</sup>, 39<sup>5</sup>, 41<sup>47</sup>, 44<sup>14</sup>, 84<sup>35</sup>, man 38<sup>3</sup>; gs. monnes 37<sup>11</sup>, 60<sup>13</sup>; ds. men 5<sup>10</sup>, menn 29<sup>13</sup>; as. monn 37<sup>4</sup>, NOM = mon 26<sup>5</sup>; vs. 3<sup>13</sup>; np. men 3<sup>1</sup>, 18<sup>11</sup>, 40<sup>4</sup>, 55<sup>11</sup>, 95<sup>7</sup>, menn 68<sup>15</sup>; gp. monna 4<sup>50</sup>, 23<sup>1</sup>, 61<sup>4</sup>, 72<sup>16</sup>, 77<sup>4</sup>, 83<sup>12</sup>, 95<sup>13</sup>; dp. monnum 19<sup>2</sup>, 31<sup>8a</sup> (*b* mongum), 40<sup>12</sup>, 41<sup>45</sup>; ap. men 13<sup>4</sup>, 60<sup>2</sup>. *See r̄ynemon*.
- mōna**, m., *moon*: ns. 67<sup>2</sup>.
- moncynn**, n., *mankind, men*: ds. moncynne 33<sup>9</sup>, 40<sup>2</sup>, 41<sup>27</sup>.
- mondryhten**, m., *lord*: ds. mondryhtne 56<sup>13</sup>, [mon]dryhtne 59<sup>6</sup>.
- monīg**, adj., *many*: npm. monige 66<sup>6</sup>, 86<sup>2</sup>, monige 31<sup>8a</sup> (*b* mōdige); gpm. monigra 7<sup>6</sup>; gpf. monigra 84<sup>4</sup>; gpn. monigra 42<sup>2</sup>; dpm. monigum 95<sup>8</sup>, mongum 40<sup>19</sup>, mongum 31<sup>8b</sup> (*a* monnum); ipf. monegum 59<sup>6</sup>, mongum 91<sup>1</sup>.
- monna**, m., *man*: as. monnan 66<sup>5</sup>.
- mōr**, m., *moor, waste land*: ap. mōras 72<sup>11</sup>.
- mōs**, n., *food*: ds. mōs[e] 78<sup>3</sup>.
- mōt**, *see gemōt*.
- mōtan**, anv., *may, must*: 1 sg. mōt 4<sup>13,73</sup>, 16<sup>20</sup>, 21<sup>27</sup>, 83<sup>8</sup>; 3 sg. mōt 40<sup>20</sup>.

3 pl. 41<sup>103</sup>, mōton 17<sup>9</sup>; opt. 1 sg. mōte 21<sup>22</sup>; opt. 3 sg. mōte 32<sup>13</sup>; pret. 1 sg. mōste 41<sup>35,100</sup>; pret. 3 sg. mōste 54<sup>13</sup>.  
**mōðde**, f., *moth*: ns. 48<sup>1</sup>.  
**muman**, *see gemuman*.  
**mund**, *see fēðemund*.  
**mundbora**, m., *protector, guardian*: ns. 18<sup>1</sup>.  
**mundrōf**, adj., *strong of hand*: nsm. 87<sup>3</sup>.  
 [murnan, W1, *mourn, lament*: ptc. nsn. murnende 1<sup>15</sup>.] *See bemurnan*.  
**mūð**, m., *mouth*: ns. 33<sup>9</sup>; as. 40<sup>12</sup>, 68<sup>8</sup>, 77<sup>4</sup>, mūþ 9<sup>1</sup>, 18<sup>11</sup>, 19<sup>2</sup>; is. mūþe 25<sup>6</sup>, 64<sup>4</sup>; ip. mūþum 14<sup>8</sup>.  
**mūðlēas**, adj., *mouthless*: nsm. 61<sup>9</sup>.  
**myltan**, *see gemyltan*.  
**-mynd**, *see gemynd*.  
**myrð**, *see geogudmyrð*.

## N

**N** = *rune* †: 20<sup>5</sup>, 75<sup>2</sup>.  
**nā**, adv., *no, not*: *Leid.* 13, 37<sup>9</sup>.  
**nabban** = *ne habban*, W3, *not have, be without*: pret. 3 sg. næfde 33<sup>5</sup>.  
**naca**, m., *boat, ship*: ns. 59<sup>6</sup>.  
**næfre**, adv., *never*: [1<sup>18</sup>], 6<sup>10</sup>, 40<sup>7,20</sup>, 72<sup>16</sup>, 88<sup>30</sup>.  
**nāgan** = *ne āgan*, PP, *not have*: 1 sg. nāh 4<sup>6</sup>; 3 sg. nāh 28<sup>14</sup>.  
**nāegan**, *see genāegan*.  
**nægledbord**, adj., *with nailed planks*: nsm. 50<sup>5</sup>.  
**nægl(i)an**, W1,2, *nail, rivet*: pp. asm. nægledne 20<sup>5</sup>.  
**nāles**, adv., *not at all, by no means*: [1<sup>15</sup>], 27<sup>17</sup>.  
**nama**, m., *name*: ns. 27<sup>27</sup>, noma 24<sup>1</sup>; ds. naman 59<sup>14</sup>; as. naman 56<sup>11</sup>, 60<sup>8</sup>; ap. naman 43<sup>8</sup>.  
**nān**, adj., *not one, none*: asm. nāenne 68<sup>8</sup>.  
**nāenig**, pron., *not any, none*: nsm. 30<sup>13</sup>, 84<sup>6</sup>; dsm. nāengum 26<sup>2</sup>; asm. nānigne 59<sup>8</sup>.  
**nard**, m., *spikenard*: gs. nardes 41<sup>29</sup>.  
**nas**, *see bearnas*.  
**nāestan**, *see genāestan*.  
**nātan**, W1, *afflict, distress*: 1 sg. nāte 7<sup>4</sup>.  
**nāthwār**, adv., (*nescio quō*), *in some unknown place, somewhere*: 26<sup>6</sup>, 63<sup>8</sup>.  
**nāthwæt**, pron., (*nescio quid*), *something unknown*: nom. 62<sup>9</sup>, 93<sup>25</sup>; acc. 46<sup>1</sup>, 55<sup>5</sup>.  
**ne**, adv., *not*: 3<sup>1,10</sup>, 4<sup>15,53</sup>, 6<sup>4</sup>, 8<sup>8</sup>, (58 times); nī *Leid.* 3, 5, 9.  
**nē**, conj., *nor, neither*: 21<sup>11,20</sup>, 23<sup>13</sup>, (34 times); nī *Leid.* 5, 6, 8.  
**nēah**, prep. w. dat., *near*: 4<sup>23</sup>, 57<sup>8</sup>, 61<sup>1</sup>; comp. (adj. or adv.) nēar 4<sup>64</sup>.  
**nēahbūend**, m., *neighbor*: dp. nēahbūendum (MS. -būendum) 26<sup>2</sup>.  
**nearo**, adj., *narrow, strait*: asf. nearwe 16<sup>24</sup>; ip. nearwum 53<sup>3</sup>.  
**nearo**, f., *confinement, durance*: ds. nearwe 11<sup>1</sup>, nearowe 54<sup>13</sup>; as. 62<sup>6</sup>, 63<sup>8</sup>.  
**nearogrāp**, f., *close grasp*: ns. 84<sup>6</sup>.  
**nearwian**, W2, *compress, confine*: 3 sg. nearwað 26<sup>10</sup>. *See gearwian*.  
**neb**, n., *beak, face*: ns. 11<sup>1</sup>, 22<sup>1</sup>, 32<sup>6</sup>, nebb 35<sup>3</sup>; as. nebb 81<sup>4</sup>; is. nebbe 91<sup>8</sup>. *See saloneb*.  
**nefa**, m., *nephew*: ns. 47<sup>6</sup>.  
**nellan**, *see willan*.  
**nemnan**, W1, *name*: 1 pl. nemnað 41<sup>73</sup>; 3 pl. nemnað 25<sup>7</sup>; imp. pres. 2 pl. nemnað 58<sup>6</sup>; pret. 3 sg. nemde 60<sup>6</sup>; inf. 50<sup>9</sup>.  
**nēol**, adj., *prone, low, deep down*: nsf. 22<sup>1</sup>, 84<sup>6</sup>.  
**neoðan**, adv., *beneath, from beneath*: neoþan 11<sup>1</sup>, 26<sup>5</sup>, 32<sup>20</sup>; nioþan 62<sup>6</sup>.  
**nergau**, W1, *save*: inf. 16<sup>13</sup>; ptc. asm. nergende 60<sup>4</sup>. *See gengeran*.  
**nēðan**, W1, *venture, dare*: 3 sg. nēþeð 26<sup>5</sup>; inf. 54<sup>13</sup>.  
**niht**, f., *night*: ns. 30<sup>13</sup>; as. 40<sup>7</sup>; ip. nihtum 6<sup>14</sup>, 13<sup>9</sup>, 88<sup>16</sup>. *See middelniht*.  
**niman**, 4, *take, draw*: opt. 3 pl. ni[mæn] *Leid.* 14. *See biniman*.

**nīð**, m., *trouble, affliction*: ds. nīþe 7<sup>4</sup>.  
**nīðerweard**, adj., *downward*: nsn. nīþerweard 22<sup>1</sup>, 32<sup>6</sup>, 35<sup>8</sup>.  
**nīðsceaða**, m., *malignant enemy*: ns. nīðsceaþa 16<sup>24</sup>.  
**nīððas**, m., pl. *men*: gp. nīþa 58<sup>6</sup>; dp. nīþum 27<sup>27</sup>.  
**nīwian**, see **genīwian**.  
**nō**, adv., *not, no*: 7<sup>4</sup>, 29<sup>10</sup>, 32<sup>4,8</sup>; 40<sup>9</sup>, 93<sup>18</sup>, 95<sup>9</sup>.  
**noma**, see **nama**.  
**nōwihþ**, n., *nothing*: acc. 12<sup>5</sup>.  
**nū**, adv., *now*: 15<sup>1</sup>, 25<sup>9</sup>, 27<sup>15</sup>, 28<sup>6</sup>, 41<sup>1,102</sup>, 43<sup>13</sup>, 54<sup>8</sup>, 56<sup>14</sup>, 68<sup>13</sup>, 71<sup>3</sup>, 73<sup>8</sup>, 77<sup>4</sup>, 83<sup>4</sup>, 88<sup>18,32</sup>, 92<sup>4</sup>, 93<sup>22,26</sup>, 95<sup>7,10</sup>.  
**nū gēn**, adv., *further, yet*: 50<sup>8</sup>.  
**nýd**, f., *name of rune N*: 43<sup>8</sup>. See **hæft-nýd**.  
**nýdan**, W1, *urge, press*: 3 sg. nýdeþ 63<sup>8</sup>.  
**nýde**, adv., *of necessity*: 41<sup>20</sup>.  
**nymþe**, conj., *unless, except*: 42<sup>7</sup>, nymþe 21<sup>22</sup>, 24<sup>16</sup>, 26<sup>3</sup>, 41<sup>21</sup>, (MS. nymþe) 66<sup>5</sup>.  
**nyt**, f., *use*: ds. nytte 27<sup>27</sup>, [32<sup>6</sup>], 33<sup>3</sup>, 50<sup>9</sup>, 51<sup>2</sup>, 70<sup>6</sup>.  
**nyt**, adj., *useful*: nsm. 33<sup>9</sup>, 55<sup>7</sup>; nsf. 26<sup>2</sup>, 59<sup>5</sup>; gsf. nyttre 12<sup>5</sup>; npn. 56<sup>11</sup>.  
**nyttung**, see **wuldornyttung**.

## O

**O = rune ƿ**: 20<sup>1,5,7,8</sup>, 25<sup>8</sup>.

**of**, prep. w. dat., *of, out of, from*: 3<sup>13</sup>, 4<sup>7,12,16,47,48</sup>, 11<sup>6,10</sup>, 13<sup>6</sup>, 15<sup>15</sup>, 16<sup>12</sup>, 18<sup>6</sup>, 22<sup>7</sup>, 23<sup>21</sup>, 24<sup>3,12</sup>, 28<sup>2,2,3,8</sup>, 30<sup>4</sup>, 36<sup>2</sup>, 41<sup>70</sup>, 51<sup>2</sup>, 63<sup>7</sup>, 73<sup>4,5,28</sup>, 77<sup>6</sup>, 83<sup>8</sup>, 91<sup>10</sup>, 93<sup>12,14,17,28</sup>; ob *Leid.* 2. 14.

**ofer**, prep. **A.** w. dat., *over, above*: 2<sup>7</sup>, 4<sup>10,11,21,40,43,45</sup>, 16<sup>5</sup>, 61<sup>9</sup>, 81<sup>6</sup>. — **B.** w. acc. **1.** *over, above, upon*: 4<sup>62</sup>, 7<sup>10</sup>, 83<sup>6</sup>, 11<sup>11</sup>, 15<sup>6,7</sup>, 21<sup>8</sup>, 23<sup>5,12,18</sup>, 27<sup>9</sup>, 30<sup>7</sup>, 33<sup>8</sup>, 45<sup>5</sup>, 52<sup>7</sup>, 54<sup>7</sup>, 58<sup>2</sup>, 65<sup>1,5</sup>, 67<sup>8</sup>. — **2.** *throughout*: 36<sup>11</sup>, 41<sup>21</sup>, 42<sup>5</sup>, 84<sup>11</sup>, 88<sup>21</sup>, 95<sup>10</sup>. — **3.** *contrary to*: 30<sup>10</sup>.

**ōfer**, m., *bank, shore*: np. ōfras 23<sup>7</sup>.

**ofergongan**, anv., *come upon (sleep)*: 3 sg. ofergongeþ 41<sup>10</sup>.

**oferstigan**, 1, *surmount, rise above*: 1 sg. oferstige 67<sup>6</sup>.

**oferswiðan**, W1, *overpower, overcome*: 1 sg. oferswiþe 41<sup>20</sup>; inf. oferswiþan 41<sup>20</sup>.

**ofest**, f., *haste*: ds. ofeste 63<sup>4</sup>; ip. ofestum 41<sup>11</sup>.

**ofgifan**, 5, *abandon*: pret. 1 sg. [o]fgfeaf 88<sup>11</sup>; pret. 3 pl. ofgċafun 10<sup>1</sup>.

**oft**, adv., *often*: 5<sup>5</sup>, 6<sup>3</sup>, 7<sup>2</sup>, 17<sup>1</sup>, 18<sup>3</sup>, 21<sup>8</sup>, 15<sup>3,2</sup>, 31<sup>5</sup>, 32<sup>11</sup>, 45<sup>7</sup>, 50<sup>2,7</sup>, 51<sup>4</sup>, 54<sup>10</sup>, 55<sup>11</sup>, 56<sup>12</sup>, 59<sup>11</sup>, 62<sup>1</sup>, 64<sup>1</sup>, 68<sup>10,16</sup>, 72<sup>5,14</sup>, 77<sup>3</sup>, 78<sup>1</sup>, 80<sup>9</sup>, 84<sup>39,47</sup>, 88<sup>10,15</sup>, 91<sup>3</sup>, 93<sup>28</sup>, 95<sup>2</sup>.

**ōhwonan**, adv., *from anywhere*: 36<sup>8</sup> (*Leid.* ōu[ua]n[a]).

**on**, prep. **A.** w. dat. or instr. **1.** *on, upon*: [14<sup>4</sup>], 27<sup>12,14</sup>, 44<sup>6,36</sup>, 5<sup>9</sup>, 12<sup>2</sup>, 15<sup>12</sup>, 14<sup>4,11</sup>, 16<sup>2,3,4,25,26</sup>, 20<sup>4</sup>, 22<sup>5,8,9,10,12</sup>, 26<sup>1,14</sup>, 27<sup>3</sup>, 32<sup>14,20</sup>, 35<sup>8</sup>, 37<sup>1,6</sup>, 41<sup>25,77,102,103</sup>, 43<sup>5</sup>, 51<sup>1,9</sup>, 59<sup>2</sup>, 70<sup>4</sup>, 72<sup>12,13</sup>, 73<sup>1,22</sup>, 80<sup>7,8</sup>, 88<sup>7,22,23,24</sup>, 93<sup>20</sup>, (MS. of) 93<sup>12</sup>. —

**2.** *in, within*: 4<sup>51</sup>, 6<sup>11</sup>, 9<sup>7</sup>, 10<sup>1</sup>, 11<sup>1,3,7</sup>, 13<sup>11</sup>, 16<sup>16</sup>, 19<sup>3</sup>, 21<sup>10,13</sup>, 23<sup>14,16</sup>, 28<sup>4</sup>, 30<sup>5</sup>, 32<sup>3,4,11,17</sup>, 34<sup>12,13</sup>, 41<sup>61,81,81,106</sup>, 46<sup>1</sup>, 54<sup>1,2,5</sup>, 57<sup>8</sup>, 59<sup>21</sup>, 62<sup>1,5</sup>, 63<sup>4</sup>, 64<sup>4,6</sup>, 65<sup>2</sup>, 66<sup>3</sup>, 67<sup>4</sup>, 68<sup>1</sup>, 69<sup>3</sup>, 73<sup>13</sup>, 74<sup>3</sup>, 80<sup>6,6</sup>, 81<sup>5</sup>, 86<sup>2</sup>, 92<sup>14</sup>. —

**3.** *at, in (manner)*: 21<sup>18</sup>, 28<sup>13</sup>, 41<sup>23,28</sup>, 95<sup>10</sup>, 61<sup>11</sup>, 64<sup>11</sup>, 93<sup>10</sup>. —

**4.** *during*: 3<sup>12</sup>, 10<sup>1</sup>, 20<sup>7</sup>, 21<sup>31</sup>, 41<sup>87</sup>, 44<sup>6,10</sup>, 52<sup>3</sup>. — **B.** w.

acc. **1.** *upon, in*: 2<sup>2,11</sup>, 3<sup>7</sup>, 4<sup>3,21,28,30,35</sup>, 16<sup>21</sup>, 21<sup>1,26</sup>, 22<sup>6,13</sup>, 23<sup>9,20</sup>, 24<sup>2</sup>, 26<sup>7</sup>, 27<sup>4,10</sup>, 28<sup>16</sup>, 30<sup>12</sup>, 40<sup>6</sup>, 46<sup>3</sup>, 56<sup>2</sup>, 57<sup>12</sup>, 69<sup>1</sup>, 72<sup>8</sup>, 73<sup>21</sup>, 74<sup>2,5</sup>, 93<sup>20</sup>. — **2.** *into, to*: [12<sup>7</sup>], 4<sup>5,35</sup>, 21<sup>14</sup>, 62<sup>2,6</sup>, 63<sup>8</sup>, 66<sup>4</sup>, 87<sup>6</sup>, 93<sup>22</sup>. —

**3.** *according to*: 39<sup>4</sup>, 41<sup>3</sup>, 73<sup>7</sup>. — **4.** *for, as*: 39<sup>2</sup>, 51<sup>3</sup>. — **C.** after or separated from case: 4<sup>13</sup>, 7<sup>7</sup>, 21<sup>29</sup>, 63<sup>5</sup>, 80<sup>4</sup>, 88<sup>14</sup>.

