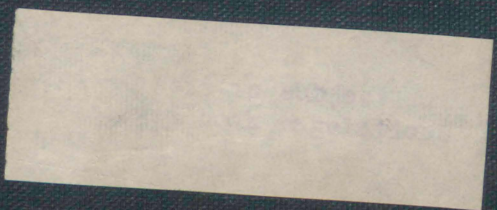
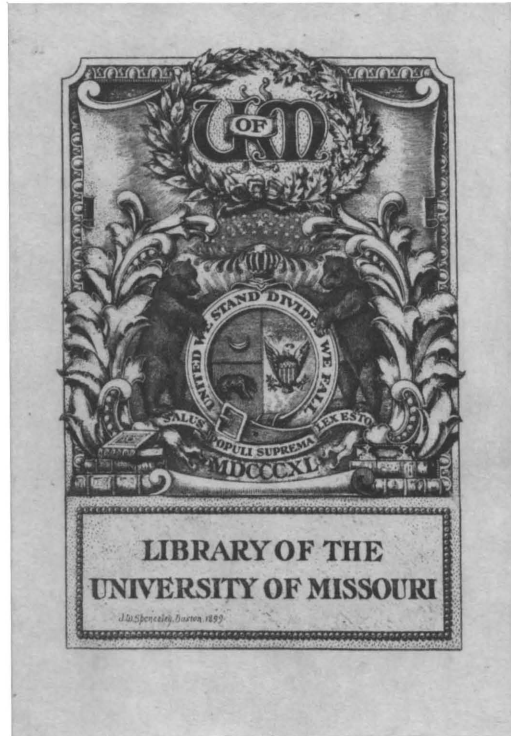


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CONCRETES AND ABSTRACTS IN THE OLD
ENGLISH EPIC BEOWULF.

by

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Approved -
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INTRODUCTION

The terms concrete and abstract as used in this paper are largely terms of convenience. Where logicians are at daggers drawn the ordinary thinker may be pardoned if he goes his own way, riding his own choice of definitions. The concrete, here, then, is the sensible, the physical, the objective; the abstract is the spiritual, that which cannot be conceived as having physical existence. A concrete term is an electric button which flashes before the thousand eyes of the mind a full and rounded image; an abstract term calls up no image, but is the symbol of emotion or reflection, of a drawing away from physical limits. Mr. West* would refer the word "friendships" to the class concrete because "an abstract noun, so long as it remains abstract, cannot be used in the plural;" quality, which an abstract noun denotes, is "always one and the same, and therefore singular." But friendship, singular or plural, has no physical existence; one may perform friendly offices, which take on solid, substantial form, but one's friendship must always remain a thing of spirit.

The proof of the quality of the words is in the effect upon the mind. Goodness and whiteness and tallness may be

* English Grammar for Beginners p.23

equally abstract, but their corresponding concretes are not equally concrete. We do not see a good man; we see a white man, a tall man. We cannot call up an image of a gentleman, but we can easily summon before our imagination an Indian chief, whom we may, when our admiration is aroused, declare to be a gentleman. In so naming him, our image is made no whit the clearer, we have simply changed our evaluation or our feeling attitude. The more individual, the more presentive the vocabulary is, the more deeply it pencils the exact outlines and limits of the figures, and the more it fills in and colors the outlines given, the more concrete is the effect. In proportion as the diction is general, vague, indeterminate, expressive and productive of emotion and reflection, is it abstract. Mr. Sidgwick says,* "It follows ... that all of them (general names) suffer from abstractness, however concrete be the things they denote. Indeed, the extent to which they suffer from it is wholly independent of the question whether the things denoted are concrete or not."

That poem may surely be said to be abstract in character in which the motive is more real than the deed, in which the thoughts of a man's heart are given more dramatic prominence than the facts of his appearance, in which few figures appear on the stage of action and little or no setting is provided, in which a wealth of terms results in

* The Use of Words in Reasoning p 253-4

comparatively little pictorial effect. It is my thesis that the foregoing description fits the Anglo-Saxon epic, Beowulf,

With the delightfully expressive word "Innerlichkeit," Brandl* touches at once upon the chief characteristic of Beowulf.

"Wenig Anschauung, wie in aller Liedepik der Germanen, aber zugleich viel Innerlichkeit, wie sie dort nicht entfernt entwickelt wurde, ist bezeichnend für die Auffassungsweise in Beowulf und auch in den Walderefragmenten. Wie Beowulf aussieht, hören wir niemals; nur dass ihm die Stärke von dreissig Männern, innewohnt, wie keinem anderen Sterblichen Das ist eine germanische Einseitigkeit, die auch der ags. Lyrik und der ganzen altn. Poesie eigen ist, im Gegensatz zu Homer, der die Körper, Mienen, und Geberden seiner Helden plastisch ausbildet, und zu Chaucer, der zuerst die Kleider und kleinsten Lebensgewohnheiten seiner Gestalten studierte. Aber mit einer weder in skandinavischer noch in griechischer Epik erfindbaren Wärme werden die seelischen Empfindungen und Stimmungen, die Ab- und Rücksichten, die Erinnerungen und Gebete des Gauenhelden behandelt; er wird umständlich gewarnt vor dem Übermut, den er gar nie hat; es wird ihm die Klugheit und die Trösterkraft geweissagt, die er schon hat. Ebenso

* Geschichte der englischen Literatur p. 72

wenig Ausseres erfahren wir von Hrothgar, dem blondhaarigen und altersweisen, aber desto mehr von seinem Gemüt Selbst der zorn des Brachen, dem ein Becher vom Schatze weggestohlen wird, und die Untreue des berühmten Schwertes, das dem Herrn versagt (15 25 ff), müssen uns nahe gehen."

The very beginning of the poem strikes the keynote:

"Hwaet! we Gar-dena in gear-dagum

þeod-cyninga þrym gefrunon

hu ða aeðelingas ellen fremedon."

Two abstract terms in those three lines, bearing the weight of emphasis in stress and significance! As it is in the beginning, so it is until the end. This paper will close with a long list covering only some of the abstract terms of which the Beowulf poet seems fond. Many of these ideas were so vivid and real to the poet as to become almost concrete and to necessitate free translation. Thus we say "they performed valorous deeds" because we feel that "ellen," as it stands, has assumed more force and definiteness than the abstract usually enjoys. But the "Innerlichkeit" is still evident; the poet has simply hit upon a device for saving it from loss of effect and suggestiveness in transmission. We see little of Grendel's raids, but we hear much of the trouble and anguish they entailed, of Hrothgar's "sorrow for his thegns." Even in warfare, terror and wrath are as much present as spears and shields.

When men address each other they speak "a stately speech, such as grave Livers use," and large and solemn abstract terms are often in their mouths. When they tell each other stories, they dwell quite as much upon the thoughtful, the emotional aspects of the tale, as upon the details of the action. Hroðgar, telling Beowulf the story of Grendel's persecution, says, "It is a grief to me in my soul to tell any man what Grendel with his thoughts of hate has framed for me in Heorot of harm and sudden harassings. My chamber-guard, my war-band is diminished. Wyrð swept them off into the fearsome toils of Grendel. Still God can easily restrain the wild ravager from his deeds."* Suddenly, however, as the memory of the past becomes cruelly vivid to him, he breaks out in a bit of concrete recollection, as an old man might, "Then at the morning time, when day shone forth, was this mead-hall, the chamber for retainers, stained with gore -- all the bench-boards deluged with blood, the hall with the gore of swords." That said, he recovers himself, to become general and vague again, as though he felt a dignity and restraint in the suppression of details. His speech to Beowulf after the successful issue of the fight with Grendel's mother is surprising to a degree. Where we look for congratulation

* Clark Hall's translation.

and detailed planning for the future, we meet with one of the most extended reflective passages of the poem. These were a thoughtful people.

As Professor Brandl says, in the passage quoted before, the details of outward appearance are the least of the poet's concern. How Beowulf appeared to those who saw him we can guess only from the favorable impression which he immediately made upon Wulfgar. We surmise that he was a personable young man, but we do not know. Only once is a woman called beautiful (3016). Of the beasts who are men's foes, little is shown, the point of interest being that they are creatures who hate, who plan crime, who are at enmity with God. Of the 433 different adjectives in Beowulf, only 129 could possibly be construed as physical in nature. Scheinert* shows 6 adjectives expressive of physical attributes of the hero, Beowulf, beside 28 of character and 21 of ability, tüchtigkeit.

Not many clear physical realities appear on the scene of the narrative. To the end that it may appear how limited a view of this world is vouchsafed us in the poem, the following pages will present these groups of concrete terms as found in Beowulf:

- A. Terms denoting persons
- B. Terms denoting groups of persons
- C. Nouns denoting living creatures, other than human beings

* Die Adjektiva im Beowulf-epos als Darstellungsmittel

- D. The land, the sea, and the sky
- E. A review of Clark Hall's Index of Things mentioned in Beowulf
- F. Terms and accounts of action giving objectivity to the poem.
- G. A few very vague concretes and some abstracts of which the Beowulf poet seems fond.

Much the longest list of those indicated above is the list of terms denoting persons. Here occur, especially, the kennings, the Germanic poetical device for securing variety and alliteration. From such a wealth of terms one expects to find many human figures, clearly pictured. But they do not appear. Most of these nouns are, as it were, adjective substitutes, noble names applying, for the most part, to a little group. They are usually very vague and general, very loosely applied, often mere occasional formations, intended to convey a compliment, to show the esteem in which a leader is held or the relation of a man to his fellows. Above all, the words are, I think, chosen as intensives, as re-inforcing an idea by repeating it in a new combination of vocables, to arouse in the hearts of the hearers that ardent hero-worship which the poet felt for his hero.

My country, the land of my fathers - Napoleon, gallant commander, bold leader of men in battle - "Friends,

Romans, Countrymen"--"ruler of the Bright-Danes, protector of the Scyldings" (427-8)--in all of these is it not the emotional effect of the cumulation of terms which is sought? Only an outburst of stately-seeming names can satisfy the pent-up affection and rapturous admiration in the heart of the narrator of Beowulf's story. There is no denying that he loved his hero.

Conversely, he hated Grendel with all his heart, and bestowed upon him approbious terms,--not childish epithets of hate, but words of solemn and awful generality, which fill one with loathing toward the evil spirit, while hiding forever the beast from view.

The concrete terms, then, I have chosen to consider as they actually occur in Beowulf that it may appear how vague and general they are and how few true concretes the poet shows us.

Note on Subject Matter and Arrangement

The study here is of nouns. The adjectives Mr. Scheinert has already discussed, from a different point of view but with substantially the same result, in his dissertation Die Adjectiva im Beowulfepos als Darstellungsmittel. Some consideration of the verbs, so far fruitless, was cut short because the limits of the present study would not admit of including them.

One group of nouns in Beowulf has already been fully cataloged by Dr. John R. Clark Hall. His Index of Things Mentioned in Beowulf I have simply summarized to show its bearing upon the problem before me. No attempt has been made here to rehearse all the items of his lists, since such rehearsal seemed quite futile.

For clearness' sake I want to make the following notes on arrangement:

1. The word 'only' placed in parenthesis after a citation indicates that this is the only occurrence of the given word in Anglo-Saxon literature. The assumption is based on the quotations of Grein and Bosworth-Toller. For Section E., The Index of Things, however, no attempt has been made to ascertain whether the words occur elsewhere; hence the absence of the parenthetic 'only' there means nothing more than a lack of knowledge.

2. The abbreviations of names of Anglo-Saxon poems follows the use in Grein's Sprach-schatz der angelsächsischen Dichter.

3. Gr.=Grein, B. T.=Bosworth-Toller (referring to the dictionaries prepared by these men), T.=Torp i. e. his Wortschatz der germanischen Spracheinheit; the latter is followed by the Primitive Germanic base given by Torp for the word in question.

4. The definition of the word is for the most part, a translation of that given by Grein. Liberty has been taken to omit such definitions (where Grein gives two or three) as seem to have no significance for the word in Beowulf. Bosworth-Toller has served to show how the word has been used in prose.

5. After a dash or included within parentheses following a citation, the person or thing referred to is often indicated.

6. Citations are made from Holder's edition of Beowulf, unless another editor is definitely named.

7. The abbreviation B. is omitted before a line number where an earlier citation has made it clear that the lines are quoted from the poem Beowulf.

A. Names of Persons.

Khuge (Nominale Stammbildungslehre der Altgermanischen Dialekte) rates as "persönliche konkreta" old participles, nouns with a (o) - suffix as ring, with i- suffix as byre, with u suffix as Bote, with the suffixes -ja, -jan, -an, -ila, -ana, -inga, -þ, -mann, etc., as in fedā, frea, sceaþa, engel, þeoden, cyning, haeled, gleoman, respectively. On the basis of his study, every word in the lists to follow ^{is} doubtless concrete.

Granting that, on the ground of logical classification, they are concrete, one is surprised to discover how very few figures result from this rich vocabulary of terms and how little one can visualize the figures that do appear. To show this lack of concrete result, the words of this section have been divided on two principles: (1) class distinctions (2) descriptive character. Accordingly Group 1 contains the names of leaders; 2, descriptive characters, telling some characteristic or duty of a chief; (3) names of common men; (4) of warriors; (5) of men of occupation other than warfare; (6) general names indicating nobility; (7) descriptive nouns indicating the character of men or their relation to others; (8) nouns of kinship; (9) terms for women.

Names for Persons.

Before submitting the numerous groups of common nouns, which in Beowulf serve at once to furnish initial rhyme and to supply variation, to designate the actor in his action and to crown him with noble names, - before these, it seems convenient to note three special points: the apparent avoidance of the proper name, the use of adjectives, and nouns resembling participles, which have been called end-nouns.

It is particularly noteworthy that the common nouns occur almost to the exclusion of proper nouns. The name of Beowulf himself appears only 53 times; 8 of those instances are in address and 13 in formal phrase Beowulf madelode. From l. 1474 to 1651 - the account of the fight with Grendel's mother - Beowulf is not mentioned once by name; he is Weder - Geata leod (1492), hilde-rince (1495), gumena sum (1499), gud-rinc (1501) se loel (1512), se goda (1518), se gist (1532). Contrast with such a passage the famous duel of Bk. 22 of the Iliad where Hector and Achilles appear in their own proper name: "After Hector sped fleet Achilles." "For the life of horse-taming Hector was their race." Phoebus Apollo, bright-eyed Athene are named. It is an epic of individuals, the naming of whom focuses the light upon them as individuals. Beside them "the earl", "the good man", "the stranger" is a shadowy being.

Moreover, before the common nouns, in giving an abstract character to the whole poem, stand a list of adjectives used as nouns which is given by Scheinert,* and an additional list of end-nouns which I have made.

Adjectives Used as Nouns.

Gruppe I: saemeþe 325, deaðfaeges 850, unlyfigendes 744, umborwesendum 1187, geong manig 854, geongum 7, ealdum 72. Gruppe II: beornas on blancum 856, hriðgedstefna 32b. 1131, wundesastefna 220; goldhodrea 614. - Gruppe III: hwaet... searohaebendra byrnum werede 237, cenra gehwylcum 768 b, se hearda 401 b, heardra nan 988, wiges heard 886, heard under helme 342, 405, heardhigende 394, swið hiegende 1016, swið ferhdum 173, swiðferhde 493, swiðferhdes sið 908, dryðswið 131. 736b, heaðodeor 688, heaðodeorum 772, hiledeor 312. 834, hof modigra 312b, modge 855, grim 555, wisfoest 626. - Gruppe IV: se aelmihtiga 92, se rica 310b. 899, rice 1237, se yldesta 258, þone yldestan 363, holdra þylces 487b, þaes laðan 132, laþes 841, laðum 440.550, laþra naenig 242b, grames 765, þa gramman 777b, gramman 424.1034, wraþum 660.78b, fara 578, uncuþes 660, ne leof ne lað 511, fela laþes 929 b, fela ... leofes and laþes 1061. Gruppe v: se goda 205.355.675 1190b,

* Die Adjectiva im Beowulfs Eposals Darstellungsmittel p.69

þaeni godan 384 b, þa selestan 416, god mid Beatum 195,
 bealohydig 723, inwitdancum 749, haeþenes 986, hae þ enra
 179. Gruppe VI: se maera 762, þaem maeran 270, maerne
 36, ellenrof 340, 358, headorofe 864, higerofne 204,
blaedagende 1013 b, widcu þ es 1042, þryðum dealle
 493, sigehre þ ig 94, tir-leases 843. Gruppe VII XI:
 dreama leas 850b, dream healdende 1227b, for laessan
 (ntr) 951, ge feorbuend 254b, ge feorbuend 254b, uncu þ
 es fela (ntr.) 876b.

Of course, a large number of these adjectives
 are not here used of persons, but most of them are so
 used. Surely it is remarkable that they are so
 numerous, (85 in all, in Sheinert's list)* and that
 not more than 10 can be considered physical in nature.
 It is to be remembered, too, that se goda is not, as
 in our translation, "the good one", vague as that be-
 ing is; it is really "the good", a complete annihil-
 ation of personality + the ending for gender, which is
 very formal, compared with our natural gender.

-o-

**It should be said here that gold-hroden and hringed-
 stefna quoted by Scheinert seem, after all, not to be-
 long to the list.

End-Nouns.

It will be observed that Scheinert has included in his list of adjectives 7 participles or participial phrases: umborwesendum, searo-haebbendra, heardhicgende, swidhicgende, blaed-agenda, dream healdende, and ge feorbuend. As one reads these, one recalls that there are other nouns of apparently participial formation which, it would seem, should be mentioned. Of these Kärre has made a study for his dissertation Nomina Agentis in Old English.* Professor Bloomsburg, reviewing this for the Journal of English and Germanic Philology**, thus sums up Mr. Karre's conclusion:

"There evidently existed in Old English two strata of end-nouns: one old group inherited from primitive Teutonic times and one group of new formations, made at different times during the Anglo-Saxon period. Even at the beginning of the Old English period there existed some few end-nouns, in prose chiefly lawterms (agend, buend, teond, semend, wealdend), in poetry chiefly formations only used as the last elements of cyp. and early assuming the character of kennings (ealodringende, heallsittende). The latter type was at once turned to extensive use, and a very large number of agential kennings in end, chiefly cp. words developed in O E poetry. But in prose, too, especially in those texts translated from

*Upsala 1915

** V. 15, 143.

the Latin a number of end nouns made their appearance. The suffix became a frequently employed means for the formation of words designating the Deity, and also of words denoting the performance of an action of a more abstract kind Yet it is a characteristic feature of almost all OE end nouns that they were never words for every day use (colloquial characters), but were exclusively literary words ... The end-nouns clearly bear the stamp of being occasional formations.

The forms with adjectival endings belong especially to the poetic words almost all compounds, and used in the plural 'e.g. saelid̄ ende sg. saelida); the genuine substantives used in prose rarely receive the adjectival inflection."

The following from Beowulf (rated by Kluge as old participles) are called nouns by Bosworth-Toller and are found in Anglo Saxon prose.

agend

Possessor, lord - God usually in Ags. poetry; wuld̄e's agend Cri. 1198, An. 210; sigores agend Cri. 420; possibly, too, in B. 3075.

fold-buend

Earth dwellers, terrestrials; cf. Cri. 868, Gu. E. 1014.

In Beowulf: hyne (dragon) fold buend | swide ondraed 2374; |æt waessfore-maerost fold-buendum receda under roderum 309.

landbuend

Native, inhabitants: ic þæt land-buend

leode

leode mine sele-raedende secgen hyrde

B.1345; leoman to leohte land-buendum

wigend

Warriors - a much used word in poetry;

wigend weorð fullost wide geond eorðan B 3599-

Beowulf; Gewiton him ða wigend wica neosian

B 1125 - Hnaef's men; cf. also 1813, 3144

3024, 429, 889, 1972, 2337.

Very general words these.

The second group of end-nouns found in Beowulf are found only in Ags. poetry and are thus only literary words of a more adjectival nature. Ten of these occur only in Beowulf. They are alphabetted from the second element of the compound.

bold-agend

One possessing a house: The word is used in B 3112 of the castle-owning notables to whom Wiglaf appeals for aid (in 3111 haeleda monegum refers to the same).

folc-agend

One possessing people (i.e. having control over ?) In B. 3113: eahie bael wudu feorran feredon folc-agenda - Beowulf.

maegan-agend

One possessing power; in Beowulf only:

lyt manna ðah maegan-agendra 2837 - in a
reflective passage.

helm-berend

One wearing a helmet. In Beowulf; he
usic gar-wigend gode tealde, hwate helm-
berend 2642 (Wiglaf is rebuking his com-
rades); Gegrette da gumena gehwylcne
hwate helm-berend 2517.

sawol-berend

One possessing a soul; in Beowulf only:
gesecan sceal sawl-berendra.....gearwe
stowe 1004.

god-fremmend

One who does good; in Beowulf only; god-
fremmendra swylcum gifeþ e bið þæt
þone hilde-raes hal gedigeþ--299.

guð-fremmend

One fighting, making war: ne ge leafnes-
word guð-fremmendra gearwe ne-wisson B.
246.

bord-haebbende

Shield bearer:- þæt eorl-werod...mod-
giomor saet, bord-haebbende B. 2895 (only).

lind-haebbende

Shieldbearer: No her cuðlicor cuman on-
gunnon lind-haebbende 245--the coast
guard is speaking of Beowulf's band;
gumfeða stop lind-haebbendra 1402. The
word occurs only in Beowulf.

rand-haebbend

One having or holding a shield. In

Beowulf (only): naenig under swegles
begang rices awyrðra rand-haebbendra
681.

searo-haebbend

One wearing armor: hwaet syndon ge
searo-haebbendra byrnum werede B.237.

hettend

Enemy, one hating: swa ꝥec hetende hwi-
lum dydon 1828; ꝥone-ðe aer beheold wið
hettendum hord ond rice 3004.

brim-liðend

Sea-sailing, sea-traversing, sailor (T.
liꝥ to go) syðꝥ an na ymb brontne ford
brim-liðende lade ne letton B. 568.

heado-liðend

Sailor (T. derives the first part of the
compound from ha ꝥ, to fight. A warrior
who sails the sea?) In Beowulf: swaylce
ꝥy dogore heado-liðende habban scoldon
1798; 2955 the term is used of Hygelac
and hisband.

mere-lidend

Sea-traversing, sailor: ne ge feor-buena
mere-lidende B. 255.

sae-lidend

Sea-traversing, sailor. In Beowulf:
saegdon þæt sae-lidende 377--a general
report, similarly 411, 2806; nu we sae-
lidend secgan wyllað, fiorran cumene 1818.

waeg-lidend

Wave-traversing, sailor: se (beorn) waes
heah ond brad, waeg-lidendum weðe gesyne
B. 3158.

sele-raedend

One governing (T. red to advise) or
possessing a hall; in Beowulf only:
Men ne-cunnon secgan to soþe sele-
raedende haeled under heofenum hwa
þæt aem hlaeste onfeng 51; Ic þæt
land-buend, leode mine sele-raedende
secgan hyrde 1346.

ridend

horseman; ridend swefað haeled in
hodman B. 2457 (only)--no definite
person is referred to.

sceotend

Thrower, shooter, archer. In Beowulf:
sceotend swaefon 703--B.'s band; sceotend
Scyldinga to scypon feredon 1154--after
the overthrow of Finn.

heal-sittende

Those sitting in the the hall. In Beowulf
only: ne geseah ic widan feoðh under
heofones hwealf, heall-sittendra medu-
dream maran 2015; heal-sittendum 2868--
Beowulf's men (þegnum 2869)

ymb-sittend

Neighbor: þec ymb-sittend egesan þywad
B. 1827; him aeghwylc þara ymb-sittendra
ofer hronrade hyran scolde B. 9; se folc-
cyning ymb-sittendra 2734.

weriend

Defender, protector, used in speaking of
the Egyptians Exod.588. In Beowulf:
wergendra to lyt þrong ymb þeoden 2882.

gar-wigend

One fighting with a spear. In Beowulf
(only): he usic gar-wigend gode tealde
2641.

The resemblance to participles and the adjectival inflection of these terms makes them especially vague, in my opinion. The verbal idea is surely uppermost, with few limiting lines set. Maegen-agend, god-fremmend, sawol-berend leave us groping for the vision of them because might and goodness and mortality are broad abstract ideas; but all the other terms, as well as these just mentioned, after all, fail to raise images in our minds chiefly because they abstract and present some one large simple aspect of a concrete, which is difficult to grasp just in proportion as it is large and simple. We visualize complex wholes and reflect about single features afterward. The words listed above give few more defining lines to the mental image than one adjective does, and hence we do not get concreteness of effect. Since they are poetic inventions, many occurring in Beowulf alone, the Anglo-Saxon audience could have filled in the picture little from ordinary association..

1. Names of Leaders.

bealdor

Chief, princeps (T. bel, to be strong), hero; the word occurs only in poetry. In Beowulf: stid mod gestod wid steapne rand, winia bealdor (Beowulf) 2567; Sinca baldor, freawine folca 2428 - Hredel .

brego

Chief (T. breh, to light up suddenly, to move quickly; ON bragr, the most noble one); B.T. says that the word is used chiefly by poets:- Used of God or Christ (engla, mancynnes, heah-engla, gumena, - brego) cf. An 540, Gen. 1289, 191, etc. In Beowulf: brego beorht-Dena 427 - spoken of Hrodgar by Beowulf; His called eodor Scyldinga 428, wigendra hleo 429, freowine folca 430;

brego Beorht-Dena 609 - again of H., who is called since brytta in 607; 3. haeled a brego - Offa l. 1954 (O. is not called a king, but the details given here suggest that he was); a difference of opinion exists about l. 1925, but Hygelac is meant.

cyning

Chadwick¹ considers it probable that "the word cyning was once equivalent to cyneborn mon and applied to all members of the royal family. It is in form a patronymic and perhaps originally meant "son of

¹Origin of Eng. Nation Ch. 12, p. 315.

the family". Later, he says¹, "Perhaps the simplest definition is that he was a member of a royal family invested with some degree of authority, while the claim to royalty on the part of the family was derived from time beyond record and based, at least in England and the North, on divine descent."

In Beowulf, used:

- 1.) Of Sceaf 1.11
- 2.) Of Hroðgar 863, 920, 1010, 1306, 1890, 1885, 2110, 2191, 619, 867.
- 3.) Of Beowulf, all after his coming into Hygelac's place upon the death of his son - 2209, 2390 (?), 2417, 2702, 3171, 2912, 3121, 3093.
- 4.) Of Hyelac 1925, 2356, 1210
- 5.) Of Fin 1153
- 6.) Of Heorogar 2158
7. Of Onela 2396
8. Of Hredel 2430
- 9.) Of Ongendrow 2950. In all 26 instances.

In 1851, there is mention of choosing a king.

1. Origin of the Eng. Nation p. 315

Here note in the references to Hrodgar as king that in 863 (see 2 above) he is god cyning, but in 862 he is wine-drihten, a name given to Beowulf before the death of Higelac and his son; in 1306 Hrodgar is fród cyning and in 1307 har hilderinc; in 1870 cyning aepelum god is followed by peoden Scyldinga; rum heart cynning 2110 against gomel - gudwiga 2112 (Here be it noted that the king is not a warrior); sigrof cyning 619 stands over against edelwearde 6160 -

Similarly of Beowulf: in 2417 he is designated by nid-heard cyning, 2418 haplo, 2419 gold-wine Geata, 2421 ðone gomelan, 2424 aedelinge; in 2702 Beowulf is cyning, in 2709 peodna, 2722 wine-dryhten, 2733 se folc-cyning.

beoæn - cyning

Warrior king: - ða ic ðe, beorn-cyning, bringan wille estum geywan - spoken by Beowulf of and to Higelac, B.2148 (only).

eorð-cyning

Rex terrae, king of the land; used almost exclusively in poetry: - eal ingesteald eorð-cyninges B.1155 - referring to Fin.

folc-cyning

King of the people: - naes se folc-cyning ymb (e) sittendra.... þe mec gud - winium gretan dorste; nealles folc-cyning fyrð-gesteallan gylpan porfte

2873-Beowulf.

heah-cyning

Most exalted king:- Christ, the king of Heaven, in the religious poem e.g. Gen.172, Ps.118, Dan. 628, Cri. 1340, An.6, Gen. 124; only once does it mean a man, B. 1039: paet waes hilde-setl heah-cyninges.

gud-cyning

Fighting or warlike king; only in poetry:- of Hroðgar B.199; of Higelac 1969 - he is spoken of as bonan Ongendeeas 1968 and as hringas dælan 1970; Of Beowulf 2335, when he is preparing to fight the dragon; also of him in the fight 2677, 3036, 2563, however, whereas he is gud-cyning 2563, he is winia bealdor 2567.

leod-cyning

King of the people:- Beowulf Scyldinga leof leod-cyning B.54 (only).

sae - cyning

Maritime king:- helm Scylfinga þone selestan saecyninga - Onela, B. 2382 (only).

leod-cyning

King of people; said by B. T. to be used of an independent sovereign. In Beowulf: Ongendeo 2963, 2970, Beowulf 3008, 3086, 2694, 2579; Hroðgar 2144.

dryhten (drihten)

(T, drug, to work, perform druhti, following).
According to Chadwick,¹ "an old word which hlaford displaced. It is used to designate not only personal lordship, but also (in early poetry) the relationship of a king to his people." Later he says "It would appear that cyning was originally not a title of authority but rather equivalent to the modern word 'prince'. The title of authority was in all probability - hlaford or (in earlier times) dryhten".²

Föster (Anglia Beiblatt p.167) says "Oe. dryhten ist nicht einfach 'kriegsherr, herr', sondern besser allgemeiner, und doch prägnanter, gefolgsherr."

