

RAYNES (E.M.)

M.A.
(English)

1948.

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ABBREVIATIONS.

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Abbreviations used only in the critical apparatus and glossary are listed on pp. 2-7, 185.

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Anm. Anmerkung.	col. column.
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INTRODUCTION.	viii. <u>Crist and Satan.</u>
I. The Manuscript.	viii. <u>The Descent into Hell.</u>
II. Language.	xi.
III. Metre.	lxiii. edition(s), edited by.
IV. Sources.	xcix. edition cited.
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TEXT.	E.E.T.S. Early English Texts Society.
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APPENDIX.	E.E.T.S., O.S. Early English Texts Society, Original
GLOSSARY.	55. <u>153.</u>
	eg. for example.
	183.
	El. <u>Elene.</u>
	E.O.E. Early Old English.
	E.Studien. <u>Englische Studien, (Leipzig).</u>
	E.W.S. Early West Saxon.
	Fates. <u>Fates of the Appellia.</u>
	fol. folio(s).
	cm. centimetre.

<u>Fort.</u>	<u>Fortunes of Men.</u>	lib.	liber.
A B B R E V I A T I O N S .			
<u>Fr.</u>	<u>French.</u>	<u>loc. cit.</u>	article cited.
<u>Gen.</u>	<u>Genesis.</u>	<u>L.O.E.</u>	Late Old English.
Abbreviations used only in the critical apparatus and			
glossary are listed on pp. 2-7, 185.			
<u>Germ.</u>	<u>Germania (Vienna).</u>	m.	masculine.
<u>Aanm.</u>	<u>Aanmerkung.</u>	<u>Max</u>	column.
<u>acc.</u>	<u>accusative.</u>	<u>Cr. Aev.</u>	<u>Crist.</u>
<u>A.J.Phil.</u>	<u>American Journal</u>	<u>Cr. and Sat.</u>	<u>Crist and</u>
	<u>of Philology (Baltimore).</u>		<u>Satan.</u>
<u>Andr.</u>	<u>Andreas.</u>	<u>Desc.</u>	<u>The Descent into</u>
			<u>Hell.</u>
<u>Ang.</u>	<u>Anglia (Halle).</u>	<u>ed(s).</u>	edition(s),
<u>Ang.Bbl.</u>	<u>Anglia Beiblatt</u>		edited by.
	<u>(Halle).</u>	<u>ed.cit.</u>	edition cited.
<u>Anm.</u>	<u>Anmerkung.</u>	<u>E.E.T.S.</u>	Early English
<u>Archiv.</u>	<u>Archiv für das Studium</u>		Texts Society.
	<u>der neueren Sprachen und</u>	<u>E.E.T.S., O.S.</u>	Early
	<u>Literaturen, (Braunschweig).</u>		English Texts
<u>Az.</u>	<u>Azarias.</u>		Society, Original
			Series.
<u>B.B.</u>	<u>Bonner Beiträge zur</u>	<u>eg.</u>	for example.
	<u>Anglistik (Bonn).</u>	<u>El.</u>	<u>Elene.</u>
<u>Bd.</u>	<u>Band.</u>	<u>E.O.E.</u>	Early Old English.
<u>Beow.</u>	<u>Beowulf.</u>	<u>E.Studien.</u>	<u>Englische</u>
			<u>Studien, (Leipzig).</u>
<u>Bos.-Toll.</u>	<u>J. Bosworth and T.N.</u>	<u>E.W.S.</u>	Early West Saxon.
	<u>Toller, Anglo-Saxon</u>		
	<u>Dictionary.</u>	<u>Fates.</u>	<u>Fates of the</u>
<u>capl.</u>	<u>chapter.</u>		<u>Apostles.</u>
<u>cf. (1)</u>	<u>compare(s).</u>	<u>fol.</u>	folio(s).
<u>cm.</u>	<u>centimetre.</u>		