**on**, adv., *on, upon*: 87<sup>4</sup>.

**onbūgan**, 2. **1.** *bend*: 1 sg. onbūge 24<sup>3</sup>. — **2.** *bend aside, escape*: inf. 41<sup>15</sup>.

**onweðan**, 5, *answer, respond*: 1 sg. onweþe 5<sup>7</sup>.

**ond**, conj., *and*. All occurrences are represented in the MS. by the abbreviation.

- onðfenga**, m., *receiver*: gs. onðfengan 62<sup>7</sup>.
- onðrædan**, R, *fear*: 3 sg. onðrædeþ 4<sup>53</sup>.
- onðswaru**, f., *answer, reply*: as. onðsware 56<sup>15</sup>.
- ōnettan**, W1, *hasten, bestir oneself*: pret. 3 sg. ōnette (MS. ōnetteð) 30<sup>11</sup>, ōnette 55<sup>7</sup>.
- onfindan**, 3, *find out, discover*: 3 sg. onfindeð 16<sup>7</sup>, 28<sup>9</sup>.
- onga**, m., *arrow*: ns. 24<sup>4</sup>.
- ongēan**, prep. w. dat., *opposite to, against*: 77<sup>3</sup>, 91<sup>3</sup>.
- ongēan**, adv., *opposite*: 28<sup>9</sup>.
- ongietan**, 5, *perceive, understand*: opt. 3 pl. ongietan 49<sup>6</sup>; inf. 60<sup>10</sup>.
- onginnan**, 3, *begin*: 1 sg. onginne 18<sup>7</sup>; 3 sg. onginneð 29<sup>11</sup>, 32<sup>9</sup>; pret. 3 sg. ongon 10<sup>3</sup>, 55<sup>10</sup>; pret. 3 pl. ongunnon 23<sup>8</sup>.
- onhæle**, adj., *hidden*: asf. 16<sup>7</sup>.
- onhebban**, 6, *raise, exalt*: 1 sg. onhæbbe 31<sup>7</sup>.
- onhlidan**, 1, *open*: imp. 2 sg. onhlid 84<sup>53</sup>.
- onhnigan**, 1, *bend down, bow, incline*: 3 sg. onhnigaþ 31<sup>7b</sup> (a onhingalþ).
- onhwyrfan**, W1. 1. *turn, change*: pret. 3 pl. onhwyrfdon 73<sup>2</sup>. - 2. *invert*: pp. onhwyrfeð 24<sup>1</sup>.
- onhyrgan**, W1, *imitate*: 1 sg. onhyrge 9<sup>10</sup>, 25<sup>4</sup>.
- onlicnes**, f., *likeness*: as. onlicnesse 41<sup>37</sup>.
- onlūcan**, 2, *unlock, open*: pret. 3 sg. onlēac 43<sup>12</sup>.
- onmēdan**, W1, *presume, take upon oneself*: opt. 3 sg. onmēde 56<sup>15</sup>.
- onwēgan**, W1, *fear*: 1 sg. onwēgu nā (MS. onwēgun) *Leid.* 13.
- onsittan**, 5, *fear, dread*: inf. 16<sup>23</sup>.
- onsundran**, adv., *apart, separately*: 72<sup>6</sup>.
- ontȳnan**, W1, *open*: pret. 1 sg. ontȳnde 77<sup>4</sup>.
- onðēon**, 1, 3, *succeed, prosper, prevail*: pret. opt. 3 pl. onþungan 88<sup>31</sup>; inf. onþēon 64<sup>2</sup>.
- ? **onðunian**, W2, *swell out, exceed bounds*: inf. onþunian (MS. onrinnan) 41<sup>91</sup>.
- onwald**, m., *power*: is. onwalde 41<sup>13</sup>.
- ouwendan**, W1, *turn, change*: pret. 3 pl. 73<sup>5</sup>.
- openian**, see **geopenian**.
- ōr**, n., *beginning, origin*: ns. 84<sup>10</sup>; as. 4<sup>59</sup>.
- ord**, n. *point*: ns. 61<sup>12,13</sup>; is. orde 77<sup>6</sup>; ip. ordum 18<sup>8</sup>, (toes) 16<sup>6</sup>.
- ordstapu**, f., *prick of spear (goad)*: np. ordstæpe 72<sup>17</sup>.
- orlege**, n., *strife, battle*: gs. orleges 4<sup>59</sup>.
- orlegfrom**, adj., *strong in battle*: asm. orlegfromne 21<sup>15</sup>.
- orðonc**, mn., *understanding, skill, art*: as. orþonc 78<sup>7</sup>; ip. orþoncum, *skillfully, ingeniously*, 70<sup>3</sup>.
- orðonebend**, f., *skillfully contrived bond*: ip. orþonebendum 43<sup>15</sup>.
- orðonepil**, n., *cunning spear (= share)*: ns. orþonepil 22<sup>12</sup>.
- oðberan**, 4, *bear forth*: pret. 3 sg. oðbær 23<sup>10</sup>.
- ōðer**, pron., *other, another*: nsm. oþer 43<sup>9</sup>; oþer . . . oþer (the one . . . the other) 57<sup>7</sup>; nsf. oþer 41<sup>86</sup>; nsn. oþer 22<sup>12</sup>; gsn. oþres 7<sup>9</sup>; dsm. oþrum 4<sup>11</sup>, 21<sup>15</sup>, 38<sup>6</sup>, 44<sup>11</sup>, 53<sup>5</sup>, 54<sup>5,10</sup>, 84<sup>6</sup>; dsf. [oþerre 14], oþre 22<sup>10</sup>; asm. oþerne 23<sup>20</sup>; asf. oþre 40<sup>7</sup>; dpm. oþrum 12<sup>4</sup>, 92<sup>7?</sup>; apn. oþre 50<sup>6</sup>; ? oþer 84<sup>18</sup>.
- oðfergan**, W1, *bear away*: inf. oþfergan 17<sup>7</sup>.
- oððæt**, conj. *until*: oþþæt 4<sup>12</sup>, 10<sup>7,10</sup>, 24<sup>8</sup>, 54<sup>4</sup>, 72<sup>9</sup>, 73<sup>2</sup>, 93<sup>13</sup>.
- oððe**, conj., *or*: 41<sup>49</sup>, oþþe 2<sup>15</sup>, 4<sup>73,74</sup>, 82<sup>2</sup>, 41<sup>24,43,67,75</sup>, 61<sup>8</sup>, 73<sup>10</sup>, 95<sup>6</sup>, oðþe 5<sup>5</sup>.
- oððringan**, 3, *snatch away*: inf. oðþringan 88<sup>19</sup>.
- ōwiht**, adv., *ought, in any way*: 42<sup>6</sup>.
- oxa**, m., *ox*: ns. 23<sup>13</sup>.



## P

P = *rune* 𐀢 : 65<sup>6</sup>.

-pād, *see* salopād.

pæð, *see* gegu-, mearepæð.

pæððan, W1, *tread, traverse*: 3 sg.

pæþeð 59<sup>9</sup>; pret. 1 sg. pæðde 72<sup>11</sup>.

pernex, m., = Lat. *pernix*, adj., *swift* (mistaken for name of a bird): ns. 41<sup>66</sup>.

pīl, *see* hilde-, orðone-, searopīl.

plega, *see* hyhtplega.

plegan, W1, *play, sport*: inf. 43<sup>2</sup>.

pyt, *see* rādpyt.

## R

R = *rune* 𐀢 : 20<sup>1</sup>, 25<sup>8</sup>.

ræcan, W1, *reach, extend*: 1 sg. ræce 67<sup>7</sup>. *See* geræcan.

ræced, n., *hall, building*: ds. ræcede 32<sup>3</sup>; as. 53<sup>1</sup>; ap. 2<sup>6</sup>.

rād, f. 1. *riding, course*: ds. rāde 20<sup>7</sup>. — 2. *name of rune R*: 20<sup>5</sup>.

ræd, m., *counsel, advice*: ns. 16<sup>16</sup>; gs. rādes 88<sup>36</sup>. *See* unræd.

rædan, R, *read (a riddle), explain*: opt. 3 sg. ræde 60<sup>15</sup>; imp. 2 sg. ræd 62<sup>9</sup>.

rædelle, f., *riddle, enigma*: as. rædellan 43<sup>13</sup>.

rādpyt, m., *draw-well with sweep*: rād- [PYT?] 59<sup>14-15</sup>.

rādwrīg, adj., *weary of riding, weary of journeying*: asm. rādwrīgne 21<sup>14</sup>.

ræping, m., *captive*: ap. ræpingas 53<sup>1</sup>.

ræran, W1, *raise*: opt. 3 sg. rære 47<sup>3</sup>; pret. 3 sg. rærde 56<sup>6</sup>. *See* āræran.

ræsan, W1, *rush*: 3 sg. ræseð 26<sup>8</sup>. *See* ðurhræsan.

ræd, adj., *red*: nsm. wk. ræada 27<sup>15</sup>; gsn. wk. ræadan 49<sup>6</sup>; npf. ræade 12<sup>2</sup>.

ræde, adv., *red*: 71<sup>1</sup>.

ræaf, n., *robe, garment*: ds. ræafe 12<sup>2</sup>; is. ræafe 14<sup>7</sup>.

ræafian, W2, *plunder, rob, despoil*: 1 sg. ræafige 2<sup>6</sup>, 13<sup>14</sup>; 3 sg. ræafað 26<sup>8</sup>, 66<sup>2</sup>.

ræe, m., *smoke, reek*: np. ræcas 2<sup>6</sup>.

reecan, W1, *care, reck*: w. gen. 3 sg. recceð 77<sup>5</sup>.

reecan, W1. 1. *rule, direct, guide*: 1 sg. recce 41<sup>33</sup>; inf. 41<sup>35</sup>. — 2. *explain, interpret*: imp. sg. rece 33<sup>13</sup>.

reecend, m., *ruler (God)*: ns. 41<sup>3</sup>.

reecene, adv., *quickly, straightway*: 40<sup>28</sup>.

regn, m., *rain*: as. 4<sup>55</sup>.

regnwyrn, m., *earthworm*: ns. 41<sup>70</sup>.

-rēn, *see* gerēn.

[rēnig, adj., *rainy*: nsn. 1<sup>10</sup>.]

rēod, adj., *red*: asm. rēodne 26<sup>8</sup>.

rēofan, *see* birēofan.

reord, f., *speech, voice, tone*: as. reorde 25<sup>5</sup>; ip. reordum 9<sup>1</sup>. *See* gereord.

[rēotig, adj., *weeping*: nsf. rēotugu 1<sup>10</sup>.]

rēsele, f., *riddle*: as. rēselan 40<sup>28</sup>.

restan, W1, *rest, rest oneself*: 1 sg. reste 85<sup>5</sup>, 95<sup>2</sup>; inf. 47<sup>3</sup>.

rētan, *see* ārētan.

rēðe, adj., *fierce, cruel*: nsm. rēþe 2<sup>3</sup>, 84<sup>2</sup>; gsm. rēþes 16<sup>16</sup>.

rib, n., *rib*: gp. ribba 33<sup>8</sup>.

rīce, adj., *rich, powerful*: nsm. 41<sup>3</sup>; gsm. rīces 71<sup>1</sup>; npm. 33<sup>13</sup>; dpm. rīcum 95<sup>2</sup>.

rīce, n., *authority, master*: is. 4<sup>31</sup>.

rīcels, n., *incense*: ns. 41<sup>24</sup>.

rīdan, 1, *ride*: 1 sg. rīde 80<sup>7</sup>; 3 sg. rīdeð 4<sup>36</sup>, 59<sup>3</sup>; pret. 1 sg. rād 93<sup>12</sup>; inf. 4<sup>32</sup>, 23<sup>2</sup>.

rīht, *see* ryht.

rīm, *see* ðæg-, unrīm.

rinc, m., *man*: ns. 63<sup>4</sup>, 64<sup>16</sup>, 74<sup>2</sup>; dp. rincum 43<sup>6</sup>; ap. rincas 15<sup>16</sup>. *See* fyrð-, gumm-, magorinc.

rinnan, 3, *run*: inf. (MS. yman) 85<sup>5</sup>.

rīsan, *see* ārīsan.

rōd, f., *cross*: gs. rōde 56<sup>5</sup>.

rodor, m., *heavens, sky*: gp. rodera 60<sup>15</sup>, rodra 14<sup>7</sup>; dp. roderum 56<sup>5</sup>.

rōf, adj., *strong*: asm. rōfne 20<sup>7</sup>; npf. rōfe (MS. rope) 58<sup>3</sup>. *See* ellen-, magen-, mundrōf.

rōse, f., *rose*: ns. 41<sup>24</sup>.

rūh, adj., *rough, hairy*: nsm. 26<sup>5</sup>; gsn. rūwes 62<sup>9</sup>.

rūm, *see gerūm.*

rūn, *see heterūn.*

rūnstæf, m., *runic letter*: np. rūnstafas 59<sup>15</sup>; ap. rūnstafas 43<sup>6</sup>.

-ryde, *see geryde.*

ryht, adj. 1. *straight, direct*: asm. rihtne 63<sup>4</sup>. — 2. *right, true*: isn. ryhte 51<sup>7</sup>; npm. ryhte 59<sup>15</sup>.

ryht, n., *right*: as. 41<sup>3</sup>; is. ryhte 41<sup>35</sup>.  
*See geryht.*

rȳman, W1, *clear (way), open*: 3 sg. rȳmeð 54<sup>10</sup>. *See gerȳman.*

ryne, m., *course*: as. S4<sup>2</sup>.

rȳne, n., *mystery, mysterious saying*: as. 49<sup>6</sup>.

rynegiest, m., *rain-foe*: gs. rynegiestes 4<sup>58</sup>.

rȳnemon, m., *one skilled in mysteries*: ap. rȳnemenn 43<sup>13</sup>.

rynestrong, adj., *strong in course*: nsm. 20<sup>7</sup>.

## S

S = *rune* ʅ: before and after 7, 20<sup>1</sup>, 65<sup>6</sup>.

sā, mf., *sea, ocean*: ns. 4<sup>29</sup>, 77<sup>1</sup>; gs. or ap. sās 67<sup>3</sup>.

sacan, 6, *fight, contend*: 1 sg. sæcce 17<sup>2</sup>; 3 pl. sacað 68<sup>10</sup>.

sæu, f., *strife, battle*: gs. sæcce 4<sup>29</sup>; ds. sace 21<sup>6</sup>; as. sæcce 88<sup>29</sup>.

sāgol, m., *rod, staff*: as. sāg[ol] 81<sup>5</sup>.

sāgrund, m., *depth of sea, bottom of sea*: ap. sāgrundas 3<sup>10</sup>.

sæl, n., *hall*: gs. sales 53<sup>2</sup>. *See burg-, fole-, hornsæl.*

sāel, m., *time, opportunity*: gs. sāsles 32<sup>12</sup>.

sāelan, *see tōsāelan.*

sāled, *see searosāled.*

sāelig, *see gesāelig.*

salō, adj., *dark, dusky*: nsm. 80<sup>11</sup>.

saloneb, adj., *dark-faced*: nsm. 50<sup>5</sup>.

salopād, adj., *dark-coated*: npf. salopāde 58<sup>3</sup>.

sālwong, m., *fertile plain*: ds. sāl-wonge 4<sup>2</sup>; as. 20<sup>3</sup>.

sāene, adj., *slow, sluggish*: nsf. 34<sup>5</sup>.

sang, *see song.*

sār, adj., *sore*: comp. nsf. sārre 14<sup>6</sup>.

sāre, adv., *sorely*: 72<sup>15</sup>.

sāwan, R, *sow*: 3 sg. sāweþ 22<sup>6</sup>.

sāweall, m., *sea-wall, shore*: ds. sāwealle 61<sup>1</sup>.

sāwel, f., *soul*: gs. sāwle 88<sup>35</sup>; as. sāwle 40<sup>16</sup>.

seeacan, 6, *shake, depart, fly*: pret. 3 sg. scōc 93<sup>11</sup>; inf. 21<sup>14</sup>.

-seeaft, *see ge-, un-, wonscraft.*

scēam, m., *white horse*: ap. scēamas 23<sup>4</sup>.

seearp, adj., *sharp*: nsm. 4<sup>41</sup>, 63<sup>1</sup>; asm. [sc]earpne 93<sup>3</sup>; npf. seearpe 34<sup>4</sup>; apf. 70<sup>4</sup>; ipn. searpum 4<sup>52</sup>; sup. isn. searpestan 29<sup>2</sup>. *See heorseearp.*

scēat, m. 1. *region, part (of earth)*: as. 42<sup>5</sup>; gp. scēata 88<sup>27</sup>; ap. scēatas 68<sup>16</sup>.

— 2. *lap, bosom*: ds. scēate 10<sup>7</sup>, 45<sup>2</sup>.

scēaða, *see frōnd-, mīdsceaða.*

scēawendwise, f., *song of jesters*: ap. scēawendwisan 9<sup>9</sup>.

scēawian, W2, *look at, behold*: 1 sg. scēawige 41<sup>40</sup>; inf. 60<sup>2</sup>.

seclfan, 4, *shake, quiver*: 3 sg. seclfæð *Leid.* 7 (scrīþeð 36<sup>7</sup>).

seeop, *see æfenseeop.*

seōor, m., *cloud*: ns. (MS. scōo) 4<sup>41</sup>.

*See seūr.*

seeorp, *see fyrd-, hlōoseeorp.*

seōotan, 2, *spring, rush*: inf. 39<sup>4</sup>.

seeran, 4, *cut, shear*: 3 sg. scireþ 66<sup>3</sup>.

seeððan, 6, *hurt, injure*: 1 sg. scelþe 26<sup>2</sup>; 3 sg. sceðeð 44<sup>11</sup>; pret. 1 sg. scōd 21<sup>15</sup>; pret. 3 sg. scōd 72<sup>14</sup>; inf. 44<sup>3</sup>.

seildan, W1, *shield, protect*: pret. 3 pl. scildon 88<sup>17</sup>.

sein, n., *specter, phantom*: np. 4<sup>52</sup>.

seīnan, 1, *shine*: inf. 41<sup>103</sup>. *See be-seīnan.*

seip, n., *ship*: ns. 59<sup>4</sup>.

seīr, adj., *bright, clear*: nsm. 73<sup>20</sup>; asm. scīre 59<sup>4</sup>; npf. scīre 12<sup>2</sup>; apm. scīre 39<sup>4</sup>.

**seirenige** ((*seicrniege*), *f.*, *mime*, *female jester*: ns. 9<sup>9</sup>.  
**scotian**, W2, *shoot*: 3 pl. scotiað 4<sup>61</sup>.  
**seræf**, *see* wrāðseræf.  
**seriðan**, 1, *move, glide, stalk*: 3 sg. scriþeð 36<sup>7</sup> (*Leid.* scelfæð); ptc. npr. scriþende 4<sup>62</sup>.  
**seūfan**, *see* āscūfan.  
**seulan**, *adv.*, *shall, must, have to*: 1 sg. sceal 4<sup>17,34,65,68</sup>, 5<sup>1</sup>, 15<sup>9,14,17</sup>, 16<sup>12,17</sup>, 17<sup>1,7</sup>, 21<sup>26,30</sup>, 31<sup>8</sup>, 41<sup>91</sup>, 64<sup>1</sup>, 71<sup>7</sup>, 83<sup>12</sup>, 88<sup>24</sup>, 91<sup>4</sup>, 95<sup>5,8</sup>; 3 sg. sceal 28<sup>11</sup>, 33<sup>6</sup>, 34<sup>12</sup>, 36<sup>8</sup>, 38<sup>5</sup>, 40<sup>8,16,21</sup>, 43<sup>8</sup>, 44<sup>5</sup>, 85<sup>5</sup>, 88<sup>27</sup>; ? sceal 82<sup>6</sup>; 3 pl. sculon 88<sup>19</sup>; opt. 3 sg. scyle 4<sup>31</sup>; pret. 1 sg. sceolde 61<sup>8,14</sup>; pret. 3 sg. sceolde 62<sup>8</sup>, 73<sup>6</sup>, 93<sup>7</sup>; pret. 3 pl. sceoldon 14<sup>6</sup>.  
**seūr**, *m.*, *shower, storm*: dp. scūrum 88<sup>17</sup>. *See* seōor.  
**seyldru**, *see* gescyldru.  
**scyppan**, 6, *create, destine, prepare*: pret. 3 sg. scōþe 85<sup>2</sup>; pp. sceapen 21<sup>1</sup>, 24<sup>2</sup>. *See* gescyppan.  
**scyppend**, *m.*, *creator (God)*: ns. 41<sup>1,101</sup>.  
**seyrian**, *see* bescyrian.  
**sē**, *sēo*, *ðæt*. 1. *dem. pron., def. art., the, this, that*: nsm. se [1<sup>11</sup>], 4<sup>39</sup>, 16<sup>24</sup>, 17<sup>3</sup>, 24<sup>6</sup>, 27<sup>15</sup>, 36<sup>1</sup> (so *Leid.*), 41<sup>1,21,54</sup>, 68<sup>7,4,92,96</sup>, 43<sup>9</sup>, 44<sup>2,3,8,15,16</sup>, 45<sup>4</sup>, 48<sup>3</sup>, 49<sup>8</sup>, 50<sup>4,10</sup>, 54<sup>11,11</sup>, 56<sup>9,10,16</sup>, 57<sup>5</sup>, 70<sup>2</sup>, 81<sup>9</sup>, 88<sup>10</sup>; nsf. sēo 10<sup>9</sup>, 29<sup>13</sup>, 32<sup>19</sup>, 34<sup>12</sup>, 39<sup>5</sup>, 40<sup>1,14</sup>, 42<sup>9</sup>, sīo 21<sup>20</sup>, 33<sup>14</sup>, 61<sup>6,12</sup>, 84<sup>20</sup>, [sīo] 32<sup>24</sup>; nsn. þæt [1<sup>5</sup>], 5<sup>7</sup>, 16<sup>16</sup>, 26<sup>11</sup>, 37<sup>9</sup>, 40<sup>24</sup>, 42<sup>2,7</sup>, 44<sup>11</sup>, 48<sup>1</sup>, 61<sup>10</sup>, 84<sup>11,32</sup>; gsm. þæs 12<sup>7</sup>, 21<sup>28</sup>, 56<sup>7</sup>, 60<sup>11</sup>, 62<sup>7</sup>; gsf. þære 30<sup>14</sup>, 37<sup>14</sup>; gsn. þæs 4<sup>59</sup>, 7<sup>8,9</sup>, 11<sup>5</sup>, 17<sup>4,5</sup>, 21<sup>25</sup>, 24<sup>10</sup>, 34<sup>10</sup>, 41<sup>72</sup>, 42<sup>3,3,4,4,7</sup>, 43<sup>4,11</sup>, 55<sup>10</sup>, 60<sup>9</sup>, 65<sup>6</sup>, 91<sup>9</sup>; dsm. þām 21<sup>23</sup>, 30<sup>4</sup>, 38<sup>9</sup>, 44<sup>6</sup>; dsf. þære 30<sup>5</sup>, 57<sup>5</sup>, 60<sup>12</sup>, 73<sup>4</sup>; dsn. þām 4<sup>7</sup>, 30<sup>4</sup>, 88<sup>34</sup>; asm. þone 21<sup>4</sup>, 24<sup>13</sup>, 25<sup>4</sup>, 93<sup>13</sup>; asf. þā 4<sup>30</sup>, 30<sup>9</sup>, 38<sup>1</sup>, 39<sup>1</sup>, 43<sup>13</sup>, 69<sup>1</sup>, 93<sup>18</sup>; asn. þæt [1<sup>18</sup>], 2<sup>2</sup>, 4<sup>35, 57</sup>, 17<sup>8</sup>, 18<sup>5</sup>, 24<sup>5,6</sup>, 28<sup>9</sup>, 35<sup>2</sup>, 45<sup>5</sup>, 46<sup>3</sup>, 48<sup>2</sup>, 50<sup>8</sup>, 68<sup>16</sup>, 72<sup>9</sup>; is. þy 10<sup>10,11</sup>, 14<sup>5,6</sup>, 18<sup>4</sup>, 20<sup>8</sup>, 27<sup>19,19,20,20,21,21</sup>, 29<sup>2,2,3</sup>, 40<sup>9</sup>, 48<sup>6</sup>, 64<sup>10</sup>, 88<sup>14,15</sup>, þon [1<sup>12</sup>], 41<sup>16</sup>;