In Beowulf: 1. worldly lord, 1484, 2560, 2991, 2402, 2901, 2338, 2789, eoela-- 2338, 2753, 2483, 1831;
2. More frequently used in poetry of God or Christ, B.686, 696, 187, 1554, 181, 441, 1692, 1779, 2330, 2796, 1398. These are Grein's citations. Instances of use in Beo. not cited by Grein:

Meaning worldly lord-2000, 2576, 1050, 2186

Meaning God-108, 1554, 1841, 940.

1. Studies in Ags. Institutions Ch.4, p.131 note.

2. " Excursus III p. 302 -3.

Used 7 times of Beowulf, all after he is called king of the Geats, 5 times of Hygelac, 1 of Hrodgar, 1 of Haeleyn.

free-dryhten

Lord: -B.796, referring to Beowulf, who was not then king (deoden substituted 797).

freodryhten

Lord well -, or free-born; only in poetry. In Beowulf: l. 1169 - spoken by Wealhdeoc in addressing Hrodgar; l. 2627, of Beowulf in his last fight.

gum-dryhten

Lord of men; only in B. 1642: - gum-dryhten mid, modig on gemonge meodo - wargas traed - spoken of Beowulf who is called ealdor degnd 1644, daed-cene man 1645, and haele hilde-deor 1646. He was not then king.

mann-dryhten

Chief, lord; only in poetry: - syddan man-dryhten i . . . holdne gegrette B.1978 - Hygelac; Beowulf calls Hygelac min man-dryhten 436; swa hira man - dryhtne pearf gesaelde 1249 - Beo, before the fight with Grendel; her si aeghwylc eorl odrum getrywe , modes milde man -drihtne hold - Hrodgar. - Referring to Beowulf, after he has been made king, 2647, 2849; referring to God 2865; to some unknown

2281, who is also called hlaford.

sigedryhten

Lord of victory or victorious lord; only in poetry:-

Eow het secgan sigedrihten min aldor East - Dena, 391 -
referring to Hrodgar, spoken by wulfgar.

winedryhten

Friendly lord; only in poetry:- hie hurM wine - drihten
wiht ne-logan l glædne Hrod-gar B.862; Hrodgar again
360; wiston and ne-wendon paet hie heore wine-drihten
selfne gesawon 1604 - Beowulf who has descended to
the haunted mere; Beowulf again 2722, swa hit gedefe
bid paet mon his wine -dryhten wordum herge 3175.-

ealdor

Elder, hence chief of the family, prince; means

the chief butler Gen.409; is used in prose too:-

paet unriht poet his ealdras aer gefremedon (the in-
iquity of his fathers) Ps.108.

Beowulf l. 1644 refers to the hero B.; 1848 to Hrodgar.

2920 to Hygelac; 56 to Scyld; 369 to B.; 392 to Hrodgar;

likewise 568, 346, 592.

fengel (T.fah, to make fast)

Chief, lord; in Beowulf only:- Wisa fengel 1400 -

Hrodgar; likewise 1475 thus Gedenc un se maera maga

Healfdenes snottra fengel; of also 2156; hringa fengel

2345 (Beo).- No indication of a special meaning in the word.

folc-toga

Leader of people, chief (T. tuh, to draw; ags. tiegan to bind); used only in poetry:- ferdon folctogan feorran and ^{mean}mena geond wid wegas wundor sceawian B. 839.

frea

Lord - Chadwick* says, "The names Frey(e) and Freyia seem originally to have been titles 'lofd' and 'lady' respectively. The name (Frey)e is perhaps an abbreviation of Yngvi-frey(e)..... But these may also have been titles of Swedish kings, for they are clearly related in some way to frea Ingwina, the title borne by the king of the Danes in Beowulf."

In Beowulf:- In l. 2285 it is not clear just who is meant, the same person is mandryhtne in 2281; used of God l. s 7 and 2794 (wuldur-cyning, ecum dryhtne 2795-6); of Hrodgar (frea Scyldinga, Dena) 359, 500, 1166, 1680, 271, 291, 351, 1319; of Beowulf in his last fight 2853 (mandryhtnes 2849), 2862 (ƿeodnes 2656), 3002 (ƿeod-cyning 3008, herewisa 3021) 3207 (haele hildedeor 3111), 2537. The word means husband l. 641:- eode to hire ^{frea}sittan.

sin-frea

Everlasting lord, wedded husband (sen, old): ƿaet dorste deor geneƿ an swaesra gesida nefne sin-

frea B. 1934 (only)

hildfruma

Warlike chief (fruma, first); only in poetry:-
used of imperator Maximianus Jul, 7 of Constantine
in El. 10 and 101. In Beowulf: Ða waes Gylden-
hilt gamelum rince harum hildfruman on hand gyfen
1678 - of Hrodgar; wutun gongan to heðpan hild-
fruman 2649 - of Beowulf; similarly 2835.

land-fruma

Prince of the land; Beowulf only:- wine Scyldinga,
leaf land-fruma B. 31 - Scyld.

leod-fruma

Chief:- þæt waes Hrodgare hreowa tornost þare
þe leod-fruman lang begæte B. 2130 (þeoden
2131); (leod-fruma instead of land-fruma in 31,
according to Lübke). The word is found only in
poetry.

ord-fruma

(usda, point place).

1. Author, creator: in religious poems.
2. Supreme one, chief:- waes min faeder folcum
gecyded addele ord-fruma Esgdeow haten B. 263.

wig-fruma

War-lord; only in Beowulf. - wolde wig-fruma
Wealhðeo secan 664 - Hrodgar; ne maeg byrnan hring
aefter wig-fruman wide feras 2261.

hlaford

Lord; as indicated under dryhten, Chadwick consiers

this later term, displacing dryhten; it is used of God or Christ as well as worldly lord: dryhten eallra engla and elda El. 475; cf. also By. 135. In Beowulf: nodyaer feasdeafte findan mehtan paet he Heardrede hlaford waere 2375; Wiglaf uses the word in speaking of B. in 2642; used of Hrodgar 267; an unnamed lord 2282 (Hall translates it 'overlord'); used of Beowulf 3142 (maerne feoden 3141); similarly 3179 (wyruld cyning 3180) 2634.

leod

Chief, prince (poetical word):- wlanc Wedera leod B. 341; Weder geata leod 2551 - Beowulf. It is to be noted here that B. was not a king in l. 625, but he was in 2551, and still we have the word leod. Cf. also B. 669, 829, 1432, 1492, 1538, 1612, 2159, 2551, 2603, 1653.

raeswa

Forseer, provider, manager, prefect, chief (Icel. raesir chief, captain, king); B.T. says this word is used only in poetry, that it means a counsellor, one who takes thought for the public good - a king. Citations: deoda raeswan (God) An. 1624, folces raeswan An. 619. In Beowulf: in worold wocun weorda raeswa (n) Heorogor and Hrodgar ond Halga til B. 60.

dengel

Chief, lord:- Baer pa segrim-wyl(f) bringa

ƿengel B. 1508 (Beowulf in fight with Grendel's mother); manna ƿengel Exod. 173 - God? called segn-cyning 172. Only in poetry.

deoden

1. Worldly lord; so used 39 times in Beowulf, also in Exod. onse ^{Ind.} (3 times) El. (onse) An. (3) By. (4)
2. Of God and Christ - common in An., El., and Gen. (14 times in this last); not in Beowulf Chadwick* says "These are words ƿeodan and dryhten are clearly derived from ƿeod and dryht, and neither of them contains any notion of hereditary qualifications.

In Beowulf:

In l. 129 it is used of Hrodgar (in the same place he is aedeling aergod); l. 2338 indefinite, altho spoken of Beo., who is then king; ƿeoden min 365 (Wulfgar addresses Hrodgar); ƿeoden Hrodgar 417; maere ƿeoden 1715 -- Heremod; gud-cyning Wedera ƿeoden 2336 (Beowulf);

*Origin of the Eng. Nation ch. 12, p. 316.

Hredric . . . |eodnes bearn 1837;
 (Heremod) " " 910;
 Wealhðeo " dohtor 2174;
 Swa hit . . . diope benemdon ðeodnas maere
 so70; used of Hrodgar 1046, 1871, 2131, 201,
 345, 1992; of Beowulf (before he is king) 1598,
 797, 1525, 1627; (after he is king) 2869, 2810,
 2721, 2786, 2883, 3079, 3141, 2788, 2656, 2572,
 2709; of Higelac 1211 (on the Frisian expedi-
 tion); Scyld 34; ðeoden Heado-beardna 2032;
 Onela 2384; Hnaef 1085; doubtful 2219.- The
 word is used 5 times in address.

2. Descriptive Terms Denoting a Chief.

brytta

Dispenser, giver (T. brut to break); the word is found only in poetry. In Beowulf:- a term applied to Hroðgar 607 (brego Beorht-Dena 609); Hroðgar again 1170 (so addressed by Wealhðeo, who also calls him freo-dryhten); Higelac 2071, 1922; beaga brytta 1.35 - Scyld;
" " 352 - Hroðgar; similarly 1489.

eodor

1. Enclosure (ƿedura fence, hedge). In Beowulf heht mearas on flet teon in under eoderas 1037 (only instance in Aes. literature.)
2. Chief, protector. In Beowulf: eodor Scyldinga 428, 663; eodor Ingwina 1044.
The word occurs only in poetry.

frumgar

Leader, chief, more precisely first spear; a word appearing only in poetry: cf. Jul 685 (Satan).
In Beowulf: ne meahte he on eorðan on ðam frum-gare feorh gehealdan 2856 - spoken of Beowulf who lay dead.

gebyrga -- occurring only in the compound leod-gebyrga.

leod-gebyrga

Protector of the people (T. berg to hide); only in poetry:- Beowulf speaks of Hroðgar as leod-gebyrga in 269. (He called him hlaforð 267).

gifa, giver, occurring in Beowulf only in compounds.

Beag-gilfa

Giver of rings; the word is a favorite in poetry.

Beowulf: [†]deah hie hira beag-gyfan banan folgedon
1102 - Hnaef: "Though they were following the
slayer of the man who had given them rings, had
treated them generously". The shame of it!

gold-giefa

Giver of gold. In Beowulf: me is micle leofre
þæt minne lic-hama mid minne gold-gyfan gled
faedmie 2652 - of Beowulf.

sincgiefa

Giver of jewels; a poetic word:- meaning Christ
in Cri. 460. In Beowulf:- hyra sincgifan 2311
- Beowulf; ne gefraegen ic þa maegde maran weorode
ymb hira sincgyfan 1012 - Hrodgar; se-ðe sefter
sinc-gyfan on sefan greeted 1342 -
Hrodgar? Aeschere? Usually used of kings.

wilgiefa

Joy giver, king (in poetry, alone):* weorða will-
giefa El. 816 - In Beowulf: nu is wil-geofa Wedera
leoda, dryhten Geata, deað-bedde faest B. 2900.

helm

Gr. says the word means first 'protector', then
'helmet'; it is not then a metaphor. Meaning
protector and then king it is found only in poetry;
(aedelinga, haligra, haeleda, duguda, dryht-folca,
engla, gusta, heofena, wuldres,-helm). In Beowulf:
Hrodgar helm ScyldingA B. 456, 371, 1321);

of. also no heo on hēlm losa ꝥ, ne on foldan
fae ꝥm 1392.

hierde (hyrde)

Protector, custodian, lord, shepherd:- used of
God in Dan. 11, Gm. 761, Gen. 2315, 164, Dan. 199,
etc. In Beowulf: Ofsloh ða aet ꝥaere saeæce
ꝥa me sael ageald huses hyrdas B. 1666;
of Hrodgar - hyrde folces 610, rices hyrde 2029;
of Higelac - folces hyrde 1832, 1849; of Beowulf
2644 and 3080; Grendel, - fyrena hyrde 750; of the
dragon, beorges hyrde 2304; fraetwa hyrde 3133;
Daeghrefn 2505; Onðend eo 2981; some unknown
chief 2245; some monster Sigmund killed 887;
God, wuldres hyrde 931; conscience? - Sawele hyrde
;742.

hleo

Protection covering (ꝥ to be warm), protector:-
Beorna hleo ece aelmihtig Jul. 272. In Beowulf:
wigendra hleo, eorla hleo etc. -

Hrodgar 429, 1035, 1866, 2142, 2190 (heoðo -
rof cyning 2191); Beowulf 791, 2337; Sigmund
899; Higelac 1967, 1972.

mundbora

Protector (ꝥ mund hand, and ber, to bear, car ry)
According to Chadwick * the mund represented a
man's guardianship over his followers, and the
guardian was entitled to recompense for any violation
of his "mund". In Beowulf:- wes ðu mund-bora minum

*Chadwick: Studies in Aeg. Institutions p. 117.

mago-degnum. hond-gesellum B. 1480. B. is asking
Hrodgar's protection for his men; dara madna mund-bora
waes 2799 - referring to the dragon.

strengel

Leader, one who strengthens and emboldens:-

B. 3115 only - wigena strengel; perhaps, too, l.
1542 - wigena strengel (or ge strengest?)

wine

Friend, especially beloved lord or husband:-

most often found in poetry. In Beowulf: wine
Scyldinga B. 30 - Hrodgar (leof land-fruma 31);
similarly 148, 1183, 2101, 350, 2026, 170;
wine min Beowulf 457, 1704; Unferth 530; winigea
leasum 1664; beoldor winia 2567; winium Scyldinga
1418 - Hrodgar's men; Cf. also 3096, 376, 2047.

freo-wine

Noble friend, or friendly chief; in Beowulf only:-

l. 430 of Hrodgar, who is called brego 427.

frea-wine

Dear lord,; in Beowulf only:- frea-wine folcas

(folca) 2357, 2429; his (Haedcyn's) frea-wine (Here-
beald) 2438. -

gold-wine

Friend who gives gold, king; a word found only in
Poetry. In Beowulf, gold-wine gumena 1171 - Hrodgar (since
brytta 1170); similarly 1476, 1602; of Beowulf,
2419, 2584.

gud-wine

Ally in War; in Beowulf only: he done gup-wine

godne tealde 1810 - the sword; similarly, 2735.

maegwine, s. Nouns indication kinship.

wisa

Leader (T. vit to know). In Beowulf:- werodes
wisa word-hord onleac 259.

brim-wisa

Leader through the waves of the sea. In Beowulf
only; abreot brim-wisam (Haedcyn) 2930.

here-wisa

Leader of the army. In Beowulf nu se here-wisa
hleantor alegde 3020 - Beowulf.

hildewisa

War leader. In Beowulf: fore Healfdenes hilde-
wisan 1064 (only). All four (wisa and its com-
pounds) are terms of poetry only.

Noteworthy points:-

1.. There is a very general interchange of terms
here. More of that later.

2. More than half of these terms are purely,
poetic. Only 19 out of 53 ever occur in prose, and four
of those 19 are recognized as more common in poetry.

3. The use of compounds tends to increase the
vague descriptive effect. What is the difference between
cyning and folc-cyning, or leod*cyning or ƿeod cyning?
For that matter, what is the difference so far as use
shows, between eord-cyning and sae-cyning?

4. The fact that the poet almost never uses one term without strengthening it, in the next line or half line, with another of almost the same meaning for the translator, would naturally lead to the conclusion that these words had some special idea value, some quality coloring for him. But Group 1. will not bear out this idea. It is fairly clear what is meant by cyning, but in the rest neither the root meaning nor the exact limitation of the word appears. To be sure, ten of these terms - bealdor, brego, cyning (the compounds of cyning have not been counted here), dryhten, freodryhten, sigedryhten, hildgrumma, landfrumma, leodfrumma, hlaford are used only of kings; but one doubts whether it may not be therefore properly assumed that these terms may not be used of leaders who are not kings. For instance, frea-dryhten, gum-dryhten, mann-dryhten, wine-dryhten are used of Beowulf when he is merely the commander of a band of fifteen, whereas dryhten, freodryhten and sigedryhten name only kings. The difference in use was simply fortuitous, one feels. At any rate, why ten terms for kings?

5. There are 6 pleonistic compounds among these names for leaders and 4 compounds which serve to pay a graceful little compliment, e.g. sigedryhten, heah-cyning.

6. The second group does not merely name the king, it tells something about the king, offers comment on his power, or his attitude toward his people. Beag-

gifa and gold-gifa give opportunity for visualizing
sinc-gifa is a bit more vague and brytta still more.

However, these words are concrete additions; wine
and wisa show again ~~to~~ the "innerlichkeit" of the
poem.

#

3. Names for Common Men: Terms of Very General Meaning.

ceorl

Man, hero (T. ker to become mature). In Beowulf: ealdam ceorle 2972; gomelum ceorle 2444; smotere ceorle 202, 416; smoter ceorl monig 908 (referring to the people of Heremond, who lament his evil ways); cf. 1591, where Ongendeow is meant - a king, not a common man. Chadwick has this to say of the ceorl: The ceorl was an ordinary freeman (1); the ceorl class from the 10th century included all free persons of English blood. The distinction between thegn and ceorl is from the time of Aethelstan (925) the broad line of demarcation between classes of society 773. But he is describing the ceorl of a later time; as we have seen, a king could be called a ceorl in Beowulf.

firas

Men, homines (T. ferhvu, body life; Ig. rt. perk; fehrvia, living being):- fira cynn An. 590, rl. 898. In Beowulf:- frumsceaft firn B. 91; monegum fira 2001; fyrngeweorc fira 2886; waldend fira 2741; 2250 doubtful.

guma

Homo, man (Ig. ghzm, ghzom (?), earth; the word

occurs in Beowulf 34 times:- Swa sceal geong guma
 gode gewyrcean 20; feasceaft guma (Grendel) 973;
 also in 1682; swa guman gefrungon 666; very indefinite
 878; metod eallum weold gumena cynnes 1058; spoken of
 Hrodgar and Beowulf 652; of king's þegn 868; Beo-
 wulf is called guma gudum cuþ 2178 and bearn
 Eageowes 2177; used by Beowulf in addressing Hrodgar
 1384; gudsearo gumena 328.

driht-guma

Man of the people, noble, man (T. druhti, troop,
 following); the word appears only in Beowulf:--
 dec, dryht-guma, deað ferswyded 1768 -- spoken by
 H. to B.; þæt bið drihtguman unlifigendum aefter
 selest s388 (in a bit of general moralizing); Swa
 ða driht-guman dreamum lifon 99 (in an account of
 early joy after the creation). used as parallel to
þegna in 1231; niht helm ge-swearc deorc ofer dryht-gu-
 mum 1790.

Considering its origin, one should translate
 'the word man of a troop', but neither Gr. nor B. T.
 so translate it. Nor does its use seem to call for
 such a translation.

haeleþ

Man, hero, human being (T. haled man, hero; O.N.

(2) Studies in Aes. Institutions p. 186;

(3) " " " " p. 77.

halr man. Of uncertain etymology):-- haeleda cyn (human King) An. 545, 567, 909, Bl. 188, 1204; haeleda wealdend (cyning etc.) God, Christ. An. 396, 1465, E. 852. In Beowulf:-- haele hilde-deor (Hrodgar? or Beowulf?) 1815; ne mihte snotor haeled wean onwendan 191; wlonc haeled 331 -- spoken of Hrodgar's ar onð ombiht (336); men ne-cunn on haeled under heofenum hwa þaem hlaeste onfeng 52; Heold þu nu, hruse, nu haeled ne-moston 2247; ridend swefad, haeled in hodman 2458 (in a bit of general reflection); hordburgh haeleþa 467; haeleþa hleahtor 611; haeleþa rice edel scyldinga 912; Hredric onð Hrod-mund onð haeleþa bearn 1189; þegn nathwylces haeleda bearna 2224; spoken of Hnaef 1069; Hrodgar's haeleþa gedryht 662; a very general term in all other cases of its use (1047, 1198, 1296, 1830, 1852, 1954, 2052, 497, 2072, 3005, 3056, 3111, 1709, 1961, 2024, 2262). Used 29 times in Beowulf. It is a word found only in poetry.

ielde

Homines, human beings, men (T. al to nourish); it is a poetical term. In Beowulf:-- ylda bearnum 150; ylda waldend 1661; Him on fyrste gelomp aedre mid yldum 77; cf. also 605, 705, 2117, 2214, 2314, 2611, 3168. (10 times in the poem).

man

Vir, homo, man (T. men to think?). The word appears 78 times in Beowulf.

waepned-man

Masculine being, man; used, in prose, of the male plant once. In Beowulf: swa bið maegþa craeft wig-gryre wifes be waepnedmen 1284.

rinc

Man. B. T. cites Icel rekkr and says that rinc is a poetical term. In Beowulf: ymb hine rinc manig þrydlic þegna heap 399; referring to Grendel 720; to Eofor 2985; slaependne rinc 741 -- Hondscio; hnahan rince saemran aet saecce 952; gamelum rince 1677 -- Hrodgar: cf. also 747.

magu-rinc

Man (found only in poetry).

swefan sibbe-gedryht samod aetgaedere mago-rinca heap 730 -- Beowulf's band.

The other compounds with rinc are found under other headings.

scealc

Servant, minister, man; the word certainly has the notion of servant in its root, but man best translates it in Beowulf:-- Eode scealc monig swið-

hicgende to sele ^tam hean 918 -- the men who came
 to the hall to see Grendel's arm; nu scealc hafad
 þurh drihtnes miht daed gefremede 989 -- Beowulf;
 Beorscealca sum fus and fæge flet-raeste gebeag
 1240. B. T. translates this last as 'beer-server',
 'butler'. One wonders how that can be when the
 line is foretelling the doom of Aeschere, high favor-
 ite with Hroðgar, his runwita and raedbora. The
 word, however, is a term of reproach in By. 181,
 and means the ship's crew in Wal. 31. Hence, per-
 haps, we must conclude that the general sense 'man'
 is confined to Beowulf.

secg

Man (T. sehv to follow; sag(v)ja, attendant); a
 word used only in poetry. In Beowulf:-- secg
 wisade, lagu-craeftig mon 208; secg on searwum 249
 (called seld-guma in the same line); secg weorce
 gefeh 1569 -- Beowulf; þæt waes modig secg 1912;
 sigor-eadig secg B. 2352; se secg waere synnum scildig
 se ðone wong strude 3071; secga gedriht 633; Beowulf --
 secga betsta 947, 1759. Very loose in use --
 Wulfgar, Hunferth, Beowulf, Wiglaf, Hroðgar's men,
 Scyld's, Beowulf's. It is not in any place used
 of a king, however.

degn

Servant, man, warrior, knight. B. T. offers the following list of meanings: 1) a servant, 2) an officer, or minister; 3) a soldier, 4) a disciple (Johannes, se deora þegn Blickl Hom. 67, 22); 5) one engaged in the king's service; 6) in poetry, a complimentary term for man or warrior.

From Chadwick * we learn that before the time of Aethelstan (925) the word þegn occurs in the laws only in the expression cyninges þegn. Latin equivalents are minister and miles. þegn is used for servant both in the early and late texts. O. N. þegn liegeman. "The sense of subordination was inherent in the word from very early times. The sense of rank must originally have been due to the dignity of the person to whom the þegn was subordinate."

In Beowulf:-- þegn nytte beheold se-deþn handa
baer hroden ealo-waege 4949; cyninges þegn . . .
gidda gemyndig 868; se faemnan þeng 2059; þegn nat-
hwylces haeleda bearna 2223 (Clark Hall translates
degn here 'slave'); swylce sceolde secg wes an þegn
aet dearfe 2709; (called sib-aedelingas 2708); ealle
beweotode þegnes þearfe 1797 -- Beowulf; (Grendel)

* Studies in Ags. Institutions p. 85.

genam þritig þegna 123; Ic de þusenda þegna bringe
 haeleþa ða helpe 1829; þegna gehwam þara leoda 2033;
 ealdor ðegna 1644; ðegna betstan 1971 -- Beowulf;
 Beowulf, Higelaces ðegn: 194, 1574;
 Beowulf's men: 3121, 1627, 2869;
 Hroðgar's men: 1341, 1419, 400, 1673;
 Hengest, þeodnes ðegne 1085;
 Wiglaf: 2721, 2810;
 Eofor: 2977;
 Finnes þegnas: 1081;
 Coast guard: 235;
 þegnas syn(don) ge waere þeod eal-gearo 1230 --
 Wealhðeo is speaking of the men in Hroðgar's hall
 (She speaks of aegnarylic eorl 1228).

ealdor-þegn

Chief minister, chief (elder þegn?): found only in
 poetry:-- syðþan he aldor-þegn unlifigendne þone deor-
 estan deadne wisse 1308 -- refers to Aeschere, high
 favorite with Hroðgar. This same word is used
 in speaking of Satan, Sat. 66.

heal-ðegn

Vir qui in aula versatur: a man who dwells in a hall;
 in Beowulf only:-- heal-ðegnes hete 142 - or hell-
 ðegnes? naefre he on aldor-ðagum aer ne siþðan

heardran haele heal-degnas fand! 719.

A suggestion here that not all men dwelt in a hall?

magofegn

Servant, man, vassal. In Beowulf: ic eom Higelaces
maeg and magofegn 408; magufegnas mine 293; magofegna
þone selestan 1405 -- Aeschere; mago-þegn modig
2757 -- Wiglaf; cf. also 2079, 1480.

onbiht and sele-degn appear elsewhere.

wer

Latin vir, man; used 16 times in Beowulf. wonsaeli
wer 105 -- Grendel; similarly 1351; wonsceaft wera(s)
120 -- mortals(?); Beowulf and his men 216 (guman
215, seðgas 213); men in Hrodgar's hall 1233
(þegns 1230, þeod 1230, dryhtguman 1231; eorlas
1235 seems to refer to the same people); wera and
wifa 993; cf. also 1650, 1731, 3003, 2947, 1256,
1222, 1440.

4. Nouns Meaning Warrior

beorn

Strong man, soldier, man (this word is used only by the poets); the last meaning man is really the first one, according to B. T. In Beowulf: maere maððum-sweord manige gesawon beforan beorn beran 1024; blaed-faestne beorn 1299--Aeschere (he is called haeleda leofest 1296, rice randwiga 1298, runwita, raedbora 1325); naes ic him to life ladra owihte beorn in burgum 2433--translated by Clark Hall 'page'; Biorn under beorge 2559--Beowulf; seo herepad . . . brosnad aefter beorne 2260; cf. also 2220 and 2404, where the word is very general in meaning.

guð-beorn

Warlike man; only in Beowulf:-guð-beorna sum wicg gewende, word aefter cwaed 314 (spoken of the coast-guard).

cempa

Warrior [Ety:-Germ. kampf, Latin campus. Is it built out of the Latin word? Kluge seems to suggest that origin for Kampf (Etymol. Wörterbuch der deutschen Sprache)]. The word is used as a name given to Christ in Gen. 530. In Beowulf: ae þele cempa

self mid gesið um 1312; he him ðæslean
 forgeald reþe cempa 1584--of Beowulf in
 the Grendel fight; he fyrrest laeg,
 gyrded cempa 2078--Hondscio, just before
 his death; Haefde ða forsiðod sunu
 Ecg þeowes under gynne grund Geata cempa
 1551; onginneð geomormod geong(um) sempan
 þurh hredra gehygd higas cunnian wigbealm
 weccan 2044--of Ingeld(?); þa waes forma
 sið geongum cempa 2626,--cf. also 2502,
 1761, 1948.

feþa and fedecempa

Foot-soldier, infantry; the word fedecempa
 appears only in Beowulf:--oferwearp þa
 werig-mod wigena strengest fe þe-cempa 1544;
 He gewergad saet fedecempa frean eaxlum
 neah 2853; naes him aenig ðearf....eððe in
 Swiorice secean þurfe wyrsan wigfreca
 weorðe gecypan; symle ic him on fedan
 beforan wolde 2497.

Apparently all warriors were footsoldiers.
 They dismounted upon arriving at the place of
 the fight.

freca

A wolf, also, a hero (Torp--freka fresh, en-

ergetic, eager, bold); a word found only in poetry. In Beowulf:--He gefeng þa fetelhilt, freca Scyldinga 1563.

guð-freca

One bold in battle (only in poetry):- gearo guð-freca (dragon) gold maðmas heold 2414.