O.F.	Old French.	O.F.	Quellen und
Fort.	<u>Fortunes of Men.</u>	lib.	<u>Foraliber.</u> , (
O.H.G.	Old High German.	loc.cit.	<u>article cited.</u> sh
Fr.	French.		<u>Handleg.</u> , (London).
O.I.	Old Icelandic.	L.O.E.	Late Old English.
Gen.	<u>Genesis.</u>	Acc.	<u>Resignation.</u>
O.N.	Old Norse.	L.W.S.	Late West Saxon.
gen.	genitive.	Rid.	<u>Riddle.</u>
op.cit.	work cited.	m.	masculine.
Germ.	<u>Germania</u> (Vienna).	Rim.	<u>Riming Poem.</u>
Ord.	<u>Order of the</u>	Max.	<u>Maxims.</u>
Gifts	<u>Gifts of Men.</u>	S.B.	<u>Soul and Body.</u>
p(Goth.	p Gothic.	Med. Aev.	<u>Medium Aevum,</u>
		sb.	<u>sub.</u> (Oxford).
P Gmc.	P Germanic.	M.E.	Middle English.
P Grein,	<u>Sprachschatz.</u>	Merc.	Mercian.
	C.W.M. Grein,	Metre.	<u>Metre of Boethius.</u>
P.B.B.	<u>Sprachschatz der angel-</u>	M.H.G.	Middle High German.
	<u>sächsischen Dichter,</u> edited		<u>Satura.</u>
	by J.J. Köhler, <u>Germanische</u>	M.L.N.	<u>Modern Language</u>
	<u>Bibliothek,</u> Abteilung I,	sbj.	<u>Notes</u> (Baltimore).
	Reihe 4, Band 4,	M.L.R.	<u>Modern Language</u>
Ph.	(Heidelberg, 1912).		<u>Review,</u> (Cambridge).
P. Grk.	P Greek. <u>rise Graecae.</u>	M.P.	<u>Modern Philology,</u>
P. Guðl.	P Guðlac. <u>Germanic.</u>	valvol.	(Chicago).
pl Hom.Fr.	<u>Homiletic Fragment.</u>	MS(S).	manuscript(s).
P. I. E.	P Indo-European. <u>inac.</u>	n.l.	neuter.
P. ind.	P indicative. <u>of the</u>	N.E.	New English.
	<u>Modern Language Association</u>	N.E.D.	New English Dict-
	<u>J.E.G.P. A Journal of English</u>		<u>ionary.</u>
Pr.	<u>and Germanic Philology,</u>	Wids.	<u>Widsif.</u>
	(Urbana, Illinois).	no.	number.
Pr Judg.	P <u>Judgment Day.</u>	wk.	weak.
pr Jul.	p <u>Juliana.</u>	nom.	nominative.
pr Kent.	p Kentish.	W.S.	West Saxon.
Pl(1)	P <u>line(s).</u> alter.	North.	Northumbrian.
pt Lat.	p Latin.	ZfOA.	<u>Zeitschrift für</u>
		O.E.deutsch.	<u>Old English.</u>

O.F.	Old French.	<u>Q.F.</u>	<u>Quellen und Forschungen</u> , ()).
O.H.G.	Old High German.	<u>R.E.S.</u>	<u>Review of English Studies</u> , (London).
O.I.	Old Icelandic.	<u>Res.</u>	<u>Resignation</u> .
O.N.	Old Norse.	<u>Rid.</u>	<u>Riddle</u> .
<u>op.cit.</u>	work cited.	<u>Rim.</u>	<u>Riming Poem</u> .
<u>Ord.</u>	<u>Order of the World</u> .	<u>S.B.</u>	<u>Soul and Body</u> .
p(p).	page(s).	sb.	sub.
<u>Pa.</u>	<u>Panther</u> .	<u>Seaf.</u>	<u>Seafarer</u> .
<u>Par.</u>	<u>Partridge</u> .	sg.	singular.
<u>P.B.B.</u>	<u>Beiträge zur Geschichte der deutschen Sprachen und Literatur</u> , (Halle).	Skr.	Sanskrit.
<u>Ph.</u>	<u>Phoenix</u> .	<u>Sol. and Sat.</u>	<u>Solomon and Saturn</u> .
<u>P.G.</u>	<u>Patriologiae Graecae</u> .	sbj.	subjunctive.
<u>P.G.</u>	Primitive Germanic.	Suppl.	Supplement.
pl.	plural.	t.	tome.
<u>P.L.</u>	<u>Patriologiae Latinae</u> .	<u>Vaingl.</u>	<u>Vainglory</u> .
<u>P.M.L.A.</u>	<u>Publications of the Modern Language Association of America</u> , (Baltimore).	vb.	verb.
Pr.	Primitive.	vol.	volume.
<u>Prec.</u>	Precepts.	<u>Wand.</u>	<u>Wanderer</u> .
prs.	present.	W.Gmc.	West Germanic.
prt.	preterite.	<u>Wids.</u>	<u>Widsip</u> .
<u>Ps.</u>	<u>Psalm, Psalter</u> .	wk.	weak.
pt.	part.	W.S.	West Saxon.
		<u>ZfdA.</u>	<u>Zeitschrift für deutsches Altertum</u> , ()).