np. þā 25<sup>10</sup>, 27<sup>15,16</sup>, 42<sup>7</sup>, 43<sup>12,16</sup>; gp. þāra 43<sup>8</sup>, 47<sup>5</sup>, 53<sup>5</sup>, 66<sup>6</sup>, 84<sup>8,15,55</sup>; dp. þām 17<sup>2</sup>, 50<sup>4</sup>, 57<sup>9</sup>, 73<sup>28</sup>; ap. þā 2<sup>15</sup>, 8<sup>2</sup>, 23<sup>10</sup>, 35<sup>6</sup>, 7<sup>1</sup>, 8ā 4<sup>63</sup>; ip. þām 48<sup>6</sup>. — 2. *rel. pron., who, which*: nsm. sē 4<sup>13</sup>, 21<sup>5,29</sup>, 24<sup>6</sup>, 41<sup>1,3,22,90</sup>, 50<sup>2</sup>, 56<sup>15</sup>, 63<sup>5</sup>, 83<sup>5</sup>, 88<sup>28</sup>; nsf. sēo 30<sup>8</sup>, 35<sup>2</sup>, 37<sup>2</sup>, 53<sup>6</sup>, 68<sup>19</sup>, sīo 32<sup>5</sup>, 41<sup>81</sup>; nsn. þæt 22<sup>15</sup>, 34<sup>10</sup>, 41<sup>32,69</sup>, 56<sup>12</sup>, 61<sup>5</sup>, 73<sup>26</sup>, 91<sup>3,6</sup>, 93<sup>24</sup>; gsm. þæs (attraction) 56<sup>5</sup>; dsm. þām 44<sup>2</sup>; asm. þone 41<sup>73</sup>, 51<sup>3</sup>; asn. þæt 24<sup>9</sup>, 45<sup>7</sup>; þæt = double relative, 'id quod,' 2<sup>12</sup>, 4<sup>36,65</sup>, 17<sup>7</sup>, 18<sup>11</sup>, 24<sup>11</sup>, 50<sup>10</sup>, 55<sup>11</sup>, 80<sup>6</sup>; np. þā 27<sup>23</sup>, 58<sup>2</sup>, 73<sup>3</sup>; gp. þāra 59<sup>15</sup>, 72<sup>6</sup>; ap. þā 7<sup>1</sup>, 50<sup>8</sup>. *See* sē ðe, ðæs, ðæs ðe.  
**sealt**, *n.*, *salt*: ns. 94<sup>5</sup>.  
**searo**, *n.* 1. *art, skill*: ip. searwum (*skillfully, cunningly*) 30<sup>6</sup>, 57<sup>5</sup>, 84<sup>18</sup>. — 2. *work of art*: as. 33<sup>3</sup>.  
**searobunden**, *adj.*, *cunningly fastened*: asn. 56<sup>4</sup>.  
**searocēap**, *m.*, *curious thing, work of art*: ns. 33<sup>7</sup>.  
**searocraftig**, *adj.*, *cunning, wily*: nsf. 34<sup>8</sup>.  
**searolīc**, *adj.*, *ingenious, wonderful*: nsm. 61<sup>11</sup>.  
**searopīl**, *n.*, *dart cleverly made*: gp. searopīla 91<sup>2</sup>.  
**searosīeled**, *adj.*, *cunningly bound*: nsf. 24<sup>16</sup>.  
**searodone**, *m.*, *cunning thought, skillful device*: ip. searodoncum 36<sup>13</sup>.  
**searodoneol**, *adj.*, *sagacious, wise*: npr. searodoncule 41<sup>97</sup>.  
**sēaw**, *n.*, *juice, sap*: ap. 44<sup>7</sup>.  
**seax**, *n.*, *knife*: gs. seaxes 27<sup>6</sup>, 61<sup>12</sup>, 77<sup>6</sup>, is. seaxe 41<sup>97</sup>.  
**sēcan**, W1. 1. *seek, look for*: 3 sg. sēceþ 16<sup>25</sup>, sēceð 35<sup>5</sup>. sē[ceð] 88<sup>34</sup>; 3 pl. sēcað 95<sup>12</sup>; pret. 3 sg. sōhte 93<sup>5</sup>; inf. 93<sup>9</sup>. — 2. *visit, go to*: inf. 3<sup>2</sup>, 17<sup>2</sup>, 28<sup>11</sup>. *See* gesēcan.  
**secg**, *m.*, *man*: ns. 5<sup>5</sup>, 63<sup>9</sup>; npr. secgas 41<sup>97</sup>; gpm. secga (MS. secgan) 64<sup>1</sup>; dpm. secgum 49<sup>4</sup>. *See* gārsecg.

- secgan**, W3, *say, tell, declare*: 3 pl. secgað 40<sup>1,13</sup>; opt. 3 sg. secge 68<sup>18</sup>; imp. 2 sg. saga 2<sup>14</sup>, 3<sup>12</sup>, 4<sup>72</sup>, 9<sup>8</sup>, 11<sup>11</sup>, 13<sup>13</sup>, 20<sup>9</sup>, 24<sup>16</sup>, 36<sup>13</sup>, 37<sup>8</sup>, 40<sup>29</sup>, 63<sup>9</sup>, 67<sup>10</sup>, 73<sup>29</sup>, 80<sup>11</sup>, 83<sup>14</sup>, 86<sup>7</sup>; pret. 3 sg. sægde 34<sup>8</sup>; inf. 43<sup>6</sup>, 56<sup>8,16</sup>; ger. secganne 40<sup>22</sup>.  
*See geseegan.*
- sefa**, m., *mind*: ds. sefan 61<sup>11</sup>.
- segnberend**, m., *standard-bearer, warrior*: gp. segnberendra 41<sup>20</sup>.
- selda**, *see geselda.*
- [**seldcyme**, m., *rare visit*: np. seldcymas 1<sup>14</sup>.]
- sele**, m., *hall, house*: ns. 85<sup>1</sup>; gs. seles 14<sup>4</sup>; ds. 21<sup>10</sup>.
- seledrēam**, m., *joy in hall*: ds. seledrēame 64<sup>1</sup>.
- sellan**, *see syllan.*
- sellie**, adj., *strange, wonderful, excellent*: nsf. 84<sup>28</sup>, sellicu 33<sup>5</sup>; asn. 32<sup>3</sup>, 33<sup>3</sup>.
- sēlra**, adj., comp. and sup. only, *better*: comp. apm. sēllan 13<sup>4</sup>; sup. gsn. wk. sēlestan 42<sup>3</sup>.
- semninga**, adv., *suddenly*: 41<sup>10</sup>.
- sendan**, W1, *send*: 3 sg. sendeð 4<sup>2</sup>, 50<sup>5</sup>; 3 pl. sendað 31<sup>5</sup>; pp. sended 2<sup>11</sup>.
- [**sēoc**, adj., *sick*: asf. sēoce 1<sup>14</sup>.]
- seolfor**, n., *silver*: gs. seolfres 56<sup>4</sup>; is. seolfre 21<sup>10</sup>, 68<sup>18</sup>; is. sylfre 15<sup>2</sup>.
- seolhbæð**, n., *seal's bath, sea*: ap. seolhbæþo 11<sup>11</sup>.
- seomian**, W2, *rest, lie*: 3 sg. seomað 21<sup>3</sup>.
- sēon**, 5, *see, behold*: 1 sg. sēo 6<sup>3</sup>; opt. 1 sg. sēy (w. gen.) 41<sup>65</sup>; pret. 1 sg. seah 14<sup>1</sup>, 20<sup>1</sup>, 32<sup>3</sup>, 33<sup>3</sup>, 43<sup>1</sup>, 52<sup>1</sup>, 53<sup>1</sup>, 54<sup>1</sup>, 56<sup>1</sup>, 60<sup>1</sup>, 65<sup>1</sup>, 87<sup>1</sup>; pret. opt. 3 sg. sāwe 84<sup>31</sup>. *See gesēon.*
- settan**, W1, *place, set*: pret. 3 sg. sette 27<sup>4</sup>, 41<sup>7</sup>. *See ā-, gesettan.*
- sē ðe**, pron., *who, which*: nsm. sē þe 3<sup>11</sup>, 28<sup>9</sup>, 39<sup>5</sup>, 41<sup>93,96</sup>, 44<sup>14</sup>, 60<sup>5,15</sup>, 68<sup>18</sup>, 71<sup>6</sup>, 73<sup>28</sup>, 81<sup>7</sup>, 88<sup>34</sup>, 93<sup>27</sup>; sē þe = þone þe 44<sup>5</sup>; nsf. sēo þe 26<sup>10</sup>; gsm. þæs . . . þe 4<sup>16</sup>; gsn. þæs þe 32<sup>15</sup>, 33<sup>12</sup>, 42<sup>1</sup>; dsm. þām þe 16<sup>29</sup>, 61<sup>11</sup>, 70<sup>1</sup>; np. þā þe 35<sup>6</sup>, 36<sup>10</sup> (*Leid.* ðā ði); gp. þāra þe 4<sup>34,58</sup>, 6<sup>12</sup>, 29<sup>9</sup>, 40<sup>15,26</sup>, 41<sup>89</sup>, 91<sup>10</sup>; dp. þām þe 14<sup>10</sup>, 27<sup>5</sup>, 43<sup>7</sup>.
- sē ðeah** = swā ðeah, adv., *however, nevertheless, yet*: 5<sup>9</sup>, 87<sup>7</sup>; hwæþre sē þeah (*Leid.* hudræ suwē ðeh) 36<sup>11</sup>; efue sē þeah 40<sup>27</sup>, 66<sup>1</sup>. *See swā ðeah, swā ðeana.*
- sē ðeana**, conj., *yet, nevertheless*: sē þeana 88<sup>10</sup>. *See swā ðeana.*
- sib**, *see gesib, ungesib.*
- sīd**, adj., *wide, spacious*: apm. sīde 3<sup>10</sup>, 67<sup>10</sup>.
- sīde**, f., *side*: ns. 14<sup>6</sup>; ds. sīdan 77<sup>6</sup>; as. sīdan 22<sup>13</sup>, 70<sup>2</sup>; ap. sīdan 81<sup>5</sup>, 86<sup>7</sup>; np. sīdan 16<sup>1</sup>, 73<sup>18</sup>.
- sīex**, num. adj., *six*: 25<sup>10</sup>, 37<sup>8</sup>, (MS. v1) 14<sup>2</sup>.
- sigefæst**, adj., *victorious*: comp. npm. sigefæstran 27<sup>19</sup>.
- sigel**, *see heaðosigel.*
- sigor**, m., *victory, triumph*: gp. sigora 7<sup>1</sup>.
- sīhð**, *see gesīhð.*
- sīn**, pron. 1. *his*: dsm. sīnum 60<sup>4</sup>; ism. sīne 24<sup>14</sup>; ipm. sīnum 91<sup>11</sup>, 93<sup>2</sup>.  
— 2. *her*: dsm. sīnum 59<sup>14</sup>; apm. sīne 32<sup>22</sup>; ipf. sīnum 62<sup>3</sup>.
- sīne**, n., *treasure, wealth*: ns. 49<sup>4</sup>; as. 21<sup>6</sup>, 56<sup>4</sup>; is. sīnce 21<sup>10</sup>, 68<sup>18</sup>.
- sīncan**, *see besīncan.*
- sīnefāg**, adj., *shining with treasure*: nsm. 15<sup>15</sup>.
- sīnder**, m., *impurity*: ip. sīndrum 27<sup>6</sup>.
- sīngan**, 3, *sing*: 1 sg. sīnge 9<sup>2</sup>; 3 sg. sīngeð 70<sup>2</sup>; 3 pl. sīngað 8<sup>8</sup>; inf. 32<sup>3</sup>.
- sīttan**, 5, *sit*: 1 sg. sītte 25<sup>7</sup>; 3 sg. sīteð 4<sup>5</sup>, 32<sup>12</sup>; 3 pl. sīttað (MS. sīteð) 9<sup>8</sup>; [pret. 1 sg. sæt 1<sup>10</sup>]; pret. 3 sg. sæt 47<sup>1</sup>; pret. 3 pl. sēaton 86<sup>1</sup>; inf. 76<sup>1</sup>. *See ge-, onsittan.*
- sītende**, *see burg-, insītende.*
- sīð**, adv., *afterwards*: 61<sup>8</sup>.
- sīð**, m., *journey, course, wandering*: as. 2<sup>2</sup>, 30<sup>14</sup>, sīþ 85<sup>3</sup>; is. sīþe 53<sup>7</sup>; gp. sīþa

- 3<sup>12</sup>; ap. sīḥas 10<sup>11</sup>, 40<sup>16</sup>; ip. sīḥum 33<sup>3</sup>. See *forð-*, *ge-*, *here-*, *unrædsið*.
- sīðfæt**, n., *journey, course*: ns. sīðfæt 20<sup>9</sup>; ds. sīðfæte 44<sup>6</sup>; as. 83<sup>14</sup>.
- sīðian**, W<sub>2</sub>, *go, journey, travel*: pret. 1 sg. sīḥade 72<sup>10</sup>; pret. 3 sg. sīḥade 27<sup>11</sup>; inf. sīḥian 52<sup>2</sup>.
- sīðð**, f., *journey*: ds. sīḥþe 65<sup>2</sup>.
- sīððan**, conj., *since, after*: sīḥþan 12<sup>9</sup>, 16<sup>27</sup>, 24<sup>6</sup>, 77<sup>6</sup>, 83<sup>2</sup>; [si]þþan (adv.?) 64<sup>11</sup>.
- sīððan**, adv., *afterwards*: sīḥþan 10<sup>9</sup>, 11<sup>10</sup>, 16<sup>22</sup>, 27<sup>2.5.11</sup>, 28<sup>6</sup>, 30<sup>13</sup>, 41<sup>9</sup>, 77<sup>7</sup>, 89<sup>7</sup>, 93<sup>16</sup>; siðþan 62<sup>6</sup>.
- sixtig**, num. adj., *sixty*: (MS. LX) 23<sup>1</sup>.
- slæp**, m., *sleep*: ns. 41<sup>10</sup>.
- slæpan**, R., *sleep*: opt. pret. 1 sg. slæpe 41<sup>9</sup>.
- slæpwērig**, adj., *sleep-weary*: asm. slæpwērigne 5<sup>5</sup>.
- slege**, see *dēaðslege*.
- slitan**, 1, *tear, rend*: 1 sg. slite 13<sup>1</sup>; 3 pl. slitað 88<sup>32</sup>; inf. 14<sup>8</sup>; ptc. npm. slitende 17<sup>6</sup>. See *tōslitan*.
- slīðe**, adj., *dire, hard, dangerous*: gsf. slīþre 4<sup>29</sup>.
- slūpan**, 2, *slip, glide*: inf. 4<sup>39</sup>.
- smæl**, adj., *slender*: nsm. 73<sup>18</sup>.
- smēah**, adj., *subtle?*: comp. nsf. smēare 94<sup>5</sup>.
- smið**, m., *smith*: ? smiþ 94<sup>1</sup>; gp. smiþa 6<sup>8</sup>, 21<sup>7</sup>, 27<sup>14</sup>.
- smægī**, m., *snail*: ns. 41<sup>70</sup>.
- snāw**, m., *snow*: ns. 81<sup>10</sup>.
- snel**, adj., *quick, swift*: comp. nsm. snelra 41<sup>70</sup>.
- snīðan**, 1, *cut*: pret. 3 sg. snāð 27<sup>6</sup>.
- snottor**, adj., *wise, sagacious*: nsm. 84<sup>31</sup>; npm. snottre 86<sup>2</sup>, 95<sup>7</sup>.
- snyttro**, f., *prudence, wisdom*: snytt[ro] 68<sup>3</sup>.
- snyðian**, W<sub>2</sub>, *hasten, go as a dog with nose to ground* (Sw., B.T.): 1 sg. snyþige 22<sup>6</sup>.
- snyððan**, see *besnyððan*.
- soden**, see *unsoden*.
- sōm**, see *gesōm*.
- some**, adv. (always in combination, *swā some, likewise, as well*): 16<sup>2</sup>, 43<sup>11</sup>.
- somme**, see *tōsomme*.
- somnian**, see *gesomnian*.
- somod**, adv., *together, in company*: 2<sup>14</sup>, 17<sup>2</sup>, 23<sup>9</sup>, 61<sup>13</sup>; samed 52<sup>2</sup>; [somod] 20<sup>1</sup>.
- sōna**, adv., *soon, immediately*: 17<sup>6</sup>, 26<sup>9</sup>, 28<sup>7.9</sup>, 64<sup>13</sup>.
- sond**, n. 1. *sand*: ds. sonde 2<sup>14</sup>; is. sonde 3<sup>7</sup>.—2. *shore*: ds. sonde 61<sup>1</sup>.
- sond**, f., *message*: ns. 92<sup>3</sup>.
- song**, m., *song*: ns. 25<sup>6</sup>; gs. sanges 58<sup>3</sup>.
- sōð**, adj., *true, sooth*: nsm. 4<sup>64</sup>, 7<sup>1</sup>; nsn. 40<sup>25</sup>; gpm. sōþra 27<sup>22</sup>; ipn. sōþum 40<sup>29</sup>.
- sōð**, n., *sooth, truth*: as. 37<sup>13</sup>.
- sōðewide**, m., *true saying*: ip. sōð-cwidum 36<sup>13</sup>.
- sōðe**, adv., *truly, correctly*: [sōþe] 73<sup>29</sup>.
- spætan**, W<sub>1</sub>, *spit*: 1 sg. spæte 18<sup>4</sup>, 24<sup>8</sup>.
- spēd**, f., *success, prosperity*: ns. 18<sup>4</sup>; as. 88<sup>34</sup>, [sp]ēd 84<sup>11</sup>; *on spēd, successfully* 5<sup>12</sup>. See *friðospēd*.
- spēddropa**, m., *useful drop*: ip. spēddropum 27<sup>8</sup>.
- spel**, n., *answer, solution*: as. 5<sup>12</sup>.
- spere**, n. *spear*: as. SP[ere] 65<sup>6</sup>. See *ättor-*, *dēaðspere*.
- sperebrōga**, m., *terror of spears*: as. sperebrōgan 18<sup>4</sup>.
- spild**, m., *destruction*: is. spilde 24<sup>8</sup>.
- spor**, n., *track, spoor*: ds. spore 88<sup>34</sup>.
- spōwan**, R, *succeed*: pret. 3 sg. spēow 43<sup>4</sup>.
- spræc**, f., *speech*: ds. spræce 28<sup>13</sup>. See *ærendspræc*.
- sprecan**, 5, *speak*: 1 sg. sprece 9<sup>1</sup>, sprice 24<sup>11</sup>, 44<sup>16</sup>; 3 sg. spreceð 21<sup>33</sup>, spriceð 29<sup>10</sup>; 3 pl. sprecað 95<sup>9</sup>; pret. 3 sg. spræc 40<sup>12</sup>; inf. 19<sup>1</sup>, 61<sup>9</sup>.
- ?sprengan, see *geondsprengan*.
- spyrian**, W<sub>2</sub>, *make a track, go*: pret. 3 sg. spyrede 27<sup>8</sup>.