Translated 'warrior' by B. T.

hild-freca

One bold in battle (in Beo. and An. only) In Beowulf:--lyf eft becwom from þam hild-frecan hames niosan 2366; hearde hild-frecan-the Scildings 2205.

sciold-freca

Fighter with a shield; in Beowulf only:-

þonne scyld-freca ongean gramum gangan scolde 1033.

sweord-freca

Warrior with a sword:- þa he þaes waepnes onlah, selran sweord-frecan B. 1468 (only).

wig-freca

War hero, war-wulf(?):-naes him aenig ðearf

..... secean þurfe
wyrsan wig-frecan. B. 2496; wyrstan wig-
frecan naefre wael reafedon 1212. In
Beowulf only.

ferhd-frec

(adj) Full of life, animated, bold:-Swylce
ferhd-frecan Finn eft begeat sweord-bealo
sliden B.1146 (only).

(oret-maecg
oretta

Combatant, champion, warrior; the second
(oretta) is found only in poetry. In Be-
owulf:- þone yldestan oret-mecgas Beo-
wulf nemnad 363 (they are called nea þo-
rincum 370); gebeotedon oret-
mecgas þaet hie in beorsele bidan woldon
Grendles gu þe 481; wlonc haeled oret-
mecgas aefter ae þelum frdegn 332;
yare oretta 1532-Grendel; Aras da bi
ronde rof oretta 2538--Beowulf.
Andreas:-used of the disciples 664; eadig
oretta (St. Andrew) 463.

rinc--S. Group 3.

beads-rinc

Warlike man; in Beowulf and Judith only.
betst beado-rinca waes on bael gearu B.

guð-rinc

Warlike man; (a word chiefly poetical.) In Beowulf:- ymb þa gif-healle guð-rinc monig 838; guð-rinc gold-wlanc græes-moldan traed 1881--of Beowulf; Beowulf again 1501; wie man-dryhten mægenes behofað godra guðrinca 2648; cf. also 1118.

heado-rinc

Warlike man (T. hað, to fight); a word found only in poetry. In Beowulf:- he þone heado-rinc hatian ne-mehte 2466--referring to Hædcyn, who had slain his brother by mistake; se þaem heado-rincum hider wisade 370--Beowulf's men.

here-rinc (þarja, army)

Warrior (A word found only in poetry). Me man saegde þæt þu ðe for sunu wolde hererinc habban B. 1176. (The manuscript has hereric).

hilde-rinc

Warlike man (T. ^{hel}bed, to beat). In Beowulf:

ƿa waes frod cyning har hilde-rinc 1307--
Hrodgar; brim-wylm onfeng hilde-rince (Beo-
wulf) 1495; Beowulf l. 3136, 1576; one of
Beowulf's band 3124; Grendel 986.

wiga

Warrior (T. vih, to fight). In Beowulf:-
He ƿaet ful gedeah wael-reow wiga 629--
Beowulf (called eorl 627); wigena streng-
est, fede-cempa 1544; wigena weord-mynd
1559 (speaking of a sword); wigena strengel
3115--Beowulf; ofer sae side sunu Othres
wigum ond waepum 2395.

aesc-wiga

(Ashen) spear-bearing warrior (in poetry
only). In Beowulf:- eald aescwiga se ðe
eall geman gar-cwealm gumena 2042; waeron
aescwigan, secgas ymb sigecwen sides
gefysde El. 259.

byrn-wiga

A fighter in armor (one wearing a byrne).
Miss Keller* says that only nobles wore

*Ags. Weapon Names, Anglistische Forsch-
ungen 14-17, p. 95.

the byrne. In Beowulf:- se byrn-wiga bugan
sceolde 2918--Higelac. The word is found
only in poetry.

gar-wiga

Fighter with a spear. In Beowulf:- byrne
ne-mehte geongum garwigan gevece gefremman
B. 2674; þegne gesealde geongum gar-wigan
2811. (The word is not found outside of
Beowulf.)

gud-wiga

Warrior:- gomel gud-wiga giogude cwidan B.
2112 (only)--spoken of Hroðgar.

lind-wiga

Shield-bearing fighter:- leoflic lindwiga
B. 2603 (only) -- Wiglof.

randwiga

Warrior with a shield (found only in poetry.)
In Beowulf:- se waes Hroðgar haelep a
leofost on gesides had be saem tveonum, rice
rand-wiga 1298--Beowulf who has just slain
Grendel; rofne randwiga restan lyste 1793.

scyld-wiga

Shield-bearing fighter:--scearp scyld-wiga

gescad witen worda and worca B. 288--

Hrodgar. (The word is found only in poetry).

He is a man of arms, a man of war, a fighter of battles--proudly the narrator rehearses his tale. The hero is a shield-warrior, a spear-fighter, a sword-fighter, i.e., he is a fighter in good truth. He is no seldguma, no man who stays at home. The compounds of the foregoing list are not used to give concreteness. Wiglaf is gar-wiga although he fights with a sword. It is the valor, the bold spirit of the man which the poet would have his audience feel, and he contrives by the long roll of the kennings to secure the emotional response he desires.

5. Terms for Men Having an Occupation
Other than Warfare.

Sailor, seaman

- a) lidman (a word appearing only in poetry).
com þa to lande lidmanna helm 1623-Beowulf.
- b) merefara: waes him Beowulfes sid modges
mere-faran micel aef-þunca B. 502.
- c) saeman:- garas stodon saemanna searo B.
329; þaet he saemannum onsacan mihte
heado-lidendum hord forstandan 2954.
- d) saerinc (only in poetry).-- ond hine
ymb monig snellic sae-rinc sele-raeste
gebeah B. 690.

Men on special guard duty?

- a) bat-weard, guardian of the ships:--
He þaem bat-wearde bunden golde swurd
gesealde B1900.
- b) hyd-weard, port guard:-- Hra þe waes aet
holme hyd-weard gearu se þe aer lange
tid leofra manna fus aet farode feor
wlatode B. 1914 (only).
- c) land-weard, Guardian of the land:-- land-
weard onfand eftsid eorla swa he aer dyde
B. 1890 (only).

d) sele-weard aseted B.667--a sentry.

e) endesaeta, coast guard:-- Ic hwile
le waes ende-saeta aeg-wearde heold
B. 241.

Not one of these words occurs outside
of Beowulf.

Counsellor

a) raedbora (T. red to advise, ber to bear):
se waes min runwita and min raedbora
(referring to Aeschere) B. 1325.

b) runwita (T ru to whisper; runo whispering,
secret) In addition to its occurrence in
Beowulf 1325, this word occurs in Gn. 1068,
"meaning "one acquainted with mysteries, a
sage."

Messenger

ar:- Ic eom Hrodgares ar ond ombiht B.
336; Ar waes on ofoste eft-sides georn
2783.

Entertainer

a) gleoman, singer:- Leod waes asungen,
gleomannes gyd B. 1160

- b) scop, poet, singer:- Scop hīvilum sang
hador on Heorot B. 496; cf also 1066, 90.
- c) þyle, orator; one who leads the conversa-
tion about the court (Heyne):- Swylce
þær Unferþ þyle aet fotum saet frean
Scyldinga B. 1165; cf also 1456.

Artificer

smid:--swa hine fyra-dagum worhte waepna
smid B. 1452; searo-net seowed smiþes
or-þancum 406.

Servant, Menial?

- a) feormynd; Grein translates the word as
first meaning 'one who receives hospi-
tality' (cf. Vy 30), then meaning 'pol-
isher.' In Beowulf:feormynd swefad þa þe
beadogriman bywan sceoldon 2256.
- b) (ombiht
(ombiht-degn
Servant: Weard ma þelode ðaer on wicge
saet ombeht unforht B. 287; cf. 336;
sealde his hysted sweord irenna cyst
ombiht-þegne 673.
- c) seledegn, hall attendant:- sona him
sele-degn sides wergum feorran-cundum
ford wisade B. 1794 (only).

6. Terms Implying a Certain Nobility of Rank.

aedeling

Nobleman (used of God, Christ, king, man). Chadwick (1) says, "In Beowulf the word aedeling seems to have a somewhat indefinite meaning. It is applied not only to members of the royal family, including kings, but also to king's ðegns and prince's ðegns, whom we have no reason for believing to be of royal blood." (T. adala, kind, inner being). In Beowulf: Maereþeoden aefeling aer-god unblide saet 130 -- Hrodgar; aefeling manig wundum awyrðed 1113 -- ðegns of Hraef(?); Wes þenden þu lifige aefeling eadig 1225 (Wealhðeo thus speaks to Beowulf); ef Beowulf 2342 after calling him gud-cyning 2335, and Wederapioden 2336, wigendrahleo 2337, eorla dryhten 2338; Beowulf again 1815 and 3135; aefeling on elne 2506 (in an adjectival sense?); of Beowulf 2188, when the sons of the Geats and even the "drihten wereda" held a mean opinion of him; Beowulf again 2667, 2424, 1596, 2374; he is aefelingabearn (?) 1408; of Heorowearð 2443; Sceaf 33; Sigmund, aefelinges bearn 888; Hrodgar's men 982; Beowulf's men 1804, called scadon 1803;

(1) Ags. Institutions, Addenda p 416-17.

they are aedelinga bearn 2597 (hand-gesteallan 2596); of men in the hall 118 and 1294; the twelve chieftains 3170; *clear reference 1. 1244 and 1. 3; aepelinga gestreon 1920.

sibb-aedeling

A man related, kinsman; - hi hyne þa begen abroten haefdon sib-aedelingas: swylc sceolde secg wesan þegn aet ðearfe B. 2708 (only).

eorl

Nobleman, courtier, man, human being (T. suggests that perhaps the word comes from the lg. rt. er, man).

Chadwick (1) points out that the word does not occur before the time of Aethelred II (978), except in poetry, and there only in the sense of 'noble'.

Förster (2) says, "Für eorl passt die ^{ursprüng-}ursprüngliche bedeutung edelgeborener Mann, Mann des höheren adels nicht mehr auf den kulturzustand der uns vorliegenden Beowulf redaktion; denn hier findet sich eorlas sowohl für den geburts- wie für den dienstadel gebraucht. Auch aedeling

(1) Studies in Aeg. Institutions p. 162 and 163.

(2) Anglia Beiblatt 13, p. 166.

erscheint im Beowulf meist bereits auf angehörige des herrschenden königsgeschlechtes beschränkt wenn daneben auch noch die ältere weniger exklusive bedeutung adeliger vorkommt, freilich gleichfalls vom geburtsadel auf dienstadel übertragen".

In Beowulf:- Egsode eorl 1.6; her si aeghwylc eorl oþrum getrywe 1228; swylc scolde eorl wesan, aepeling aer-god 1328; nalles eorl weganað ðum to gemyndum 3015; Wundur hwar ðonne eorl ellenrof ende gefere 3063; oft sceal eorl monig anes willan wraec adreogan 3077; ~~in~~ a similar general statement, in which eorl means little more than 'man', 'follower of a chief', 573, 627, 1757, 248, 369, 2448, 2891, 791; eorla hleo, 1035, 1050, 1866, 1967, 2142, 2190, 2338; eorla gestreon 3166.

Spoken of Beowulf in the dragon fight 761; in the fight with Grendel's mother 1512 (he is also called þengel 1507); þæt ðes eorl waere geboren betera 1702; cf. also 982.

Of a noble in Beowulf's company 795; Wiglaf 2908, 2695; eorl Ongendeow 2951 (he is a king); followers of Beowulf or Hroðgar 689, 357, 431, 1235, 1238, 1312, 1420, 1891, 769, 1281, 1649, 676, 2021, 2816.

7. Descriptive Nouns Denoting Men.

bana (bona)

Slayer. In Beowulf: þa ic on mœrgne gefraegn
maeg oðerne billes ecgum on bonan staelan 2485;
ðu þinum broðrum to banan wurde 587; hie hira
beaggyfan banan folgedon; bonan Ongenþeoes 1968;
þara banena byre 2053. Bana will be included
in another list where it applies to Grendel and
his kind.

feorh-bana

Homicide. In Beowulf: wihite ne-meahte on ðam
feorh-bonan faeghðe gebetan 2465 -- Hgedcyn.

hand-bana

One who kills with the hand. In Beowulf: weard
him to handbonan 460; cf. also 1330, 2502. The
word occurs only in Beowulf.

geselda

A tent companion, comrade. (T. salqz dwelling).
In Beowulf: Higelac ongan sinne geseldan in sele
þam hean fœgere fricgean 1984 -- Beowulf.

geneat ally, vassal; only in compounds in Beowulf.

beod-geneat

Table companion. In Beowulf: we synd Higelaces

beodgeneatas 343; beodgeneatas, eaxlgesteallan
1713. (In Beowulf only).

heord-geneat

House companion, sharer of the hearth. In Beowulf: We synt gumcynnes Geata leode ond Higelaces heord-geneatas 261; he Hrodgares heord-geneatas sloh on sweofote 1580; nealles druncne slog heord-geneatas 2180; in 3178 the word is used as parallel with Geata leode 3178; in 2418 the word refers to Beowulf's band, whom he is addressing as they sit upon the headland.

geselda

A companion, comrade in hall. In Beowulf: Higelac ongan sinne geseldan in sele þam hean faegere fricgean 1984 -- Beowulf.

gesella s. hand-gesella

hand-gesella

One who stands at one's hand, close at hand. In Beowulf: Wes þu mundbora minum mago-þegum, hord-gesellum 1481.

gesid

Comrade. Chadwick (1) says that the "term was originally used of a man who was connected with

another man by a personal bond." Later it denoted a man with some kind of authority over others. The word is found in prose.

In Beowulf:- haeleþa leofost on gesid-es had 1297 (Beowulf is so regard^d by Hrodgar); swaese gesiþas 29-men of Scyld; the same term applied to the Headobards 2040; Beowulf's men, 2518; men of Dryd's husband, 1934; eode eorla sum...self mid gesidum 1313 -- Beowulf with his band; similarly 1924; (Wiglōf) saegde gesidum 2632 -- Beowulf's men (called medu-þegnum 2633).

eald-gesid

Old comrade: eald-gesidas, swylce geong manig
B. 853.

wil-gesid

familiar companion, dear:-- hine on ylde eft gewunigen wil-gesiþas B. 23--his men, warriors.

gestealla comrade, only in compounds in Beowulf.

eaxl-gestealla

Familiar comrade (Tahslo > eaxl, shoulder); one standing very close, right hand man. In Beowulf:
Dead is Aeschere ... min run-wita ond min raed-bora, eaxl-gestealla 1326; breat bolgen-mod beod-geneatas, eaxl-gesteallan 1714.

hand-gestealla

One whose place is close at hand, an intimate companion, associate. In Beowulf: dead renian hand-gesteallan 2169; Nealles him on heape h(e) handgesteallan aedelinga bearn ymbe gestodon 2596.

lind-gestealla

Shield-bearing comrade. In Beowulf: wigendra hleo lind-gestealla, lifigende cwom 1973.

nied-gestealla

Comrade in need. In Beowulf (only): swa hie a waeron aet nida gehwam nyd-gesteallan 882.

giest (gaest)

Guest, stranger. In Beowulf:-- gaest inne swaef 1800 (meaning Beowulf in Hroddgar's court); cf 1522-- Beowulf in the den of Grendel's mother, 1138-- Hengest in the home of Finn; 2227 -- a runaway slave; 1602--Beowulf's men who are watching for his return; 1893--Beowulf's party departing from Heorot.

fede-giest

Stranger on foot. In Beowulf:(H)raede waes gerymed swa se rica behead fede-gestum flet innanweard 1976 (only).

sele-giest

Visitor in the hall. In Beowulf: Ofsaet þa þone sele-giest ond hyre seaxe geteah 1545. Beowulf is in the den of the Grendel kin.

guma, Given under 3.

seldguma

A man who always remains in the house. In Beowulf only: nis þæt seld-guma waepnum geweordad 249. The word is used by the coast-guard, who is praising Beowulf.

--haga, dwelling, inhabiting. See anhaga

anhaga

A solitary, one living or wandering alone:--enge anhaga, wiga waelgifre (death) Gu. 970. In Beowulf: oferswamda sioleda bigong sunu Ecgðeowes, earm anhaga 2368.

loga, lying. See treowloga

treowloga

Compact-breaker. In Beowulf only: holt ofgeafon tydre treow-logan 2847 -- Beowulf's cowardly followers.

scada

One hurt-ful and destructive, a foe (used especially of the devil in religious poetry). In Beowulf:--

scadan onetton waeron aedelingas fuse to fare(n)ne
1803; cwaed, þaet wil-cuman wedera leodum scapan
scirhame to scipe faron; cf. also l. 4, 274. The
word seems equivalent to hero, hardy fighter, who
injures his foes.

weard

Guard, protector, lord (Dwer to give attention to).
In Beowulf:--se weard swefed sawele hyede 1741--
conscience; used of the coast-guard 229, 286;
Hrodgar is beah-hordes weard 921, rices weard 1390;
Beowulf, folces weard 2513; the dragon, weard un-
hiore 2413, beorges weard 2580, 2524, 3066; cf.
also 306 and 2841.

Grein cites the following various uses of
weard in OE. poetry: rodera, heofenes, heofena,
heofonrices, wuldres, folces, folca, middangeardes,
daere burge, rices, brytenrices, gumrices, mon-
cynnes, swegles, gumena, gasta, engla, upengla,
lifes, lehtes, weredes, mereflodes, wigena, sig-
ores, sigora, woruld gesceafta, Babilone, beorges;
beaga, beahhorda, hordes, wudubearwes, wegæs,
waeges-weard. The word also appears in prose.

eoton-weard

Guard against giants:-- sundor-wytte beheold) ymb

aldor Dena eoton-weard ahead B.668 (only). Here,
the office, not the person, is meant.

edel-weard

Lord of ancestral territory:-- feor eal gemon
eald edel-weard B. 1702--Hrodgar; waes da frod
cynning eald eþel-weard 2210--Beowulf; þa freolic
wif ful gesealde acrest East-Dena eþel-wearde 616--
Hrodgar.

gold-weard

Guardian of the gold: Ne-meahton we ge-laeran
leofne þeoden . . . þæt he ne-grette gold-weardþone
B. 3081--the dragon(the only instance in Ags.
literature).

hord-weard

Guardian of treasure, lord. In Beowulf:-- The word
refers to the dragon in l. 2293, 2302, 2554, 2593;
hord-weard haeleþa B. 1047 -- a king; similarly 1852.

ren-weard

Excellent or strong guard:-- Yrre waeron begen reþe
ren-weardas B. 770 (only) -- reference to Beowulf
and Grendel.

yrfe-weard

Hereditary lord; the word is used to mean 'legal
heir' in prose. In Beowulf:-- þær me gifede

swa aenig yrfe-weard aefter wurde 2731; odres
ne-gymed to gebidanne burgum in innan yrfe-weardas
2453.

wita

Wise man, counsellor; meaning counsellor, leader
in affairs of state, the word appears in the Chron-
icle 868. In Beowulf:--Daes ne-wendon aer witan
scyldinga þæt a mid gemete manna aenig
tobrecan meahte 778; ne þær naenig witena wenan
þorfte beorhtre bote to ban(an) folmum 157; hine
gearwe geman witena wel-hwylc 266; witena gehwylcne
936; he þa wea-lafe weotena dome arum heolde 1098--
indefinite reference to the sage men of Hroðgar's
hall.

wraecca

Exile (wraec(an) > wrek to drive). In Beowulf:--
fundode wrecca gist of geardum 1137--Hengest;
wraeccan wine-leasum 3613 -- Eanmund; Se waes
wreccena wide maerost ofer wer-deode 898--Sigemund.
The word is found in prose, too.

wraecmaecg

Exile, miserable man:-- Hyne wraecmaecgas ofer sae
sohtan suna Othereas. B. 2379.

wundor-smid

A smith who does wonderful work; wundorsmiþa geweorc

B. 1680 (only).

The following are concrete in so far as they point to something external and call up images in connection with the name: beod-geneat, heord-geneat, handbana, scada, edel-weard, gold-weard, hord-weard, yrfe-weard.

The other words are either so loosely used that the mind does not find for them very definite defining lines (e.g. weard), or else the term designates, not the man, but his inner attitude, or his relation to others. The word giest, for instance, does not give rise in the mind to a particular image; it is merely an indication of the relationship between the man and his environment.

8. Nouns Indicating Kinship and Family Relations.

bearn

Son, child, descendant. In Beowulf:--wolde hire bearn wrecan 1546 -- Grendel; similarly 2121; he his brodor bearn abredwade 2619 -- Onela's nephew; hord forstandan bearn ond bryde 2956; Ðaem feower bearn in worold wocun 59; ylðo bearn aefre gefrunon 70; gumena bearn 877; cf. also 878; haeleþa bearn 1189; niþða bearna, grund-brendra 1005; gumena bearna 1367; þegn nat hwylces haeleða bearna 2224; ylða bearnum 150; similarly 605.

Beowulf-bearn of Ecgdeow 529, 631, 957, 1383, 1473, 1651, 1817, 1999, 2177, 2425; Beowulf-aedelinga bearn 1408; Geata bearn 2184; Beowulf's band: aedelinga bearn 2597, aefelinga bearn 3170; the same phrase refers to Sigmund 888; Heremod: þeodnes bearn 960; Eotena bearn 1088, 1141 -- the Danes? Definite meaning of son 1020, 2387, 1074, 2370, 2433, 467, 499.

dryht-bearn

Youth of the people, noble:-- þonne he mid faemnan on flett gaed dryht-bearn Dena B. 2035 (only). It is not clear here whether Freawaru or her attendant is meant. ('Braut-führer', Förster says in Anglia Bei. 13, p. 171.)

byre

Son (a word found only in poetry). In Beowulf:--

†dara banena byre nat-hwylces 2053; (maeru cwen)
baedde byre geonge 2018; the word clearly means
son in the usual definite sense in 2445, 2621, 2907,
3110, 1188.

eafora

Descendant, son; offspring, heir, successor, accord-
ing to B. T. (af from, afar after, abaran, aburan
Descendant.) The word is found only in poetry.
In Beowulf:-- ðaem eafera waes aefter cenned †2;
Scyldes eafera 19; Waelses eafera 897; Hredles --
2357, 2992, 847; cf. also 1547, 2475, 1068, 2520,
1185, 1710.

gaedeling

Comrade, mate, fellow, relative (T.gad to hold togeth-
er). It is a word found only in poetry. In Beo-
wulf:-- him Onela forgeaf his gaedelinges gud-
gewaedu 2617; Gewat him ða se goda mid his gaedel-
ingum 2949 (tribesmen).

maeg

Kinsman: son, cousin, uncle, nephew, brother (des-
cendant, too, e.g., Joseph min, -- Davides maeres
cyninges Cri. 165). In Beowulf: ic eom Higelaces maeg

ond magodegn 408; min yldra maeg 468 (reference to
Heorogar by Hrodgar); maeg wið maege 1978 -- Beo-
wulf and Higelac; swa sceal maeg don 2166; 2628
not clear; ne ge leafnes-word gud-fremmdra gearwe
ne-wisson maga gemedu 247 (Thus parallel with war-
riors, fighting members of the tribe?). Similarly
maga rice 1853 -- meaning nephew: 137, 758, 813,
914, 1530, 1178.--

Brother: 2439, 2484, 2982, 2436.--

Son: 1339 -- Grendel

Mother: 2006, 2353 -- Grendel's mother

Hrodgar and Hroulf 1015

Relationship between Wiglaf and Onela 2675

" " " and Beowulf 2698, 2879.

Son and brother of Hildeburh 1079.

Wiglaf, maeg Aelfheres 2604

Hemminges maeg 1944(?), 1961 -- Eomer

In general 2815, 2742, 1167, 2614, 3065.

wine-maeg

Beloved relative. The word appears only in poetry.

him his wine-magas georne hyrdon B. 65 -- tribes-
men?

maeg-wine

Friendly kinsman (in poetry only).

þæt maegwine mine gewraecan faehðe ond fyrene
B. 2479.

maga

Son, boy, man:-- maga Healfdenes (Ecyþeowes) B. 189,
2143, 2587; se maere -- Healfdenes B. 1474; swa
þone magan cende 943; se maga geonga 2675 -- Wiglaf;
þær abidan sceal maga mane fah miclan domes 978

magu

Son:-- mago Ecylafes 1467; mago Healfdenes 1867;
2001; ne ge leafnesword guð-fremmendra gearwe ne wisson
mago gemedu 247. (Holder regards maga in this last
sentence as genitive plural of maeg.)

Sib-aedeling and sin-frea, mentioned in other lists, also
convey the idea of kinship.

The word faeder occurs 16 times, modor, 8 times,
dohtor 6 times. The nouns of relationship seem to play
a rather important part. However the comprehensive term
maeg is, of course, the favorite.

9. Names for Women

ewen

1. Woman: cwena selost, Maria, Men.168
2. Wife: B.62, 613, 923, 665.

In every case here, however, it is the wife of a king or prince of whom the word is used. Abrahames cwen Gen.2259.

3. Queen: ꝥaet hio Beowulfe beaghroden cīven mode ge ꝥungen medo-ful aetbaer B.623; maeru cwen, fridu-sibb folca 2016; seo ewen numen 1153. (Why not wife here?)

faemne

Woman, virgin, also one recently married. In Beowulf: se fæmnan ꝥegn 2059; he mid faemnan on flett gaed 2034. The word designates Freawaru.

Freolicu faemne Gen.998 - Eve in the garden; the Virgin Mary in Cri.35.

ides

Female, woman (T.ai ꝥi(n), mother?) In Beowulf; ides Helminga 620 (she is cwen Hrodgares 613); ꝥaet waes geomuru ides 1075 - Hildeburh; similarly 1117; ides Scyldinga 1168 - Wealhdeo; similarly 1649; ides, aglaec-wif 1259 - Grendel's mother; similarly 1351; ne-bid swylc cwenlic ꝥeaw idese to efnanne 1941.

maegð

Virgin, woman. In Beowulf: - his cwen mid him . . . maegða hose 924; swa hwylc maeg ꝥa 943 - referring

to the mother of Beowulf; swa bið maeg þa craeft)
wig-gryre wifes 1283 - the mother of Grendel; ne maegð
scyne habban on healse bring-weordunge 3016.

(meowle, woman; S.geomeowle)

geomeowle (meowle)

One who was a maiden long ago; an old woman. In
Beowulf: sio geo-meowle aefter Biowulfe
song sorgcearig 3150.

(sib peace; s.fridusibb)

fridusibb (T.frid > fri to love and sibb > sebj relation-
ship)

Kinswoman, feminine peacemaker, queen. maerucwen
fridusibb folca fleteall geondhwearf B.2017 (only).

wif

Woman, wife. In Beowulf; - freolic wif ful gesealde
615 - Wealhðeo; wif unhryre 2120 - Grendel's mother;
Hie on sae-lade drihtlice wif to Denum feredon 1158;
wig-gryre wifes 1284; fela þaera waes wera ond wifa
993; cf. also 936, 2028.

By way of commentary, one might list the terms used of Beowulf, alone, always bearing in mind that this is a story of aristocratic society. Thus,

Terms used of Beowulf

Before his kingship

After he has succeeded Higelac's son

| | |
|-------------------------------|----------------------------------|
| ƒegna betstan | folces weard |
| gud-beorna sum | edel-weard |
| rinc (also used of Hrodgar) | wilgiefa |
| gudrinc | hierde |
| here-rinc | wine |
| wiga | goldwine |
| randwiga | gud-wine |
| merefara | herewisa |
| giest | sincgiefa |
| selegiest | folcagend |
| scealc | wigend |
| wisa | maga Ecgteowes |
| lindges tealla | anhaga |
| scyldfreca | handbana |
| sweordfreca | winia bealdor |
| gumdrihten | cyning (folc; gud-leod- peod) |
| ealdor (also used of Hrodgar) | fengel |
| freodryhten | frea |
| | freadryhten |
| | hlaford |

| <u>Before</u> | <u>After</u> |
|---------------|--------------|
| fengel | frumgar |
| geseldan | hildfruma |
| eorl | goldgiefa |

Before and After

aedeling
drihten
mandrihten
winedrihten
strengel
ƒeoden
hleo
beorn Ecgðeowes
guma
haeled
secg
beorn
hilderinc

Beside the aristocratic "hero", for which almost every one of the terms in this whole section is, in some sense, a descriptive epithet, the only other classes of society mentioned are those which, in Beowulf, include the names geoman, scop, and ƒyle, and the smid.

There are, to be sure, the bat-weard, the landweard, the endesaeta, and the ombiht, who seem to be doing some specialized form of military service. But the bat-weard sat on the mead-bench with the others. The endesaeta is

called weard and ombiht, whereas Wulfgar is also ar and ombiht, who is Wendla leod. Bat-weard and landweard mean practically the same thing in l. 1890 and 1900. Neither of the words appears anywhere else.