(vi).

All references to Old English poems (except Beowulf and Judith) are to the texts in the Anglo-Saxon Poetic Records, ed. G.P. Krapp and E.V.K. Dobbie, (New York, 1931), and the titles adopted for the poems are those used in that series.

INTRODUCTION.

(vii)
THE MANUSCRIPT.

(1)

General Description. The only manuscript of the Phoenix occupies fol. 55b - 65b of the Exeter Book, which is MS. 3501 in Exeter Cathedral Library. This book contains the largest and most varied collection of Old English poetry which has survived. The three parts of Crist, followed by Caedmon A and B, Azarias, Phoenix, and Juliana, fill about half of the volume, and the remainder is taken up by a number of shorter works, including the elegiac poems, gnomes, riddles, and the poems Deor and Widsith. This collection is generally identified with a volume of poetry mentioned in a list of donations to the cathedral made by Leofric, first bishop of

(2)

Exeter, where it is described as 'l. mycel englice bode be scriwileas biwun on leofricas cetera'. The date at which the Exeter Book first reached its present home is unknown, but it must have been some time between 1050, when Leofric made Exeter his episcopal seat, and his death in 1073. The manuscript has remained at the Cathedral Library almost continuously ever since.

INTRODUCTION.

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- (1) A list of other descriptions of the MS. is given in the Bibliography, pp. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.
- (2) There are two O.E. copies of this list, one in the Sancti MS. Auct. D. 2. 15, fol. 12-13, and one in the Exeter Book, fol. 12-13. A N.E. version is preserved in Exeter Cathedral Library as Exeter 3570. On the matter of Leofric, see H. F. Chambers, The Exeter Book of Old English Poetry, (London, 1893), pp. 5-9, and F. E. Warren, The Leofric Missal, (Oxford, 1895), pp. xix-xx.

THE MANUSCRIPT.

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General description. The only manuscript of the Phoenix occupies fol.55b - 65b of the Exeter Book, which is MS.3501 in Exeter Cathedral Library. This book contains the largest and most varied collection of Old English poetry which has survived. The three parts of Crist, followed by Guðlac A and B, Azarias, Phoenix, and Juliana, fill about half of the volume, and the remainder is taken up by a number of shorter works, including the elegiac poems, gnomes, riddles, and the poems Deor and Widsib. This collection is generally identified with a volume of poetry mentioned in a list of donations to the cathedral made by Leofric, first bishop of Exeter, where it is described as ·1· mycel englisc boc be gehwilcum bingum on leodwisan geworht. The date at which the Exeter Book first reached its present home is unknown, but it must have been some time between 1050, when Leofric made Exeter his episcopal seat, and his death in 1072. The manuscript has remained at the Cathedral Library almost continuously ever since.

(2)

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- (1) A list of other descriptions of the MS. is given in the Bibliography, pt.2, pp.cxxviii-cxxix.
- (2) There are two O.E.copies of this list, one in the Bodleian MS. Auct. D.2.16, fol.1a-2b, and one in the Exeter Book, fol.1a-2b. A M.E. version is preserved in Exeter Cathedral Library as Charter 2570. On the career of Leofric, see R.W.Chambers, The Exeter Book of O.E.Poetry, (London, 1933), pp.5-9, and F.E.Warren, The Leofric Missal, (Oxford, 1883), pp.xix-xx.