- stæf**, m., *letter*: np. stafas 25<sup>10</sup>. See **ār-**, **rūn-**, **wrohtstæf**.  
**stælgieſt**, m., *thievish guest*: ns. 48<sup>5</sup>.  
**stān**, m., *stone, rock*: ns. 41<sup>74</sup>; is. stāne 3<sup>7</sup>; np. stānas 17<sup>9</sup>; ip. stānum 84<sup>43</sup>.  
**standan**, see **stondan**.  
**stānhlið**, n., *rocky cliff*: np. stānhleoþu 4<sup>26</sup>.  
**stānwong**, m., *stony field*: ap. stānwongas 93<sup>10</sup>.  
**stæpe**, m., *step*: ds. 93<sup>10</sup>.  
**-stapu**, see **ordstapu**.  
**stæð**, n., *bank, shore*: ds. staþe 4<sup>18</sup>; ds. stæðe 23<sup>19</sup>; ap. staþu 3<sup>6</sup>. See **wæg-stæð**.  
**staðol**, m., *station, place*: ns. staþol 26<sup>4</sup>, 71<sup>2</sup>; ds. staðol[e] 88<sup>7</sup>; as. staþol 48<sup>5</sup>, 88<sup>25</sup>. See **frum-**, **wymstaðol**.  
**staðolwong**, m., *station, field occupied*: ds. staþolwonge 35<sup>8</sup>.  
**stæððan**, W1, *stay* (trans.): opt. 3 sg. stæððe 4<sup>74</sup>.  
**steal**, see **bīdsteal**.  
**steale**, adj., *steep*: npn. 4<sup>26</sup>; apn. 3<sup>7</sup>, 93<sup>7</sup>.  
**-steald**, see **hagosteald**.  
**-stealla**, see **gestealla**.  
**stēap**, adj., *high, steep*: nsm. 71<sup>2</sup>; asm. stēapne 16<sup>18</sup>, 81<sup>4</sup>; npm. stēape 4<sup>19</sup>.  
**stēaphēah**, adj., *very high*: nsm. 26<sup>4</sup>.  
**stede**, m., *place, station*: as. 45<sup>3</sup>. See **folc-**, **wīestede**.  
**stefn**, f., *voice*: as. stefne 25<sup>1</sup>; is. stefne 9<sup>7</sup>, 15<sup>18</sup>, 49<sup>3</sup>.  
**stelan**, see **be-**, **bi-**, **forstelan**.  
**stellan**, see **anstellan**.  
**stenc**, m., *odor, fragrance*: ds. stence 41<sup>23</sup>; as. 41<sup>29</sup>.  
**steort**, m., *tail*: ns. 17<sup>8</sup>; ds. steorte 22<sup>4</sup>; as. 59<sup>7</sup>, 81<sup>2</sup>.  
**stēpan**, W1, *exalt*: 3 sg. stēpeð 51<sup>8</sup>.  
**steppan**, 6, *step, go*: 1 sg. steppe 16<sup>5</sup>; 3 sg. steppeð 93<sup>29</sup>; pret. 3 sg. stōp 27<sup>10</sup>, 55<sup>2</sup>, 74<sup>5</sup>; pret. 3 pl. stōpan 23<sup>19</sup>.  
**stician**, W2, *stick, thrust*: 3 sg. sticaþ 13<sup>11</sup>, sticað 91<sup>3</sup>; pret. 3 sg. sticade 62<sup>5</sup>.  
**stīg**, f., *way, path*: as. stīge 16<sup>24</sup>.  
**stīgan**, 1, *climb, ascend*: 1 sg. stīge 4<sup>70</sup>; 3 pl. stīgað 2<sup>6</sup>; inf. 23<sup>8</sup>, 93<sup>7</sup>. See **ā-**, **oferstīgan**.  
**stillan**, see **gestillan**.  
**stille**, adj., *still, quiet*: nsm. 4<sup>74</sup>, 17<sup>4</sup>; nsf. 4<sup>19</sup>; npm. 3<sup>14</sup>.  
**stille**, adv., *quietly, tranquilly*: 4<sup>25</sup>, 9<sup>7</sup>, 35<sup>8</sup>. See **unstille**.  
**stinean**, 3. 1. *spring, leap*: pret. 3 sg. stonc 30<sup>12</sup>. — 2. *stink*: 3 pl. stinceð 41<sup>32</sup>.  
**stīð**, adj., *stiff, hard, strong*: nsm. 71<sup>2</sup>; nsn. stīþ 45<sup>3</sup>; gsn. stīþes 55<sup>5</sup>; asm. stīþne 17<sup>9</sup>; asn. stīð 93<sup>29</sup>.  
**stīðecg**, adj., *sharp-edged*: nsn. 93<sup>18</sup>.  
**stīðweg**, m., *hard way, storm-path*: as. 4<sup>35</sup>.  
**stīwita**, m., *officer of household, steward*: dp. stīwitum, *household* 4<sup>10</sup>.  
**stōl**, see **ēðel-**, **glēowstōl**.  
**stondan**, 6, *stand*: 1 sg. stonde 26<sup>4</sup>, 88<sup>22</sup>, 93<sup>24</sup>; 3 sg. stondeþ 41<sup>61</sup>, stondeð 95<sup>4</sup>; 3 pl. standað 16<sup>3</sup>; opt. 3 sg. stonde 70<sup>5</sup>; pret. 1 sg. stōð 88<sup>12</sup>, [st]ōð 88<sup>7</sup>; pret. 3 sg. stōð 57<sup>9</sup>; pret. 1 pl. stōðan 88<sup>14</sup>; inf. 34<sup>13</sup>, 35<sup>8</sup>, 55<sup>2</sup>, 88<sup>25</sup>, standan 50<sup>4</sup>; ptc. dsf. stondendre 55<sup>5</sup>; asm. (uninfl.) stondende 81<sup>8</sup>. See **forstondan**.  
**storm**, m., *storm, tempest*: ip. stormum 84<sup>43</sup>.  
**stræl**, f., *arrow*: ap. stræle 4<sup>56</sup>.  
**strang**, see **strong**.  
**stræt**, f., *street, road*: as. stræte 16<sup>18</sup>.  
**strēam**, m., *stream, flood*: gs. strēames 27<sup>10</sup>; np. strēamas 3<sup>6,14</sup>, 23<sup>8</sup>, 81<sup>8</sup>; ap. strēamas [4<sup>18</sup>], 4<sup>70</sup>, [strē]amas 93<sup>6</sup>. See **firgen-**, **lagu-**, **merestrēam**.  
**strēamgewin**, n., *strife of waters*: gs. strēamgewinnes 4<sup>26</sup>.  
**strengu**, f., *strength, power*: ns. 8<sup>5</sup>; is. strengo 28<sup>13</sup>. See **woruldstrengu**.  
**-strēon**, see **gestrēon**.  
**streðan**, see **bestreðan**.  
**strong**, adj., *strong, powerful*: nsm. 2<sup>3</sup>, 4<sup>35</sup>, 17<sup>4</sup>, 28<sup>13</sup>, 55<sup>9</sup>, 63<sup>1</sup>, 93<sup>10</sup>; gsm. wk.

- strangan 48<sup>5</sup>; dsn. wk. strongan 41<sup>79</sup>; asm. strongne 84<sup>2</sup>; npm. stronge 23<sup>8</sup>; ipn. strongum 49<sup>3</sup>; comp. nsm. strengra 41<sup>92</sup>, 85<sup>4</sup>; comp. nsf. strengre 41<sup>21</sup>. See *forstrang*, *mægen-*, *ryne-strong*.
- strūdan**, 2, *plunder*: pret. 3 pl. strudon 54<sup>10</sup>.
- stun**, see *gestun*.
- stund**, f., *hour, time*: as. stunde 93<sup>18</sup>; gp. stunda 55<sup>9</sup>; ip. stundum, *exceedingly* 2<sup>3</sup>; *eagerly, fiercely*, 3<sup>6</sup>.
- stūðu**, see *wredstūðu*.
- stýle**, n., *steel*: ns. 93<sup>18</sup>; ds. 41<sup>79</sup>; ? stýle 94<sup>4</sup>.
- stýran**, W1. 1. *guide, direct*: 3 sg. stýreð 41<sup>13</sup>. — 2. *check, prevent, restrain*: 1 sg. stýre 12<sup>4</sup>.
- styrjan**, W2, trans. *stir, move*: 1 sg. styrge 3<sup>9</sup>, 4<sup>70</sup>; inf. 4<sup>18</sup>.
- styrman**, W1, *cry*: 1 sg. styrme 9<sup>7</sup>.
- suē**, see *swā*.
- sum**, pron., *some, one, a certain one*: nsm. 4<sup>33</sup>, 27<sup>1</sup>, 73<sup>23</sup>, 77<sup>4</sup>; nsf. 15<sup>8</sup>; gsm. sumes 15<sup>15</sup>, 48<sup>3</sup>; asm. sumne 4<sup>4</sup>; asn. 80<sup>9</sup>; npf. sume 11<sup>8</sup>.
- sumor**, m., *summer*: ? sumor 88<sup>3</sup>.
- sumsend**, ptc., *humming, rushing*: apn. sumentu 4<sup>47</sup>.
- sund**, see *gesund*.
- sund**, m., *sea, water*: ds. sunde 11<sup>3</sup>.
- sundhelm**, m., *water-covering*: ns. 77<sup>1</sup>; ds. sundhelme 3<sup>10</sup>.
- sundur**, adv., *severally, each by himself*: 40<sup>6</sup>.
- sundurcraft**, m., *special power*: as. 40<sup>3</sup>.
- sundran**, see *onsundran*.
- sunne**, f., *sun*: ns. 67<sup>3</sup>, 93<sup>31</sup>, 94<sup>3</sup>; as. sunnan 27<sup>4</sup>.
- sunu**, m., *son*: ns. 41<sup>72</sup>, 84<sup>10</sup>; as. 38<sup>8</sup>; np. suno 47<sup>2,3</sup>; gp. suna 10<sup>12</sup>.
- sūðerne**, adj., *southern*: nsm. sūþerne 63<sup>9</sup>.
- swā**, conj. 1. *as, according as*: 3<sup>1</sup>, 4<sup>13</sup>, 10<sup>7</sup>, 21<sup>26</sup>, 22<sup>2</sup>, 23<sup>6</sup>, 25<sup>10</sup>, 34<sup>11</sup>, 41<sup>5</sup>, 49<sup>8</sup>, 60<sup>11</sup>, 62<sup>4</sup>, 78<sup>1</sup>?. — 2. *just as, like*: 9<sup>9</sup>, 41<sup>34</sup>, swē 16<sup>4</sup>; 25<sup>2,2,3,3</sup>. — 3. *so that (result)*: 61<sup>16</sup>. — 4. *although*: 7<sup>4</sup>, 23<sup>13</sup>. — 5. *where*: 88<sup>31</sup>. — 6. **swā . . . swā**, *as . . . as* (adv. and conj.): suē (suē ārlīce for MS. snearlīce) . . . swā 10<sup>6</sup>. See *swā ðeah*, *swā ðeana*.
- swā**, adv., *thus, so*: 4<sup>67</sup>, 10<sup>11</sup>, 12<sup>6</sup>, 14<sup>6</sup>, 28<sup>16</sup>, 30<sup>6</sup>, 41<sup>14</sup>, [41<sup>25</sup>], 41<sup>69</sup>, 50<sup>9</sup>, 70<sup>6</sup>, 84<sup>32</sup>, 88<sup>8</sup>. See *some (swā some)*.
- swāpan**, see *āswāpan*.
- swaru**, see *ondswaru*.
- swāes**, adj., *own, dear*: npf. swāse 47<sup>3</sup>; gpm. swāesra 10<sup>11</sup>, 27<sup>22</sup>; apm. swāse 16<sup>22</sup>, 72<sup>6</sup>.
- swāesende**, n., *food, repast*: dp. swāsendum 89<sup>6</sup>.
- swāetan**, W1, *sweat*: 3 pl. swāetað 4<sup>43</sup>.
- swaēð**, n., *track*: ns. 22<sup>10</sup>; as. 22<sup>6</sup>; np. swaþu 52<sup>3</sup>.
- swā ðeah**, conj., *yet, nevertheless*: swā þeah 59<sup>11</sup>. See *sē ðeah*.
- swā ðeana**, conj., *yet, nevertheless*: swā þeana 59<sup>13</sup>. See *sē ðeana*.
- swaðu**, f. 1. *track*: as. swaþe 95<sup>12</sup>. — 2. *on swaþe, behind*: ds. 16<sup>25</sup>, 75<sup>1</sup>.
- swē**, see *swā*.
- sweart**, adj., *swart, black*: nsm. 50<sup>5</sup>; nsn. 22<sup>10</sup>, wk. swearte 41<sup>31</sup>; dsm. sweartum 72<sup>10</sup>; asm. sweartne 13<sup>13</sup>; isf. sweartan 41<sup>94</sup>; npm. swearte 52<sup>2</sup>; npf. swearte 58<sup>3</sup>; apm. swearte 13<sup>4</sup>; apn. 4<sup>47</sup>; ipn. sweartum 18<sup>7</sup>; sup. gsn. wk. sweartestan 42<sup>3</sup>.
- sweartlāst**, adj., *leaving a black track*: nsf. 27<sup>11</sup>.
- swēg**, m., *noise, sound*: gp. swēga 4<sup>39</sup>.
- swelgan**, 3, *swallow*: 1 sg. swelge 93<sup>22</sup>; 3 sg. swelgeþ 59<sup>10</sup>, swilgeð 50<sup>2</sup>, 82<sup>2</sup>; pret. 3 sg. swealg 27<sup>9</sup>, 48<sup>6</sup>; inf. 15<sup>15</sup>, 18<sup>7</sup>. See *forswelgan*.
- swēora**, m., *neck*: ns. 70<sup>2</sup>, swīora 73<sup>18</sup>; as. swēoran 86<sup>6</sup>.
- sweord**, m., *sword*: as. 56<sup>14</sup>.
- sweorfan**, 3, *polish*: pp. sworfen 29<sup>4</sup>, 91<sup>2</sup>.

**sweostor**, f., *sister*: ns. 72<sup>4</sup>; gs. 44<sup>14</sup>; np. 14<sup>2</sup>. *See gesweostor.*

**swetol**, adj., *manifest, clear, open*: nsf. 40<sup>3</sup>; nsn. 22<sup>10</sup>; npn. 14<sup>4</sup>.

**sweotule**, adv., *clearly, openly*: 25<sup>10</sup>.

**sweotulian**, *see gesweotulian.*

**swēte**, adj., *sweet*: comp. nsm. swētra 41<sup>58</sup>.

**swētnes**, f., *sweetness*: is. swētnesse 41<sup>40</sup>.

**swīcan**, *see geswīcan.*

**swīfan**, 1, *move, pass, sweep* (intr.): 3 sg. swifeð 13<sup>11</sup>; inf. 33<sup>7</sup>.

**swift**, adj., *swift, fleet*: nsm. 4<sup>72</sup>, 16<sup>2</sup>, 52<sup>3</sup>, wk. swiftra 41<sup>68</sup>; asm. swiftne 20<sup>3</sup>, 75<sup>1</sup>; comp. nsm. swiftra 41<sup>70</sup>; comp. nsf. swiftra 67<sup>3</sup>, 85<sup>1</sup>.

**swīge**, adj., *silent, still*: nsm. 4<sup>11</sup>, 85<sup>1</sup>.

**swīglan**, W<sub>2</sub>, *to be quiet, silent*: 3 sg. swīgað 8<sup>1</sup>; pret. 1 sg. swīgade 72<sup>16</sup>; ptc. nsm. swīgende 49<sup>4</sup>, npm. swīgende (MS. nigende) 9<sup>8</sup>.

**swimman**, 3, *swim*: pret. 1 sg. swom 74<sup>3</sup>; pret. 3 sg. swom 23<sup>14</sup>.

**swīn**, n., *swine*: ns. 41<sup>106</sup>.

**swingere**, m., *scourger*: ns. 28<sup>7</sup>.

**swinsian**, W<sub>2</sub>, *make melody, make music*: 3 pl. swinsiað 87.

**swīora**, *see swēora.*

**swīð**, adj. 1. *strong, powerful*: comp. nsm. swīþra 41<sup>94</sup>; comp. npm. swīþran 17<sup>6</sup>; sup. nsf. swīþost 84<sup>28</sup>. — 2. comp. *right (hand)*: nsf. swīþre 61<sup>12</sup>.

**swīðan**, *see oferswīðan.*

**swīðe**, adv. 1. *very, exceedingly*: swīþe 7<sup>8</sup>, 11<sup>3</sup>, 52<sup>3</sup>, 58<sup>2</sup>. — 2. *soon, rapidly*: swīþe 20<sup>3</sup>, 27<sup>4</sup>, 33<sup>7</sup>. — 3. *violently*: swīþe 63<sup>8</sup>. — 4. *cagerly*: swīþe 95<sup>12</sup>. — 5. sup. *chiefly, especially*: swīþast 95<sup>7</sup>.

**swīðfeorm**, adj., *strong, violent*: nsm. swīþfeorm 47<sup>2</sup>.

**swōgan**, R, *make a noise, resound*: 3 pl. swōgað 87.

**swyle**, pron., *such, such a one, such a thing*; asf. swylce 89<sup>8</sup>; asn. 61<sup>11</sup>; gpm. swylcra 20<sup>9</sup>.

**swylce**, adv., *in like manner, also*: 21<sup>3</sup>, 25<sup>8</sup>, 41<sup>29,60,96</sup>, 64<sup>13</sup>, 65<sup>4</sup>.

**swylce**, conj. 1. *like as, as well as*: 7<sup>9</sup>, 84<sup>10</sup>; **swylce swē** 16<sup>4</sup>. — [2. *just as though*: 1.]

**syllf**, pron. 1. *self, one's own*: nsm. 27<sup>28</sup>; sylfa 38<sup>8</sup>, 63<sup>1</sup>, 80<sup>11</sup>, 85<sup>1</sup>; gsf. sylfre 34<sup>8</sup>; gsn. sylfes 65<sup>6</sup>; dsm. sylfum 21<sup>6</sup>; is. sylfum 67<sup>10</sup>; npm. sylfe 58<sup>9</sup>. — 2. **þæt sylfe**, *in like manner*: 5<sup>10</sup>.

**syllfor**, *see seolfor.*

**syllan**, W<sub>1</sub>, *give, grant*: 1 sg. selle 13<sup>6</sup>; pret. 3 sg. sealde 5<sup>4</sup>, 62<sup>3</sup>, 72<sup>7</sup>; inf. 38<sup>5</sup>.