"Hyd-weard gearu se þe langetid leofra manna) fus aet farode feor wlatode" might as well mean that one of his men had long been watching for Beowulf. This word, too, occurs here alone.

The seledegn and ombiht degn, as already mentioned, do seem to be names for body or house servants, but the use is too vague for us to decide the question. Sele-degn is not found elsewhere. Ombiht, according to B.T., is translated by the Latin words minister, servus, nuntius, legatus. The sense of menial is not evident. It is surely conceivable that almost any one of the degns would have delighted in offering his services to an admired hero.

Runwita and raedbora are an addition to the concrete vocabulary of the poem in that they do suggest some other function of a warrior than that of fighting. But within their text they serve chiefly to give part of the inner history, of the character, of the man. In his eulogy of Aeschere Hroðgar uses them: Min ^{run}riñc wita and min raedbora aexlgestealla. . . . swyle scolde eorl wean, aedeling aergod. "He was the man who shared my secrets, who gave me counsel, who stood by my side in the fight, who was what an eorl should be, an excellent aedeling."

To the foregoing we must add the nine different words

which mean "sailor". (This includes nouns in-end). However, the sailors are the same men who are called warriors. Beowulf is called feþe-cempa once during the fight with Grendel's mother; as he is returning from the same fight he is spoken of as lidmanna helm. These were men who sailed the seas; the implication is that they were bold men, who were seeking daring enterprises.

Thus we have the warrior set forth in many handsome terms against a shadowy background of society, from which these figures, only, emerge, - the scop, the gleoman, the dyle (and they belong to, or perhaps constitute, a single class), and the smið.

Of the scop and gleoman, Merbot¹ says that the gleoman must entertain his hearer as his name promised; the scop was a man known among the people for exalted work of the intellect and the spirit (hence the original significance of the word - creator, framer). The gleoman was gidða gemyndig; before all things he was versed in music, but his name was used for the poet who went about and sang his own songs and for the singer who sang the songs of others. The scop was a poet and then a singer of his own poetry. The dyle was an orator; Heyne says that he led the conversation about the court. Of the smið we have mention twice, and then once more in the term wundor-smið, where the poet in his admiration for the golden sword calls the man who fashioned it "a maker of wonders."

¹Aesthetische Studien Zur. Aeg.Poesie.

After reading Beowulf for the mere enjoyment of the epic narrative, without any desire to account for it all, one finds it hard to agree with the critic that a large number of the words have been introduced merely to please one's ear with recurring sounds and changes of sound. Still it is manifest that those 54 names for chief or king and the 19 different terms which must be translated warrior have added no figures to the picture, nor has the variation, so far as the root meanings show, made the person of whom the term is used, always more concrete and clear - even to the Anglo-Saxon audience, we must think. One has a strange feeling that a very real person is sailing for Heorot, is fighting with Grendel, is dying finally after a noble struggle, but that a veil has in some way been drawn over it all. The narrator, in the rapture of paying honor to his hero, has avoided that hero's name in order to lavish upon him stately epithets. The sonorous procession of the kennings is devised to give us pause that we may appreciate the truly heroic nature of these heroes.

Of the absence of other concrete figures, one might say with Howell¹ that the poem is "full of Absences", the absences of the men who set the bounteous table of Heorot and prepare the mead that the warriors might know "hall-joy", the absence of the men who tilled the soil (Chadwick² says that there was early a highly developed agriculture here),

¹Venetian Life.

²Origin of the Eng.Nation, p.305

indeed the absence of the whole life of the men when they laid aside the spear. Contrast with this world, the gay variety of figures which move through a small part of a single book of the Iliad, the minstrels, the herdsmen of kine, the herald, the daysmen, the scouts, the hinds reaping, the sheaf binders, the henchmen who are making ready the feast, the vintagers, the boy playing a viol, the potter, the tumblers, the men and women dancing of Bk XVIII (Lang-Leaf-Meyer translation). We feel that many of these characters are present in Beowulf, but we cannot see them. Beyond the little group of the heroes with their vague setting of heord-geneatas, the picture of society fades quickly out into the dim regions of the fold-buend and the sawol-berend.

B. Group Terms

This section is divided again on the basis of size into (1) the more comprehensive terms, coinciding fairly with the names for family or tribe, and (2) the narrower terms, designating military bands. However, it is not to be forgotten that most of these groups grew first out of the family. Stjerna,* even, in his discussion of Beowulf's band of twelve, says that "the number twelve often refers in the older Northern poetry to brothers or foster-brothers who go on warlike expeditions in company."

1.

cyn

Genus, the number of all beings of one kind, race, people, nation, tribe, family, progeny. In Beowulf:- Wedera cyn 461; Fresena cyn 1093; eotena cyn 421, 883; giganta cyn 1690; manna cynnes 701; similarly 810, 712, 914, 1725, 735; gumena cynnes 1058; maeran cynnes 1729; ladan cynnes 2354, 2008; aeþelan cynnas 2234; usses cynnes 2813; Caines cynne 107; Eowrum cynne 2885; (god) lif eac gesceap cynna gehwylcum 98.

*Essays on Beowulf p. 201.

feorh-cyn

Race of the living (a word found only in poetry.) In Beowulf:- Bealo-cwealm hafad fela feorh-cynna f(e)ord onsended 2265.

fifel-cyn

Race of sea monsters: fifelcynne eard won-saeli wer weardode hwile B. 104 (only).

frum-cyn

Origin, race, tribe: nu ic eower sceal frum-cyn witan B. 252. (The word is found only in poetry.) This is rather an abstract than a group name, in Beowulf.

gum-cyn

Race of men, folk (in poetry only). In Beowulf:- We synt gumcynnes Geota leode 260; Sinc ead e maeggum cynnes gehwone oferhigian 2765; cf. also 944.

mon-cyn

Man-kind. In Beowulf, the word occurs six times (196, 1955, 164, 1276, 2181, 110), eg., se waes moncynnes maegenes strengest 196.

wyrm-cyn

Race of serpents: gesawonda aefter waetere
wyrm-cynnes fela B. 1425.

folc

People, race, nation, men (homines): the
Heyne-Schücking glossary translates the
word "Volk im Sinne der Gesamtheit der
streitbaren Männer einer Nation." In
Beowulf:- Sud-Dena folc 463; similarly
465, 1583; he geshte swaesne edel leof
his leodum lond Brondinga freodo-burh
faegere þær he folc ahte 522; Flod
blode weol (folc to saegon) 1425; hu ða
folc mid him faehde towehton 2948; sim-
ilarly 55, 262, 1856; wine folca 430,
2358, 2430; folc ond rice 1180; 28 instances
of use in the poem.

sige-folc

Victorious people (a word found only in
poetry): ðeod on saelum sige-folc sweg B.
644.

leod

People, men: Förster¹ says, "Ebenso sollte leode nicht mit unbestimmten ausdrücken wie 'die einzelnen eines volkes, leute, stammgeonossen' wiedergegeben, sondern deutlich als standesbegriff (gemeinfreie) gekennzeichnet werden."

In Beowulf: leode Deniga 599;
Wedera leode 225; Geata leode 260, etc;
the word occurs fifty-eight times in
the poem.

maegburg

Family, tribe, stock, race: maegburge
..... mine (my children) Rid. 1620;
Giieldan siddan his maegas done wer gif
he maegburg haebbe L. In. 74. In
Beowulf:- lond-rihtes mot þaere maeg-
burge monna aeghwylc idel hwearfan 2887.

maegð

Tribe, nation, race, family. Chadwick²
says, "We may infer, no doubt, that the

1. Anglia Beiblatt v. 13, p. 166.
2. Origin of the Eng. Nation p. 155.

word originally conveyed the idea of blood-relationshipEither the word may have lost its original significance in this sense--with which we may compare the use of gens in Latin--or it may have denoted primarily the royal family."

Förster¹: "Unter maegđ sollte man sich nicht mit einem blossen "stamm, volk" begnügen sondern angeben dass technisch maegđ die 'gesamtheit der agnatischen blutsverwandten,' oder 'die Sippe' bedeutet".The word is a law term.

In Beowulf:- ne gefraegen ic
þa maeg þe maran weorode ymb-hyra
sinc-gyfan sel gebaer an loll; lof-
daedum sceol in maeg þa gehwaere man
ge þeon 25; scea þena þreatum monegum
maeg þum 5; hig wigge beleac manigum
maeg þa 1771.

ðeod

Folc, race, nation: on þeode (among men) Gn. 1204; þeoda gehwam (every one

1. Anglia Beiblatt, v. 13, p. 165.

on earth) Gen. 641; fioda aldor Ps. C.
 26. In Beowulf:- fegnas syn(don)
 ge fwaere feod eal-gearo; druncne dryht-
 guman doð swa ic bidde 1230 (æghwylc
 eorl 1228); waes seo feod tilu 1250
 (Beowulf's band of 15?); faet waes
 fremde feod ecean dryhtne 1691 (giganta
 cyn 1690); feod on saelum sige-folca
 sweg 643; Blæd is araered geond wid
 wegosofer feoda gehwylce 1705.

Chadwick¹ describes the feod as
 a body of warriors, young and old, at-
 tached by personal service to the king.
 It meant not only 'people,' 'nation,'
 but also in particular the court or
 council of the king. Chadwick cites B.
 644, 1231, 1251 (643, 1230, 1250 accord-
 ing to Holder's numbering).

sige- feod

Victorious people; the word appears only in
 poetry. ða hyne gesohtan on sige- feode
 hearde hilde-freca B. 2204.

1. Origin of the Eng. Nation p. 311 and 157.

wer-ƿeod

Nation, people (another word used only in poetry.) Se waes wreccena wide maerost ofer wer-ƿeode B. 899.

cordor

Troop, company, cohort (T. kar to turn, direct, kurðra troop). The word appears once in the Chronicle 973: Her Eadgar waes Engla waldend corƿre micelre ("in this year Edgar became ruler of the Angles with much pomp.") In Beowulf, swilce Fin slaegen cyning on corƿre 1153; Huru se snotra sunu Wihstanes acigde of cordre cyninges ƿegnas 3121. (The term appears to be only poetic.)

(dryht, people, family, multitude; the simplex is not in Beowulf.)

magudriht

Multitude of youths (T. magu son, boy). In Beowulf: oð ƿaet seo geogud geweoð, magodriht micel 67 (only).

Förster* says, "Ae. dryht bezeichnet im Beowulf in erster linie

*Anglia Beiblatt, v. 13, p. 167.

'die gesamtheit der gefolgsmannen die
ihrem herrn eidlich treue und gehorsam
sowie kriegsfolge versprochen haben."

The word here discussed appears only in
compound in Beowulf but gedryht is doubt-
less closely related in meaning. Accord-
ing to Wright,¹ ge- (meaning originally
'together') was especially used in form-
ing collective nouns. See gedriht.

dugud

- 1) Manhood and those who have reached that
age.
- 2) Men, army, people.
- 3) Heavenly bands.

seo hea dugud and se engla drym
Cri. 1063; cf. also Exod. 546, Gen. 81.
Chambers in his introduction to the Wyatt
and Chambers edition of Beowulf² says of
duguþ "Thus duguþ signifies doughtiness,
excellence; again it signifies that body
of tired veterans from whom the quality
of duguþ is particularly to be expected.
We can hardly translate duguþ simply as

1. Old English Grammar p. 290, sec. 574.
2. p. XXXIV.

warriors; for the abstract meaning reacts upon the concrete; they must be doughty warriors. A very close parallel is supplied by the English word 'chivalry' though here the original sense is concrete."

Chadwick¹ writes that the court, it is clear from Bede's writings, consisted roughly of two classes, which we may perhaps describe as 'seniors' and 'juniors' (dugud and geogod).

In Beowulf:- Ealle hie deað
fornam aerran maelum and se an ða-gen
leoda dugude se ðær lengest hwearf 2238;
þæt naeron eald-gewyrht þæt he ana
scyle Geate dugude gnorn þrowian 2658;
nalles fraetwe geaf ealdor dugude 2920;
Hwylum for dugude dohtor Hrodgares eorlum
on ende ealu-waege baer 2020; se goda
com leoda dugoda on last faran 2945
(called earmre teohhe 2938 and flot-herge
2915); dryht-bearn Dena duguda bi-we(r)ede
2035; dugudellor scoc 2254.

Add to the foregoing the three oc-

1. Origin of the Eng. Nation, p. 157.

casions in Beowulf where the word has its abstract character: syddan ic for dagedum Daegrefne weard to hand-bonan 2501; cude dugude þeaw 359; his ellenweorc dugudum demdon B. 3175.--It should be noted here that there is some doubt about the meaning of for dugudum in l. 2501. Chambers¹ says, "It is not clear whether for dugudum means 'by reason of my valor' (cf. l. 1206 for wlenco), or whether it means 'in the presence of the doughty (cf. l. 2020 for dugude)" Sedgefield expresses the same doubt. Gummere and Clark Hall in their translations declare for the abstract sense; Schücking and Grein give the more concrete meaning.

gedriht

Company, troop (in poetry only). In Beowulf: minra eorla gedryht (and) þes hearda heap 431; Fand þa daer inne ae þ elinga gedriht 118; þaer Hrodgar saet eald ond unhar mid his

1. Wyatt Chambers Beowulf, note to l. 2501.

eorla gedriht 357; ꝥa ic on holm gestah
sae-bat gesaet mid minra secga gedriht
633; Ða him Hro ꝥgar gewat mid his
haele ꝥa gedryht 662; secga gedryht ond
ꝥegna gehwylc ꝥinra leoda dugude ond
iogo ꝥe 1672.

sibbgedryht

A troop of one mind, peaceable (accord-
ing to Grein). B. T. translates the word
'a band of kinsmen' and then, 'a peaceful
band." Förster says¹, "(Ich glaube) dass
ae. sib(be)gedryht nicht 'eine in freund-
schaft verbundene kriegerschar' bedeutet,
sondern die technische bezeichnung für
jene 'durch blutsverwandschaft verbundene
heeresabteilung' war, wenn auch in den
beiden stellen im Beowulf (v. 387 u. 729)
der urspr. verwandtschaftliche begriff
auf das verhältnis der gefolgschaft über-
tragen erscheint."

In Beowulf: Beo ðu on ofeste, hat
in gan seon sibbe-gedriht 387--Beowulf's
band; Geseah he in recede rinca manige
swefan sibbe-gedriht samod aet-gaedere
mago-rinca heap 729.

1. Anglia Beiblatt, v. 13, p. 166.

In Ph. 618 the word is used of the spirits in heaven.

geogud

Youth, young age, young men. In Beowulf:-

þa waes Hrodgare here-sped gyfen wiges
weord-mynd þæt him his wine-magas georne
hyrdon odd- þæt seo geogod geweoƿ 66;
Hredric ond Hrodmund ond haeleþ a bearn
giogod aetgaedere 1190; duguþe ond geoguþe
160, 621, 1674; þæt he þa geogode wile
arum healdan 1181; gomel gud-wiga giogode-
cwidan 2112 (lamented over his youthful
days); similarly 409, 466, 2512, 2426.

getrum

Army, troop (T. tru to be firm):- he gewat
mycle getrume An. 707; under tungla
getrumum Sol. 142. In Beowulf: tryddode
getrume micle 922.

heap

1. Multitude or abundance of things.

waelnota heap (many fatal signs)

Sol. 161.

2. Multitude, troop, army: halgan heap
 (apostles) Ap. 9; meaning "his chosen
 ones" Ps. 104³⁸. In Beowulf:- ymb
 hine rinc manig þrydlic þegna heap
 B. 400; similarly 1627, minra eorla
 gedryht (ond) þes heqrda heap 432;
 swefan sibbe-gedryht mago-
 rinca heap 730; HengesTes heap 1091;
 nealles him on heape h(e) and-
 gesteallan aedelinga bearn ymb-gestodon
 2596; heresceafta heap 335 (not of persons
 but of things.)

wig-heap

War troop;-Is min flet-werod wig-heap ge-
 wanod B. 477 (only).

here

Multitude, troop, army. According to B. T.
 it is a word which in the Chronicle is al-
 ways used of the Danish force in England,
 while the English troops are always the
fyrð.

Förster* says, "Bei ae here pflegen

*Anglia Beiblatt, v. 13, p. 166.

wir uns mit der Übersetzung 'heer, kriegsvolk' zu begnügen, was gänzlich falsche vorstellungen hervorrufen muss. Vielmehr bezeichnet das wort 'die gesamtheit aller waffenfähigen Männer eines volkes.'

In Beowulf:- þone wid-flogan weorode gesohte sidan herge; anwig-gearwe ge aet ham ge on herge 1248 ("on an expedition"?); he usic on herge geceas 2638. Förster points to this last sentence.

flothere.

Naval force. In Beowulf: Hygelac cwom faran flot-herge 2915.

sin-here

An immense army. In Beowulf: Besaet sinherge sweorda lafe 2936 (only).

hos

Crowd, troop. In Beowulf: und his cwen mid him medo-stig gemaet, maegda hose 924 (only).

scolu (troop. The simplex does not appear in Beowulf.)

hand-scolu

Turma amanuensis: troop, retinue, men who fought with their hands. In Beowulf (only):-
Gang da aefter flore fyrð-wyrðe man mid his hand scale 1317 (self mid gesidum 1313);
Gewat him ða se hearda mid his hond-scole 1963.

teohh

Social intercourse, society, troop, multitude:- eallum þam teohhe, þe nu toward is ("to all the generations which are to come")
Ps. 70. The word looks back to the prim.
Ger. teh to order. In Beowulf:- besaet ða sinherge sweorda lafe wundum werge, wean oft gehet earmre teohhe 2938.

ðreat

Congeries, multitude, troop. (T. þrut to press, burden) on þreatum (in chorus) Ps. 149;
wuldres þreat (angels) An.872. In Beowulf:-
Se waes on ðam ðreate þreotteoða secg 2406;
Oft Scyld Scering scea þena þreatum
mongeum maeg þum meoðo-setla ofteah 4.

iren þreat

Armed troop:- waes se iren þreat waepnum
gewurþad B. 330 (only)

werod

Troop, folk, throng:- engla weorode El.

1280; fore weorodum ("before the multitudes")

An. 737. In Beowulf:- werod eall aras 651

(the company in Hroðgar's hall: deod on

saelum 643); Ic þaet gehyre þaet þis

is hold weorod frean Scyldinga 290 (Beowulf's

band); weorod waes on wynne, ne-seah ic widan

teorh under heofones nwealf heal-sittendra mudedream maran

2014; weorod eall aras eodon unblide 3030

(called eorl-weorod 2893); Ic to sae wille

wið wroð werod wearde healdan 319; werodes

wisa 259; Ne-geiraegen ic þa maeg þe maran

weorode ymb hyra sinc-gyfan sel gebaeran

1011; he þone wið-flogan weorode gesohte

sidan herge 2346; Wealhdeo ma þe eode, heo

fore þaem werede spraec 1215 (the company

in the hall?); drihten wereda 2186; weoroda

raeswa <n> Heorogar ond Hroðgar ond Halga

til 60.

eorl-werod

Military troop:- ofer e c g-clif þær
þæt eorl-weorod morgen-longne daeg
mod-giomor saet B. 2893 (only). Here is
meant that part of Beowulf's men that
were not among the number chosen for the
fight with the fire drake.

flet-werod

Court-host, court retainers:- Is min flet-
werod wig-heap gewanod B. 476 (only)

For the sake of comparison I sub-
join the following arrangement of the words
in this section.

The band of fifteen which accompanied
Beowulf to Heorot is called

Geata leode
secga gedriht
eorla gedriht
sibbe-gedriht
handscoln
þegna heap
irendreat
weorod
seo þeod tilu

Those who make up the party of
twelve in which Beowulf went against
the fire drake are

đreat
cordor(?)
eorl-weorod

In references to the men in
Hrodgar's hall are found the terms

maeg
ƿeod(?)
eorla gedriht
magodriht
geogud
dugud
flet-werod
wig-heap
getrum
werod.

Between the two very common words,
folc and leod there seems to me this faint
distinction, that in the word folc the
collective sense is stronger. Only a
survey of the whole poem could establish

this with true clearness, but one may point out that such combinations as folc and rice (1180) folc o þ de freo-burh, (693), folces hyrde (610) are common, whereas leod is used more loosely as "Ic þa leode wat ge wid feond ge wid freond faeste geworhte" (1863). However, one may easily push the distinction too far here, for, as I have just said, it is of the faintest. The meaning of þeod is more vague than that of either of the foregoing because as has already appeared, it may denote the "giganta cyn."

In conclusion, it is worth noting that cyn, (and consequently all its compounds), maegd, dugud, and geogud are abstract formations.

C. Living Creatures, Other Than Human Beings

Division of the section: 1) animals, 2) birds, 3) beings having supernatural powers, 4) general descriptive terms by which these creatures are often designated.

I

deor

Wild animals (as distinguished from domestic animals and birds). The simplex does not appear in Beowulf.

mere-deor and sae-deor

Sea beast or monster. In Beowulf only haedo-raes fornam mihtig mere-deor þurh mine hand 558; sae-deor monig hilde-tuxum here-syrca braec 1510.

wil-deor

Monster. In Beowulf: oft bewitigað sorhfulne sid on segl-rade wyrmas ond wildeor 1430.

eofor

Boar; mentioned only as an image ornamenting the crest of the helmet: eofor irenheard B. 1112; cf. also 303 and 1328. An eofor-spreot, boarspear, is named in 1437.

heorot

Hart: Deah- þe haed-stapa hundum geswenced, heorot hornum-trum, holt-wudu sece 1369.

hron-fix

Whale: wit unc wið hron-fixas werian þohton B 540.

hund

Dog: haed-stapa hundum geswenced B 1368.

swin

Boar: again merely the image on the helmet; swyn eal-gylden eofer iren-heard llll; swin ofer helme 1286.

wieg

Horse: Bosworth-Toller's dictionary asserts that this is a poetical word - to be translated 'steed'. In Beowulf:- þa waes Hrodgare hors gebaeted wieg wundenfeax 1400; gud-beorna sum wieg gewende 315; cfalso 234, 286, 2174, 1045.

wulf

Wolf:- he (hrefn) wid wulf wael reafode B 3027.

wyrm

Serpent, dragon: this word in Beowulf denotes the fire-drake. The single exception is that of l. 1430: wyrm as ond wildeor (nicros 1427, wyrm-cynnes fela, sellice sae-drocan 1425). Meaning the fire-drake- wyrm hat gemealt 897; Ða waes daeg sceacen wyrme on willan²³⁰⁶; wyrmes wig wide gesyne 2316 (lað lyft-floga 2315); he wid þam wyrme gewegan sceolde; 2519 wyrme, as against aglaecan 2520; wyrmes denn, ealdes uht-flogan 2759; wyrm irre cwom, atol inwit-gaest 2669; wyrm onwoc ... stearc-heort onfand feondes fotlast 2287. The word occurs 22 times in Beowulf. In prose it has a very loose use, signifying in one place

reptile, serpent, and in another creeping insect,
worm, even book-worm.

II

earn

Eagle:- Earn-naes B. 3031 (a proper name); se
wonna hrefn earne secgan hu him aet aete
speow 3026.

fugol

Bird:- flota famiheals fugle gelicost B. 218; sum(e)
on galg-treowu(m) fulgum to gamene 2941 (Thorpe)---
An emended passage.

ganot

Gannet: ofer ganotes baed B. 1861 - the sea. The
phrase 'ganotes baed' is used for the sea in Chron. 975
(Edgar 46). It is a poetical phrase. The word is
also translated sea-fowl, water-fowl, fen-duck.

hafuc

Hawk:- ne god hafoc geond sael swinged B. 2263.

hrefn

Raven:- o þæt hrefn blaca heofones wyne blid-
heort bodode B 0801; ac se wonna hrefu fus ofer fae-
gum fela reordian 3024; þonne his sunu hangad
hrefne to hrodre 2448.

III

deoful

Devil; Grimm¹ says, "Der name teufel is undeutsch...

1. "Deutsche Mythologie", Vol. 2, pp 824-825.

das diabolus der vulg. lautet aber bald tiubil, tieval, bald diuval diufal (ago. deofol) und wird zugleich für das daemonium der vulg. verwendet Nach seinem innern princip heisst der teufel der böse, feindliche, unholde." He evidently regards not only the word but the idea as properly foreign: "Die vorstellung des teufels und teuflischer geister, welche allmählich auch in dem volksglauben so grossen umfang gewonnen und so feste wurzel geschlagen hat war unserm heidenthum fremd Einen durch-dringenden idealistischen unterschied zwischen gutem und bösem geist.... kennt weder die indische und griechische, noch die deutsche Götterlehre"¹ In Beowulf:- (he) wolde in heolster fleon secan deofla gedraeg B. 755; aefter deofla hryre 1680; sio waets ordoncum eall gegyrwed deofles craeftum 2087.

draca

Dragon: Grimm² says, "Die schlange kriecht oder ringelt sich auf dem Boden, stehn ihr flügel zu gebot, so heisst sie drache, was ein undeutsches, aus dem lat. stammendes schon früh eingeführtes wort ist. die Saem. edda hat nur einmal dreki .. sonst steht dafür

1. "Deutsche Mythologie", Vol. 2, p 822.-

2. "Deutsche Mythologie", Vol. 2, p 573-575.

ormr, ago. wyrm, welches allgemeiner auch die schlange mit-begreift." "Von den drachen war nun die herrschende vorstellung des altertums Wie die Romer gigas so ent-lehnten sie auch draco von den Griechen, da für den begriff weder serpent noch vermisch ausreichten". He goes on to show that the sense of 'shining light' exists in the Greek word.

In Beowulf:- draca mordre swealt 892 (the one killed by Sigmund); draca ricsian se ðe on heare hæf e hord beweotode 2211; dracan fellum 2088; ne-meahte horde neah deop gedygan for dracan lege 2549; dracan ec scufun, wyrm ofer weall-clif, leton weg niman fraetwa gyrde 3131; l. 2290, 2402 contain a mere mention of the word without descriptive details.

eord-draca

Dragon dwelling in the depths of the earth:- si o wund ongon him se Þord-draca aer geworhte swelan ond swellan 2712; egeslic Þord-draca B 2825 (only).

fyr-draca

Fire-drake:- þa waes þeod-sceada frecne fyr-draca, faehða gemyndig B 2689 (only).

leg-draca

lig-draca

Dragon vomiting flames:- Haefde lig-draca leoda faesten eord-weard ðone gladum forgrunden B,

2333; waes se leg-draca grimlic gryre gledum bes-
swaeled 3040. In Beowulf only.

nid-draca

Molesting dragon:- se-ðe byrnende biorgas seced
nacod nid-draca nihtes fleoged fyre befangen B. 2273
(only)

sae-draca

Dragon, or serpent of the sea:- wurm-cynnes fela
sellice sae-dracan sund cunnian B. 1426 (only).

ent

Giant:- Ða waes Gyldenhilt on hand gyfen,
enta geweorc B. 1679; seah on enta geweorc B. 2717;
Ða ic on hlaewe gefraegn hord reafian eald enta geweorc
B. 2774.

That use of the word in connection with building is
common, witness, - stapulas standan storme bedrifene,
eald enta geweorc An. 1475; ȝ aet burg-wara
eald enta geweorc idlu stodon Wand. 87; enta aer-
geweorc innan burgum An. 1235.

Grimm¹ comments thus: "Ein ags. ausdruck fur
riese ist ent, pl. entas, Aelfred im Orosius p. 48 uber-
trägt Hercules gigas durch 'Ercolse ent'. die dichter
setzen das Wort gern, wenn von alten bauten und ar-
beiten die rede ist".

1. "Deutsche Mythologie", Vol. 1, p 434.

In Paul's Grundriss der Germanischen Philologie (V. 3, p. 300) appears this statement: "Ferner erscheint im ags. die Bezeichnung ent, to welchem Worte sich das baierische enzerisch, enzionisch 'ungeheuer gross' gesellt."

eoton

Giant (et to eat; etuna giant--really man-eater?)

In Beowulf(only):- eoten waes ut-weard eorl furdur
stop 761; ealle onwocon eotenas ond ylfe ond orneas,
swylce gigantas þa mid Gode wunnon 112; ydde
eotena cyn 421; haefdon eat fela eotena cynnes
sweordum gesaeged 883. Where the word is capital-
ized it is not included here.

Of giants Grimm says¹, "Die riesen sind von allen die ältesten geschöpfe und gehören dem Steinalter an. Hier muss der satz weiter ausgeführt werden dass die riesen und titanen die alten natur-götter sind".

gigant

Giant (cf. gigas):- eotenas ^{ond} ylfe ond orneas,
surylce gigantas B. 113; giganta geweorc 1562; gi-
ganta cyn 1690.

ielfe (ylfe)

Elf:- þanon untydras ealle onwocon eotenas ond ylfe
B. 112.