The Exeter Book is a folio volume, written on parchment, with pages measuring 31.7 cm. x 22.2 cm. (1) It contains 130 folios of text, which are numbered in pencil, in a modern hand, at the top right corner, recto. There are traces of an earlier numbering in ink, also modern, but this was almost entirely cut away when the pages were cut even. One extra, blank leaf at the front of the book is not included in the numbering.

In its present state, the manuscript is composed of two parts which were originally separate. The largest of these consists of fol. 8a-130b, the Exeter Book proper which was given to Exeter cathedral by Leofric. The smaller part comprises fol. 1a-7b, and contains lists in Latin and English of donations, including those of Leofric, written in the eleventh and twelfth centuries. (2) They had no connection at all with the original book, and were bound on to the Exeter Book at a time when it had already become mutilated. The following description does not refer to them, but is based only on the part of the manuscript containing poetry.

(1) MS. Junius XI measures 32.3 cm. x 17.7 - 19.7 cm., and the Vercelli Book 31 cm. x 20 cm.

(2) These folios were originally part of a MS. of the Gospels, MS. Ii.ii.11 in Cambridge University Library; (see E.V.K. Dobbie, The Exeter Book, (Anglo-Saxon Poetic Records, vol. III, (New York, 1936), pp. x-xi, and M.Förster, The Exeter Book of O.E. Poetry, (London, 1933), pp. 13-14). For an account of their contents, see Förster, op.cit., pp. 44-54.

The folios of this section of the manuscript (fol.8a - 130b) are arranged in seventeen gatherings, the majority of which have, or originally had, eight folios each. Some of them are now defective. ⁽¹⁾ The gatherings are not numbered or lettered as are those of the Vercelli Book.

The manuscript has suffered considerable damage, which is most extensive at the beginning and end. At the beginning, one folio at least has obviously been lost, since the book starts in the middle of Crist I on fol.8a. The condition of this folio shows that it must have been exposed as the front page of the book for a considerable time before the addition of fol.1a - 7b. In the middle of it there is a circular stain which appears to have been made by the bottom of a beer-mug which was stood on the page. Innumerable long cuts all over fol.8a suggest that it was also at some time used as a cutting-board. The writing on fol.8, and parts of the two following folios, is difficult to read, because a liquid has been spilt on the book which has sunk through and left brown stains on the pages.

- (1) It is difficult to distinguish the gatherings in the MS. because the new binding covers the folds. Förster, who made a complete analysis of them (op.cit., pp.56-60) while the MS. was unbound, states that gatherings III, IV, VI, VII, VIII, X, XI still have eight leaves; I, V, IX, XII and XIV originally had eight leaves, but I, V, and XII have now lost one leaf, and IX and XIV have lost two; II, XV and XVI had from the beginning only seven leaves, and XVII had from the beginning only five.

It is impossible to determine whether any folios have been lost at the end of the book, since the end of fol.130b coincides with the conclusion of Riddle XCV, but much of the text has been destroyed by the making of a large hole in the parchment of fol.117 onwards. In fol.117 and 118a, the hole is small, and appears in the margin. From fol.118b onwards it affects the text, and grows larger in size with each folio, so that fol.126 - 130 are torn completely in two. The cause of this damage is unknown, but it has been generally supposed that a piece of burning wood must have fallen on the book.⁽¹⁾

In the body of the volume, a number of folios has been lost, one before each of folios 38, 70, 74, 98, 106 and 112. A whole gathering has also been lost between folios 52 and 53.⁽²⁾ None of these defects, however, occurs in the text of the Phoenix, and, apart from the damaged and lost pages, the manuscript is very well preserved.