**symbel**, n., *feast*: ds. symble 32<sup>12</sup>.

**synle**, adv., *always, ever*: 38<sup>5</sup>, 41<sup>30,64</sup>; 68<sup>4</sup>.

**sȳu**, f., *eye, sight, vision*: as. sȳne 33<sup>5</sup>; is. sȳne 41<sup>94</sup>.

**sȳuc**, *see gesȳne.*

## T

**tācn**, n. 1. *sign, token*: as. 56<sup>6</sup>. — 2. *signification*: as. tācn 60<sup>10</sup>.

**tācnau**, W<sub>1</sub>, *show, point out*: 3 sg. tīcneð 41<sup>6</sup>, tīcneþ 52<sup>6</sup>.

**tācnian**, *see getācnian.*

**tān**, m., *twig, branch*: ip. tānum 54<sup>2</sup>.

**-tāese**, *see getāese.*

**teala**, adv., *well, rightly*: 22<sup>14</sup>, teale 16<sup>16</sup>, tila 49<sup>2</sup>.

**telg**, m., *dyer*: ns. 27<sup>15</sup>. *See bēantelg.*

**tēon**, 2. 1. *draw*: 3 sg. tȳhð 63<sup>6</sup>; pret. 1 sg. tēah 23<sup>13</sup>, 72<sup>5</sup>. — 2. *go, proceed*: 3 sg. tȳhð 35<sup>4</sup>. *See ñtēon.*

**tēon**, n., *hurt, annoyance*: as. 51<sup>3</sup>.

**tēorian**, W<sub>2</sub>, *tire, grow weary*: pret. 3 sg. tēorode 55<sup>8</sup>.

**tīd**, f., *time, hour*: as. 4<sup>30</sup>, 74<sup>2</sup>; ip. tīdum 40<sup>2</sup>, 59<sup>6</sup>. *See ðægtīd.*

**tīl**, adj. 1. *good, serviceable*: nsm. 18<sup>9</sup>. — 2. *excellent, kind*: gpm. tilra 27<sup>23</sup>.

**tīla**, *see teala.*

**tīlfremmend**, part., *doing good*: gpm. tīlfremmendra 60<sup>7</sup>.



tillīe, adj., *good, capable*: nsm. 55<sup>8</sup>, 64<sup>6</sup>.  
timbran, W1, *build*: pp. timbred 84<sup>44</sup>.

See ātimbran.

tō, prep. w. dat. 1. *to, unto, towards, into, upon*: [1<sup>17</sup>], 4<sup>18</sup>, 15<sup>4,17</sup>, 16<sup>10</sup>, 21<sup>6</sup>, 23<sup>2,12</sup>, 28<sup>4</sup>, 29<sup>7</sup>, 30<sup>4,9,12</sup>, 31<sup>7</sup>, 34<sup>2</sup>, 35<sup>4</sup>, 40<sup>21</sup>, 41<sup>66</sup>, 56<sup>3</sup>, 60<sup>17</sup>, 69<sup>3</sup>. — 2. *as, for (purpose)*: 7<sup>2</sup>, 27<sup>27</sup>, 40<sup>19</sup>, 41<sup>65</sup>, 42<sup>5</sup>, 50<sup>9,10</sup>, 51<sup>2</sup>, 70<sup>6</sup>, 73<sup>14</sup>, 78<sup>3</sup>, 83<sup>6</sup>. — 3. *on, at, among*: [1<sup>12</sup>], 13<sup>11</sup>, 41<sup>45</sup>. — 4. *of, from*: 49<sup>8</sup>. — 5. *w. ger.* 29<sup>12</sup>, 32<sup>23</sup>, 37<sup>13</sup>, 40<sup>22,25</sup>, 42<sup>8</sup>, 88<sup>29</sup>.

tō, adv. 1. *too*: 23<sup>6</sup>, 34<sup>5</sup>. — 2. *thither*: 55<sup>2</sup>.

tōberstan, 3, *burst to pieces*: 3 sg. tōbirsteð 39<sup>7</sup>.

tōgædre, adv., *together*: 53<sup>4</sup>.

tōgongan, anv., *pass away* (impers. w. gen.): 3 sg. tōgongeð 24<sup>10</sup>.

torht, adj., *bright, splendid, glorious*: nsm., 51<sup>2</sup>, wk. torhta 43<sup>9</sup>; asm. torhtne 49<sup>2</sup>, 54<sup>2</sup>; ipf. wk. torhtan 57<sup>9</sup>. See hlēor-, wlitetorht.

torhte, adv., *clearly*: 88<sup>, 60<sup>7</sup></sup>.

tōsālan, W1, impers. 1. *fail, not succeed*: 3 sg. tōsāleþ 17<sup>5</sup>. — 2. *lack, be wanting*: 3 sg. tōsāleð 16<sup>25</sup>.

tōsamne, adv., *together*: 4<sup>39</sup>.

[tōslitan, 1, *tear asunder, separate, sever*: 3 sg. tōsliteð 1<sup>18</sup>.]

tōð, m., *tooth*: as. 59<sup>8</sup>; is. tōþe 87<sup>5</sup>; gp. tōþa 35<sup>2</sup>; ip. tōðum 22<sup>14</sup>.

tō ðon, adv. 1. *so*: tō þon 41<sup>16</sup>. — [2. *therefore*: tō þon 1<sup>12</sup>.]

tōðringan, 3, *press asunder, drive apart*: 1 sg. tōþringe 4<sup>37</sup>.

tredan, 5, *tread, tread upon*: 1 sg. trede 81; 3 sg. trideþ 84<sup>29</sup>, triedeð 13<sup>6</sup>; 3 pl. tredað 58<sup>5</sup>; pret. 3 sg. træd 72<sup>11</sup>; inf. 14<sup>1</sup>.

trēow, n., *tree*: ns. 54<sup>2</sup>, 57<sup>9</sup>. See wudu-trēow, wulfhæafodtreo.

trēowe, see getrēowe.

tunge, f., *tongue*: ns. 80<sup>8</sup>; ds. tungan 49<sup>2</sup>; as. tungan 59<sup>8</sup>.

turf, f., *turf, grass, greenward*: ds. tyrf 41<sup>25</sup>; as. 14<sup>1</sup>.

twēgen, num. *two*: nm. 43<sup>10</sup>, 47<sup>2,3</sup>; nf. twā 43<sup>17</sup>, 47<sup>2</sup>; n. (m. and f.) tū 64<sup>5</sup>; nn. tū 16<sup>4</sup>; gn. twēga 40<sup>11</sup>, 43<sup>9</sup>; dm. twām 61<sup>15</sup>, 88<sup>18</sup>; d. (m. and f.) twām 51<sup>2</sup>; dn. twām 47<sup>1</sup>; am. 53<sup>2</sup>, (MS. 11) 86<sup>4</sup>; af. twā 43<sup>1</sup>, 70<sup>3</sup>, 81<sup>5</sup>, 86<sup>3,5,7</sup>; an. tū 37<sup>7</sup>.

twelf, num. adj., *twelve*: 37<sup>7</sup>, (MS. x11) 86<sup>4</sup>.

tȳdran, W1, *be prolific, teem*: 3 sg. tȳdreð 84<sup>37</sup>.

tyhtan, see ātyhtan.

tȳn, num. adj., *ten*: (MS. x) 14<sup>1</sup>.

tȳnan, see be-, ontȳnan. —

tȳr, m., *glory, honor*: as. 27<sup>23</sup>.

## D

Ð = *rune* Ð: 65<sup>4</sup>.

ðā, adv., *then, thereupon*: þā 10<sup>3</sup>, 23<sup>8,10</sup>, 30<sup>7,9</sup>, 41<sup>35</sup>. See in ðā.

ðā, conj., *when*: þā 11<sup>6,9</sup>, 41<sup>7</sup>, 48<sup>2</sup>, 60<sup>17</sup>.

ðā gēn, adv., *yet*: þā gēn 10<sup>2</sup>.

ðær, adv., *there*: þær [1<sup>6</sup>], 4<sup>24,28,33</sup>, 51<sup>11</sup>, 16<sup>9</sup>, 24<sup>11</sup>, 32<sup>14</sup>, 37<sup>10</sup>, 40<sup>7</sup>, 43<sup>8</sup>, 47<sup>4</sup>, 56<sup>9</sup>, 57<sup>1</sup>, 61<sup>4</sup>, 95<sup>9</sup>.

ðær, conj., *where*: þær 4<sup>5</sup>, 15<sup>12</sup>, 16<sup>8</sup>, 21<sup>12</sup>, 25<sup>7</sup>, 27<sup>4</sup>, 31<sup>6</sup> b (a þæt), 38<sup>4</sup>, 55<sup>1</sup>, 56<sup>1</sup>, 57<sup>1,9,11</sup>, 64<sup>3,5</sup>, 68<sup>17</sup>, 73<sup>1</sup>, 81<sup>7</sup>, 86<sup>1</sup>, 88<sup>1,12</sup>, 93<sup>24</sup>.

ðæs, adv., *so*: þæs 2<sup>1,1</sup>.

ðæs, conj., *as*: þæs 42<sup>7</sup>.

ðæs ðe, conj., *as far as*: þæs þe 84<sup>30</sup>.

ðæt, conj. 1. *that*, in noun clauses: þæt 5<sup>4</sup>, 6<sup>5</sup>, 12<sup>6</sup>, 21<sup>18,26</sup>, 26<sup>7</sup>, 28<sup>11</sup>, 40<sup>1</sup>, 48<sup>3</sup>, 61<sup>8</sup>, 73<sup>23</sup>. — 2. *that, so that*, in order *that*, in result and purpose clauses: þæt 2<sup>1</sup>, 4<sup>15,21,31</sup>, 22<sup>14</sup>, 23<sup>19</sup>, 24<sup>5,13</sup>, 31<sup>6</sup> a (b þær), 34<sup>12</sup>, 37<sup>13</sup>, 41<sup>9,16</sup>, 35,91,108, 61<sup>14</sup>, 73<sup>6</sup>, 84<sup>41,42</sup>.

ðætte, pron., *which*: þætte [1<sup>18</sup>], 93<sup>22</sup>.

ðe, indecl. particle, *who, which, that*: þe 2<sup>15</sup>, 3<sup>15</sup>, 9<sup>9</sup>, 13<sup>14</sup>, 21<sup>4,21,23</sup>, 28<sup>16</sup>, 41<sup>49,77,78</sup>, 43<sup>13</sup>, 44<sup>16</sup>, 50<sup>9</sup>, 51<sup>10</sup>, 62<sup>8</sup>, 66<sup>6</sup>, 70<sup>5</sup>, 73<sup>4</sup>, 88<sup>14</sup>, [þe] 41<sup>25,106</sup>.

ðe, conj., *since, because*: þe 48<sup>6</sup>.

- ðēah**, conj., *though, although*: þēah 14<sup>6</sup>, 19<sup>2</sup>, 41<sup>47,65</sup>, 49<sup>2</sup>, 80<sup>5</sup>, ðēh *Leid.* 14.
- ðēah**, adv., *however*: þēah 7<sup>8</sup>. See *sē ðēah*, *swā ðēah*.
- ðēah ðe**, conj., *though, although*: þēah þe 41<sup>27</sup>, 84<sup>33,50</sup>, 93<sup>17</sup>, 95<sup>10</sup>.
- ðearle**, adv., *abundantly*: þearle 72<sup>8</sup>.
- ðēaw**, m., *conduct, behavior*: gs. þēawes 12<sup>8</sup>.
- ðeccan**, W1, *cover*: 3 sg. þecceð 15<sup>1</sup>, 81<sup>9</sup>; opt. 3 sg. þecce 2<sup>14</sup>; pret. 3 sg. þeahte 46<sup>4</sup>, 77<sup>1</sup>; inf. þeccan 10<sup>4</sup>; pp. þeaht 11<sup>4</sup>, 17<sup>3</sup>. See *biðeccan*.
- ðecen**, f., *covering (garment)*: as. þecene 46<sup>2</sup>; is. þecene 84<sup>39</sup>.
- ðeegan**, see *ādēegan*.
- ðegn**, m., *servant, attendant, man*: ns. þegn 38<sup>2</sup>, 50<sup>4</sup>, 55<sup>7</sup>, 87<sup>2</sup>, þE[gn] 65<sup>4</sup>; ds. þegne 51<sup>9</sup>.
- ðegnian**, W2, *serve*: 3 sg. þēnað 22<sup>14</sup>, 44<sup>5</sup>; 3 pl. þegniað 51<sup>6</sup>.
- ðencan**, see *geðencan*.
- ðenden**, conj., *while*: þenden 13<sup>2</sup>, 68<sup>15</sup>, 85<sup>6</sup>.
- ðēnian**, see *ðegnian*.
- ðennan**, see *beðennan*.
- ðēod**, f., *people*: ds. þēode 73<sup>13</sup>; gp. þēoda 42<sup>8</sup>. See *werðēod*.
- ðōodeyning**, m., *king of the people, God*: gs. þōodeyninges 68<sup>1</sup>.
- ðōoden**, m., *lord, master*: gs. þōodnes 46<sup>5</sup>; ds. þōodne 21<sup>26</sup>, 59<sup>14</sup>, 62<sup>4</sup>.
- ðōof**, m., *thief*: ns. þōof 48<sup>4</sup>; gs. þōofes 73<sup>23</sup>.
- ðōoh**, n., *thigh*: ds. þōo 45<sup>1</sup>.
- ðōon**, 1, *grow up, flourish, prosper*: pret. 1 sg. þāh 72<sup>8</sup>. See *ge-*, *onðēon*.
- ðōotan**, 2, *sound (in oozing out)*: inf. þōotan 39<sup>4</sup>.
- ðōow**, m., *servant*: ns. þōow 46<sup>7</sup>.
- ðōowian**, W2, *serve*: 1 sg. þōowige 13<sup>15</sup>; 3 sg. þōowaf 51<sup>6</sup>.
- ðēs**, pron., *this*: nsm. þēs 32<sup>1</sup>, 33<sup>1</sup>, 41<sup>42</sup>, 43, 48, 51, 76, 83, 58<sup>1</sup>, 67<sup>14</sup>; nsf. þēos 8<sup>4</sup>, 58<sup>1</sup>; nsn. þis 36<sup>14</sup>, 41<sup>31,49</sup>, 94<sup>6</sup>; gsn. þisses 56<sup>14</sup>; asm. þisne 40<sup>19</sup>, 41<sup>7,12,15</sup>, 22; asf. þās 40<sup>17,26</sup>, 41<sup>1,2</sup>; asn. þis 41<sup>78</sup>; dpm. þissum 10<sup>1</sup>; apn. þās 41<sup>5</sup>.
- ðicece**, adj., *thick*: apn. þicce 41<sup>36</sup>.
- ðicgan**, 5, *partake of, receive*: 3 sg. þigeð 32<sup>14</sup>; inf. þicgan 91<sup>10</sup>; ? þygan 89<sup>5</sup>.
- [**ðin**, pron., *thy*: npm. þīne 1<sup>14</sup>; npf. þīne 1<sup>13</sup>.]
- ðindan**, 3, *swell up*: inf. þindan 46<sup>2</sup>.
- ðing**, n., *thing*: ns. þing 40<sup>24</sup>; ds. þinge 68<sup>1</sup>; as. þing 32<sup>3</sup>, 46<sup>5</sup>; gp. þinga 41<sup>36</sup>; ap. þing 41<sup>39</sup>; ip. þingum, *purposely* 61<sup>14</sup>.
- ðise**, see *mægendise*.
- ðolian**, W2. 1. *suffer, endure*: 1 sg. þolige 93<sup>21</sup>. — 2. *hold out, stand strain*: 3 sg. þolað 17<sup>8</sup>. — 3. *lack*: inf. þolian 21<sup>26</sup>.
- ðonan**, adv., *thence*: þonan 27<sup>3</sup>, 30<sup>10</sup>, 73<sup>27</sup>.
- ðone**, m., *thanks, gratitude*: ds. on þonce, *acceptable, grateful*, 5<sup>9</sup>; as. on þone 21<sup>26</sup>. See *hyge-*, *or-*, *searoðone*.
- ðoucian**, W2, *thank*: pret. 3 sg. þoncade 89<sup>7</sup>.
- ðoncol**, adj., *wise, thoughtful*: nsm. þoncol 3<sup>12</sup>. See *searoðoncol*.
- ðonne**, adv., *then*: þonne 4<sup>2,63</sup>, 8<sup>5</sup>, 15<sup>14</sup>, 21<sup>6</sup>, 29<sup>11</sup>.
- ðonne**, conj. 1. *when*: þonne [1<sup>10,11</sup>], 2<sup>3,8</sup>, 3<sup>8,14</sup>, 4<sup>27,41,51,60,73,74</sup>, 7<sup>5,9</sup>, 81<sup>8</sup>, 9<sup>6</sup>, 17<sup>2</sup>, 24<sup>3</sup>, 31<sup>7</sup>, 32<sup>1</sup>, 38<sup>5</sup>, 41<sup>19,55</sup>, 44<sup>12</sup>, 45<sup>4</sup>, 64<sup>2,8</sup>, 71<sup>7</sup>, 73<sup>19</sup>, 91<sup>4,9</sup>, 93<sup>30</sup>. — 2. *than*: þonne 17<sup>5</sup>, 24<sup>7</sup>, 41<sup>26,28,31</sup>, 41<sup>48,51,54,59,74</sup>, 76, 83, 92, 94, 96, 55<sup>9</sup>, 67<sup>1,2,2,3</sup>, 85<sup>3</sup>, 94<sup>2,3,5,6,7</sup>.
- ðraec**, see *geðraec*.
- ðræd**, m., *thread*: ns. þræd 36<sup>6</sup> (*Leid.* ðrēt).
- ðraſian**, W2, *urge, press*: 3 sg. þrafað 4<sup>4</sup>.
- ðræg**, f., *time, space of time*: as. þræge 89<sup>8</sup>; ip. þrægum, *at times* 2<sup>4</sup>, 4<sup>67</sup>, 55<sup>7</sup>, 85<sup>4</sup>.
- ðrærgan**, W1, *run*: inf. þrærgan 20<sup>3</sup>.
- ðrægbysig**, adj., *periodically employed* (B.-T.): nsm. þrægbysig 5<sup>1</sup>.

ðrēa, *see* mōððrēa.

ðrēat, m. 1. *troop, multitude*: gp. þrēata 36<sup>6</sup> (*Leid.* ðrēa[t]un). — [2. *want, straits*: as. þrēat 1<sup>2,7</sup>.] *See* ēoredðrēat.

ðreohtig, adj. *laborious*: comp. nsm. þreohtigra 85<sup>4</sup>.

ðrim, *see* ðrym.

ðrindan, 3, *swell*: ptc. asn. þrindende 46<sup>5</sup>.

ðring, *see* gedring.

ðringan, 3, *press on, force a way*: 3 sg. þringed (MS. bringed) 12<sup>9</sup>; inf. þringan 4<sup>61</sup>. *See* ā-, ge-, oð-, tōðringan.

ðrintan, *see* āðrintan.

ðrist, adj., *bold, audacious*: gp. þristra (MS. þrista) 73<sup>23</sup>.

ðrīð, *see* ðrýð.

ðrowian, W2, *suffer, endure*: pret. 1 sg. þrowade 72<sup>13</sup>.

ðrý, num., *three*: nm. þrý 41<sup>52</sup>, 59<sup>14</sup>.

ðrym, m., *force, power, might*: ? þrym 84<sup>45</sup>; is. þrimme 4<sup>61</sup>, þrymme 41<sup>91</sup>; gp. þrymma 4<sup>4</sup>.

ðrymfæst, adj., *glorious, mighty*: asm. þrymfæstne 48<sup>4</sup>.

ðrymful, adj., *glorious, mighty*: nsm. þrymful 2<sup>4</sup>, 4<sup>67</sup>.

ðrýð, f., *strength*. 1. in pl., *forces, troops*: gp. þrýða 65<sup>4</sup>. — 2. ip. ðrýðum, *mightily, greatly*: þrýðum 87<sup>2</sup>, þrýðum 38<sup>2</sup>. *See* hildeðrýð.

ðū, pron., *thou*: ns. þū [1<sup>16</sup>], 33<sup>13</sup>, 37<sup>12</sup>, 12, 46<sup>28</sup>, 41<sup>59</sup>; ds. or as. þē 61<sup>14</sup>.

ðunian, W2. 1. *stand up, swell*: inf. þunian 46<sup>2</sup>. — 2. *resound, thunder*: 1 sg. þunie 2<sup>4</sup>. *See* onðunian.

ðurtan, PP., *need, have reason to*: 1 sg. þearf 16<sup>22</sup>, 21<sup>17</sup>.

ðurh, prep. w. acc. 1. *through (place)*: þurh 4<sup>55,61</sup>; 16<sup>18,21,27,28</sup>, 18<sup>11</sup>, 22<sup>11</sup>, 32<sup>20</sup>, 38<sup>4</sup>, 41<sup>45</sup>, 72<sup>8</sup>. — 2. *through, during (time)*: þurh 21<sup>7</sup>, 59<sup>4</sup>. — 3. *through, by means of, because of (condition and agency)*: þurh 61<sup>4</sup>, 9<sup>1</sup>, 32<sup>20</sup>, 36<sup>4</sup> (*Leid.* ðerh), 36<sup>6</sup> (*Leid.* ðerih), 43<sup>6</sup>, 50<sup>3</sup>, 54<sup>9</sup>, 70<sup>2</sup>, 78<sup>7</sup>, 84<sup>11</sup>.