Golther² says of elves: "Die Elbe golten meist als schön und licht, besonders die Elbinnen sind stets

1. Deutsche Mythologie V. III p. 150
2. Handbuch der Germ. Mythologie, p. 126

von strahlender Schönheit. . . . Die Elbe sind wohlgebildet, ebenmässig, nur gewöhnlich klein und winzig gedacht. . . . Das ags. Eigenschaftswort aelfsciene, elbschön. . . . bezeichnet die vollkommenste weibliche Schönheit". The singular is aelf; dryades--wudu-elfen; naiades--sae-elfen, in Wr.gl.

nicor Sea-monster; Grimm¹ says (of niceras), "es werden ungeheuer geister verstanden die im Meer hausen; Golther²: Das Wort findet ebenso auf elbische (besonders im Femininum Nixe") wie auf riesische Wesen Anwendung." In Beowulf:- (Grendel) on nicera mere faege ond geflymed feorhlastas baer 845; yðe eotena cyn ond on yðum slog niceras nihtes 422; ic mid sweorde ofsloh niceras nigene 575; nicras liegean ða on undernmael 1427. Murray says in the "New English Dictionary" that nicker in M. E. meant mermaid.

orcne Larva (translated by Harper hobgoblin or monster) (T.urka monster).

eotenas ond ylfe ond ornceas B. 112 (only). All these are represented as born of Cain.

scinna Demon, one who injures (synonymous with sceada) hie leoda langeweorc la þum beweredon scinum ond scurccum B. 939.

1. Deutsche Mythologie V.I, p. 404.
2. Handbuch der Germ. Mythologie p. 146

~~scucca~~
scieca

Devil, demon (T. skuh to terrify). cf. B. 939.

þyrs

Giant (R. þver to turn about, move): wid þam
aglaecan ana gehegan, ðing wid þyrse B. 426.

wif

s. Names for Women

mere-wif

Giant woman dwelling in the lake: Ongeat se goda
grundwyrgegne, mere-wif nichtig B. 1519(only)

aglaeca

Monster, huge fighter, author of evil (T. agla,
aglu painful, offensive): the word is also used of
hero as we have seen. In Beowulf:- atolaglaeca
732 and 592 (manscada 738, feond 725); seaglaeca
159 (deore dead-scau 160); þær him aglaeca aet-
graepe weard 1269; ðæs ahlaecan blodge beadu-
folme 989; the term denotes both Grendel and the
dragon; cf. also 433, 592, 816, 1512, 2557, 646,
2520, 2534, 2905, 556, 2492.

andsaca

Adversary (T. and against, sak to contend). In
Beowulf:- þa þas worold ofgeaf gromheort guma
godesandsaca 1682-Grendel; gryre leoð galan godes
ondsacan 786.

dead-scua

Shadow of death or death-bringing spirit, or one surrounded by the shadow of death: -deorc deap
scua duguþe ond geogope seomode ond syrede B. 160
(only) Grendel.

ealdor-gewinna

One who menaces life, deadly foe (T. ven to fight against): -him on efn liged ealdor-gewinna siex-bennum seoc B. 2903.

feond

Enemy, foe; used especially often of the devil.
In Beowulf: od-daet an ongan fyrene fremman,
feond on helle 101; feond man-cynnes 164 -Grendel;
referring to Grendel also in 725, 748, 970, 1276,
279, 962, 1273 (called helle-gast 1274), 984, 143,
439; Grendel's tribe 698, 1669, 808, Grendel's
mother 2128; the dragon 2706; in a general sense:
Ic da leode wat ge wid feond ge wid freond, faeste
geworhte 1864; ic magu- þegnas mine hate wid
feonda gehwone....arum healdan 294; he (Heremod)
weard on feonda geweald ford forlacan 903; stearc-
heort onfand feondes fot-last 2289; similarly 1152,
2671.

feorh-genidla

One who seeks his enemy's life, a deadly foe (T.
ferhyu body, life, niþ envy, malice). In

Beowulf (only); no ic him þæs georne aet-fealh
feorh-genidlan 969; þa he gebolgen waes, feorh-
genidlan 1540; ond þa folgode feorh-genidlan
2933. Cf. also 2881.

(floga, only in compounds).

gud-floga

Flying warrior, dragon:- Ic eom on mode from
aet ic wið þone gud-flogan gylp ofer-sitte B.
2528 (only).

lyft-floga

One flying in the air:- no ðaer aht cwices lað
lyft-floga laefan wolde B. 2315 (only) - the
dragon.

uht-floga

Twilight flyer (T. unhti early morning):-
þæs wyrmes denn ealdes uht-flogan B. 2760 (only).

wid-floga

Far-flyer. In Beowulf (only):- se wid-flogan
wundum stille hreas on hrusan 2830; **Oferhogode**
ða hringa fengel þæt he þone wid-flogan
weorode gesohte 2346.

gast

Spirit (T. gis to stir within). In Beowulf:-
syð þan hie þæs laðan last sceawedon, wergan
gastes 133; similarly 1747; no hie faeder cunnon,
hwæðer him ænig waes ... dymra gasta 1357; he
þone feond ofercwom, gehnaegde hellegast 1274;

Lig ealle forswealg, gaesta gifrost II23.

ellor-gast

Alien spirit, one dwelling elsewhere. In Beowulf:-
se ellor-gast on feonda geweald fear sidian 807;
se ellor-gast oflet lif-dagas (Grendel) I62I;
similarly I6I7; swylce twegen micle mearc-stapan
moras healdan, ellor-gastas I349-Grendel and his
mother. (In Beowulf only).

(genge(adj) going s. an-genga and sceaden-genga)

angenga

Lone-goer. In Beowulf, eted angenga unmunlice
mearcað morhopu 448; atol angengea I65 (feond
man-cynnes I64). The word appears only in Beow-
elf.

sceadu-genga

One who walks in the shadows:- Com on wanre niht
scredan sceadu-genga B. 703 (only).

giest

The word means 'guest' in the first place, as
we have seen; then it comes to mean 'hostile
comer', 'enemy'. In Beowulf; gryrelicne gist
I44I; se grimma gaest IO2; gaest yrre cwom 2073;
se gaest ongan gledum spiwan 23I2.

gryre-gist

Horrible comer, foe:- Bicom under beorge bord-
rand onswaf wid ðam gryre-gieste B. 2560 (only).

inuwit-giest

Malicious stranger:- wyrn yrre cwom, atol inwit-gaest B. 2670 (only) - the dragon.

nid-giest

Molesting stranger:- he done nid-gaest niodor hwene sloh B. 2699 - dragon.

wael-giest

Death-bringing stranger. In Beowulf(only):-
Weard him on Heorote to hand-banan, waelgaest
waeftre 1331: ic de lange bald, þæt du þone
wael-gaest wihte ne-grette 1995.

(gramheart) guma

One who is hostile in heart:- a þas worold ofgeaf
gromheort guma, godes ondsaca B. 1682. The general
word guma is thus qualified by an adjective.

grund-wiergen(wyrgen).

Female wolf dwelling in the depths (T. very Ig.
vergh̄ to blind, throttle, choke). Ongeat þa se
goda grund-wyrgenne, mere-wif mihtig B. 1518(only).

hellrune

Hellish devil? Grimm¹ says that hellrune sig-
nifies "persönlich furia, parca, todes-botin".
(T. ru to murmur, whisper). In Beowulf(only):
aeglaca deorc deað-scau sinnihte heold, mistige moras;
men ne cunnan hwaer helrunan hwyrftum

1. "Deutsche Mythologie", p 1025, Vol. 2.

scridad I63.

heoru-wearh

Blood-thirsty wolf (T heru sword, and verg to blind: varja, wolf). (Grendel heorowearh hetelic B. I267. "Warg, wolf,^I hiess der Geächtete in der germanischen Rechtsprache".

lađ

(As already shown, Mr. Scheinert includes this word in his lists of adjectives used as nouns. It is repeated here because it appears in this connection). Hateful, inimical; an enemy. In Beowulf:- ic mid grape sceal fon mid feonde lađ mid lađum 440 (in the general sense of foe); hie ðaes lađan last sceawedon I32; similarly 84I; wrecesed þa-gyt lifde aefter lađum I257-Grendel; Wurm on wonge lađ ne licgean 3040 - the dragon; on land Dena lađra naenig mid scip-herge sceddān ne-mehte 242; similarly 550, 938.

lađ-ge-teona

Author of injury (T. tuh to draw (?); an enemy.

In Beowulf (only):- no þy leng leofađ lađ-ge-teona syn-num geswenced 974 (Grendel, who had been killed by B.); Swa mec geloma lađ-ge-teonan þreatedon þearle 559.

(I) Golther, Handbuch der Germ. Mythologie p.102

manfordaedla

Destroyer (cf. fórdon to destroy):- Naes hie ðaere fyðle gelean haefdon manfordaedla B. 563 (only)- sea-monsters.

mearc-stapa

One who wanders over the boundary lands. In Beowulf (only):- waes se grimma gaest Grendel haten, maere mearcstapa I03: ðaet hi gesawon swylce twegen, maere mearc-stapan moras healdan, ellor-gastas I348.

scaða

Enemy, warrior (Tskað to injure); the word seems to mean also 'fighter' and then 'hero'. In Beowulf: mid Scyldingum sceaðena ic **nat** hwylc deogol dead-hata 274-Grendel. The passages in which the word is applied to warriors have been quoted in another section.

ator-scaða

Poisonous foe:- He wið attor-sceaðan oreðe geraesde B. 2839 (only).

dolscaða

Desperate foe (T. duel to be confused, mad). God ea þe maeg ðone dolsceadan daeda getwaefan B. 479 (only).

feond-scada

Destructive foe:- Me to grunde teah fah feondscada

B. 554

gud-scada

Noxious, harmful fighter (gud>gen to fight). se gud-sceada Geata leode hatode ond hynde B. 2318 (only)-
the dragon.

hearm-scada

Destructive foe:- þæt waes geocor sið þæt
se hearm-scada to Heorote ateah B. 766 (only).

leod-scada

Destroyer of the people:- ic ðam leod-sceadan
yfla gehwylces (h) ond-lean forgeald B. 2093.

manscada

Criminal enemy (T. mi, mai to change or falsify;
maina, evil, falseness). In Beowulf:- se man-
scada manna cynnes 712; again 737; mihtig man-
scada wolde hyre maeg wrecan 1339 (Grendel's
mother); gif me se man-sceada of eord-sele ut
geseceð 2514- the dragon.

syscada

One who offends against the right. In Beowulf:-
hie ne-moste se syn-scada under sceadu
bregdan 707; þone syn-scadass gud-
billa nan gretan dorste 801.

deod-sceada

One molesting, or injuring, the people. In Beowulf:- Swa se deod-sceada þreo-hund wintra heold on hruþan hord-aerna sum 2278; þa waes þeod-sceada þriddan side, frecne fyr-draca, faehða gemyrdig 2688.

uht-sceada

One who does evil before daylight. Hord wyrne fond eald uht-sceada B. 2271 (only).

untyder

An evil race (T. tu to injure):- þanon untydras ealle onwocon, eotenas ond ylfe and orcneas, swylce gigantas B.III (only).

waeg-bora

Wave-bearer, a creature that lives beneath the waves:- on naes togen wundorlic waegbora B. I440 (one of the "wyrmes and wildeor" of I430). The word appears only in Beowulf.

wiht

Creature, thing: anything (in negative sentences). Grimm:^I "Der sinn|ist: arme, krumme geschöpfe, so dass wiht (abzuleiten von wiham facere, creare) überhaupt gleichbedeutend mit wesen, creatur, persona erscheint, und auf menschen oder geister gehen kann".

In Beowulf:- wiht unhaelo grim ond graedig 120-
Grendel; aer hie daer gesegan syllicran wiht 3038
(Myrm on wonge 3039); sibb aefre ne-maeg wiht
onwendan 2601; no hine wiht dweled; no ic wiht
from ðe swylcra searo-niða secgan hyrde 581; a use
similar to these last three is found in 2854,
541, 862, 1083, 1660, 2348, 2851, 186, 1514, 1991,
1995, 2277, 2464, 2687, 2923.

For the sake of clearness, it seems best to set
down the results of the foregoing in the barest manner
possible. Thus:

Of the eight animals in the first group, six get
only one mention, and that of the slightest.

There are five terms for bird but two of those
should, properly, be counted out. Thru the phrase fugle
gelicost, it is the ship, not the bird, which is visualized.
Then, as we have seen, the word ganet appears only in the
evidently poetical phrase ganotes baed.

In the third groupe, the words all denote malevolent
beings; the concrete element is comparatively negligible.
There are six variations for the word draca, all of which,
except one, serve as names for the one fire-drake; these
compounds contribute to the concreteness by dwelling on the

fact that the dragon dwelt in the earth and spewed forth fire when angered. Of the eighteen words in the whole group, twelve occur only once, and only four of these are accompanied by any descriptive details which would call up a clear picture.

Scanning the fourth group reveals that there are forty-eight terms here, but that all but eight of these are descriptive terms applied to one of the three chief monsters of the poem, Grendel, his mother, or the fire-dra~~ge~~. Out of this last I have selected those words which seem to me comparatively concrete, and submit them here, placing the more concrete ones first:

lyft-floga, wid-floga, gud-floga, waeg-bora, angenga, sceadu-genga, mearc-stapa, grund-wiergen, heoru-wearh, muð-bana, manfardaedla, bana, daed-fruma, giest waelgiest, scada with its compounds, ator-scada and uht-scada. (I have mentioned these three last, because I wanted to state in connection with them that after all scada does not seem much more concrete than feond, and that out of the ten variations of the word, only the two above named seem to add to the concreteness).

Seymour¹ devotes a chapter to the animals, fishes, birds and insects in Homer. To quote only a part of his discussion, he says, "The domesticated animals and fowl of which Homer speaks are the horse, the ass (once), mules, the dog, kine, sheep, goats, swine, and geese. The horse is mentioned more than 450 times, lions 62 times. Of

1. "Life in the Homeric Age", Chap. 13, pp 344-391.

wild animals, Homer mentions lions, leopards, wolves, jackals, wild boars, wild goats, deer, and hares..... Of birds, the poet names the eagle, the osprey, the falcon, the goshawk, the vulture, the gull, the crane, the swan, the heron, the diver, the halcyon, the wild goose, the crow, the jackdaw, the starling, the nightingale, the thrush, the sparrow, the swallow, and the pigeon".

To point out that Beowulf is much shorter than either the Iliad or the Odyssey, or to suggest that animals were not numerous in this far northern country seems to me beside the point. The Beowulf poet did not reject the mention of animal life or bird life because of lack of space, or through ignorance of such life, but because his interest was not in the concrete. That the people of the world here portrayed were interested in and acquainted with animal life, the art remains bear witness. Muller in his L'Europe Prehistorique¹ says that animal ornamentation was the peculiar mark of the early art of the North. It is not so remarkable that few concretes of this sort find a place in the old Aes. poem --- indeed, the list is fairly long -- as that the mention of them is so slight and so incidental to

1. Ch. 27, p 186.

something else that one has to re-read the poem carefully to discover that a dog or a hart or a hawk has been named at all.

Of Grendel we are told that he had a long arm with claws; this appears in the first account. In the second narration of the same event a pouch which he wore, fastened with curious clasps, is mentioned. Once he is called eoton, which may be interpreted giant man-eater. Beyond this, the poet delights to designate this adversary of Beowulf as "lone-goer", "destructive foe", "the mighty spirit who dwelt in darkness", "the death-shadow". He is the more awful that one cannot draw from the poem a full picture of him.

Of the dragon is the picture more complete. Still a comparison of the concrete and abstract elements in the story of the dragon fight is worth considering. All the details have been given in the foregoing lists, but I re-arrange them here, giving them in the order in which they actually appear in the story and placing first the objective details relating to appearance and action and second those which refer to the mood or nature of the monster.

(a) He watched over a hoed, he was old, he was naked, wrapped in flames, he flew by night, he was old in winters, three hundred winters old, he sniffed the rock, he was glowing, furnished with fire, vomiting live

coals, he surrounded the land folk with fire and wasted the land, he was venomous, had a hot breath, he coiled together and advanced twisting, he threw out a murderous fire and his breast heaved with breathing, he belched forth bright fire; he enclosed Beowulf's neck between his cutting jaws.

(b) His ire was aroused, he was a grisly horror, he was vengeful, enraged in heart, he was valiant-hearted, fierce at heart, he had gleeful thoughts of fighting, he was impatient, bursting with rage, he was loathly, a gruesome stranger, his heart impelled him to seek the contest, he was mad in spirit, was a fell spiteful spirit, he was a vengeful stranger.

D. The Land, The Sea, And The Sky

The heading is here stretched to cover words denoting 1) places, 2) details of landscape, 3) the sea, 4) the sky and light. To the terms for lights of the sky I have added names for fire, as it seemed that these should be mentioned.

I

begang

Course, way:- under swegles begang B. 860, 1773;
ofer floda begang B. 362, 1826.

edel

Fatherland, ancestral seat, land, home (T a ꝥ ala nature, kind; o ꝥ ala inheritance). In Beowulf: donon he gesohte swaesne edel 520; haele ꝥ a rice, edel Scyldinga 913; wisdom heold edel sinne 1960; seled him on e ꝥ le eor ꝥ an wyne 1730; if also 1774.

faesten

- 1) The firmanent: e.g. roderas faesten Gen. 148;
- 2) any guarded place: the prison in An. 1036, the grave in Sat. 521; 3) stronghold, fortress. In Beowulf:- se- ꝥ e moras heold, fen and faesten 104; Haefde lig-draca leoda faesten ea-lond utan eordweard done gledum forgrunden 2333; Gewat him da

se goda faesten secean 2950.

feorcydd

Remote land, country of aliens:- (cydd kun þ i þ o.
OHG. cundida race, kinship; an abstract formation).
In Beowulf (only): feor-cy þ ðe beoð selran gesohte
þaem þe him selfa deah 1838.

folc-scara

Nation, province, division of the people, folk-land:-
eall gedaelan geongum ond ealdum swyrc him god
sealde buton folc-scara B. 73. Klaeber¹ and Holt-
hausen² both translate the word, as found here in
Beowulf, 'land'.

fold

The earth, the firm land. In Beowulf: gefrae-
twade foldan sceatos leomum ond leafum 96; Ða waes
winter scaen faeger foldan bearm 1137; healsbeaga
maest þara- þeic on foldan gefraegen haebbe 1196;
flod under foldan 1361; cf. also 1393, 2975.

geard

Dwelling-place (T. gerd, to girdle, hedge in). In
Beowulf:- noþaes frod leofað gumena bearna þæt
þone grund wite 1367 (the "dygel land" where Grendel

1. Mod. Phil. 3, p 447.

2. Anglia Bei. 4, p 34.

dwelt); on gyfenes grund 1394; under gynne grund
1551; me to grunde teah 553; Hord-weard sohte
georne aefter grunde 2294; gold glitnian grunde
getenge 2758; gold on grunde 2765; Lastas waeron
..... wide gesyne, gang ofer grundas 1404; Syddan
heofones gim glad ofer grundas 2074.

eormen-grund

Terra immensa, the wide world:- ofer eormen-grund
be saem tweonum 859 (only).

mere-grund

Bottom of the mere. In Beowulf (only):- he hean
donan modes geomor mere-grund gefeoll 2100; se þe
mere-grundas mengan scolde , secan sund-gebland 1449.

sae-grund

Sea-bottom: þæt hie me þegon symbeƿ ymbsaeton
sae-grunde neah B. 564.

hruse

Earth (T. hrus to become hard, rough; hruson crust).
In Beowulf:- Heold þu nu, hruse, nu haeled nemoston
eorla aehte 2247; hruse dynede 2558; He gesecan
sceall hord on hrusan 2276; hlaew under hrusan
hohm-wylme neh 2411; he on hrusan ne-feol faeger
fold-bold 772; se wid-floga hreas on hrusan
2831.

land

Land. In Beowulf:- Him waes bam samod on ðam leod-
scipe land gecynde, eard edel-riht 2197; þæt ða

lidende land gesawon 221; 7e on land Dena ladra
naenig mid scip-herge scedpan ne-meahte 242; on Finna
land 580; con him land geare 2062; Hie dygel land
warigead, wulf-hleodu 1357. These citations illus-
trate the loose use of the word; it occurs 19 times
in Beowulf.

rice

Kingdom (T. rika, rikia mighty, subst. ruler; rikia
power, rule, kingdom); an abstract word. In Beo-
wulf:- Monig oft gesaet rice to rune 172; side
rice 2199; Syddan Beowulfe brade rice on hand
gehwearf 2207; haele 7 a rice edel Scyldinga 912;
folc ond rice 1179; gyf 7 u healdan wylt maga rice
1853; cf. also 2369, 3004, 861, 1390, 1859, 2027,
3080.

sceat

1) Angle, projecting corner; 2) part of the earth,
region (T. skut to shoot out, project). In Beo-
wulf:- (he) gefraetwade foldan sceatas leomum ond
leafum 96; he ne-mette middan-geardes eor 7 an
sceatta on el d ran men mundgripe maran 752.

stede

Place. Given as the reading in 985 by Thorpe, where-
as Sievers gives stidra.

baelstede

To be given under Disposal of the Dead.

burh-stede

Place of the citadel, state. In Beowulf: ne se
swifta mearh burh-stede beated 2265.

folc-stede

Dwelling place, earth, city, fortress:- eall

ƿaet mearc-land, folc-stede gumena An. 20. In Beowulf: weorc gebannan ... folc-stede fraetwan 76---Heorot; se-ðe gryre-sidas gegan dorste, folc-stede fara 1462.

heah-stede

High place. In Beowulf: ƿaer wunað on heah-stede husa selest 285 (only).

medel-stede

Place of assembly, for discourse. (Battlefield in By. 199, An. 658, 697). In Beowulf: he ne-mehte on ƿaem medel-stede wig Hengeste wiht gefeohtan 1082.

wic-stede

Dwelling-place. In Beowulf: Gemunde ða ða are ƿe he him aer afgeaf wic-stede weligne Waegmundings 2607; ƿuhte him eall to rum wongas ond wic-stede 2462.

wong-stede

Flat place, place: in ðam wong-stede B. 2786 - place of the fight with the dragon.

stow

Place. In Beowulf: nis ƿaet heoru stow 1372 - the mere; Eard git ne - const ,frecne stow, ðaer ƿu findan miht (fela) sinnigne secg 1378; grundbuen-dra gearwe stowe 1006 - the place where the soul is to

go.

wael-stow

Battle-field:- 7aer hyne Dene slogon, weoldon
wael-stowe B. 2051; 7aet his wael-stowe wealdan
moston 2984.

II

As preface to this section one might quote those
lines from the description fo the haunted mere, which con-
tain seven words not found elsewhere in Ag. poetry:

| | | |
|-------------------------------|---------------------|----------|
| Ofereode 7a | ae 7elinga bearn | L. 1408. |
| steap <u>stan-hlido</u> | | |
| enge <u>anpadas</u> | uncud gelad | |
| | | |
| | nicor.husa..fela | |
| o7 - 7aet he faeringa | <u>fyrgenbeamas</u> | L. 1414. |
| ofer harne stan | hleonian funde.. | |
| gesawon da aefter watere | | |
| | | |
| swylce on <u>naes-hleodum</u> | nicras licgean | |
| da on undern-mael | oft bewitigað | |
| sorh-fulne sid | on <u>segl-rade</u> | |

anpaed

Solitary path: enge an-7 adas B. 1410

beam, appearing in Beowulf only in the cp. fyrgen-beam.)

fyr-gen-beam

Mountain tree (T. ferhu oak; fergunja mountain. --
Forest-covered mountain?) In Beowulf (only);
oþ þæt he faeringa fyr-gen-beamas ofer harne stan
hleonian funde 1414.

bearu

Forest: þæt se mere standeð ofer þæm hongiað
hrinde bearwas 1363.

beorg

1. Mountain or hill (T. bergh to be high).
B. 3164, 2241, 2299, 2304, 2322, 2524, 2580,
2755, 3066, 211, 2546, 2559, 2842, 3143, 2272,
(according to Grein)
2. Burial mound, "tumultus":- in B. 2241, 2304,
2322, 2324, 2559, 2842, 2299, 3097, 3163, 2807,
2272.
(according to Sedgefield)

In illustration:

Flota waes on ydum bat under beorge B. 211;
on beorge bælfyrmaest 3143; land gesaw on brin-clifu blican
beorgas steape 222.

stan-beorg

Rocky hill:- se-de on heaure hae þe hord beweotode,
stan-beorh steapne B. 2213.

clif

Cliff, height:- þæt hie Geata clifu ongitan
meahton cu þe naessas B. 1911.

brim-clif

Cliff on the sea:- Heht da þæt heado-weorc to
hagan biodan up ofer e (c) g-clif B. 2893 (only).

hohn-clif

Sea-cliff, promontory. In Beowulf only:- syð þ an
Aescheres on þam holm-clife hafelan metton 1421;
from þaem holm-clife hafelan baeron 1635 - Gren-
del's head; þa of wealle geseah weard Scildinga
se- þe holm-clifu healdan scolde 230.

stan-clif

Stony cliff, projecting rock:- hioro-sercean baer
under stan-cleofu B. 2540 (down to dragon's hord).

weall-clif

Cliff, cliff of the shore:- dracan ec scufun,
wurm ofer weall-clif B. 3132 (only)

ea-land

Island, land on the sea

In Beowulf;- Haefde lig-draca leoda faesten ea-
land utan.....gledum forgrunden 2334.

fenn

Swamp. In Beowulf:- se- þe moras heold fen oud
faesten 104; þa heo to fenne gang 1295.

fen-freodo

Asylum in the swamp (fridu love, peace).

siddan dreama leas in fea-freodo feorh alegde B.
851 (only).

fen-gelad

Path in the swamp or moor:- Hie dygel lond warigead
..... frecne fea-gelad B. 1359 (only).

fen-hlid

Bank of the moor, hill in the moor:- feorh-seoc
fleon under fen-hleoðu B. 820 (only).

feor-weg

Far away: þaer waes maðma fela of feor-wegum
fraetwa gelaeded B. 37.

haeþ

An uncultivated field, desert place:- on heaure
hae þe B. 2212. (Grundtvig). A mutilated part of
the manuscript.

hlid

Slope, side of a mountain (T. hli to lean). In
Beowulf:- no he mid hearne of hliðes nosan gaestas
grette 1892; Geworhton ða Wedera leode hlaew on
(h) lide 157.

fen-hlid

See under fen.

mist-hlid

Misty slope:- ða com of more under mist-hleoþum
Grendel gongan B. 710.

naes-hlid

Slope of the promontory: swylce on naes-hleodum
nicras licgean B. 1427 (only).

stan-hlid

Rocky slope:- ofer-eode þa ae þelinga bearn steap
stan-hlid B. 1409.

wulf-hlid

Slope infested by wolves:- Hie dygel lond warigeaþ,
wulf-hleodu, windige naessas B. 1358 (only).

holt

Wood, "silva":- hy on holt bugon B. 2598; ða hild-
latan holt of-gefan 2846; in Hrefues-holt 2935.

fyr-gen-holt

Mountain wood: Ic hit þe gehate: nohe on holm
losaþne on fyr-gen-holt B. 1393 (only).

hop

According to Gr. "recessus, was in die Bedeutung
von Bucht, Meer übergeht .. Da das engl. hoop ...
überhaupt jeder ringförmige oder ans Reifen beste-
hende gegenstand, Reifrock, Hühnerkorb .. sowie engl.
to hoop mit Reifen umgeben, einfassen, nicht füglich
davon getrennt werden kann, so durfte wohl auch in hop
zunächst die Bedeutung des Ringformigen zu suchen
sein und die fenhopu, morhopu, des Beowulf, liedes
waren die runden tiefen Waszer-tumpel inmitten der
Sumpf-oder Moorflächen". The word appears in Beo-
wulf only in compounds.

fen-hop

Oozy, moist swamp (palus uliginosa); fen-heap or mound, B. T. says. Sarrazin¹ says, "Der hop ist eine besondere art teich; nach Egilssons definition im Lexic. Poet. Septentr. hop: lacus vivus in mare propinquum se exonerans, aut per quem fluvius prope a litore mari influit quique accessu aestus marini restagnat". In Beowulf(only): and on weg ꝥ anon fleon on fen-hopu 764.

morhop

Moor cove, a bay or creek in the moor (moores-bucht), according to Grein; B. T. says, "a pool in a marsh!" See Sarcazin's explanation under fen-hop. In Beowulf (only):- mearcað morhopu 450 (only).

leaf

Leaf, foliage:- gefraetwade foldan sceatas leomum ond leafum B. 97 - in an account of the creation.

naes

Headland, promontory, ness. In Beowulf:- on naes togen wundorlic waeg-bora 1439; Naes ofgeafon hwate Scyldinga 1600 (on the bank of the haunted mere); Lyt swigode niwra spella se-de naes gerad 2898; under Earn-naes 3031; (beorh) waeter-yðum neah niwe be naesse 2243; Hronesnaesse 2805 and also 3136; under naessa genipu 1360.