The amount of space generally covered by writing on each page of the Exeter Book is about 24.4 cm. x 16.3 cm. Lines for writing are ruled with a stylus on both sides of the folio,

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- (1) See J. Schipper, "Zum Codex Exoniensis", Germ., XIX, (new series, VII, 1874), 322; R. Wülcker, Grundriss zur Geschichte der angelsächsischen Literatur, (Leipzig, 1885), p. 223; M. Förster, op.cit., p. 56; E. V. K. Dobbie, op.cit., p. xv. B. Thorpe, Codex Exoniensis, (London, 1842), p. v, attributes the damage to the action of a fluid, and the editors of the New Palaeographical Society's Facsimiles of Ancient MSS., (First Series, vol. I, (London, 1903-12), plate 9, consider it to be due to damp.
- (2) On the lost folios in the MS. see M. Förster, op.cit., pp. 57-8, and N. R. Ker, Med. Aev., II (1933), 227-8.

in between double vertical lines up the sides of the page. Each gathering must have been ruled separately as it was required, since the number of lines to a page varies from one gathering to another; but it is never more than 23, or less than 21. On the pages of the Phoenix, the number of lines ruled is invariably 22. The usual Old English practice in poetical manuscripts of writing the poems out continuously, like prose, is followed in the Exeter Book.

Sectional divisions. The beginning of a new poem is more prominently indicated towards the front of the manuscript than in the shorter pieces in the last half where the writer was apparently trying to save space. The three sections of Crist, ⁽¹⁾ Guðlac A, Azarias, Phoenix, Juliana, Wanderer, and Gifts of Men are separated by spaces of two lines, and each of these poems has its first line written almost entirely in ⁽²⁾ capitals. Of the remaining poems, most of those in the middle of the book, following Gifts of Men, are preceded by a space ⁽³⁾ of one line, while those at the end of the book are not ⁽⁴⁾ separated by any spacing at all. In almost all these shorter

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- (1) The end of Guðl.B is lost, and the poem stops, unfinished, at the bottom of fol.52b.
- (2) The beginnings of Cr.I. and Az. were, however, written on leaves which are now lost.
- (3) Prec.Vaingl., Fort., Max.I and II, Rim., Pa., Whale, Par., Deor, Wulf and Eadwacer, Rid.I, Rid.XL, Husband's Message, Rid.LXI, Wids. and SB. are preceded by spaces of two lines (see ~~footnote~~ p.xiii, footnote 1.). All references to O.E. poems are to the texts in the Anglo-Saxon Poetic Records, (New York, 1931-), ed. G.P.Krapp and E.V.K.Dobbie, and the titles adopted for the poems are those used in that series.
- (4) Max.III, Ord., Rid.II-XXXIX, Rid.XLI-LIX, Wife's Lament, Judg.I, Res., Desc., Alms-Giving, Pharaoh, Lord's Prayer, Hom.Fr.II, Rid.XXX, Rid.LX, Ruin, Rid.LXII-XCV.

poems, capitals are used only for the first word, or for one or two letters of it. ⁽¹⁾ The end of a poem is marked by a *positura* several times repeated.

The longer works are divided into sections, which, in contrast to those in the Beowulf manuscript, and parts of MS. Junius XI and the Vercelli Book, are not numbered. The sections are always separated by a space of one line, and have the whole or part of the first word in capitals. The end of a section is indicated by punctuation less prominent than that at the end of a poem. In the present text of the Phoenix, the eight sections into which the poem is divided in the manuscript have been retained as *verse* paragraphs.

Capitals. The largest capitals used in the Exeter Book serve to indicate the beginning of a new poem or section. Sometimes the whole of the first line, and sometimes the first word or part of a word, in a section or poem is capitalised, ⁽²⁾ the first capital being larger than the rest. The size of the initial capitals varies considerably, and they may be from three to eight lines tall. The remaining capitals in the first line are as large as the space between two ruled lines, (i.e. about 1 cm.).

(1) The exceptions are Wids. and SB., which are each preceded by a space of two lines, and have almost the whole of the first line in capitals.

(2) See above, pp. xii-xiii.

Here and there in other parts of the text small capitals are used. These are all of the same form as the corresponding small letters, with the exception of S, which, when capitalized, is always of the rounded form, and A, H, M, and N, which occasionally have different forms from the small letters. Most of the small capitals are easily distinguishable from ordinary small letters because of their larger size; but sometimes they are only slightly larger than the rest of the script. (1) It is then often difficult to decide whether a small capital was intended by the scribe or not, especially when the letter in question is þ or ƿ. It has been suggested for some Old English manuscripts that the larger small capitals marked the beginning of more important syntactical units than the smaller ones. (2) but this distinction, if it exists, is not carried out in the Exeter Book. A list of all capital letters occurring in the manuscript of the Phoenix will be found on pp. xxxi-xxxii.