ðurhrēsan, W1, *rush through*: 1 sg. þurhrēse 4<sup>36</sup>.

ðurst, m., *thirst*: ns. þurst 44<sup>3</sup>.

-ðwære, *see* gedwære.

ðynean, W1, *seem, appear*: 3 sg. þynceð 4<sup>10</sup>, þinceð 32<sup>18</sup>; pret. 3 sg. þūhte 48<sup>1</sup>, 87<sup>3</sup>.

ðynne, adj., *thin*: apn. þynne 41<sup>36</sup>.

ðyrel, n., *hole, aperture*: as. þyrel 16<sup>21</sup>, 72<sup>8</sup>.

ðýrel, adj., *perforated*: nsn. þýrel 45<sup>2</sup>, 91<sup>6</sup>.

ðyrelwomb, adj., *having the stomach pierced*: asm. þyrelwombne 81<sup>11</sup>.

ðyrran, W1, *dry*: pp. þyrrad 29<sup>4</sup>.

ðyrs, m., *giant*: ds. þyrse 41<sup>63</sup>.

ðýstro, f., *darkness, gloom*: ds. þýstro 48<sup>4</sup>; dp. þýstrum 4<sup>4</sup>.

ðýwan, W1, *urge, press*: 3 sg. þýð 13<sup>8</sup>, 22<sup>5</sup>, 63<sup>5</sup>, 64<sup>6</sup>; inf. þýwan 4<sup>18</sup>.

## U

U = *rune* ∩ (MS. ∩): 75<sup>2</sup>.

ufan, adv. 1. *from above, down*: 4<sup>17,55</sup>, 6<sup>9</sup>, 11<sup>4</sup>, 93<sup>24</sup>. — 2. *above*: ufon 37<sup>6</sup>.

ufor, adv., *above, higher than*: 41<sup>88</sup>.

ūhta, m., *early morning, time just before dawn*: gp. ūhtna 61<sup>6</sup>.

Ulcans, m., *Vulcan*: gs. Ulcanus (Lat. *Vulcani*) 41<sup>56</sup>.

unbunden, adj., *unbound*: ns. 24<sup>15</sup>.

uncer, pron., *of us twain*: [asm. uncerne 1<sup>16</sup>, asn. 1<sup>19</sup>]; npm. uncre 88<sup>18</sup>; apm. uncre 61<sup>17</sup>.

undearnunga, adv., *without concealment, openly*: 43<sup>2</sup>.

under, prep., *under, beneath*: A. w. dat. 4<sup>2</sup>, 10<sup>7</sup>, 23<sup>13</sup>, 28<sup>5</sup>, 37<sup>3</sup>, 41<sup>33,40,86</sup>, 43<sup>4</sup>, 45<sup>2</sup>, 55<sup>11</sup>, 72<sup>12</sup>, 84<sup>30</sup>; B. w. acc. 3<sup>2</sup>, 4<sup>64</sup>, 23<sup>10,17</sup>, 50<sup>6</sup>, 52<sup>5</sup>, 53<sup>2</sup>, 55<sup>4</sup>, 63<sup>3</sup>, 73<sup>24</sup>, 74<sup>4</sup>, 91<sup>8</sup>; C. case indetermin. 4<sup>68</sup>.

under, adv., *under, beneath*: 22<sup>11</sup>.

underflōwan, R, *flow under*: pp. underflōwen 11<sup>2</sup>.

underhnigan, 1, *descend beneath*: 1 sg. underhnige 67<sup>6</sup>; inf. 4<sup>69</sup>.

**undyrne**, adj., *not hidden, revealed, manifest*: nsn. 43<sup>15</sup>.  
**unforeūð**, adj., *not ignoble, honorable, faithful*: nsm. 63<sup>2</sup>.  
**ungefullod**, adj., *unfulfilled*: ds. ungefullodre (MS. un gafullodre) 60<sup>13</sup>.  
 [un*gelīc*, adj., *unlike, different*: nsn. 1<sup>3</sup>.]  
 [un*gelīce*, adv., *otherwise, differently*: 1<sup>8</sup>.]  
**ungesib**, adj., *unrelated*: dsm. ungesibbum 10<sup>8</sup>.  
**ungōd**, n., *evil, ill*: as. 21<sup>35</sup>.  
**unlæt**, adj., *unwearied, quick*: nsm. 54<sup>11</sup>.  
**unlȳtel**, adj., *not little, great*: nsf. 41<sup>76</sup>; asn. 83<sup>11</sup>.  
**unrād**, m., *evil course, folly*: gs. unrādes 12<sup>10</sup>, 28<sup>12</sup>.  
**unrādsið**, m., *foolish way, foolish course*: ap. unrādsiðas 12<sup>4</sup>.  
**unrīm**, adj., *innumerable*: apn. unrīmu 7<sup>3</sup>.  
**unrīm**, n., *countless number*: as. 44<sup>8</sup>.  
**unsecaft**, f., *monster?*: np. unsecafta 88<sup>32</sup>.  
**unsoden**, adj., *uncooked*: asf. unsodene 77<sup>8</sup>.  
**unstille**, adv., *not still, restlessly*: 52<sup>5</sup>.  
**unwita**, m., *ignorant person*: ns. 50<sup>11</sup>.  
**ūp**, adv., *up, above*: 4<sup>12,70</sup>, 23<sup>19</sup>, 34<sup>11</sup>, 55<sup>4</sup>, 56<sup>5</sup>, 62<sup>2</sup>, 93<sup>8</sup>, upp 11<sup>9</sup>.  
**ūpceyme**, m., *up-coming, up-springing*: as. 31<sup>9</sup>.  
**ūpirnan**, 3, *run up, upsoar*: ptc. dsm. wk. ūpirnendan 41<sup>56</sup>.  
**ūplong**, adj., *erect*: nsm. 88<sup>12</sup>.  
**upp**, see **ūp**.  
**ūpward**, adj., *turned upwards*: asm. ūpwardne 62<sup>6</sup>.  
**ūser**, pron., *our*: nsm. 41<sup>89</sup>.  
**ūt**, adv., *out, forth*: 63<sup>6</sup>, 93<sup>16</sup>.  
**ūtan**, adv., *without, from without*: 41<sup>15</sup>, 47<sup>53</sup>, 73<sup>13</sup>, 84<sup>29</sup>.  
**ūte**, adv. 1. *out of doors, in the open*: 43<sup>2</sup>. — 2. comp. ūttor, *at a distance*: 41<sup>84</sup>.

## W

**W = rune** >: 20<sup>6</sup>, 65<sup>1</sup>, 91<sup>7</sup>.  
**wā**, interj., *woe!* 12<sup>8</sup>.  
**wacan**, 6, *be born, spring*: pret. 1 sg. wōc 21<sup>21</sup>.  
**wācan**, W1, *soften*: pp. wāced 29<sup>5</sup>.  
**wāccan**, W1, *watch, wake*: ptc. asf. wāccende 41<sup>8</sup>.  
**wæd**, n., *water, sea*: ap. wado 8<sup>2</sup>.  
**wāed**, f., *dress, clothes*: dp. wāedum 43<sup>4</sup>; ip. wēdum 10<sup>4</sup>.  
**wadan**, 6, *go, proceed*: 1 sg. wade 63<sup>3</sup>; pret. 3 sg. wōd 23<sup>15</sup>, 93<sup>5</sup>. See **be-wadan**.  
**wāde**, see **gewāde**.  
**wāfan**, see **bewāfan**.  
**wāfian**, W2, *waver, be amazed*: 3 pl. wāfiað 84<sup>41</sup>.  
**wāg**, m., *wall*: ds. wāge 15<sup>12</sup>; ds. wāge 14<sup>4</sup>.  
**wāg**, m., *wave*: ns. 4<sup>20</sup>; ds. wāge 11<sup>10</sup>, 17<sup>1</sup>, 23<sup>21</sup>, wēge 34<sup>1</sup>, 69<sup>3</sup>; is. wāge 3<sup>8</sup>.  
**wāgfæt**, n., *water-vessel, cloud*: ap. wāgfatu 43<sup>7</sup>.  
**wagian**, W2, intr., *shake, totter*: 3 pl. wagiad 8<sup>8</sup>; pret. 3 pl. wagedan 55<sup>6</sup>.  
**wāgn**, m., *wagon, wain*: ns. 23<sup>12</sup>; ds. wāgne 22<sup>8</sup>; as. 23<sup>9</sup>.  
**wāgstarað**, n., *shore, bank*: ds. wāgstaraþe 23<sup>2</sup>.  
**wālcraeft**, m., *deadly power*: is. wālcraefte 91<sup>11</sup>.  
**wālewealm**, m., *death-pang*: ns. 2<sup>8</sup>.  
**-wald**, see **onwald**.  
**waldend**, m. 1. *possessor, master*: ns. 21<sup>4</sup>, 24<sup>6</sup>. — 2. *Lord (Christ, God)*: ns. 7<sup>1</sup>, 41<sup>89</sup>; gs. waldendes 41<sup>14</sup>.  
**waldende**, adj. (ptc.), *powerful*: comp. nsf. waldendre 41<sup>87</sup>.  
**Wale**, f., (*Welshwoman*), *female slave*: ns. 13<sup>8</sup>, 53<sup>6</sup>.  
**wālgim**, m., *gem of death*: as. 21<sup>4</sup>.  
**wālgrim**, adj., *cruel, bloodthirsty*: nsm. 16<sup>8</sup>.  
**wālhwelp**, m., *death-whelp*: gs. wālhwelþes 16<sup>23</sup>.

- [wælrēow, adj., *cruel, bloodthirsty*:  
npr. wælrēowe 1<sup>6</sup>.]  
**wamb**, *see* woumb.  
**wanian**, *see* wonian.  
**wāpen**, n., *weapon*: ns. 4<sup>58</sup>; as. 56<sup>12</sup>;  
ip. wāpnum 4<sup>52</sup>, 21<sup>17</sup>. *See* beadu-,  
comp-, hildewāpen.  
**wāpenwiga**, m., *weaponed warrior, armed warrior*: ns. 15<sup>1</sup>.  
**wāpnedcynn**, n., *male kind, male sex*:  
gs. wāpnedcynnes 39<sup>1</sup>.  
**wār**, n., *seaweed*: is. wāre 3<sup>8</sup>.  
**warlan**, W2, *guard, hold, possess*: 3 sg.  
warað 32<sup>11</sup>, 83<sup>4</sup>, 93<sup>26</sup>.  
**wāroð**, n., *seaweed*: ns. 41<sup>49</sup>.  
**-waru**, *see* helwaru.  
**wæstm**, mn. 1. *growth, form*: as.  
32<sup>5</sup>. — 2. *fruit*: ns. 92<sup>2</sup>; ip. wæst-  
mum 84<sup>37</sup>.  
**wāt**, adj., *wet, moist*: nsn. 26<sup>11</sup>; nsm.  
wk. wāta 36<sup>1</sup> (*Leid.* uēta).  
**wāta**, m., *moisture, liquid*: as. wātan  
4<sup>48</sup>; is. wātan 59<sup>11</sup>.  
**wātan**, W1, *wet, moisten*: 3 sg. wāteð  
13<sup>10</sup>; pret. 3 sg. wātte 27<sup>2</sup>.  
**water**, n., *water*: ns. 54<sup>3</sup>, 69<sup>3</sup>; gs.  
wātres 23<sup>12</sup>; ds. wātre 13<sup>10</sup>, 27<sup>3</sup>; is.  
wātre 11<sup>1</sup>, 93<sup>23</sup>.  
**wād**, f., *wandering, journey*: as. wāpe  
2<sup>11</sup>.  
**wāðan**, W1, *hunt*: 3 sg. wāpeð 35<sup>5</sup>.  
**wāwan**, R, *blow, be moved by the wind*:  
3 sg. wāweð 41<sup>81</sup>.  
**wēa**, m., *woe, misery*: gs. wēan 72<sup>13</sup>.  
**wealc**, *see* gewealc.  
**-weald**, *see* geweald.  
**wealdan**, R, *have power over, control, rule*: 3 sg. wealdeð 41<sup>5</sup>, wealdeþ  
41<sup>22</sup>, [wealdeþ] 41<sup>2</sup>; pret. 3 sg. wēold  
53<sup>6</sup>.  
**Wealh**, m., (*Welshman*), *slave, servant*:  
ap. Wēalas 13<sup>4</sup>.  
**Wealh**, adj., (*Welsh*), *foreign*: apm.  
Walas 72<sup>11</sup>.  
**weall**, m. 1. *natural wall, hill, cliff*:  
gs. wealles 30<sup>7</sup>; ds. wealle 4<sup>20</sup>; ap.

weallas 35<sup>5</sup>. — 2. *wall (of building)*:  
n? s. 84<sup>44</sup>; np. weallas 4<sup>9</sup>. *See* bord-,  
sāweall.

**weard**, m., *guardian, lord*: ns. 22<sup>4</sup>,  
83<sup>2</sup>; gs. weardes 14<sup>7</sup>.

**-weard**, *see* aeftan-, aeftter-, forð-,  
hinde-, innan-, ūpweard.

**weardian**, W2, *hold, occupy, inhabit*:  
inf. 88<sup>25</sup>.

**wearm**, adj., *warm*: nsn. wk. wearm[e]  
5<sup>7</sup>.

**wearp**, m., *war*: as. 36<sup>5</sup> (*Leid.* uarp).

**weaxan**, R, *wax, grow, increase*: 3 sg.  
weaxeð 41<sup>26</sup>; 3 pl. weaxað 41<sup>102</sup>;  
pret. 1 sg. wēox 88<sup>1</sup>; inf. 55<sup>10</sup>, (MS.  
weax) 46<sup>1</sup>; ptc. nsm. weaxende 54<sup>3</sup>.  
*See* ā-, geweaxan.

**web**, *see* godweb.

**weccan**, *see* āweccan.

**weggan**, W1, *move, shake*: 3 sg. wegeð  
13<sup>8</sup>, 22<sup>5</sup>, 81<sup>7</sup>; pret. 3 pl. wegedon  
73<sup>5</sup>.

**wēd**, *see* wāed.

**weder**, n. [1. *weather*: ns. 1<sup>10</sup>.] —  
2. *air*: ds. wedre 31<sup>2</sup>.

**wefan**, *see* ā-, gewefan.

**wefl**, f., *woof, thread*: np. wefle 36<sup>5</sup>  
(*Leid.* ueflæ).

**weg**, m., *way*: ds. wege 37<sup>1</sup>, 70<sup>5</sup>; as.  
16<sup>21</sup>, 40<sup>6</sup>, 54<sup>8</sup>, 63<sup>3</sup>, 69<sup>1</sup>; ap. wegas 41<sup>6</sup>,  
52<sup>6</sup>. *See* flōd-, forð-, hwyrft-, on-,  
stīðweg.

**wēg**, *see* wāg.

**wegan**, 5, *bear, carry*: 1 sg. wege 21<sup>6</sup>;  
3 sg. wigeð 33<sup>11</sup>, 51<sup>3</sup>, 71<sup>6</sup>, 73<sup>21</sup>; 3 pl.  
wegað 15<sup>14</sup>; pret. 3 pl. wāgun 28<sup>3</sup>;  
pp. wegen 22<sup>8</sup>.

**wel**, adv., *well, very*: 10<sup>4</sup>, 51<sup>5</sup>, 92<sup>6</sup>?

**wela**, m., *wealth*: ? welan 68<sup>10</sup>. *See*  
fōdorwela.

**wella**, m., *fountain*: ap. wellan 39<sup>3</sup>.

**wēn**, f., *hope, expectation, longing*: ns.  
4<sup>28</sup>; [np. wēna 1<sup>13</sup>; ip. wēnum 1<sup>9</sup>].

**wēnan**, W1. 1. *hope, expect*: 1 sg. wēne  
6<sup>4</sup>; inf. 21<sup>17</sup>. — 2. *ween, suppose*: 3  
pl. wēnaþ 3<sup>1</sup>; pret. 1 sg. wēnde 61<sup>7</sup>.

**wendan**, W1. 1. *turn, turn round, turn over*: pret. 3 sg. wende 60<sup>5</sup>; pp. wended 60<sup>18</sup>. — 2. *wend, go, proceed*: 3 sg. wendeð 73<sup>28</sup>. See **gewendan**, **onwendan**.

**wēo**, see **wōh**.

**weorce**, n. 1. *work, labor*: gs. weorces 43<sup>4</sup>, 55<sup>10</sup>; as. [w]eorc 93<sup>22</sup>; np. 27<sup>14</sup>. — 2. *pain, travail, grief*: as. 72<sup>13</sup>. See **beaduweorce**, **hondweorce**.

**weorpan**, 3. *throw*: 1 sg. weorpe (MS. weorpere) 28<sup>7</sup>; 3 pl. weorpað 3<sup>6</sup>. See **ā-**, **beweorpan**.

**weorð**, adj., *precious, valued, dear*: nsm. 28<sup>1</sup>; comp. nsm. weorðra 88<sup>14</sup>.

**weorðan**, 3. 1. *be, become*: 1 sg. weorþe 17<sup>4</sup>; 3 sg. weorþeð 16<sup>14</sup>, 21<sup>20</sup>; 3 pl. weorðað 6<sup>13</sup>, weorþaþ 3<sup>14</sup>; pret. 3 sg. weorð 10<sup>8</sup>, 40<sup>18</sup>, 54<sup>5</sup>, 68<sup>12</sup>, 69<sup>3</sup>; pret. 3 pl. wurdon 73<sup>3</sup>; pret. opt. 3 sg. wurde 84<sup>30</sup>; inf. weorþan 4<sup>31</sup>, 51<sup>10</sup>. — 2. *happen, come to pass*: pret. 3 sg. wearð 69<sup>3</sup>. See **for-**, **geweorðan**.

**weorðian**, W2, *praise, celebrate*: 3 sg. weorþað 21<sup>10</sup>. See **geweorðian**.

**wēpan**, R, *wEEP*: pres. 3 sg. wēpeð 71<sup>6</sup>; pret. 1 sg. wēop 93<sup>19</sup>.

**wer**, m., *man*: ns. 24<sup>14</sup>, 47<sup>1</sup>; gs. weres 45<sup>1</sup>; np. weras [1<sup>6</sup>], 15<sup>3,12</sup>, 23<sup>9,21</sup>, 31<sup>6</sup>, 84<sup>41</sup>, 86<sup>1</sup>; gp. wera 2<sup>8</sup>, 4<sup>9</sup>, 27<sup>18</sup>, 30<sup>14</sup>, 35<sup>1</sup>, 48<sup>3</sup>, 83<sup>3</sup>, 88<sup>26</sup>; dp. werum 28<sup>1</sup>, 32<sup>4,14</sup>, 33<sup>11</sup>, 42<sup>9</sup>, 43<sup>16</sup>.