1. "Schauplatz des Ersten Beowulfliedes,"

sae-naes

Promontory. In Beowulf (only):- brim-clifu
blican beorgas staepe, side sae-naessas 223; ic
sae-naessas geseon mihte, windige weallas 571.

nicor-hus

House of sea-monsters. Sarrazin¹ mentions "In der
nahe hügel die als nixenwohen bezeichnet werden."
In Beowulf only:- neowle naessas, nicor-husa fela
1411.

nose

Promontory (From the low ablaut grade of nas nose).
In Beowulf:- no he mid hearne of hliðes nosan
gaestas grette 1892; aet brimes nosan 2803.

sand

Sand. In Beowulf: streamas wundon, sund wið sande
2213; nacan on sande 295; similarly 1896, 1917;
mid his hand-scole sylf aefter sande sae-wong
tredan 1964; Fundon ða on sande sawul-leasne 3033.

stanboga

Stony arch. In Beowulf (only):- Geseah ða be
wealle ... sto(n) dan stan-bogan 2545; seah .. hu
ða stanbogan stapulum faeste ece eord-reced innan
heolde 2718.

wang

Plain, field; B. T. says, "The word, which is almost
confined to poetry, may be rendered by words de-
noting the surface of the ground taken in their most
general sense field, plain, land, country, place."

1. "Schauplatz des Ersten Beowulfliedes" Beitrage¹ XI p175.

The word is included here because its compounds give it a somewhat special sense.

In Beowulf: he feara sum beforan gengde
wisra monna wong sceawian 1413; wong wisian 2409;
se almihtiga eordan worhte, wlite-beorhtne wang swa
waeter bebugeð 93; Wedera leode on wang stigon
(landed) 225; þuhte him eall to rum wongas ond
wic-stede 2462; cf. 3073 also.

fridu-wong

Plain of peace or peaceful plain:- þa waes aeht
boden Sweona leodum, segn Higelace: freodo-wong
þone forð ofer-eodon syððan Hredlingas to hagan
þrunon B. 2959 (only).

grund-wong

Bottom. In Beowulf (only): brim-wylm onfeng
hilde-rince. Ða waes hwildaeges aer he þone grund-
wong ongytan mehte 1496; He-waes þaet ede sid þaet
se maera maga Ecgðeowes grund-wong þone ofgyfan
wolde 2588; cf. also 2770.

meodo-wong

Mead plain, plain around the mead-hill. In Beowulf:
gum-dryhten mid modig on gemonge meodo-wongas traed
1643 (only).

sae-wong

Sea-shore, plain by the sea. In Beowulf: (se hearda)
mid his hond-scole sylf aefter sande sae-wong tredan
B. 1964 (only).

warod†

Sea-shore (T. varu † a raised land, protected against flood). In Beowulf:- Gewat him † a to warode wicg ridan † egn Hrodgares 235; sae-wong tredan wide warodas 1965 1965 (aefter sande 1964).

weall

Wall: wealle beworhton 3161 (a description of the building of the barrow).

eord†-weall

Sea-wall or rampart:- Higelac Hre † ling † aer aet ham wunade selfa mid gesidum sae-wealle neah B. 1924.

westenn

Desert, waste, solitude. In Beowulf:- (the drake) hlaew oft ymbe-hwearf ealne utan-weardne; naes † aer aenig mon on † aere westenne 2298.

yd†-laf

Remains of waves, shore. In Beowulf: ac on mergenne mecum wunde be yd†-lafe uppe laegon 566.

III

Of names for bodies of water, Mr. Lawrence says¹, "Sae holm, mere, sund, brim, maybe used of inland water, (as well as of the sea)..... The stream which gushed out of the rock at the command of St. Andrew is called mere-flod (1526),

1. "The Haunted Mere in Beowulf", Pub. Mod. Lang. Assoc. Vol. 27, p 218.

sund (1528), geofon (1531), firgend-stream (1573), and brim (1574).^v

brim

Moving water, sea (Grein evidently regards the word as coming from the prim. Germanic root brem to move unsteadily; Torp derives it from brem to roar, to make a noise.) Brim oft oncwaed, yd oderre An. 442; brim berstende Exod. 477. In Beowulf: Daer walo on blode brim weallende atol yda geswing eal gemenged 847 (on nicera mere 845); ƿaet waes yd geblond eal gemenged, brim blode fah 1594; to brimes farode 28; aet brimes nosan 2803; beorht beacen godes brimu swadredon 570.

farod

Fluctuation of the sea, sea (T. fer to go). In Beowulf: Hi hyne ƿa aetbaeron to brimes farode 28; Da mec sae oƿ baer flod aefter farode on Finna land 580; se ƿe aer lange tid leofra manna fus aet farode feor wlatode 1916.

flod

Flood, current. By. 65 uses the word when speaking of the ebb and flow of the sea-tides; An. 956 employs it in connection with blood flowing in streams.

In Beowulf: oƿ daet unc flod todraf wado weallende 545; Da mec sae oƿ baer flod aefter farode 580; under naessa genipu nider gewited flod under

foldan 1361; Flod blode weol 1422; syðþan flod
ofsloh giganta cyn 1689; ofer fealone flod 1950;
weg niman, flod faedmian fraetwa hyrde 3133; on
flodes aeht feor gewitan 42; faergripe flodes 1516;
fyres feng odde flodes wylm 1764; nið-wundor seon,
fyr on flode 1366; Cwom þa to flode fela-modigra
haeg-stealdra (heap) 1888; se-de floda begang
heoro-gifre beheold 1497; ofer floda begang
1826; ofer floda genipu 2808.

ford

ford, water-way. In Beowulf: syðþan na ymb
brontne ford brim-lidende lade ne-letton 568.

garsecg

Ocean (etymology not clear). In Beowulf:- leton
holm beran geafon on gar-secg 49 (on flodes aeht
42, ofer yde 46); maeton mere-straeta ... glidon
ofer gar-secg 515; wit on gar-secg ut aldrum
neddon 537.

B. T. says, "The myth of an armed man, ----
a spear-man is employed by the Anglo Saxon as a
term to denote the ocean and has some analogy to the
personification of Neptune holding his trident."

sund-gebland

Commingling of waves (T. blend, to mingle). In
Beowulf (only): se-de mere-grundas mengan scolde,
secan sund-gebland 1450.

yð-gebland

Mingling of waves, flux; the tossing waves. In Beowulf (only): þanon yð-geblond up astiged won to wolcnum 1373; þæt waes yð-gebland eal gemenged, brim blode fah 1593; waeron yð-gebland eal gefael-sod 1620.

geofon

Sea, something flowing. In Beowulf: geofon y þ um weol 515; syð þ an flod ofsloh gifen geotende 1690; Her syndon geferede feorran-cumene ofer geofenes begang 362; Ic hit þe gehate: no he on holm losað..
..... ne on gyfenes grund 1394.

haef

Sea (T. hafjan to left; haba the sea). In Beowulf (only): Ængendeowes eaferan freode ne-wolden ofer heafo healdan 2477.

holm

1) Originally a rounded height, an island; 2) High-rising sea waves; 3) sea, water. In Beowulf: hine on morgen-tid holm up aetbaer 519; holm storme weol 1131; holm heolfre weoll 2138; leton holm beran, geafon on gar-secg 48; ic on holm gestah sae-bat gesaet 632; no he on holm losað 1392; on holm wliton þæt waes yð-geblond eal gemenged 1592; no he wiht from me flod-yðum feor fleotan meahthe hrador on holme 543; he on holme

waes sundeð þe saenra 1435; Hra þe waes aet
holme hyd-weard gearu 1914; he to holme stag 2362;
brontne ceol ofer lagu-straete laedan cwomon hider
ofer holmas 240; cf also 2132.

waegholm

Deep sea; B. T. says, the billowy sea. In Beo-
wulf: Gewat þa ofer waeg-holm winde gefysed flota
fami-heals 217 (only).

lad

Way, path. In Beowulf: þaet syð þan na
... brim-lidende lade ne-latton 569; Hu lomp eow
on lade, leofa Beowulf, 1987.

brim-lad

Way or path of the sea. In Beowulf: þara-þe
mid Beowulfe brim-l(e)ade teah 1051.

sae-lad

Sea way. In Beowulf: he to gyrn-wracce swid or
þohte þonne to sae-lade 1139.

yd-lad

Sea way. In Beowulf (only): gode þoncodon, þaes
þe him yd-lade eade wurdon 228.

lagu

Lake, sea, water (T. lagu Nasz, "wetness"). lagu
land gefeol Exod. 4820. In Beowulf:- lagu dru-
sade waeter under wolcnum, wael-dreore fag 1630.

mere

Sea, lake, pool; B. T. gives as the first meaning sea, second mere or lake, third an artificial pool or cistern. In Beowulf: se mere stande ofer ðaem hangiað hrinde bearwes (the haunted mere) 1362; on nicera mere 845; he (ne)-meahte on mere drifan hringeð stefna; holm storme weol 1130; Gistas setan modes seoce ond on mere stæredon 1603; from mere modge mearum ridan 855.

rad

1) Riding; 2) way, road. The word appears only in cp. in Beowulf.

hran-rad

Whale-road, sea. In Beowulf: aeghwylc (~~þ~~ara) ymb-sittendra ofer hron-raðe hyran scolde 10.

segl-rad

Course or way of a sail, sea:- oft bewitigað sorhfulne sid on segl-raðe wyrmas ond wildeor B. 1429(only).

swanrad

Road of swans, the sea:- he, gud-cyning ofer swan-raðe secean wolde B. 200.

sae

Lake, sea (T. sih to filter through, fall in drops; saivi sea). In Beowulf: mec sae of-bær flod aefter faroðe 579; swa sae bebugeð windge (e)ard-weallas 1223; on sidne sae ymb sund flite 507;

wraec-maecgas ofer sae sohtan suna otheres 2380;
cf. also 2394, 318; be saem tweonum 858, 1297, 1685,
1956; wit aetsomme on sae waeron fif nihta fyrst 544.

seolod

Bay, sea. In Beowulf (only): oferswam þa
sioleda bigong eft to leodum 2367

Bugge¹ makes this conjecture in regard to this
passage: "Sioled mid kurzem vokale kann zum got.
anasilan still werden (vom winde) gehoren, vgl.
schwed. dial. sil n. stilles gewasser (zwischen
wasserfallen) in einem flusse. sioleda bigong wurde
demnach das ruhige meer bezeichnen, was in diesem
zusemmen-hange nicht un-passend scheint."

Schucking in his glossary says, "sioleda bi-
gong den Bereich der Buchten -- das meer."

straet

Flat way or street: fealwe straete mearum maeton
916; cf. also 320 and 1634. In these three passages
the word has the usual meaning 'street', to be men-
tioned later.

lagu-straet

Way or path of the sea. In Beowulf (only): brontne
ceol ofer lagu-straete laedan cwomon 239.

mere-straet

Sea-way, the road which the sea furnishes:- git
eagor-stream earmum þehton maeton mere-straeta B.514.

1. "Zeitschrift fur deutsche Philologie", IV, 214.

stream

Flowing of water, flood, river, torrent, sea. In Beowulf: stream ut þonan breca of beorge 2545; streamas wundon sund wid sande 212; se-þe waeter-egesan wunian scolde cealde streamas 1261.

brim-stream

Sea flood. In Beowulf: fleat famig-heals forð ofer yde bunden-stefna ofer brim-streamas 1911.

eagor-stream

Current of water, sea. In Beowulf: þæt git eagor-stream earmum þehton maeton mere-straeta 513.

fyrngen-stream

Mountain stream. In Beowulf (only): daer fyrngen-stream under naessa genipu ni þer gewited 1359; hio þæt lic aetbaer feondes faedmum under fyrngen-stream 2128.

lagu-stream

Fluctuation of the waters; (according to B. T.) sea, stream, river, water:- ofer lagustreamas (waters of the deluge) Exod. 367; folde and lagustream, earth and sea Met. 11, 43. In Beowulf:- oþ-þæt eft byred ofer lagu-streamas leofne mannan wudu wundenhak 297.

sund

1) Swimming, 2) the ability to swim, 3) the sea, the narrow sea between two lands. In Beowulf: he on holme waes sundes þe saenra 1436; se de on sunde ofer-flat 517; sona he waes on sunde ... waeter up þurh-deaf 1618; streamas wundon, sund wid sande 213; þa

waes sund liden 223; ymb sund flite 507; similarly 512, 539; sellice sae-dracan sund cunnian 1426; similarly 1444; meaning swimming 1510.

waed

Ford, shallow water, sea; B. T. says that the word is used only in poetry to mean the sea; in prose it has its first meaning. In Beowulf:- unc flod to-draf, wado weallende B. 546; ðær mec sae oðbaer on Finna land, wadu weallendu 581, ðær git for wlenca wada cunnedon 508.

waeg

Fluctuation, wave (T. vago movement). Waeges weard An. 632; faran ofer wega gewinn An. 943. In Beowulf: leton weg nisan^m flod faedmian fraetwa hyrde B. 3132.

waeter

Water (vet to well forth). In Beowulf: se aelmih-tig^A eorðan worhte wlite-beorhtne wang swa waeter bebuged 93; waeter under stod dreorig ond gedrefed 1416; him naenig waeter wihte ne-scedede 1514; lagu drusade, waeter under wolcnum 1631; on deop waeter aldrum ne don 509; ofer sealt waeter 1989; ofer wid waeter 2473; he hine eft ongon waeteres weorpan 2791; similarly 2854; cf. also 471, 516, 1693, 1425, 1656, 2722.

wylm

surging, flowing. There are numerous compounds, but those which follow are the only ones denoting the surging of the sea.

brim-wylm

Surging of the sea. In Beowulf (only);

brim-wylm on-fing hilde-rince 1494.

holm-wylm

Billowing or tossing of the sea. In Beowulf (only);
(holmwylme neh, yd-gewinne B. 2411.

sae-wylm

Undulating, tossing of the sea, a billow. In
Beowulf (only); ge him syndon ofer sae-wylmas heard-
hiegende hider wil-cuman 393.

yd

Wave in Beowulf: hreo waeron yda 548; ofer yda gewealc
464; atol yde geswinge 848 (on blode brim weallende
847); ofer yda ful 1208; under yda gewin 1469; yfa
þrym 1918; flota waes on ydum weoll 515; having the
general meaning of sea 421, 1437; 534; 46, 1909; 1132.

flod-yd

Wave of the sea. In Beowulf (only): No he wiht from
~~me~~ flod-ydum feor fleotan meohte 542.

waeter-yd

Wave of the sea: waeter-ydum neah niwe be naesse
B. 2242 (only).

yd-gewinn

Tumult of waves (T. ven to struggle). Sumne Geata leod
of flan-bogan feores getwaefde yd-gewinnes B. 1434; hlaew
under hrusan holm-wylme neh yd-gewinne 2412. (In
Beowulf only).

beacen

Signal, sign, portent, miracle. The word stands for the cross in El. 92. In Beowulf: beorht beacen godes 570--the sun; segn eac genom beacne beorhtest 2777--a banner found in the dragon's hoard; beada-rofes becn 3160--the grave-mound. I include this word in the list because of its use in l. 570 as a metaphor for the sun.

candel and worold-candel

Candle, the sun, the light of the world. In Beowulf: hadre scined rodores candel 1572; world-candel scan, sigel sudan fus 1965. (The second word occurs only in Beowulf).

fyr

Fire. In Beowulf:- fyr on flode 1366--on the haunted mere; sawle bescufan in fyres feng 185 (of hell); eft sona bið þæt ðec adl adde ecg eafo þes getwaefed odde fyres feng 1764; the fire belched forth by the dragon and wrapping him as he flies 2701, 288, 2274, 2209, 2595.

heado-fyr

Fire used in fighting, (by the dragon).

ic ðaer headu-fyres hates wene B. 2522; waes þaere burnan waelm heado-fyrum hat 2547. (The word gled is found only in Beowulf).

gled

gled

Fire, glowing coal, flame (T. glo to glow; glodi fire, a glowing coal). In Beowulf: þæt minne lichaman mid minne gold-gyfan gled faedmie 2652; nu scealgled fretan 3114 (weaxan wonna leg); Ða se gaest ongan gledum spiwan 2312; lig-draca leoda faesteneord-weard done gledum forgrunden 2335; cf. also 2677, 3041.

heofon

Sky. In Beowulf:- heofon rice swealg 3155; no ið on niht gefraegn under heofones hwealf heardran feohtan 576; similarly 2015; oþþæt hrefn blaca heofones wynne blið-heort bodode 180; heofones gim 2072; under heofenes hador 414; efne swa of hefene hadre scined rodores candel 15171; hie huru heofena helm herian ne-cuþ on daeda demend 1812; conventional use 505 and 52.

leg or lig

Flame. (T. (luh) to light). In Beowulf:- Lig ealle forswalg 1122 (wael-fyra maest 1119); nu sceal gled fretan (weaxan wonna leg 3115; swogende leg woþe bewunden 3145; heaðo-wylma bad ladan liges 83; nymþe liges faem swulge on swa þule 781; liges 83; him of eagum stod ligge gelicost licht

unfaeger 727; wolde se lada lige forgyldan drine-
faet dyre 2305; Haefde land-wara lige befangen
2321; helpan ne-meahte lind wid lige 2341; dracan
lege 2549 (head~~9~~-fyrum hat 2547).

Leocht

Light. In Beowulf: leocht eastan com beorht beacen
godes⁵67; him of eagum stod ligge gelicost leocht
unfaeger 727; Lixte se leoma leocht inne stod efne
swa of hefene hadre scined rodores candel 1570;
sum^{an} leocht 648; gum-dream ofgeaf, godes leocht
faegergeceas 2469; sunnan and monan leoman to lechte
75.

aefen-leocht

Evening light. In Beowulf (only): sid^{an} aefen-leocht
under heofenes hador beholen weor⁷ ed 413.

fyr-leocht

Fire-light. In Beowulf (only); fyr-leocht geseah blacne
leoman beorhte scenan 1516 (in the den of Grendel's
mother).

morgen-leocht

Morning light. In Beowulf (only); si⁷pan morgen-leocht ofer
ylda bearn o⁷ res dogores sunne swegl-wered
su⁷pan scined 604; Da waes morgen-leocht scofen
and scynded⁹17.

leoma

Light, splendor; leomena leas (blind) Vy 17.

In Beowulf: lixte se leoma, ofer landa fela (the light from gold adorned Heorot 311; Lixte se leoma leoht inne stod 1570), (in the den of Grendel's mother); of ðam leoma (an) stod þæt he þone grund-wong ongitan meahte 2769; cf, also 95, 1517.

aeled-leoma

Torch, shining fire. In Beowulf (only); Sun on hande baer aeled-leoman, se-ðe on orde geong 3125.

mona

Moon. In Beowulf: gesette sige-hreþig sunnan and monan leoman to leohte land-buendum 94.

sigel

Sun (also the name of the runic letter S). In Beowulf: Woruld-candel scan sigel sudan fus 1966.

sunne

Sun. In Beowulf: sunne swegl-wered suþan scined 60; gesette sige-hreþig sunnan ond monan 94; siddan hie sunnan leoht gegeon (ne)-meahton 648.

swegel

Ether, sky (used to mean the sun in Ph. 212, to mean symphony or melody (an. 871). In Beowulf: under swigles begong 860; similarly 1773; under swegles 1078; similarly 1197.

wolcen

wolcen

Cloud, especially common in the adverbial phrase under wolcnum B. 8, 651, 714, 1631, 1770. yd-geblond up astiged won to wolcnum (B. 1374) has some descriptive value.

roder

Sky, heaven. In Beowulf: rodores candel 1572; roderas reotad 1376; rodera raedend 1555; under roderum 310.

In comment on the foregoing, it may be said that there are lines in the poem of bold clear concreteness, but the scene of action is lighted up for a brief space only to disappear altogether. For instance, among the forty-four words grouped under 2, twenty-nine occur only once. Indeed, the list, by its length, is misleading, clif, brim-clif, holm-clif, weall-clif, naes-hlid, naes, sae-naes, nose, all call up practically the same image in the mind. Fen-hop and mor-hop are interchangeable terms. We know that there were trees of various kinds and moorland vegetation in this region, but only once is a tree mentioned.

Of the sea and the seashore with its cliffs, the poet draws stranger, clearer lines than of the interior.

Still, he has sixteen words which denote the undulation of the sea and six which speak of it as a path, as something to be traversed. No one of these terms shows a gain in concreteness, in detailed picturing, over the others.

The abode of Grendel and his dam is something quite different from the open sea, but mere, brim, flod, stream, sund, are used of both the ocean and the haunted mere. Lagu is, in Beowulf, restricted to the pool where Grendel dwelt, but Beowulf, in coming to Heorot, sailed "ofer lagu -straete". yd-geblond, sund-geblond, brim-wylm are mentioned only in connection with the mere. Beowulf promises that Grendel shall not escape "on holm" or "on gyfenes grund", as though those were his haunts. However, faroð, ford, garsecg, haef, waegholm, brim-dad, sae-ead, yd-dad, hran-rad, segl-reed, swan-rad, sae, brim-stream, eagor-stream, lagu-stream, waed, clearly denote only the wide sea, which men traverse in ships.

Of the first and last groups little need be said. The writer evidently has a love for unbounded spaces; only rarely does he sketch in details. He prefers, too, larger abstract terms like light to such words as sun and moon.

The most notable bit of description in the poem, that of the haunted mere, is such a device as Poe might choose to heighten the sense of the weird and the terrible in the combat which was to take place there. "Nis þæt heoru stow", (1372).

E. "The Index Of Things Mentioned In Beowulf."

As already stated, this section is a review of Doctor Clark Hall's study lists entitled Index of Things Mentioned in Beowulf, which he adds as an appendix to his own translation of Beowulf, and to his translation of Stjerna's Essays on Beowulf. Miss Keller's dissertation on Weapon Names in Anglo-Saxon and Mr. Schnepfer's on Die Namen der Schiffe und Schiffateile im altenglischen have here served to furnish additional comment on those parts of Doctor Hall's work treating weapons and shipping.

Generalizations offered in connection with these objects are based on the material offered by the scholars just named, although some independent study of the whole field has served to give a point of view, perhaps.

The section is divided into accounts of:

1. The hall.
2. Wardress.
3. Weapons.
4. The Ship;
5. Valuables.
6. Miscellaneous.

The Hall

I.

To begin with the centre of the social life, the hall of the lord, we find here, from Dr. Hall's list, terms of three types, the nouns denoting dwelling place, the very general words for building or hall, and the words which usually denote Heorot, the residence of King Hroðgar, and hence seem limited to that type of dwelling. Examples of nouns of the first class are wic, ham, geard, hof; of the second class, bold, hus, aern, reced; of the third, heall, sael, sele. One can easily generalize too soon, however. Dr. Hall himself notes an overlapping of terms. Bold (selest)2326=ham, fold-bold (faeger) 773=win-sele; reced(selest)412=sele, 770=win-sele, win-reced 704=gold-sele, 993=gest-sele. And I note that Heorot, which is heal-aerna maest 78 is heal-reced 68, medo-aern 69, and sele 81; beorhte bold 997=win-reced 993=gest-sele 994; bold waes betlic 1924 -- on hean healle 1926. Certainly, it is not clear whether there was any distinction between reced and heall, for instance, or how the variation in names could be construed as adding anything to the concreteness of the idea. Once is a temple mentioned, heargtraef.

The compounds for hall seem formed to satisfy the poet's desire for variety or to meet the exigencies of alliteration. They suggest the activities of the purpose of the hall rather than its appearance. In any case many of them fall together: medo-aern, win-aern, win-reced, medo-heall, medu-seld, beor-sele, win-sele, -- the banqueting hall; gif-heall, beah-sele gold-sele, hring-sele, the hall of the lord, who there dispenses gifts; dryð-aern, dryht-sele, perhaps gud-sele (which occurs only in Beowulf, and only there in l.443 --referring to Heorot) -- the abode warriors; heal-aern and heal-reced add nothing to the idea at all; Finally they all represent one and the same hall. The simplex sele seems to be a favorite in these compounds, but its root meaning is merely 'dwelling'; heorot is called hring-sele, but so is the dragon's hole (2830,3053).

Only incidentally does the poet sketch for us the appearance of the hall. What did it look like, this best of hall-houses? Beorht, betlic, heah, maest micel, foremaerost, geatolic, faeger, we are told that it was, but an image therefrom refuses to rise. Here a detail, and there another, starts out in the course of the poem, but the picture is not complete. It was horngearp (81), timbred, gold-fah (307), irenbandum faest (997), but not all at once are we told these things.

When Vulcan fashioned the shield of Achilles all the details of the work were set forth; when the Jewish hero built a temple, Jewish literature preserved a minute account of its appearance; but when the "ruler of the Bright-Danes" built Heorot, thus is the story told:

him on mod bearn

L. 67.

| | |
|--|-------------------------|
| þæt(he) <u>beal-reced</u> | hatan wolde |
| medoaern micel | men gewyrcean |
| þonne ylðo bearn | aefre gefrunon |
| ond þær on innan | eall gedaelon |
| geongum ond ealdum, swylc him God sealde | |
| buton folcscare | ond feorum gumena |
| Da ic wide gefraeyn | weorc gebannan |
| manigre maeg þe | geond þesne middangeard |
| <u>folcstede fraetwan.</u> | Him on fyrste gelomp |
| aedre mid yldum | þæt hit weard ealgeaso |
| <u>healearna maest;</u> scop him Heort naman | |
| se - þe his wordes geweald | wide haefde. |
| He beoþe aleh, | beages dælde |
| sinc aet symle. | <u>Sele hlifade</u> |
| heah ond horngeap | heado wylmas bad |
| lað an liges." | |

And thus we are left glimpsing the towering gables

above the fog that surrounds the base, while the poet hastens on to graver matters:

"ne waes bit lenge þa gen
æt se ecyhete a þumsweorum
aefter waelniþe waechnan scolde".

His interest is not in the concrete. He would have you believe that Hroðgar lived in a hall worthy of the "protector of the Scyldings"; then he would turn to the worthiness of the heroes themselves.

Of the details about the furnishing and arrangement of the house, Dr. Hall finds the following mentioned. bur, brydbur, (women's apartment), hron, weall, flet, and flor, stapol, web aefter wagum, durn, heorras, syll, benc (ealo-benc, medu-benc) setl (medusetl) heah-setl, bregostol, gifstol, gumstol and yppe. It is said to be "horngæap."

In almost every case, the poet mentions these things merely by the way, as though the reader had already a clear picture of the scene of the narrative. One experiences a species of surprise in learning that there was tapestry on the walls of Heorot. In short, the appearance of these concrete details leaves one with the sense that a sudden wide flash of light had given a swift glimpse of the outline of many things only to go out again and make one more conscious of the darkness.

What shape was Heorot? How was it "gold-adorned?"
Where was the bur? What is meant by "isa under eoderas?"
Surely not all the people dwelt here. Where were the
homes of the tillers of the soil? Were there halls
of other lords near? It is dark, and we may not
see.

Wardress

II.

If we are to look for concreteness anywhere,
we may certainly expect to find it in accounts of the
array in which the warriors went into battle, but even
here, though the terms are numerous, the objects are,
after all, few in number and the resultant picture
certainly limited.

To begin with the dress, the following quotation
from Miss Keller's dissertation, Weapon Names in Anglo-
Saxon¹, bears its own comment:

"The frequent mention of the byrnie in Beowulf
and other poems leaves no room for doubt that it was
known at an early period among the Anglo-Saxons, and not
only the lorica squamata (scale armor), but the lorica

1. Anglistische Forschungen 15, p.100.

hamata, or chain mail, is frequently referred to. Of the thirteen words employed to designate the coat of mail in Beowulf byrne occurs most frequently, to which are applied the various epithets of har, hringed, gebrogden, hond-bocen, beorht, and sid, to which may be added the numerous compounds such as guð, -heard-, here-, isern- and -iren byrne.

"Of the countless circumlocutions of these words, waed, gewaed, with its compounds here-, hilde-, guð-, breost-, and eorl-waed; hraegl together with its compounds, and serce, are among the most important and frequent. Such expressions as heado-reaf, beadu-scruda, fyrð-hom, hilde-sceorp, here-pad occur only once in Beowulf, although found in other poems . . . All of the above mentioned words refer, as a rule, in simplex to clothing in general, but in the poems are used with reference to the coat of mail."