The small capital is used in the Exeter Book after a syntactical point. In this position, it generally marks the beginning of a sentence; but small capitals, like accents (3)

-
- (1) Eg., the W in Wlitig, Ph.7; þ in þonne, Ph.276; þ in þon, Ph.288; þ in þon, Ph.324; þ in þæt, Ph.655
- (2) G.P.Krapp, The Vercelli Book, Anglo-Saxon Poetic Records, vol.I, (London and New York, 1932), pp.xxiii-v.
- (3) See the small capitals in Ph. 16, 66, 90, 111, 120, 125, 153, 171, 188, 236, 274, 305, 310, 314, 319, 320, 331, 335, 381, 387, 393, 443, 447, 470, 491, 552, 570, 622, 655, 667.

and punctuation, are not used with any regularity, and the majority of sentences after a manuscript point begin with an ordinary small letter. (1) It is very rare, and probably a mistake, for a capital to start a sentence without having any point before it. (2)

In a smaller number of instances, a small capital follows a point in the middle of a sentence, where it seems intended to mark the beginning of a clause. Instances are Ph. 31 Þonne, 261 Se, 288 þōn, and perhaps 652 Swa, although Ph. 646-54 could be punctuated so that the word stood at the beginning of a sentence. (3) Small capitals are similarly used to start clauses in the Vercelli Book and MS. Junius XI. (4)

In certain words such as in, innan, iu, initial i is made into a small capital. This is not properly a capital letter, but merely a device to make the writing plainer, and prevent confusion between the letters. The i is often only very slightly larger than a small letter.

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- (1) Small letters follow the MS. points in Ph. 6, 32-3, 36, 49-50, 70-1, 103-4, 174-5, 323-4, 543-4, 545-6, 577, 610-11, 629-30; see the list of MS. points on p. pp. xxxiii - xxxvi.
- (2) The only instances are Smolt in Guðl. 742, fol. 43b, and Ic in Rid. XL, 58.
- (3) Another example is Hwa in Guðl. 879, fol. 45b.
- (4) See G.P. Krapp, The Vercelli Book, pp. xxii-iii; and G.P. Krapp, The Junius MS., (London & New York, 1931), p. xxv, I. Gollancz, The Caedmon MS., (Oxford, 1927), pp. xx-xxi.

- (5) In the case of the Riddles, the concluding sign in New Fol. 103b and 107a.
- (6) Cf. ends of sections in Guðl. B., (fol. 43b, 43a, 49a), Ivl., (fol. 74b), Boor., (fol. 109a). Another alternative punctuation is :7:~, which is used in Guðl. B., (fol. 47a).

Proper names, as such, are not capitalised in the Exeter Book; but those which begin with i may have an initial capital for the sake of clarity, as in the names Juliana, and Job.

Punctuation. There are two types of punctuation in the Exeter Book, the elaborate signs which mark the ends of poems and sections, and, secondly, the manuscript points. The instances of both types of punctuation in the Phoenix are listed on pp. xxxii - xxxvi.

At the ends of the longer poems, the most usual punctuation is $:-:7$, but there are other alternative signs as well. At the end of the Phoenix, the punctuation is $:7:-:7$; at the end of Guðlac A it is $:7:-$ and of Azarias $:7:7:-$. At the end of Crist II it is $:-:7:7:7$. The ends of the remaining poems are marked simply by $:7$. Sometimes the word Amen is added as well as the punctuation. A section is usually concluded with the punctuation $:7$, as at the ends of the first, fourth, sixth, and seventh sections of the Phoenix, but at times the longer group $:-:7$ is used. The second and third sections of the Phoenix have this longer sign. At the end of the fifth section of the Phoenix, the two