**wergan**, see **āwergan**.

**wērig**, adj., *wearry, exhausted*: nsm. 6<sup>3</sup>, 55<sup>10</sup>. See **rād-**, **slāpwrīg**.

**wermōd**, m., *wormwood*: ns. 41<sup>60</sup>.

**werðeod**, f., *people, nation, pl. men*: ap. werþeode 84<sup>40</sup>.

**wesan**, anv., *be, exist*: 1 sg. eom 6<sup>1</sup>, 16<sup>2</sup>, 18<sup>1</sup>, 19<sup>1</sup>, 21<sup>1,16</sup>, 24<sup>2</sup>, 25<sup>1,9</sup>, 26<sup>1</sup>, 28<sup>1,6</sup>, 31<sup>1</sup>, 32<sup>1</sup>, 41<sup>16,18,23,26,28,30,38,41,46,48,50,54, [56],58,60,74,76,78,80,87,90,92,92,94,95,99,105</sup>, 63<sup>1</sup>, 64<sup>2</sup>, 67<sup>1</sup>, 71<sup>1,3</sup>, 73<sup>8</sup>, 79<sup>1</sup>, 80<sup>1</sup>, 81<sup>1</sup>, 85<sup>3</sup>, 88<sup>30</sup>, 92<sup>4</sup>, 95<sup>1</sup>, bcom 4<sup>74</sup>, 8<sup>8</sup>, 17<sup>4</sup>, 24<sup>1</sup>, bēo 24<sup>7</sup>; 3 sg. is [1<sup>1,3,4,5,8</sup>], 2<sup>1</sup>, 12<sup>1</sup>, 16<sup>1</sup>, 18<sup>9</sup>, 21<sup>3</sup>, 22<sup>1</sup>, 24<sup>1</sup>, 26<sup>4</sup>, 27<sup>27</sup>, 29<sup>12</sup>, 30<sup>8</sup>,

32<sup>17,23</sup>, 33<sup>1</sup>, 34<sup>9,10,11</sup>, 40<sup>22,25</sup>, 41<sup>1,3,70,72</sup>, 42<sup>2,7</sup>, 43<sup>15</sup>, 45<sup>2,51</sup>, 50<sup>15</sup>, 61<sup>10</sup>, 70<sup>1,2</sup>, 73<sup>22</sup>, 80<sup>8,10</sup>, 82<sup>1</sup>, 84<sup>1,4,6</sup>, 88<sup>21</sup>, 91<sup>1</sup>, [is] 40<sup>24</sup>, (w. neg.) nis 41<sup>68,86</sup>, 85<sup>1</sup>, 88<sup>3</sup>, bið 2<sup>8</sup>, 3<sup>11</sup>, 4<sup>24,28,33,39</sup>, 14<sup>9</sup>, 16<sup>6</sup>, 26<sup>11</sup>, 29<sup>7</sup>, 45<sup>3</sup>, 59<sup>5</sup>, 63<sup>4</sup>, 64<sup>13</sup>, 84<sup>23,26,35,36</sup>, 85<sup>7</sup>, biþ 3<sup>3</sup>, 5<sup>9</sup>, 16<sup>10</sup>, 17<sup>3</sup>, 18<sup>4</sup>, 21<sup>24</sup>, 22<sup>9,15</sup>, 29<sup>1</sup>, 35<sup>3,6</sup>, 38<sup>7</sup>, 40<sup>9</sup>, 84<sup>8,20,24,27,43</sup>; 1 pl. bēoþ 64<sup>6</sup>; 3 pl. bēoð 17<sup>5</sup>, 27<sup>19</sup>, 36<sup>5</sup> (*Leid.* bīað), 41<sup>11</sup>, sind 58<sup>2</sup>, 59<sup>14</sup>, 67<sup>3</sup>, sindon [1<sup>6</sup>], 43<sup>17</sup>, 56<sup>10</sup>, sindan 66<sup>6</sup>; opt. 3 sg. sý 29<sup>13</sup>, 36<sup>14</sup>, 40<sup>1,14</sup>, 41<sup>24,27,60</sup>, 42<sup>9</sup>, 68<sup>19</sup>, 80<sup>5</sup>, 84<sup>55</sup>, (MS. rý) 94<sup>5</sup>, sīe 32<sup>24</sup>, 33<sup>14</sup>; pret. 1 sg. was 15<sup>1</sup>, 19<sup>4</sup>, 41<sup>44</sup>, 57<sup>1</sup>, 61<sup>1</sup>, 66<sup>1,2</sup>, 71<sup>2</sup>, 72<sup>1,9</sup>, 74<sup>1</sup>; pret. 3 sg. was [1<sup>10,12,12,18</sup>], 10<sup>2</sup>, 11<sup>1</sup>, 14<sup>5</sup>, 20<sup>8</sup>, 23<sup>6</sup>, 32<sup>4,6</sup>, 33<sup>9</sup>, 34<sup>3</sup>, 37<sup>2,9,10</sup>, 38<sup>1</sup>, 47<sup>4</sup>, 48<sup>5</sup>, 52<sup>3</sup>, 53<sup>5</sup>, 54<sup>2,11</sup>, 55<sup>7</sup>, 56<sup>9</sup>, 57<sup>6,9</sup>, 60<sup>17</sup>, 61<sup>3</sup>, 62<sup>4</sup>, 64<sup>16</sup>, 65<sup>2</sup>, 69<sup>2</sup>, 83<sup>1</sup>, 84<sup>18</sup>?, 88<sup>5,14</sup>, 89<sup>3</sup>?, 92<sup>1</sup>; pret. 1 pl. wāron 88<sup>13,29</sup>; pret. 3 pl. wāron 10<sup>7</sup>, 11<sup>8</sup>, 14<sup>1</sup>, 34<sup>4</sup>, 47<sup>6</sup>, 53<sup>3</sup>, 57<sup>4</sup>, wāran 52<sup>2</sup>; pret. opt. 3 sg. wāre 37<sup>8</sup>, 40<sup>15</sup>, 72<sup>17</sup>; inf. 43<sup>8</sup>, 44<sup>10</sup>.

**west**, adv., *west, westward*: 30<sup>10</sup>.

**wīc**, n., *village, dwelling, abode*: dp. wīcum 9<sup>7</sup>, 50<sup>4</sup>, 73<sup>28</sup>; ap. 8<sup>2</sup>, 16<sup>8</sup>.

**wieg**, n., *horse*: ns. wyg 15<sup>5</sup>; ds. wicge 80<sup>7</sup>; as. Wl[cg] 65<sup>1</sup>; is. wicge 15<sup>14</sup>; np. 23<sup>21</sup>; ap. 23<sup>9</sup>; ip. wicgum 23<sup>2</sup>.

**wīstede**, m., *dwelling-place*: np. 4<sup>9</sup>.

**wīd**, adj., *wide*: asf. wīde 19<sup>3</sup>.

**wīde**, adv., *widely, far*: 2<sup>11</sup>, 4<sup>37,71</sup>, 8<sup>5</sup>, 11<sup>10</sup>, 21<sup>16</sup>, 27<sup>16</sup>, 28<sup>1</sup>, 36<sup>11</sup> (*Leid.* uīda), 40<sup>17</sup>, 41<sup>90</sup>, 59<sup>2</sup>, 67<sup>7</sup>, 73<sup>22</sup>, 83<sup>10</sup>, 93<sup>27</sup>, 95<sup>3</sup>; comp. wīddor 10<sup>10</sup>, 61<sup>17</sup>, 72<sup>10</sup>.

**wīdeferh**, adv., *forever*: 40<sup>8,21</sup>.

**wīdgīel**, adj. 1. *wide-spreading, spacious*: comp. nsm. wīdgīelra 41<sup>61</sup>, wīgelra 41<sup>83</sup>. — 2. *wandering, roving*: dsf. wīdgalum 21<sup>6</sup>.

**wīdlāst**, adj., *wide-wandering*: nsm. 20<sup>6</sup>; [ipf. wīdlāstum 1<sup>9</sup>].

**wīdo**, see **wūdu**.

**wīf**, n. 1. *woman*: ns. 26<sup>11</sup>, 51<sup>5</sup>; gs. wīfes 37<sup>12</sup>, 92<sup>3</sup>; ds. wīfe 21<sup>32</sup>; as. wīif

- 37<sup>4</sup>; np. 31<sup>6</sup>; gp. wifa (MS. wifed) 84<sup>32</sup>. — 2. *wife*: dp. wifum 47<sup>1</sup>.
- wifel**, m., *wheel*: as. 41<sup>73</sup>.
- wīg**, n., *fight, battle*: as. 6<sup>4</sup>, 16<sup>23</sup>.
- wīga**, m., *warrior*: ns. 16<sup>8</sup>, 51<sup>1</sup>, 52<sup>6</sup>, 73<sup>28</sup>; gs. wīgan 93<sup>20</sup>. *See* **fole-** **gūð-**, **wāpenwīga**.
- wīgār**, m., *spear*: as. wegār *or* wīgār (P M X F R) 20<sup>5-6</sup>.
- wīht**, f. 1. *weight, creature*: ns. 19<sup>1</sup>, 21<sup>1</sup>, 24<sup>2</sup>, 25<sup>1</sup>, 26<sup>1</sup>, 29<sup>13</sup>, 30<sup>7</sup>, 32<sup>4,19,24</sup>, 33<sup>5,14</sup>, 34<sup>1</sup>, 39<sup>6</sup>, 40<sup>1</sup>, 41<sup>87</sup>, 42<sup>9</sup>, 68<sup>19</sup>, 70<sup>1</sup>, 82<sup>1</sup>, 84<sup>1</sup>, 86<sup>1</sup>, 89<sup>1</sup>; gs. wīhte 30<sup>14</sup>, 37<sup>14</sup>; ds. wīhte 57<sup>5</sup>; as. 30<sup>1</sup>, 35<sup>1</sup>, 37<sup>1</sup>, 39<sup>1</sup>, 57<sup>2</sup>, 59<sup>2</sup>, 68<sup>2</sup>, 69<sup>1</sup>, 87<sup>1</sup>, wīhte 38<sup>1</sup>, 69<sup>1</sup>, wīht[e] 40<sup>26</sup>; np. wīhte 43<sup>16</sup>; gp. wīhta 29<sup>8</sup>, 40<sup>14</sup>, 43<sup>8</sup>, 84<sup>4</sup>; ap. wīhte 58<sup>1</sup>, wyhte 43<sup>1</sup>, wuhte 52<sup>1</sup>. — 2. *aught, anything*: as. 5<sup>11</sup>. — 3. *with neg. naught, not a whit*: ne wīht 32<sup>14</sup>, 59<sup>10</sup>, 66<sup>1</sup>; ne wīhte 48<sup>5-6</sup>. *See* **nō-wiht**, **ōwīht**.
- wileuma**, m., *welcome thing*: gp. wilcumena 9<sup>11</sup>.
- wilgehlōða**, m., *pleasant companion*: ap. wilgehlēþan 15<sup>5</sup>.
- willa**, m. 1. *will, wish, desire*: as. willan 21<sup>33</sup>, 30<sup>10</sup>, 55<sup>6</sup>, 64<sup>7</sup>, 73<sup>7</sup>; ip. willum 87<sup>7</sup>, 91<sup>11</sup>, 93<sup>2</sup>. — 2. *pleasant thing, desirable thing*: ns. 79<sup>1</sup>; gp. wilna 29<sup>10</sup>.
- willan**, anv., *will, wish, desire*: 1 sg. (ne) wille 50<sup>10</sup>; 3 sg. wile 36<sup>11</sup> (*Leid.* uil), 40<sup>6</sup>, 44<sup>10</sup>, 45<sup>5</sup>, 77<sup>4</sup>, 91<sup>9</sup>, wille 44<sup>14</sup>, 60<sup>15</sup>; 3 pl. willað [12.7], 17<sup>7</sup>, 27<sup>18</sup>; pret. 3 sg. walde 30<sup>4</sup>, wolde 87<sup>7</sup>; w. neg. 1 sg. nelle 24<sup>15</sup>, 3 sg. nele 16<sup>16</sup>.
- wilnian**, W2, *desire*: 3 pl. wilniad 50<sup>7</sup>.
- wīn**, n., *wine*: ds. wīne 15<sup>17</sup>, 43<sup>16</sup>, 47<sup>1</sup>.
- wīncel**, m., *corner*: ds. wīncle 46<sup>1</sup>, (MS. wīnc sele) 55<sup>2</sup>.
- wīnd**, m., *wind*: ns. 11<sup>10</sup>, 41<sup>68</sup>; ds. wīnde 17<sup>1</sup>, 31<sup>4</sup>, 41<sup>81</sup>; is. wīnde 15<sup>14</sup>.
- wīndan**, 3, *roll, twist*: pp. wunden 29<sup>5</sup>, asn. wunden 56<sup>3</sup>, npm. wundne 41<sup>104</sup>; npf. wundene 36<sup>5</sup> (*Leid.* uundnæ). *See* **be-**, **ge-**, **yubwīndan**.
- wīun**, *see* **gewīun**.
- wīunan**, 3, *strive, struggle, labor*: 1 sg. wīnne 46<sup>7</sup>, 7<sup>7</sup>; 3 sg. wīnneð 41<sup>9</sup>; inf. 17<sup>1</sup>; ptc. nsm. wīnnende 3<sup>8</sup>, 4<sup>48</sup>, 52<sup>6</sup>, asf. wīnnende 57<sup>2</sup>.
- ? **wīunter**, m., *winter*: gp. [wīntra] 83<sup>1</sup>.
- wīntereald**, adj., *wintery-cold*: nsm. 5<sup>7</sup>.
- wīr**, m., *wire*, pl. *ornaments*: ns. 21<sup>4</sup>; is. wīre 27<sup>14</sup>, 71<sup>5</sup>; ip. wīrum 18<sup>2</sup>, 21<sup>32</sup>, 41<sup>47</sup>.
- wīrboga**, m., *twisted wire*: ip. wīrbogum 15<sup>3</sup>.
- wīs**, adj., *wise, learned*: nsm. 33<sup>14</sup>; dsm. wīsum 32<sup>24</sup>. *See* **medwīs**.
- wīsdōm**, m., *wisdom*: as. 95<sup>9</sup>; is. wīsdōme 68<sup>5</sup>.
- wīse**, f. 1. *nature, manner*: ns. 37<sup>14</sup>, 80<sup>10</sup>; as. wīsan 12<sup>8</sup>, 21<sup>11</sup>, 66<sup>4</sup>, 70<sup>1</sup>, 73<sup>5</sup>, 28, 84<sup>7</sup>; ip. wīsum 32<sup>2</sup>, 33<sup>2</sup>. — 2. *melody*: as. wīsan 9<sup>4</sup>. *See* **scēawend-wīse**.
- wīsfest**, adj., *wise, learned*: nsm. 36<sup>14</sup>; dsm. wīsfæstum 29<sup>13</sup>; gpm. wīsfæstra 68<sup>19</sup>; dpm. wīsfæstum 42<sup>9</sup>.
- wīsian**, W2, *guide, direct*: 3 sg. wīsað 4<sup>13</sup>, 21<sup>5</sup>, 22<sup>2</sup>.
- wīst**, f., *sustenance, food*: as. 33<sup>11</sup>, wīste 44<sup>7</sup>; ip. wīstum 84<sup>24</sup>. *See* **mid-wīst**.
- wīt**, *see* **gewīt**.
- wīta**, *see* **stī-**, **unwīta**.
- wītan**, PP, *know*: 1 sg. wāt 12<sup>5</sup>, 36<sup>3</sup> (*Leid.* uuāt), 44<sup>1</sup>, 50<sup>1</sup>, 59<sup>1</sup>, 88<sup>26</sup>; 2 sg. wāst 37<sup>12</sup>; 3 pl. 44<sup>7</sup>; opt. 1 sg. wīte 5<sup>11</sup>; opt. 3 pl. 37<sup>13</sup>, wīten 40<sup>4</sup>; pret. 3 sg. wīsse 55<sup>2</sup>. *See* **be-**, **gewītan**.
- wītan**, *see* **gewītan**.
- wīte**, n., *pain, torment*: as. 24<sup>6</sup>. *See* **dolwīte**.
- wītian**, W2, *decree, appoint*: pp. nsm. wītod 16<sup>3,11</sup>, 85<sup>7</sup>, nsn. wītod 21<sup>24</sup>, ap. wītode 44<sup>7</sup>.
- wīð**, prep., *against, with*: **A.** w. dat. 4<sup>20,42</sup>, 17<sup>2,2</sup>, 28<sup>10</sup>, 33<sup>4</sup>, 40<sup>12</sup>, 88<sup>17</sup>, 91<sup>5</sup>, wīþ 4<sup>41</sup>, 17<sup>1,1</sup>, 21<sup>27</sup>, 40<sup>12</sup>; **B.** w. acc. 43<sup>13</sup>, wīþ 17<sup>9</sup>, 61<sup>14</sup>.

- wið**, adv., *in reply*: 29<sup>10</sup>.
- wlanc**, *see* **wlone**.
- wlitan**, 1, *look, gaze*: 3 sg. wliteð 93<sup>92</sup>.
- wlite**, m., *aspect, appearance*: ns. 37<sup>12</sup>, 84<sup>24</sup>; as. 84<sup>7</sup>; 71<sup>10</sup> ?.
- wlitetorht**, adj., *brilliant, splendid*: gpf. wlitetorhtra 71<sup>3</sup>.
- wlitig**, adj., *beautiful, comely*: ns(?) . 84<sup>19</sup>; nsm. 15<sup>12</sup>; nsn. 18<sup>10</sup>; apf. wk. wlitigan 35<sup>7</sup>.
- wlitiglan**, W2, *beautify*: 3 sg. wlitigað 84<sup>37</sup>. *See* **gewlitigian**.
- wlone**, adj., *proud, high-spirited*: nsm. 15<sup>1</sup>; nsf. wlanc 43<sup>4</sup>; dsn. wloncum 80<sup>7</sup>; asm. wloncne 51<sup>10</sup>; npm. wlonce 31<sup>6</sup>; gpm. wloncra 60<sup>18</sup>; dpm. wloncum 18<sup>10</sup>, 84<sup>25</sup>; apm. wlonce 15<sup>17</sup>. *See* **fela-, hyge-, mödwlone**.
- wōh**, adj. 1. *curved, bent, twisted*: nsm. 22<sup>4</sup>, 70<sup>2</sup>; ipm. wōum 15<sup>3</sup>. — 2. *perverse, wrong, evil*: asf. wōn 12<sup>8</sup>; npm. wēo ?? 57<sup>6</sup>; npn. 40<sup>24</sup>.
- wolcen**, mn., *cloud*: gp. wolcna 8<sup>5</sup>. *See* **heofonwolen**.
- wolcenfarn**, f., *drifting of clouds*: as. wolcenfare 47<sup>1</sup>.
- wolecengehnāst**, f., *collision of clouds*: is. wolecengehnāste 4<sup>60</sup>.
- wom**, mn., *evil word*: as. 21<sup>33</sup>.
- wom**, adj., *evil, foul*: apn. 41<sup>41</sup>.
- womb**, f., *womb, belly*: ns. 38<sup>1</sup>; ds. wombe 4<sup>48</sup>, 37<sup>3</sup>, 88<sup>33</sup>; as. wombe 19<sup>3</sup>, 86<sup>6</sup>, 87<sup>1</sup>, 89<sup>2</sup>, 93<sup>28</sup>, wambe 63<sup>3</sup>; is. womb[e] 93<sup>23</sup>. *See* **ðyrelwomb**.
- wombhord**, n., *womb-board, contents of belly*: ns. 18<sup>10</sup>.
- won**, adj., *dark, swarthy*: nsm. 41<sup>107</sup>, wk. wonna 50<sup>4</sup>; nsf. wonn 42<sup>9</sup>; nsn. wonn 88<sup>22</sup>; apn. 43<sup>7</sup>; ipf. wonnum 54<sup>7</sup>, 88<sup>16</sup>.
- wonfāh**, adj., *dark-colored*: nsf. 53<sup>6</sup>.
- wonfeax**, adj., *dark-haired*: nsf. 13<sup>8</sup>.
- wong**, m., *field, plain*: ns. 36<sup>1</sup> (*Leid. uong*); ns. 41<sup>83.51</sup>, 71<sup>2</sup>; ds. wonge 22<sup>5</sup>, 32<sup>14</sup>, 59<sup>2</sup>, 73<sup>1</sup>; as. 65<sup>1</sup>; np. wongas 67<sup>6</sup>; ap. wongas 13<sup>2</sup>, 83<sup>10</sup>. *See* **sāw-, stān-, staðolwong**.
- wonian**, W2. 1. *bring to nought, frustrate*: 1 sg. wonie 21<sup>33</sup>. — 2. *wane, decrease*: pret. 3 sg. wanode (MS. wancode) 87<sup>7</sup>.
- wonsceaft**, f., *misfortune, misery*: as. wonsceaft 93<sup>20</sup>, [won]sceaft 81<sup>12</sup>.
- word**, n. 1. *word, speech*: as. 19<sup>1</sup>, 21<sup>11</sup>, 60<sup>5</sup>, 68<sup>2</sup>, 95<sup>9</sup>; gp. worda 33<sup>14</sup>; ap. 48<sup>1</sup>, 84<sup>53</sup> ?; ip. wordum 5<sup>11</sup>, 21<sup>34</sup>, 32<sup>10</sup>, 36<sup>14</sup>, 40<sup>26.29</sup>, 41<sup>73</sup>, 48<sup>6</sup>, 49<sup>3</sup>, 56<sup>16</sup>, 61<sup>10</sup>, 84<sup>7.54</sup>. — 2. *bidding, command*: is. worde 41<sup>14</sup>.
- wordewide**, m., *speech, words*: ap. wordewidas 61<sup>17</sup>.
- wordlēan**, n., *a reward for words*: gp. wordlēana 80<sup>9</sup>.
- woruld**, f., *world*: as. worulde 84<sup>37</sup>, world 41<sup>2</sup>. *See* **wundorworuld**.
- woruldbearn**, n., *child of earth, living creature*: gp. woruldbearna 84<sup>32</sup>.
- woruldliif**, n., *world's life*: ds. world-life (Lat. *per saecula*) 41<sup>87</sup>.
- woruldstrengu**, f., *physical strength*: gp. woruldstrenga 27<sup>2</sup>.
- wōð**, f., *voice, song*: is. wōþe 9<sup>11</sup>. *See* **hēafodwōð**.
- wōðbora**, m., *singer, speaker*: ds. wōðboran 32<sup>24</sup>, 80<sup>9</sup>.
- wōðgiefu**, f., *gift of song*: ns. 32<sup>18</sup>.
- wraeca**, *see* **wraeca**.
- wræd**, f., *band, bond*: as. wræde 41<sup>3</sup>.
- wræsnuu**, W1, *vary, change the tone*: 1 sg. wræsne 25<sup>1</sup>.
- wræst**, adj., *delicate, elegant*: comp. nsf. wræstre 41<sup>26</sup>.
- wræste**, adv., *delicately*: 41<sup>99</sup>.
- wræt**, f., *ornament*: ip. wrættum 32<sup>2</sup>, 33<sup>2</sup>.
- wrætlīc**, adj. 1. *wondrous, curious*: nsf. 24<sup>2</sup>, 70<sup>1</sup>, wrætlīcu 34<sup>1</sup>, 48<sup>2</sup>; nsn. 32<sup>18</sup>, 40<sup>24</sup>, 45<sup>1</sup>; asf. wrætlīce 68<sup>2</sup>; asn. 56<sup>3</sup>; apf. wrætlīce 43<sup>1</sup>, 52<sup>1</sup>. — 2. *artistic, elegant*: gsn. wk. wrætlīcan 60<sup>16</sup>; npn. 27<sup>14</sup>.