Thus the epic shows us briefly the chain armor of the warrior. But did the Anglo-Saxons wear no other dress? Beowulf is said to don his armor (1441). What was he wearing before putting it on? The hraegl, Dr. Hall says, may have signified a mantle or cloak,

(1195,1217). But many of the words used of the battle-shirt are merely general terms for dress. We wonder how Wealhðeo was clad; this is no savage society, and we look for robes worthy of a queen who is "cynna gemyndig(113)", "mode geþ ungen"(624). We are told only that she was "gold-adorned" and went "under gyldnum beage."

For contrast we look back to the world of Homer. In the Iliad XIII, 185, we behold the Ionians with trailing tunics and, in Book II, 42, Agamemnon when he "donned his soft tunic fair and bright, and cast about him his great cloak, and beneath his glistening feet he bound his sandals."¹ Before us in Book XIV, 170, Hera "clad her in her fragrant robe that Athene wrought delicately for her, and therein set many things beautifully made, and fastened it over her breast with clasps of gold. And she girdled it with a girdle arrayed with a hundred tassels, and she set earrings in her pierced ears, earrings of three drops, and glistening, therefrom shone grace abundantly. And with a veil over all the peerless goddess veiled herself, a fair new veil, bright as the sun, and beneath her shining feet she bound goodly sandals."¹

1. Lang-Leaf- Myer translation.

To return to Beowulf, in dressing him for battle the Anglo-Saxon warrior added to the byrnie the helmet and shield. The picture of the helmet is fairly complete in the epic. Dr. Hall notes the term helm, which is, in different places, headd-steap, hwita, since-geweordad, besette swinlicum, heard, hyrsted golde, faettum befeallen, brun-fag, omig, entisc, has hleorbeorge, cheek-pieces (?), and wala, a ram or roll, which is wirum bewunden, and bears on its crest usually a boar image, eofor irenheard, or swin ealgylden. Miss Keller cites descriptions of grave-finds which suggest that the mention of the fore-going words would call up quite distinct images in the minds of the narrator's audience. However, the word helm is a very general one, which means 'protector' and is so used in Beowulf, itself,

" hie huru heofena helm (God) herian ne cupon" 182,

The shield¹, which, according to Tacitus, is genuinely Teutonic, whereas the helmet and byrnie were foreign borrowings, is designated by a number of names. Of these Miss Keller says, "In the glossaries the Latin words for shield seem to be used absolutely without reference to the distinction between the various kinds of shield, the Latin scutum, pelta, parma, etc., being glossed indifferently by scyld, bord, etc., so

1. See Miss Keller's article, p. 68 and 79
Ibid p,70.

that no conclusion as to the shape of the Anglo-Saxon shield may be drawn from the use of the Latin terms. The word lind is poetic only, found frequently in Beowulf and other poems, together with rand, or hilde-rand --- more frequent in Beowulf than scyld ---- and bord, bordwudu, pointing clearly to the material of which the shield was made." She says that geolo-rand of B.438 may be taken as a reference to a golden brand encircling the shield rather than to the yellow color of the linden-wood, and she calls attention to the fact that "Beowulf orders an iron shield that will withstand the terrible fire of the dragon." From old manuscripts and grave-finds she reconstructs for the reader the old Anglo-Saxon shield.

From the epic Beowulf, then, the hero steps forth, clad in a battle shirt of chain mail, made of iron rings, sometimes adorned with gold, l.552, carrying a shield of linden-wood (for which, on one occasion, a shield of iron was substituted), having perhaps some sort of ornamental boss --cf. byrduscrud as discussed by Miss Keller p.267 -- and finished with a rim of metal, -- carrying such a shield, and wearing on his

head a helmet as described before. This is the concrete result of 49 different nouns denoting dress, i.e., it is the result of putting them all together / their descriptive adjectives; at no one point does one get a full picture, even one so bare of detail as this.

Weapons.

III.

In an epic, the theme of which is warfare, one is not surprised to find an almost affectionate attention paid to the weapons of the warrior, his spear and particularly his sword.

Miss Keller¹ finds that the spear was the possession of every warrior, whereas only a chief or ðegn of high rank owned a sword. She notes that the spear-shaft was of ash-wood -- hence, garas aescholt ufan graeg B.330 -- and that the gar was the heavier, the darod, the lighter spear; that the swords were often richly adorned, particularly as to the hilt, were two-edged usually, and fastened to a strap or chain called the fetel. "Mece, sweord, secg, and heoru are

1. See her article, p 35.

synonymous terms, the last two being poetical words. Bil meaning sword is also found only in poetry, being especially frequent in Beowulf, but in the glosses is used to translate falcastrum, 'scythe.'

The sword and spear were the most important weapons. In addition, there was the seax, a one-edged sword or knife, described as brad and brun-ecg B.1545. Stjerna² thinks that both the one and two-edged swords were necessary for complete armor; he calls attention to the fact that Grendel's mother possessed two swords (at least, a second hung upon the wall of her den) and that Beowulf was equipped with two in his fight with the dragon. The seax, however, is mentioned only twice in the poem (called waelseax 2703).

The Anglo-Saxons also fought with arrows, but mention is made of these only nine times, including the terms flanboga, horn-boga, flan, sceaft, strael, and here-strael. The word horn-boga seems to indicate that the material of the bow was covered or tipped with horn.

When the poet considered these weapons, he looked at them in two ways. There are lines in which

the sword or spear is set forth in the bare fact of it, as a weapon, iron, hard etc. And there are lines in which the sword seems regarded as endowed with a special nature, a capacity and desire for killing, in which the poet would raise, not a clear image of it as a physical concrete, but a feeling attitude toward or an abstract idea about the weapon. On the one hand, we have blodigan gare (2440), sweord swate fah (1286), ecg waes iren (2778), wreoden-hilt (1698), and that delightfully vivid line: fordon sceal gar wesan monig morgenceald mundum bewunden (3021) -- to mention only a few instances of concreteness. Against these stand such phrases as mid gryrum ecga (483), sige-eadig bil (1557), leoflic iren (1809) and the kennings, fela laf (1032), hilde-egese (3154) maegenfultum (1455), and gud-wine (2735). The concrete details outnumber the abstract and I think that, though very few weapons are shown and only one of those, the sword, in detail -- the spear is mentioned only 14 times in the epic, including the eofor-spreot, 'boarspear', and the waelsteng, or pole on which Grendel's head was

carried --- still for the poet's audience and for those of us who are familiar with archaeology, the language here must be regarded as concrete. However, beside these lines one can not help holding those others, the passages in which the image of the sword seems dim in the poet's mind and the idea of destruction or victory in connection with the sword becomes the focal point.

This wavering of interest between the appearance of the weapon and an abstract character which he assigns to it is shown in the description of Hrunting, where the narrator throws out roughly a few details about its appearance, and then falls into the swing of a full sentence when he speaks of its might and trustworthiness.

"waes paem haeft-mece Hrunting nama 1457

þæt waes an foran eald-gestreona

ecg waes iren ater-tanum fah

ahyrded hea þo-swate; naefre hit aet hildene swac

manna aengum þara- þe hit mid mundum bewand

se-ðe gryre-sidas gegan dorste

folc-stede fara; naes þæt forma sið

þæt hit ellen-weorc aefnan scolde."

The Ship.

IV.

To seek out his enemies and to secure booty, the Northern warrior traversed the sea in ships. Evidently he loved his ship as good sailors have always done, but he particularizes very little about it in his poetry. One is struck again with the looseness in the use of terms in Beowulf.

Schnepper in his dissertation Die Namen der Schiffe und Schiffssteile im Altenglischen,¹ says,

"Obgleich das wort scip für alle fahrzeuge ohne rücksicht auf ihre form oder grösze gebraucht werden konnte, scheint es doch im engeren sinne nur für gröszere schiffe angewendet worden zu sein;" and in another paragraph, "Im allgemeinen teilte man alle Schiffe nach ihrer grösze in zwei klassen, nämlich boote (bat, naca) und schiffe (scip)." Still he adds later, "Beide ausdrücke (bat and naca) scheinen vorzugsweise der gehobenen dichterischen sprache anzugehören, da sie äusser in glossen, in der prosa nicht belegt sind." "Übrigens wird in der poesie für ein und dasselbe fahrzeug bald scip, bald naca oder bat geschrieben."

1. Dissertation Kiel, 1908, p.18.

There are, then in Beowulf a series of nouns all of which denote ship without distinction and without contributing modifying details --- scip, naca, bat, sae-bat, ceol, faer, flota, and the poetical terms, sae-genga, yd-lida, sae-wudu, sund-wudu.

Here and there the story-teller mentions some part of the ship, e.g. the ancor (303) and (1883), the ancorbend (1918), the bolca (231), the sal (302, 1916) the segl (1906), stefn (212), tar in the compound niwtyrwed (295). Note how scattered are the items. Bundenstefna, hringed-stefna, wundenstefna show us the twisted or curved prow of the boat, and wudu wundenheals (298) and flota famigheals (218) present the same thing even more vividly. Beyond this we see nothing of the "good wave-traverser."

Valuables.

V.

Under the heading of valuables are to be included objects made of precious metals or adorned with gold and precious stones, things which were found in the

treasure hords of the Anglo-Saxons, regarded as worth having for their intrinsic value, rather than for the use that could be made of them, although they were sometimes useful, too. Because weapons have already been discussed they are omitted here, though they were among the objects most treasured by the Anglo-Saxons.

Among the distinguishable objects of value, Dr. Hall notes, (1) vessels: the flagon (orc), the cup (bune, dryncfaet, ful, waege) and the dish (disc), beside the general work for vessel, fatu, with its compounds madmfaet and wundorfaet, the first element of which indicates costliness and curious workmanship, but does not call up an image of it; (2) ring, circlet, diadem (beag, which word is also used in the sense of money, possessions; likewise hringas=money, valuables decorations); necklet, collar, carcanet (beag, healsbeag, hring, mene); bracelet (earmbeag, earmhread); breast decoration (breast-weordung, which is essentially an abstract word), sun-shaped ornaments (sigle); to these are added the sinc-faet, casket (?) setting of jewels (?) and the eorclanstan, precious stone, of which Sievers¹, regarding the word as related to the Chaldean jarkan, says, "Der jarkan ist ein'gelblicher edelstein",

1. "Beitrage", 12, pp 182-3.

wahrscheinlich topas, und in der glossierung im Spelmanschen Ps.118, 127 steht wirklich eorcanstan für topazius."

Beside these particular names for precious objects, Hall records the vague general words for treasure, much more often used than the foregoing, very loose in application, rich in compounds, and suggesting that the general idea of vast wealth, unlimited by specific details, appealed especially to the Anglo-Saxon imagination. Only one clear reference to precious stones appears, as we have seen. Iron has been mentioned in connection with armor, but gold is the metal of which the poet delighted to speak, gold which was wunden, brad, faeted, haeden, unrim (twice).

Miscellaneous

VI.

Having reviewed the large groups of concretes, it will suffice to mention with little comment the other things which Dr. Hall finds in Beowulf:

1. Drinks: ealu, beor, medu, win -- words found most often in compounds.

2. Tools: fel and hamer.
3. Musical instruments: horn (mentioned three times), byme (once), hearpe (five times).
However, gomen-wudu pccirs twoce and gleo-beam once, showing the writer's interest in the emotions awakened by music.
4. Gallons: galga, galgtreow.
5. Roads: straet, weg, paed, stig. The first was probably artificially built.
6. Trappings of a horse: sadol. A bit is inferred from gebaeted (1399) and some sort of head-gear from faetedhleor (1036).
7. Wagon: waen.
8. Bed, usually used in a figurative sense according to Doctor Hall.
9. Banner: segn, cumbor.

F. Some Terms and Accounts of Action which Give
Objectivity to the Poem.

-1-

Words for Battle

beadu

Battle (T. ba to beat), B. T. translates it battle, war, slaughter, cruelty. Hence it would seem that the word tends to become abstract.

In Beowulf: had bolgen-mod beadwa geþinges
B. 709; braegd þa beadwe heard þa he gebolgen waes 1539.

Gefeocht

Fight (T. feht to fight). In Beowulf: þaet waes fech-leas gefeocht fyrenum gesyngad 2441; Meaht du, min wine, mece gecnawan þone þin faeder to gefeochte baer

geweorc

(2048.

Work of war. In Beowulf only: no ic me an here-waesmun hragran talige gud-weorca þonne Grendel hine 678; on gylp-spraece gud-geweorca 981; cf. also 1825.

gewinn

Struggle, fight, tumult (T. ven to labor), struggle, win by struggle. In Beowulf: waes þaet gewin to strang B. 133 (meaning tribulation here, Grein thinks); waes þaet gewin to swyct, laþ ond longsum, þe on ða leode becom 191; þa hie gewin drugon heard - hicgende, hilde-mecgas 798;

he fram Sigemundes secgan hyrde . . . Waelsinges
gewin 877; under yða gewin 1469; ofer eald gewin
eagam starige 1781; he þaes gewinnes weorc þrowade
1721; fyrn-gewinn.

fyrn-gewinn

Ancient war. In Beowulf (only); on ðaem waes
or written fyrn-gewinnes 1699.

guð

war, battle. (T. gen to beat; gun þ io fight);
a poetical word, according to B. T. In Beowulf:
Lig ealle forawealq . . . þara-ðe aer guð
fornam 1123; Haedcynne weard Geata dryhtne
guð onsaege 2483; cf. also 1658, 2536, 527, 483, 639,
1472, 1535, 1997, 2353, 2356, 2491, 2878, 438, 603, 2512,
2543, 1958, 2178.

hild

Fight, battle. (T. hel to beat, break). In
Beowulf: gif mec hild nime 452, 1481; Siddan
Heremodes hild swedrode ea(r) fod ond ellen
902 (battle power?); swa him aer gescod hild
aet Heorote 1588 (guð-werigne 1586); þaet-ðe
gar nymed hild heoru-grimme Hre þ les eaforan

1847; cf. also 2076,1460, 1659,2258,2575,
2684, 2916 647, 1990, 2298, 2952.

hlem

Crash,din. (T. hlem to sound). The word appears
in Beowulf only in compounds.

hilde-hlaemm

Crash of battle. (T. hlem to sound). In Beowulf
(only). fela nida gedigde, hildehlemma 2351,
2544; eft þæt geeode ufaran dogrum hilde-
hlaemmum, þa hyne gesohtan sige- þeode hearde
hilde-freca, nida genaegdon nefan Hererices.
B. 2201.

Uht-hlem

Tumult of battle before light. In Beowulf (only):
swa begylpan þearf Grendeles maga aenig ofer
eordan uft-hlem þone 2007.

lac

1)Play, contest, fight.

2)Gift.

The simplex always has something of the second
meaning in Beowulf,e.g., ofer heaþu bringan lac
ond luf-tacen 1863; cf. also 43, 1868, 1584.

beadolac

Battle. (T. laik to jump, play). In Beowulf:

hit (the sword) waes mare ðonne aenigmon oder
to beadu-lace aetberan mehte 1561.

gelac

In Beowulf: ðonne sweorda gelac sunu-Healfdenes
efnan wolde 1040; ecga gelacum 1168.

heado-lac¹

Battle (T. haþ to fight; laik to spring, play).

In Beowulf (only): wigendra hleo . . . lifigende
cwom head-o-laces hal to hofe gongan 1974;

Breca naefre git aet heado-lace ne gehwaeþ er
incer, swa deorlice daed gefremede 584.

orlege

War, strife, hostility. (O. Sax. orlegas, battle
cry; Icel. or-lygi, fate, battle). In Beowulf:
þonne we on orlege hafelan weredon 1326; se
daes orleges or onstealde 2407.

orleg-hwil

Time of combat, of struggle. In Beowulf (only):
hwylc (orleg)-hwil uncer Grendles weard on ðam
wange 2002; Nu ys leodum wen orleg-hwile 2911;
Fela ic on giogode gud-raesa genaes orleg-hwila
2427.

1. -heado-- appears only in poetry and only in
compounds. No other derivatives from its
base are found in any of the Germanic languages.

plega

(T. pleg to beat. However, Torp expresses a doubt whether Ags. plegian and plega come from this form).

1. Quick movement; 2. fight, 3. play.

The simplex does not appear in Beowulf.

lind-plega

Battle of shieldbearers. In Beowulf (only):

to ðam lind-plegan 1073; cf. also 2039.

raes

Attack. (T. ras, res to plunge or rush in). In Beowulf: ðæt he gude raes fremman sceolde 2626; (he) gude raesum swealt bille gebeaten 2356.

gud-raes

Battle rush, violence, attack. In Beowulf: geald þone gud-raes Geata dryhten 2991; Grendle forgyldan gudraesa fela 1577; Fela ic on giogode gud-raesa genaes orleg-hwila 2426.

hand-raes

Battle (with hands)? Ic sceal forð spreca gen ymbe Grendel þæt ðu geare cunne since brytta, to hwan syððan weard hondraes haeleda, B. 2072 (only).

heado-raes

Rush of battle. In Beowulf (only): heaþ o-
raes for-nam mihtig mere-deor 557; weath þu
heado-raesa gehwaer dohte, grimne gude 527.

hilde-raes

Rush of battle. In Beowulf (only): swylcum
gife þe bið þæt þone hilde-raes hal gedigeð
300.

maegen-raes

Powerful onslaught. In Beowulf (only): maegen
raes forgeaf hilde-bille 1519.

wael-raes

Deadly attack, battle. In Beowulf (only):
wael-raes weora wide gesyne 2947; me þone wael-
raes wine scildunga faettan golde fela leanode
2101; Denum callum weard aefter þam wael-raes
will a gelumpen 824; hwaeder sel maege aefter
wael-raese wunde gedygan uncer twega 2531.

sacu

Contention, hostility. (say to track, hence
pursuit strife here). In Beowulf: (sceal) sacu
restan inwitni þas 1857; secce ne-wene to

Gar-Denum 600; se- þe aer aet saecce gebad
wig-hryre wraðra 1618; Ofsloh da aet þaere
saecce . . . huses hyrdas 1665. cf. also 953, 2612,
2659, 2681, 154, 1977, 1989, 2347, 2499, 2562, 2029.

wael

Grein gives three meanings:

1. The number of those selected by the Valkyrie for Valhalla, and hence a warrior fallen in battle, destruction.
2. The warrior's dead body.
3. The battle-field full of corpses.

Torp, however, gives no support for the first definition offered by Grein. According to Torp, the Germanic base is vala, valu, the corpse on the battle-field, the battlefield.

In Beowulf: byred blodig wael 448 (Grendel will carry off the bloody corpse); o þ-de on wael crunge feond-grapum faest 635; wael reafodon 1212; he (hrefn) wið wulf wael reafode 3027; sume on waele crungon 1113; naefre on ore laeg wið-cu þ es wig ðonne walu feollon 1042.

weorc

Work. The simplex is to be discussed in a later list.

beadoweorc

Work of war, battle. Hwaedre hilde gefeh,
beaduweorces 2299.

heado-weorc

Opus belli: work of war. In Beowulf (only):
Heht da þaet heado-weorc to hagan biodan 2892.

wig

1. Fight (T. vii to fight); 2 ability to fight.
In Beowulf: þonne wig cume 23; wig ealle fornam
1080; waes þaes wyrnes wig wide gesyne, nearo-
fages nið 2316; gif he gesecean deor wig ofer
waepen 685; waes his mod-sefa manegum gecyðed,
wig ond wisdom 350 (This last has the second
meaning; like it are l. 1042, 2323, 2348). For
further instances, cf. 2872, 1083, 65, 886, 1268,
1084, 1337, 2629, 1656, 1770, 1783.

fedewig

Fight on foot. In Beowulf: nealles Hetware
hremge þorfton fedewiges 2364. þaet me Hagenan
hand hilde gefremede and getwaemde fedewigeð
Wald.25.

wylm

Surging, tumult

heado-wylm

Direful surgings (of fire). A poetical word.

In Beowulf: (Sele) heado-wylma bad ladan
liges 82; aer he bael cure hate heado-wylmas

Wael, uht-hlem, hilde-hlem, lind-plega, furnish some materials for concreteness; we can glimpse the battle-field strewn with the dead, hear faintly the uproar of the struggle, and get some sense of movement in the play of the shields. Beado-lac and heado-lac, raes and hand-raes, fyragewinn and fede-wig, serve to qualify somewhat the general concept of warfare, though very abstract.

Certainly, very little of the warfare in Beowulf could be represented pictorially -- not that anyone regrets this. To show the comparative absence of objectivity just where the ordinary thinker would expect to find it, I am adding here as graphic an arrangement as possible of what may, for convenience, be called (a) the outer and (b) the inner history of the fight with Grendel, l. 720-836 of Beowulf, with occasional omissions of a few words.

(a)

(b)

Com þa to recede|rinc
sidian|

dreamum bedaeled

Duru sona onarn|
fyrbendum faest|sy þ dan
he hire folmum hran|
onbraed . . . recedes mu-
þan

Rape aefter þon
on fagne flor|feond treddode

:eode yrre mod

him of eagum stod|
ligge gelicost |leht un-
faeger |Geseah he in recede|
rinca manige|

swefan sibbe-gedriht
samod

þa his mod ahlog;|mynte
þaet he gedaelde . . .
lif wid lice | þa him alum-
pen waes|wist-fylle wen. | Ne
waes þaet wyed þa-gen|

þryð-swyð beheold|maeg
Higelaces|hu se man-scada

(a)

(b)

under faergripum|gefaran wolde|

Ne þæt se aglaeca|yldan

þohte|

ac he gefeng hraðe|forman side|

slaependne rinc|se̅at unwearnum|

bat ban-locan etc|.

Fordnear astop|nam þa

mid handa|hige-þihtigne|rinc

on raeste|raehte ongean|feond

mid folme|

he onfeng hraþe|inwit-

þancum|

ond widearm gesaet|

Sona þæt on funde|fyrene

hyrde|þæt he ne-mette|mid-

dan-geardes|eor þan sceatta|

on el(d)ran men|mund-gripe

maran;|he on mode weard|forht

on ferhde

no þy aer from meahthe

hyge waes him hin-fus|wolde

on heolster fleon|secan deofla

gedraeg;|ne-waeshis drohtoð

þaer|

(a)

(b)

up-lang astod | ond
 him faeste widfend. | Fingras
 burston | eoten waes ut-weard |
 eorl fur ꝥ ur stop |

dryht-sele dynede | Denumeallum
 weard | eorlum ealu-
 scerwen |

Reced hlynsode

ꝥaet he on hrusan ne-
 feol | faeger fold-bold; | ache
 ꝥaes faeste waes | innan ond utan

swylce he on ealder-dagum |
 aer gemette | Gemunde ꝥa se
 mod(g) a | maeg Higelaceo |
 aefen-spraece

Mynte se maera | hwaer he meante
 swa | widre gewindan | ond on
 weg ꝥanon | fleon on fen-hopu; |
 wiste his fingra geweald | on
 grames grapum | ꝥaet waes geocor
 sid | ꝥaet se hearm-scaꝥa | to
 Heornte ateah.

Yrre waeron begen | reꝥe
 ren-weardas |

ꝥa waes wundoc^{lc} micel, | ꝥaetse
 win-sele | widhaefde hea ꝥo
 deorum |

(a)

(b)

iren-bendum|

:

: searo-ƿoncum besmi ƿod|

ƿaer fram sylle abeag

:

medu-benc monig|

:

mine gefraege|

golde geregnad,| ƿaer ƿa

:

graman wunnon|

:

: ƿaes ne-wendon aer|witan

:

: Scyldinga|ƿaet hit a mid

:

: gemete|manna aenig

:

betlic ond ban-fag|tobrecan:

:

meahte|

:

: listum toluca|

:

nym ƿe liges fae ƿm|

:

swulge on swa ƿule.| Sweg up:

:

astag|niwe geneahhe|

:

: Nord-Denum stod|atelic egesa|

:

: anra gehwylcum|

:

ƿara- ƿe of wealle|wop

:

gehyrdon|gryre-leoð galan|

:

sige-leasne sang|. . .

:

Heold him to faeste:

:

: se-ƿe manna waes|maegene

:

: strengest|on ƿaem daege|ƿysses

:

: lifes|Nolde eorla hleo|aenige

:

:

(a)

(b)

| | | |
|---------------------------|---|----------------------------------|
| | : | þinga þone cwealm-cuman |
| | : | ewicne forlaetan ne his lif- |
| | : | dagas leoda aenigum nytte |
| | : | tealde |
| | : | |
| þaer genehost braegd | : | |
| eorl Beowulfes ealde lafe | : | |
| | : | wolde freo-drihtnes feorh |
| | : | ealgian |
| | : | |
| | : | |
| | : | hie ne-wiston þa hie gewin |
| | : | drugon heard-hicgende. . . . |
| | : | |
| hilde-mecgas | : | |
| | : | heawan þohton sawle secan: |
| | : | þone syn-scadan aenig ofer |
| | : | eorþan ireнна cyst guð-billa |
| | : | nan gretan nolde ache sige- |
| | : | waepnum forsworen haefde |
| | : | / Scolde his aldor- |
| | : | gedal on ðaem daege þysses lifes |
| | : | earmlic wurdan ond se ellor-gast |
| | : | on feonda geweald feor sidian |
| | : | Ða þaet onfunde se- þe fela aeor |
| | : | modes myrde manna cynne fyrene |
| | : | gefremede, he fag widgod, |
| | : | þaet him se lic-homa laestan |
| | : | nolde |

(a)

achine se modega | maeg Hyge-
laces | haefde be honda |

Lic-sar gebad | atol

aglaeca | him on eaxle weard |

syn-dolh sweotol | seonowe

onsprungen | burston ban-locan |

scolde Grendel þonan |

feorh-seoc fleon | under fen-

hleodu | secean wynleas wic |

Haefde þa gefaelsod | se-þe

aer feorran com | snotor ond

swyð-ferhd | sele Hrodgares |

genered wid nide |

haefde East-Denum |

Geat-mecga leod | gilp gelaestad

(b)

waes gehuae þer odrum |

lifigende lad |

Beowulfe weard | gud-hred gyfeþe |

wiste þe geornor | þaet

his aldres waes | ende gegongen |

dogera daegrim. | Denum eallum

weard |

aefter þam wael-raese | willa

gelumpen |

niht-weorce gefeh | ellen-

maer þ um |

(a)

(b)

: swylce oncy 7 ðe | ealle
 : gebette | inwid-soðge | 7e hie
 : aer drugon | ond for 7rea-
 : nydum | 7olian scoldon | torn
 : unlytel |

7aetwaestacen sweotol |
 sy 7 ðan hilde-deor | hond alegde |
 earm ond eaxle | (7aer waes
 eal geador)

Grendles grape | under geapne
 hrof.

2. Disposal of the Dead.

I am here again indebted to Dr. Clark Hall's¹
study for the following list of things:

Ad

Funeral pyre. In Beowulf: aet þaem ade waes
e ƿ-gesyne swat-fah syrce 1110; Hildeburh aet
Hnaefes ade 1114; Him ða gegiredan Geata leode
ad on eorðan 3138.

Adfaru

Way to the funeral pyre. In Beowulf (only):
Nu is ofost betost þaet we þeod-eyning þaer
sceawian ond þone gebringan, þe us beagas geaf
on ad-faere 3010.

bael

Funeral pile, balefire. In Beowulf: betst beade-
rinca waes on bael gearu 1109; on bael don 1116;
hy hine ne-moston on bael hladan leo-
fne mannan 2126 (Aeschere has been denied the
burial rites); Hatad heaðo-maere hlaew gewyrcean
beorhtne aefter baele 2803; þaet waes þam gomelan
gingaeste word . . . aer he bael cure 2818; mid
baele for (of the dragon); cf. also 2322.

1. See next page.

bael-fyr

Bale-fire. In Beowulf: Ongunnon ꝥa on
beorge bael-fyra maest wigend weccan 3143.

bael-stede

Place of the funeral pile.

In Beowulf (only): ꝥaet ge geworhton . . .
in bael-stede beorn ꝥone hean 3097.

bael-wudu

Wood of the pyre.

In Beowulf (only): ꝥaet hie bael-wudu feorran
feredon 3112.

baer

Bier: - Sie sio baer gearo aedre geaefned ꝥonne
we ut cymen ond ꝥonne geferian frean userne
3105. "This was probably a portable bed, some-
what like that apparently intended for the body
of the dead Viking which was found in the Golsstad
ship".

1. "Index of Things Mentioned in Beowulf"; appendix
to his prose translation of Beowulf (p.209) and to
his translation of Stjerna's Essays on Beowulf(242,p)

beorn

Barrow.

In Beowulf: Beorn eall -gearo wunode on
wonge 2241 (waeter-ȳdum neah, nearo-craeftum
faest), hwilum on beorn aethwearf sinc-faet sohte
2299; waes ða gebolgen beorges hyrde 2322;
Nelle ic beorges weard oferfleon 2524; stream
ut ȳonan brecaŋ of beorge 2546; under
beorges hrof 2755; cf. 2529, 2559, 2580,
2842, 3066. All of the foregoing denote the
barrow in which was found the dragon's hoard.

ȳaet ge geworhton aeftor wines daedum in
bael-stede beorn ȳone hean 3097 -- Beowulf's
barrow; similarly 2807. In 211, 3143, 222,
2272 the word means simply 'hill, height',
as has appeared in another list.

It is worth remark here that Beowulf's barrow and that containing the dragon's hoard differed considerably in appearance. On a high point by the sea, over the remains of the pyre, Beowulf's men built the barrow with its high wall - and took ten days in building it. The treasure cave, on the other hand, though called stanbeorh V. 2213, and apparently intended as a burial place (lf. 2213-2270), is not an ordinary grave-mound. As Stjerna points out,¹ it is, in one place, described as a cave under the ground(2410f); it had an arch of stone through which the dragon spewed forth fire(2545); it is a huge treasure house(2279) upheld by stone arches and firm pillars within(2718).

hlaew

In his note on Stjerna's discussion of this word² Doctor Hall says that etymology does not warrant our considering the term to mean more than 'mound' or 'elevation'. In Beowulf: hlaew oft ymbe-hwearf ealne utan-weardne (the dragon is pictured as circling around the barrow, seeking the thief) 2296; Ða ic on hlaewe gefraegn hord reafian 2773; he ofer willan giong to daes-de he

1. "Essays on Beowulf", p 37.

2. "Ibid", p 206.

eord-sele anne wisse hlaew under hrusan 2411
 (Stjerna¹ considers the word, as here used, to designate the grave chamber as distinguished from the outer walls; Schucking's glossar so translates the word; but, as we have seen, Clark Hall objects);
 Hatað heaðo-maere hlaew gewyrcean beorhtne aefter baele aet brimes nosan 2802 (Beowulf's Barrow);
 similarly 3157, 3169; Wand to wolcnum wael-fyra maest hlynode for hlawe 1120 (Here is meant the mound on which the funeral pyre was built); l. 2212 (2211, according to Hall) is doubtful as the manuscript is not clear; Schücking and Holt-
 hausen follow Zupitza in reading on hea | o-haew e, Sedgefield has heaum hae | e, Holder heaur e hae | e, Wyatt-Chambers hea (um hope).

hodma

Covering, here the grave. In Beowulf: ridend swefad haeled in hodman 2458.

Three times do funeral ceremonies take place in the course of the narrative. Upon the death of Scyld, "his fast friends" laid him in a "ring-prowed vessel" and placed beside him "many treasures, ornaments from far-off lands".

"Essays on Beowulf", p 206.

The narrator had never known a ship "more fairly fitted out with war-weapons and battle gear, with bills and with byrnies". "They set a golden banner high over his head". And the ocean bore him away, no man knew whither.

In all the puzzling Finn episode nothing else stands out with half the clearness of the scene at Huaef's funeral pyre; leading his audience away from the council hall where the survivors are making their compact with Finn, the poet shows them in seventeen short lines the last rites of the dead hero. Before them "the best of War - Schildings, of battle-heroes" lies "ready on the pyre". The blood-stained corselet and the helmet with its boar-crest (eal-gylden, irenheard) are pointed out in the subdued and solemn manner befitting the occasion. Hildeburh enters, and with the authority of one greatly bereaved, commands that her son be consumed on this same pyre. First she weeps upon his shoulder¹, and then as is fitting, she sings the dirge for the dead. While she does so, the warrior mounts upward in "the greatest of bale-fires". We see the head consumed, the gashes gaping, the blood springing forth. The poet closes with a touch of awful finality, "Lig ealle forswealg waes hira blaed scacen". The scene seems to me to be one of unusually vivid picturing. The mood of the pas-

1. According to Holder and Schucking; Holthausen has eame for MS. earme.

sage is made evident only through concrete details.

There is enough of concrete in the description of Beowulf's funeral obsequies, the firmly built pyre around which helmets and shields and corslets are hung, the great fire (with its smoke and its roaring) which consumes the bony flame, the aged woman who, with hair bound up in token of grief, sings a dirge for the evil days to come, the high barrow which the Geats build over Beowulf's ashes, close by the sea, the ornaments which they place therein, the march of the twelve about the completed barrow, singing dirges -- all these details are carefully presented. But in the account the writer finds place, as he did not in the Finn episode, for such lines as,

"Higum unrote

mod ceare maendon mon-dryhtnes cwealm; 3148-9

.....

"hie hyre (hearn-da) gas hearde on (dr) ede,
wael-fylla worn wig (end) es egesan
hy (h) do ond haef(t)nyd" 3153-55.

.....

"eahtodan eorlscipe ond his ellen-weorc
dugudum demdon swa hit ge-defe bið
þæt mon his wine-dryhten wordum herge
ferhdum freoge þonne he ford scile
of lic-haman lysed weordan". 3173-77.

It should be noted that, as Stjerna points out¹, there
(Note carried to next page).

is some inconsistency in the account of the burial, that the treasure from the dragon's hoard is said to be burned with Beowulf, and is then later said to be put in the barrow, that the corselets are declared to be shining which, earlier, were described as rusty. However, this does not alter the fact that the description is here fairly objective and vivid. Of the burial ceremonies of the past the three scenes leave us a comparatively clear picture.

Still, beside this picture arises in one's mind the noble scene of grief when Achilles mourned for Patroclus (Iliad XVIII);¹ where the narrator delights in giving details as the Beowulf poet does not.

"Thus spake noble Achilles, and bade his comrades set a great tripod on the fire, that with all speed they might wash from Patroclus the bloody gore. So they set a tripod of ablution on the burning fire, and poured therein water and took wood and kindled it beneath; and the fire wrapped the belly of the tripod, and the water grew hot. And when the water boiled in the bright bronze, then washed they him and anointed him with olive oil, and filled his wounds with fresh ointment, and laid him on a bier and covered him with soft cloth from head to foot, and thereover a white robe. Then all night around Achilles fleet of foot the Myrmidons made lament and moan for Patroklos".

(note 1 contd. from preceding page). "Essays on Beowulf", pp 198-200.

1. Lang-Leaf---Meyer translation p 276.

3. Court Etiquette

Dr. Clark Hall, in the introduction to his prose translation of Beowulf, cites several passages as evidence "that court etiquette is quite a prominent feature in the first part of the poem." Other passages than those he cites also appear.

There is first the etiquette for the reception of strangers. After the coast-guard has satisfied himself of the good intentions of Beowulf's band, he offers to guide them to Heorot and to set a guard over their ship as it lies on the beach. Then, having led them to the point where they can see "the Bright hall of the Brave," he turns his horse, makes them a little farewell speech, and goes back to his post. Wulfgar, the herald of King Hrodgar, comes out to meet them as they approach the hall. Under the cloak of compliments he inquires their business, but Beowulf with quiet stateliness intimates that he is reserving his message for the ears of the king himself. Accordingly, Wulfgar goes back to Hrodgar, and standing at the king's shoulder announces the arrival of the Geats; whereupon Hrodgar bids him summon them into the Court. The Geats in entering, however, must leave their shields and

spears outside, and wear only the helmet and corselet. Upon Beowulf's return to the court of Higelac, much the same ceremonial of reception is observed; the ðegn on guard at the shore assists him in landing and someone else announces his arrival to Higelac. However, of course, he is no stranger here, and the formalities are therefore cut short.

Throughout the poem are touches, suggesting what was considered courtesy in the ordinary life of the hall. When Wealhðeo, Hrodgar's queen, enters the hall -- and we are expressly told that she was "cynna gemyndig" -- she first greets all the men; then, mead-cup in hand, she passes round the room and proffers the cup to each of those present, to the king first, then to the "seniors and juniors", and finally to Beowulf. To him, in particular, she makes a formal speech of welcome, to which he replies with a dignified beot, which greatly pleases the lady. The duties of queenly courtesy performed, Wealhðeo takes her seat beside the king. Later, we see Freawaru, too, performing, in her father's hall, the same gracious task of serving the warriors. When Hrodgarr would retire to his bower, all arise and the old king wishes Beowulf good fortune and confers upon him power over the

whole house. On the morning after the death of Aeschere, Beowulf, ignorant of the disaster, is represented as entering the hall with his band to salute Hroðgar and to inquire whether he had enjoyed a quiet night. We are told that on the night following the fight with Grendel's mother, one of the ðegns of the hall (it seems best to give no more definite title to seleþegn 1794) assisted the tired warrior and guided him to his resting place.

The ceremonials in connection with the honoring of the victorious hero are not to be overlooked. After the fight with Grendel, there is singing and harp music, and the rehearsal of old stories within the hall; there is the conferring of gifts by both the king and queen and the making of long complimentary speeches. Hroðgar does not renew his gift-giving after the fight with Grendel's mother, but Beowulf, before his departure, bestows a handsome sword upon the boat-keeper, and either he gives back to Unferth the sword lent him or Unferth gives him another sword, according to one's translation of the puzzling lines 1807-1812. Finally, all of the treasure which Beowulf has gotten at Hroðgar's court, he presents to Higelac, his overlord at home.

All these details are interesting to the student of early society, but they are chiefly valuable to the poem because they contribute to the objectivity of the whole.

G. A Few Very Vague Concretes and Some
Abstracts of Which the Beowulf Poet Seems Fond.

This section is divided into (1) some vague concretes, and, (2) abstract terms which are often used.

I

weore

(1) Word, deed. In Beowulf: Ða ic wide gefraegn
weorc gebannan.....folc-stede fraetwan 74;
Ic ƿaet unsofte eldre gedigde wigge under waetere
weorc gene ƿ de earfodlice 1656; secg weorce gefeh
1569; sceal sƿearp scyld-wiga gescad witan worda
ond worca 289; ic, ƿeoden min ƿine leode
weordode weorcum 2096; ðaer aenig mon
wordum ne worcum waere ne-braece 1100; he mec
fremman side w(e)ordum ond worcum 2893;

2) Burden, pain, labor. In Beowulf: he ðæs
gewinnes weorc drowade, leodbealo longsum 1721;
feower scoldon on þaem wael-stenge weorcum geferian
..... Grendles heafod 1638.

beadu-weorc

Word of war. In Beowulf: Hwaedre hilde gefeh
beadu-weorces 2299.

ellen-weorc

Things bravely done. In Beowulf: gif þu þaet
ellen-weorc aldre gedigest 661; we þaet ellen-
weorc estum miclum feohtan feohtan fremedon 958.
hit (the sword) ellen-weorc aefnan scolde 1464;
hlaford us þis ellen-weorc ana adhte to gefremanne
2643; eahtodan eorlscipe ond his ellen-weorc
dugudum demdon 3173; he nida gehwane genesen haefde
slidra geslyhta sunu Ecydiowes ellenweorca 2399.

heado-weorc

Work of war. In Beowulf (only): Niht-weorce gefeh
ellen-maerþum 827 (Beowulf is represented as re-
joicing in his victory over Grendel).

geweorc

Work. The prefix ge - had originally collective
force, but Wright¹ says that it was later used as an
intensive particle. In Beowulf: þaet is Hredlan

1. "Old English Grammar", p 290, sec. 574.

laf / Welandes geweorc 455; god ond geatolic giganta
geweorc (the sword) 1562; wundor -- smiþ a geweorc
1681; seah on enta geweorc 2717 - the barrow con-
taining the hord; hord reafian eald enta geweorc
2774; þæt ðam þeodne waes sidas(t) sige-hwila
sylfes daedum worlde geweorce 2711.

aergeweorc

Ancient work. In Beowulf: Gylden-hilt ... enta
aergeweorc 1679.

fyrn-geweorc

Ancient work, or work finished long ago. In Beo-
wulf: Frea sceawode fira fyrn-geweorc 2286 - the
hord.

gud-geweorc

Work of war. In Beowulf (only): No ic me an
here-waesmun hnagran talige gud-geweorca þonne
Grendel hine 678; on gylp-spraece gud-geweorca
981; Gif ic ,... maeg maran tilian
ðonne ic gyt dyde gud-geweorca 1825.

hond-geweorc

Work of the hands. In Beowulf: he eorðan gefeoll
for ðæs hild-fruman hond-geweorce 2835.

land-geweorc

Land building. In Beowulf (only): hie wide-
ferhð leoda land-geweorc laþum beweredon 938-
Heorot.

niþ-geweorc

The work of fighting. In Beowulf (only): þeah

he rof sie niðgeweorca 683. (I have repeated here some cpp. found elsewhere for the sake of the cumulative effect).

wundor

Wonder, portent, wonderful deed or thing. In Beowulf: eodon unblide wundur sceawian 3032 (it is not clear whether wunder denotes the fire drake or the fact that B. had killed the fire drake). wundor sceawian laȳes lastas 840; maeg god wyrcean wunder aefter wundre 931; wundur on wealle 2759; wundur under wealle 3103; hine wundra ȳaes fela swe(n)c te on sunde 1509.

hond-wundor

Wonderful thing made by hand. In Beowulf (only): segn ealȳ-gylden heah ofer horde, hond-wundra maest 2768.

nið-wundor

Wonder of the deep (according to Gr.); a wonder that bodes evil, a portent, (according to B. T.). In Beowulf: ȳaer maeg nihta gehwam nið-wundor seon, fyr on flode 1365 (only).

searo-wundor

Wonderful thing. In Beowulf: eode scealc monig searo-wundor seon 920 (only).

wundorsien

A wonderful sight, appearance. In Beowulf(only):
Gold-fag scion web aefter wagum, wundor-siona fela
995.

wyhn

Surging, boiling, tumult (T. vel to seethe, be hot).
In Beowulf: geofon y þum weol wintrys wylm(e)
516; flodes wylm 1764; oð-ðæt deades wylm hran
aet heortan 2269; þurh waeteres wylm 1693; waes
þaere burnan waelm heado-fyrum hat 2546; Ic ða
ðæs waelmes þe is wide cud grimme gryrelicne
grund-hyrde fond 2135; heortan wylmas 2507.

breost-wylm

Tumult in the breast. In Beowulf: þæt he þone
breast-wylm forberan ne-mehte 1977.

bryne-wylm

Fervor or surging of fire. In Beowulf: bolda
selest bryne-wylmum mealt 2326.

cear-wylm (waelm)

Welling of care, agitation. In Beowulf: gyf
þa cear-wylmas colran wurdaþ 282; him wif-lufan
aefter cear-waelmum colran weordað 2066.

fyr-wylm

Surging flame. In Beowulf (only): fyf^u-wylmum
fah 2671.

headu-wylm

Awful, hideous tumult, surgings. In Beowulf:
heado-wylma bad ladan liges 82-fire; aer he
hael cure , hate heado-wylmas 2819.

sorh-wylm

Fluctuation of care. In Beowulf: ic yaes mod-

ceare sorhwylmum sead 1993; cf. also 904. Compounds referring to the sea have been cited elsewhere.

II

bealu

Evil, calamity, tribulation (T. balva evil, misfortune). In Beowulf: egeslic eord-draca ealdre be reafod bealwe gebaeded 2826; se- þe him bealwa to bote gelyfde 909; gyf him edwendan aefre scolde bealuwa bisigu 281; bona blodig-toð bealewa gen-myndig 2082.

cwealn-bealu

Deadly evil. In Beowulf (only): hit sceaden-mael scyran moste cwealn-bealu cyðan 1940.

ealdor-bealu

Evil affecting life. In Beowulf: þu ondraedan ne dearft on þa healfe aldorbealu eorlum 1676.

feorh-bealu

Deadly evil. In Beowulf: þær waes Hondscio hild(e) onsaege feorh-bealu faegum 2077; guð nimeð, feorh-bealu frecne, frean eowerne 2537; similarly 2250; wið manna hwone maegenes Deniga feorh-bealo feorran feo þingian 156.

hreðer-bealu

Evil of heart, agony, a grievous thing. In Beowulf (only): se- þe aefter sinc-gyfan on sefan greote hre þer-bealo hearde 1347.

leod-bealu

public calamity. In Beowulf (only): þæt he
þæs gewinnes weorc þrowade leod-bealo longsum
1722; hio leod-bealewa laes gefremede 1946.

mordor-bealu

Deadly hurt, murder. In Beowulf (only): heo under
swegle geseon meahte morþor-bealo maga 1079;
similarly 2742.

niht-bealu

Nocturnal evil. In Beowulf (only): on ða leode
becom nyd-wracu niþ-grim niht-bealwa maest 193.

sweord-bealu

Evil or hurt inflicted by the sword. In Beowulf
(only): Fin eft begeat sweord-bealo sliden aet
his selfes ham 1147.

wig-bealu

Evil of war. In Beowulf (only): þurh hredra
gehygd higes cunnian wit-bealu weccan 2046.

dream

Singing, harmony (T. dru to make a noise); joy, jubilation. The idea of noise is always associated with the word, although we translate it 'joy'. In Beowulf: þær waes haeleda dream dugud unlytel Dena ond Wedera 497; he dogora gehwam dream gehydre hludne in healle 88; þa he hean gewat dreame bedaeled deaþ-wic seon 1275; siddan dreama leas

in fen-freodo feorh alegde 850; Swa da driht-guman
dreamum lifdon 99; Com þa to recede rinc sidian
dreamum bedaeled 721.

gleo-dream

Jubilation. In Beowulf (only): se here-wisa hleah-
tor alegde gamen ond gleo-dream 3021.

gum-dream

Joy of men. In Beowulf (only): He gum-
dream ofgeaf, godes leot geceas 2469.

mon-dream

Joy of men. In Beowulf: od þæt he ana hwearf
mon-dreamum from 1715; he þa fag gewat ... mon-
dream fleon 1264.

medu-dream

Joy of the mead-drinker. In Beowulf: ne-seah ic
widan feorh medu-dream maran 2016.

sele-dream

Joy in hall. In Beowulf: gesawon sele-dream 2252.

eafod

Strength (T. ab, ob to work(?)) In Beowulf: frecne
geneddon eafoduncu þes 960; eafod þes craeftig 1466;
þæt þec adl odde eog eafod þes getwaefed 1763;
he wid aglaecan eofodo dæle eorlscipe efne 2534;
hine mihtig god maegenes wynnum eafe þum stepte
1717. Cf. also 902, 602, 2349.

egesa

Horror, then object of horror (T. ag to be afraid).

In Beowulf: Nord-Denum stod atelic egesa anra gehwylcum 784; egesan ne-gymed 1757 (more concrete); (wigen)des egesan 3155; eawed þurh egsan 276; þec ymb-sittend egesan þywad 1827; þe mec gud-winum gretan dorste egesan deom 2736.

gled-egesa

Terror of flames. In Beowulf (only): gled-egesa grim 2650;

lig-egesa

Fiery horror. In Beowulf (only): longe hwile ligegesan waeg 2780.

waeteregesa

Terror or tumult of waters. In Beowulf: waeter-egesan wunian 1260.

ellen

Strength, vigor, courage, fortitude. (T. al to spur on, drive on; aljana eagerness, courage). In Beowulf: hu ða aeþ elingas ellen fremendon 3; Ic gefremman sceal eorlic ellen 637; Wyrd oft nered unfaegne eorl, þonne his ellen deak 573; ne him þaes wyles wig for wiht dyde eafod ond ellen 2349; ellen cyðan craeft ond cendū 2695; Eft waes an-raed nalas elnes laet .. maeg Hy (ge) laces 1529;

(only): he mid dy wife wael-faehda dael saecca
gesette 2028.

firen

Sin, crime, evil deed (T. ferina something extra-
ordinary; ags. firen crime). In Beowulf: faehde
ond fyrene 137; similarly 153, 879, 2480; hine
fyren onwod 915; Mod Drydo waeg, frecnu folces
cwen, firen ondrysne 1932; Swa fela fyrena feond
man-cynnes oft gefremede 164; fyrena hyrde
750 --- Grendel; se-þe of flan-bogan fyrenum
sceoted 1744; feoh-leas gefeocht fyrenum gesyngad
2441; cf. also 628, 811.

gamen

Joy, gayety (T. gem to jump). In Beowulf: Gamen
eft astah beorhtode benc-sweg 1160; nis hearpan
wyn gomen gleobeames 2263; nis þaer hearpan sweg
gomen in geardum 2495; hleahtor alegde gamen ond
gleodream 3021; (fuglum) to gamene 2941; gyrn
aefter gomene, seodðan Grendel weard eald-geuwinna
1775.

healgamen

Joy in hall. In Beowulf (only): donne heal-
gamen Hroþgaras scop aefter medo-bence maenan
scolde 1066.

maerdo

Glory, fame, honor. In Beowulf: he ne -uþe
þaet aenig oder man aefre maerda þon ma...

.... gehedde 504; gemyne maerþ o, maegen-ellen
cyð 659; onmunde usic maerða 2640; maerða gemyn-
dig 1530; syðða(n) hie ða maerða geslogon 2996;
Ðaer waes Beowulfes maerðo maened 857; halig dryht-
en maerðo deme 687; guð-cyning maerða gemunde
2678; maerðo fremede 2134 (the word thus comes to
mean glorious deed); haebbe ic maerða fela on-
gunnen on geogoþ e 408; similarly 2645, 2514.

ellen-maerþ u

Glory of fortitude or glorious fortitude. In
Beowulf (only): Niht-weorce gefeh ellen-maerþ um
828; þaer he dome forleas, ellen-maerðum 1471.

nið

Envy, hatred, malice, spite, ill-will. In Beo-
wulf: Waes þaes wymes wig wide gesyne nearo-
fages nið 2317; Wa bið þaem-ðe sceal þurh
slidne nið sawle bescufan in fyres faeþ m 184;
eawed þurh egsan uncuðne nið 276; wraec Wedera nið
423; sele Hroðgares genered wið nide 827; guð-
bill geswao nacod aet nide 2585; niþ e genyded
2680; he werig-mod on weg þanon niða ofercumen..
..... feorh-lastas baer 845; hearde genearwod
niða genaeged 1439; niða craeftig 1962; cf. also
882, 2170, 2206, 2350, 2397.

bealo-nid

Evil purpose, malice. In Beowulf (only): Bebeorh
þe done bealo-nid, Beowulf leofa 1758; hwanan sio

faehð aras bealo-nið biorna 2404; cf. 2714.

faer-nið

Evil hostility (T. fera danger, sudden attack; from fer to go). In Beowulf: hwaet me Grendel hafað nið his hete þancum faerniða gefremed 476. (The word occurs in Beowulf only).

here-nið

Hostility. In Beowulf: hetenidas waeg fyrene ond faehðe 153.

inwit-nið

Evil purpose. In Beowulf: sacu restan inwit-ni þas 1858; hio leod-bealewa laes gefremede, inwit-niða 1947.

searo-nið

Crafty malice, treachery. In Beowulf (only): he searo-niðas fealh Eormenrices 1200; ic heold min tela, ne sohte seare-niðas, ne me swor fela ada on unriht. 2738 no ic wiht fram þe swylcra searoniða secgan hyrde, billa brogan 582; cf. also 3067.

wael-nið

Fatal enmity, mortal fight. In Beowulf: se (s)ecg-hete a þum-swerian aeftter wael-niðe waecnan scolde 85; syððan Ingelde weallad wael-niðas 2065.

sorh

Care, anxiety. In Beowulf: Sorh is me to sec-ganne hwaet me Grendel hafað... faer-niða

gefremed 473; Sorh is geniwod Denigea leodum
1322; he worna fela Sige-Scyldingum sorge gefre-
mede 2004; He ða mid þære sorhge ... gum-dream
ofgeof 2468; sorge ne-cudon wonsceaft wera(s)
120; heortan sorge weallinde waeg 2463; sidra
sorga 149; cf. also 2600 and 1149.

hyge-sorh

Care, solicitude. In Beowulf: þæt ðam godan
waes hreow on hredre hyge-sorga maest 2328.

inwit-sorh

Sorrow inflicted through malice. In Beowulf(only):
ne him inwit-sorh on sefan sweorced 1736; ealle
gebette inwid-sorge þe hie aer drugon 831.

þegn-sorh

Sorrow over the loss of men. In Beowulf (only):
þolode þryðswyð þegn-sorge dreah 131.

ðearf

Need, use, lack. In Beowulf: þa him waes manna
þearf 201; swylce hira man-dryhtne þearf
gesaelde 1250; þær ðe bið manna þearf 1835;
Naes him aenig þearf 2493; gif him þyslicu
þearf gelumpe 2637; þa him waes elnes þearf
2876; ac seo ecg geswac ðeodne aet þearfe 1525;
swylc sceolde secg wesian þegn aet ðearfe 2709;
fremmað ge nu leoda þearfe; þonne his diod-
cynning þearfe haefde 2579; on hyra man-dryhtnes
miclan þearfe; se for andrysum ealle beweotlde
þegnes þearfe 1797; cf. also 1456, 1477, 2694.

fyren-dearf

Very great distress. In Beowulf(only): fyren-dearfe ongeat þæt hie aer drugon, aldor-lease lange hwile 14.

nearo-dearf

Need, pressing need. In Beowulf: nearo-þearfe dreah 422.

wyn

Delight, joy (T. veni expectation, hope). In Beowulf: nis hearpan wyn 2762; wisse he gearwe þæt he daeg hwila gedrogen haefde, eorðan wynne 2727; Weorod waes on wynne 2014; þær he(o) aer maeste heold worolde wynne 1080; seled him on eþle eorþan wynne 1730; oþ-þæt hrefn blaca, heofones wynne, blid-heort bodode 1801 --- the sun; hwilum hilde-deor hearpan wynne gomen-wudu grette 2107; deah-þe hine mihtig god maegenes wynnum eafe þum stepte 1716; similarly 1887.

edel-wyn

Joy in the fatherland, a splendid estate. In Beowulf(only): Nu sceal sinc-þego ond swyrd-gifu eall edel-wyn eowrum cynne lufen alicgean 2885; he me land forgeaf, eard edel-wy(n)ne 2493.

hord-wyn

Most precious treasure. In Beowulf (only): Hordwynne fond eald uht-sceaða 2270.

lif-wyn

Joy, or good in life. In Beowulf: he on weg losade lytle hwile lif-wynna breac 2097.

lyft-wyn

Joy in the air. In Beowulf: (se legdraca)
lyft-wynne heold nihtes hwilum 3043. (The word
occurs only in Beowulf).

symbol-wyn

Joy in feasting. In Beowulf (only): Ga nu to
setle, symbol-wynne drech 1782.

In review of the foregoing, certain general points may be observed. Weorc, for instance, an original abstract,¹ is here made concrete, but its fluid and uncertain outline enables it to be fitted over any given idea; hence it is vague and abstract in its effect. Wundur, regularly concrete in the poem, always standing for something, is still a symbol of the effect of that thing upon the mind; substituted as it is for the object itself, it, too, adds to the impression of abstractness. Once an abstract term, always more or less abstract, one might say. Thus, because it is properly an abstract formation, wylm never attains clear concreteness, even in such a compound as fyr-wylm.

Indeed, these compounds one one element of which is concrete and the other abstract are particularly in-

1. Kluge, "Nominale Stammbildungslehre", Sec. 104.

dicative of the temper of the poet's mind. We are told, not that the dragon flew through the air, but that he "held joy in the air in the night time"; not that Grendel dwelt in the stormy deeps, but that he inhabited "the terror of the waters". The modifying first element does not alter the essential nature of the second.

In Conclusion

Looking back at the world of Beowulf, through the glasses furnished by the man who tells his story, we are surprised at the blanks left in the picture presented. There are no children here,¹ and few women. The warrior is the only man of whom we know much certainly. Of the hall in which he lived there is little detailed description. There is no mention of the food he ate, no account of the ordinary dress of men and women. No homes of men dwelling outside the hall appear. But once is a temple seen. There is the slightest possible reference to occupations other than warfare, the merest hint at hunting, no suggestion at all of the tilling of the soil. There are no domestic animals except the horse;² no fields of grain, no flowers, a single tree! It is a drab and somber world with only the red of blood and the yellow of gold to light up the scene. Never is the grass green or the sky blue in Beowulf.³

Still, although the lack of concreteness impresses the reader, he finds in it no fault. The "Innerlichkeit"

1. Hrodgar's sons are at least old enough to sit on the mead-bench.

2. The single mention of the dog may be discounted, I think, for there is only an implication that it was a hunting dog and not a wild beast.

3. Mead, "Color in OE. Poetry", Publ. Mod. Lang. Assoc. XIV, p 169.

more than compensates for all the concrete details that we miss. The life story of a hero who could with calm steadiness admit that "Wyrd goes ever as it must",¹ who is not afraid to boast, "I will show knightly courage, or in this mead-hall pass my latest day", who ruled his people well for fifty winters and then left them with, "Fate has swept all my kinsfold off, undaunted nobles, to their doom. I must go after them" --- this tale, in short, of the hero ideal of an old time and people asks for no elaboration of concrete detail to make it convincing. It touches an epic strain in the minds of men which is more real to them than the world of sense, a quality of mind without which no epic could ever be.

1. Doctor Hall's translation is used here.

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