- wrāþlice**, adv., *wondrously, curiously*: 37<sup>2</sup>, 41<sup>6,85,102,104</sup>, 69<sup>2</sup>, 70<sup>5</sup>.
- wrāþ**, adj. 1. *hostile, cruel, malignant*: gpm. wrāþra 41<sup>41</sup>; gpn. wrāþra 71<sup>3</sup>; dpm. wrāþum 15<sup>17</sup>. — 2. *bitter*: comp. nsf. wrāþre 41<sup>60</sup>.
- wrāðscraf**, n., *foul den*: ap. wrāðscrafu 41<sup>41</sup>.
- wreccan**, 5. 1. *drive, press on*: 3 sg. wriceñ 4<sup>3</sup>; pret. opt. 3 sg. wrāce 2<sup>2</sup>; pp. nsn. wreccen 22<sup>11</sup>. — 2. *avenge*: pret. opt. 3 sg. wrāce 21<sup>18</sup>; inf. 93<sup>19</sup>. See *āwreccan*.
- wrecca**, m., *exile*: ns. wracca (MS. wrāce) 2<sup>4</sup>; gs. wreccan 40<sup>8</sup>, (MS. wreccan) 21<sup>1</sup>; as. wreccan 30<sup>10</sup>.
- wrēgan**, W1, *rouse, excite*: 1 sg. wrēge 4<sup>71</sup>; inf. 4<sup>17</sup>. See *gewrēgan*.
- wrene**, m., *modulation of the voice*: ip. wrencum 0<sup>2</sup>.
- wrēon**, 1, 2, *cover*: imp. 2 sg. wrēoh 84<sup>24</sup>; pret. 3 sg. wrāh 10<sup>5</sup>, 27<sup>11</sup>, wrēah 21<sup>2</sup>; pret. 3 pl. wrugon 3<sup>15</sup>, 77<sup>2</sup>, 88<sup>15</sup>. See *bewrēon*.
- wrēðian**, see *bewrēðian*.
- wrēðstuðu**, f., *prop, support*: ip. wrēðstuþum 41<sup>2</sup>.
- wrigian**, W2, *strive, push one's way*: 3 sg. wrigaþ 22<sup>5</sup>.
- writ**, see *gewrit*.
- wriða**, m., *ring*: as. wriþan 60<sup>5</sup>. See *halswriða*.
- wriðan**, 1, *bind*: 3 sg. wrið 51<sup>5</sup>; pp. wriþen 54<sup>7</sup>.
- wrixlan**, W1, *change (voice), sing*: 1 sg. wrixle 9<sup>2</sup>; inf. 61<sup>10</sup>.
- ? **wrohtstaf**, m., *injury*: dp. wrohtstafum (MS. wroht staf) 73<sup>14</sup>.
- wrōtan**, R, *root up (of swine)*: ptc. nsm. wrōtende 41<sup>107</sup>.
- wudu**, m. 1. *wood (material), thing of wood*: ns. 41<sup>48</sup>, 57<sup>5</sup>; ds. wuda 11<sup>5</sup>, 88<sup>22</sup>; as. wido 57<sup>2</sup>; is. wuda 93<sup>23</sup>. — 2. *tree*: ns. 54<sup>3</sup>, 56<sup>16</sup>. — 3. *wood, forest*: [ds. wuda 1<sup>17</sup>]; as. 2<sup>8</sup>, 81<sup>7</sup>. — 4. *ship*: ns. 4<sup>24</sup>.
- wudubēam**, m., *forest tree*: gp. wudubēama 88<sup>16</sup>.
- wudutrēow**, n., *forest tree*: as. 56<sup>3</sup>.
- wuldor**, n., *glory*: ns. 84<sup>32</sup>; gs. wuldres 67<sup>7</sup>; is. wuldre 31<sup>2</sup>.
- wuldorcyniug**, m., *Kīng of glory (God)*: gs. wuldorcyninges 40<sup>21</sup>.
- wuldorgesteald**, npl., *glorious possessions*: np. 27<sup>16</sup>.
- wuldorgimmi**, m., *glorious gem*: ns. 84<sup>25</sup>.
- wuldornyttung**, f., *glorious use*: ip. wuldornyttungum 84<sup>24</sup>.
- wulf**, m., *wolf*: [ns. 1<sup>4-17</sup>; vs. 1<sup>13,13</sup>]; gs. wulfes [1<sup>9</sup>], 93<sup>27</sup>.
- wulfhēafodtréo**, n., *gallows, cross?*: ns. 56<sup>12</sup>.
- wull**, f., *wool*: gs. wulle 36<sup>3</sup> (*Leid.* uullan).
- wund**, f., *wound*: ds. wunde 93<sup>19</sup>; np. wunda 60<sup>16</sup>; ap. wunda 54<sup>7</sup>, wunde 61<sup>2</sup>, 93<sup>19</sup>.
- wund**, adj., *wounded*: nsm. 61; nsn. 91<sup>2</sup>.
- wundenlocc**, adj., *curly-haired; with braided locks (B.-T.)*: nsn. 26<sup>11</sup>.
- wundian**, W2, *wound*: opt. 3 pl. wundigen 84<sup>21</sup>.
- wundor**, n., *wonder, marvel*: ns. 69<sup>3</sup>; gs. wundres 61<sup>10</sup>; as. 48<sup>2</sup>; gp. wundra 22<sup>8</sup>, 83<sup>10</sup>, 84<sup>34</sup>; ip. wundrum, *wonderfully*, 36<sup>1</sup> (so *Leid.*), 37<sup>2</sup>, 51<sup>1</sup>, 68<sup>2</sup>, 69<sup>2</sup>, 84<sup>1,21,41</sup>; ? wundor 68<sup>6</sup>.
- wundorcraeft**, m., *wondrous skill*: is. wundorcraefte 41<sup>85</sup>.
- wundorlic**, adj., *wonderful*: nsf. wundorlicu 19<sup>1</sup>, 21<sup>1</sup>, 25<sup>1</sup>, 26<sup>1</sup>, wundorlicu 30<sup>7</sup>; nñn. 88<sup>22</sup>; asf. wundorlice 30<sup>1</sup>, 87<sup>1</sup>; comp. asm. wundorlicran 32<sup>5</sup>.
- wundorworuld**, f., *wonderful world*: as. 40<sup>17</sup>.
- wunian**, W2. 1. *dwelt, abide*: 1 sg. wunige 85<sup>6</sup>; pret. 1 sg. wunode 73<sup>1</sup>. — 2. *remain, continue*: 3 sg. wunad 32<sup>16</sup>; inf. 41<sup>8</sup>. See *gewunian*.
- wyltan**, W1, *turn, revolve*: pp. wylted 60<sup>18</sup>.

wyn, f., *joy, delight*: ns. [1<sup>12</sup>], 27<sup>7</sup>; ds. wyne 54<sup>2</sup>; ip. wynnum 41<sup>107</sup>. See mōdwyn.

wynlic, adj., *delightful, pleasing*: nsf. 41<sup>26</sup>; wynlicu 32<sup>18</sup>.

wynnstaðol, m., *joyous foundation*: ns. wynnstaþol 92<sup>3</sup>.

wynsum, adj., *twinsome*: nsm. 84<sup>25</sup>; ? wynsum 84<sup>19</sup>.

wyrcan, W1, *work, make*: 3 sg. wyrceð 64<sup>7</sup>, (*begets*) 38<sup>8</sup>; pret. 3 sg. worhte 41<sup>6,89</sup>, 55<sup>6</sup>; inf. 16<sup>18</sup>, 73<sup>12</sup>. See be-, gewyrean.

wyrd, f. 1. *Fate*: gp. wyrda 36<sup>9</sup> (*Leid. uyrdi*), 46<sup>24</sup>. — 2. *event*: ns. 48<sup>2</sup>.

wyrdan, W1, *hurt, injure*: 3 pl. wyrdap 88<sup>33</sup>.

wyrgan, see āwyrgan.

wyrm, m., *worm*. 1. *bookmoth*: ns. 48<sup>3</sup>. — 2. *insect*: ns. 41<sup>76</sup>. — 3. *silkworm*: np. wyrmas 36<sup>9</sup> (*Leid. uyrmas*). See hound-, regnwyrm.

wyrman, W1, *worm*: 3 sg. wyrmeð 13<sup>10</sup>.

wyrnan, W1, *refuse*: 3 sg. wyrneð 21<sup>11,20</sup>.

wyrs, adv., *worse*: 14<sup>5</sup>.

wyrslīc, adj., *mean, vile*: comp. nsf. wyrslicre 41<sup>48</sup>.

wyrt, f. 1. *wort, plant, herb*: gp. wyrta 71<sup>3</sup>; dp. wyrtum 61<sup>2</sup>; ap. wyrte 35<sup>5</sup>. — 2. *root*: ip. wyrtum 35<sup>7</sup>.

## Y

ȳcan, W1, *increase*: 3 pl. ȳcað 27<sup>24</sup>; inf. 31<sup>9</sup>.

ȳce, see fenȳce.

ȳlle, adv., *evilly, ill*: 41<sup>32</sup>, 44<sup>9</sup>, 83<sup>8</sup>.

ȳldo, f., *old age*: ns. 44<sup>4</sup>.

ȳldra, see eald.

ymb, prep. w. acc. 1. *about, around (local)*: 21<sup>4</sup>, 41<sup>5</sup>. — 2. *about, concerning*: 24<sup>11</sup>, 34<sup>8</sup>, 40<sup>26</sup>, 44<sup>16</sup>, 85<sup>2</sup>.

ymbelyppan, W1, *embrace*: 1 sg. ymbclyppe 41<sup>15</sup>; inf. 41<sup>53</sup>.

ymbhwyrft, n., *earth, world (orbis terrarum)*: ns. 41<sup>42</sup>; as. 41<sup>7,15</sup>.

ymbwindan, 3, *embrace*: 1 sg. ymbwinde 41<sup>64</sup>.

ȳst, f., *storm, tempest*: ds. ȳst[e] 54<sup>10</sup>.

ȳð, f., *wave*: ns. 61<sup>6</sup>; as. ȳþe 52<sup>5</sup>, 74<sup>4</sup>; np. ȳþa 3<sup>15</sup>, 77<sup>2</sup>; gp. ȳþa 3<sup>2</sup>, 4<sup>33</sup>, 23<sup>7</sup>; ap. ȳþa 4<sup>17,68</sup>; ip. ȳþum 11<sup>4</sup>, 17<sup>3</sup>, 78<sup>7</sup>.

ȳðan, W1, *destroy, lay waste*: inf. ȳþan 71<sup>7</sup>.

ȳwan, W1, *show, reveal*: opt. 3 sg. ȳwe 56<sup>15</sup>. See geȳwan.

## Z

zefferus, m., *Zephyrus, west wind*: ns. 41<sup>68</sup>.

## INDEX OF SOLUTIONS

Black type, both in names and in numbers, indicates solutions accepted by the editor. All solutions are discussed in the Notes.

- |  |  |   |
|--|--|---|
| <p>Ale <b>29</b><br/>           Alphabet 14<br/>           Anchor 3, 11, <b>17</b><br/>           Axle and Wheels 72</p> <p>Badger <b>16</b><br/>           Bagpipe <b>32</b><br/>           Ballista <b>18</b><br/>           Barleycorn <b>29</b><br/>           Barnacle Goose <b>11</b><br/>           Bat 37<sup>9,14</sup><br/>           Battering-ram <b>54</b><br/>           Beaker 64<br/> <i>Bēam</i> <b>31</b> (cf. <b>56</b>)<br/>           Bee 35, 46<br/>           Beech <b>92</b><br/>           Beer <b>29</b><br/>           Bell 5, 9<br/>           Bellows <b>38, 87</b><br/>           Bible <b>68</b><br/>           Bird and Wind 30<br/>           Boat <b>37</b><br/>           Body and Soul <b>44</b><br/>           Book <b>27</b><br/>           Bookcase <b>50</b><br/>           Bookmoth <b>48</b><br/>           Borer 63<br/>           Bow <b>24</b><br/>           Bridge 23<br/>           Broom 53<br/>           Bubble 11<br/>           Buckets 53<br/>           Bullock <b>39</b><br/>           Butterfly Cocoon 14</p> <p>Cage 50<br/>           Cask and Cooper 87</p> | <p>Chalice <b>60</b><br/>           Chickens 14<br/>           Chopping-block 6<br/>           Churn <b>55</b><br/>           Citadel ('Burg') 18<br/>           Cloud and Wind 30<br/>           Cock and Hen <b>43</b><br/>           Cocoon 14<br/>           Communion Cup <b>60</b><br/>           Cooper and Cask 87<br/>           Crab 78<br/>           Creation ('Creatura') <b>41, 67, 94</b> (?)<br/>           Cross 31<sup>5-9</sup>, <b>56</b><br/>           Crowd 32<br/>           Cuckoo <b>10</b><br/>           Cupping-glass 71<br/>           Cuttle-fish 74<br/>           Cynewulf 1, 90</p> <p>Dagger <b>71</b><br/>           Dagger Sheath 45<br/>           Day 40<br/>           Dog 51, <b>75</b><br/>           Dough <b>46</b><br/>           Dragon 52<br/>           Draw-well <b>59</b></p> <p>Earth 42<br/>           Earthquake 41<sup>1-16</sup><br/>           Earthquake, Submarine, <b>3</b></p> <p>Falcon 21, 80 (cf. <b>20, 65</b>)<br/>           Fiddle 32<br/>           Field of grain in ear ('Ährenfeld') 31</p> | <p>Fingers and Gloves <b>14</b><br/>           Fingers and Pen <b>52</b><br/>           Fire 42, <b>51</b><br/>           Fire-rod <b>63</b><br/>           Fish 78<br/>           Fish and River <b>85</b><br/>           Flail 5, <b>53, 57</b><br/>           Flute 61<sup>1-10</sup>, 64<br/>           Foot and Shoe 63</p> <p>Gallows 56<br/>           Gimlet 63<br/>           Gloves and Fingers <b>14</b><br/>           Gnats 58<br/>           Gold 12, 83</p> <p>Hailstones 58<br/>           Harp 29, 56<br/>           Hawk 21, 80 (cf. <b>20, 65</b>)<br/>           Hedgehog 16<br/>           Helmet 71, 81<br/>           Hemp 26<br/>           Hen and Cock <b>43</b><br/>           Hip ('Rosenbutz') 26<br/>           Horn <b>15, 80, 88, 93</b><br/>           Horse (cf. <b>20, 65</b>)<br/>           Horse and Wagon 52<br/>           Hurricane 4</p> <p>Ice <b>69</b><br/>           Iceberg 34<br/>           Inkhorn <b>88, 93</b></p> <p>Jay 9, <b>25</b><br/>           Key <b>45, 91</b><br/>           Kirtle <b>62</b></p> |
|--|--|---|

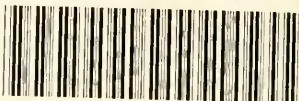
- Lamb of God 90  
 Lance **73**  
 Leather **13**  
 Leather Bottle 19, 89  
 Leek, 26, 66  
 Letter-beam 61  
 Letters of alphabet 14  
 Lock and Key **45, 91**  
 Loom **57**  
 Lot, his two daughters,  
 and their two sons **47**  
*Lufus* 90  
 Mail-coat **36**, Leiden  
 Mail-shirt 62  
 Man on horseback with  
 spear and hawk **20, 65**  
 Martins 58  
 Mead **28**  
 Measuring-worm 14  
 Millstone 5, 33  
 Mime 25  
 Month **23**  
 Moon **40, 95**  
 Moon and Sun **30**  
 Mustard 26  
 Night **12**  
 Nightingale 9  
 (Obscene riddles **26, 43,**  
**45, 46, 55, 62, 63, 64**)  
 Ocean-furrow 11  
 One-eyed Garlic-seller **86**  
 Onion **26, 66**  
 Ore **83**  
 Organ 86  
 Oven 18, 50, 55  
 Owl that eats snakes  
 (*Aspide-ūf*) 65  
 Ox **72**  
 Oxen, Voke of, 53  
 Oxhide **13**  
 Oyster 76, 77, 78  
 Paten **49**  
 Peacock with rings on  
 tail 65  
 Pen **61**<sup>10-17</sup>  
 Pen and Fingers **52**  
 Pipe 9, **61**<sup>1-10, 70</sup>  
 Plow **22**  
 Poker **63**  
 Porcupine 16  
 Pyx 49  
 Rain-drops 58  
 Rain-water 31  
 Rake **35**  
 Reed **61**  
 Reed-pen **61**<sup>10-17</sup>  
 Reed-pipe **61**<sup>1-10</sup>  
 Riddle 1, 95  
 River and Fish **85**  
 Rune-staff 61  
 Rye-straw (' Roggen-  
 halm ') 70  
 Scabbard 56  
*Scop* 95  
 Shawm **70**  
 Sheath 45, 56  
 Shield 6, 56  
 Ship **33, 37, 81**  
 Shirt **62**  
 Shoe and Foot 63  
 Sickle 91  
 Siren **74**  
 Soul and Body **44**  
 Sow with five farrow  
 37  
 Spear 54, **73**, 80 (cf. **20,**  
**65**)  
 Stag-horn **88, 93**  
 Starlings 58  
 Storm **2-4**  
 Storm at sea 3, **4**<sup>17-36</sup>  
 Storm on land and sea **2**  
 Storm-clouds 58  
 Submarine earthquake **3**  
 Sun **7, 74**  
 Sun and Moon **30**  
 Swallow and Sparrow 30  
 Swallows **58**  
 Swan **8**  
 Sword **21, 71, 80**  
 Sword-rack 56  
 Ten Chickens 14  
 Thunderstorm **4**<sup>37-66</sup>  
 Time 40  
 Tree **31**<sup>1-4</sup> (cf. **54, 56, 73,**  
**92**)  
 Turning-lathe 57  
 Two Buckets 53  
 Visor 81  
 Wagon 33, 38, 72  
 Wagon and Horse 52  
 Wake (of ship) 11  
 Wandering Singer 95  
 Water **31, 42, 74, 84**  
 Water-lily 11  
 Weathercock **81**  
 Web and Loom **57**  
 Well with well-sweep  
**59**  
 Wheels and Axle 72  
 Whip 28  
 Wine 12  
 Wine-cask 29  
 Winter 69  
 Wisdom 42  
 Wolf in two hop-rows  
 90  
 Wolves and Lamb  
 (Apocalyptic) 90  
 Woodpecker 25  
 Wood-pigeon 9  
 Word of God 95  
 Young Bull **39**







LIBRARY OF CONGRESS



0 012 609 162 A