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- (1) The name is capitalised in Jul. 28, 96, 106, 131, etc.
- (2) Ph. 549, Iobes.
- (3) Cr.I, fol.14a; Cr.III, fol.32a; Jul., fol.76a; Wand., fol.78a; Prec., fol.81a; Wids., fol.87a; Max.I, fol.90a; Pa., fol.96b; Whale, fol.97b; Par., fol.98a.
- (4) Fol.65b. (5) Fol.44b.
- (6) Fol.55b. (7) Fol.20b.
- (8) For instance, at the ends of Jul. (fol.76a), Seaf. (fol.83a), Vaingl. (fol.84b).
- (9) In one or two of the Riddles, the concluding sign is $:-$. See fol.103b and 107b.
- (10) Cf. ends of sections in Guðl.B., (fol.45b, 48a, 49a), Jul., (fol.74b), Deor, (fol.100a). Another alternative punctuation is $:7:-$, which is used in Guðl.B., (fol.47a).

dots are omitted, and the punctuation is simply 7, which (1)
occurs nowhere else in the Exeter Book.

In other parts of the manuscript, the only punctuation (2)
is the manuscript point, a fairly heavy dot placed above
the line at half the height of the letters. Except in a few (3)
passages, this is used rather sparingly. Its usual position
is at the end of a verse line, or, more rarely, after the
first half of a line; but this is due chiefly to the structure
of Old English verse, since most of the points indicate (4)
syntactical, and not metrical, pauses. The instances of both
types of punctuation in the Phoenix are listed on pp. xxxiii-xxxvi.

The manuscript point is frequently used to mark the end

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- (1) Fol. 62a.
- (2) It is possible to mistake for a point the decorative dot often put on the tail of final -a and -t, and occasionally of -l and -h, in the MS. On the origin and history of MS. pointing, see W. Keller, "Zur Worttrennung in den angelsächsischen Handschriften", in Britannica; Max Förster zum sechzigsten Geburtstage, (Leipzig, 1929), pp. 89-105.
- (3) On fol. 14b-15b, and 17a, (parts of Cr. II), and 85a-86b (part of Wids.), there are passages of continuous metrical pointing. On fol. 17b (Cr. II), 78b-80b (Gifts), 87a-88b (Fort.), 106b (Rid. XXIV), and 110b-112a (Rid. XL), there are many syntactical points separating parallel sentences.
- (4) This is true also of the Vercelli Book and Beowulf MS., but not of the poems of MS. Junius XI, where metrical pointing is used throughout.

of a sentence, and is then the equivalent of the modern
 (1)
 full stop. It is often, but not always, followed by a
 small capital indicating the beginning of the next sentence.
 Syntactical points are sometimes used in the Exeter Book
 both before and after a short sentence consisting of only
 (2)
 one line.

It is, also, common for a point to occur in the middle
 of a sentence. It tends to be placed before the first word
 of a clause, or in between parallel phrases or clauses; in
 the Phoenix, for instance, the points in ll. 1, 30-1, and
 112-3 stand before fresh clauses, and those in ll. 87-8 and
 (3)
 159-60 separate parallel phrases. As regards their positions
 at the ends of half-lines, any of these might be metrical in
 intention, but in view of the type of context in which they
 are generally placed, it seems likely that they were intended
 as syntactical. They are the equivalent of a comma in
 modern punctuation. The scribe apparently used the point to

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- (1) The end of a sentence is indicated by the points in Ph.
 6, 16, 32-3, 36, 49-50, 65-6, 70-1, 89-90, 103-4, 110-11,
 119-20, 124-5, 152-3, 170-1, 174-5, 187-8, 211, 236, 274,
 304-5, 309-10, 313-14, 318-19, 319-20, 323-4, 330-1, 335,
 380-1, 386-7, 392-3, 442-3, 446-7, 469-70, 490-1, 543-4,
 545-6, 551-2, 569-70, 610-11, 621-2, 629-30, 631-2, 651-2,
 654-5, 666-7.
- (2) Eg., the points before Ece and after gefed^x in Ph. 319; cf.
 those before Deop and after longe in Az. 102, fol. 54b.
- (3) Cf. the points in Ph. 288, 316-17, 413, 443, 455-6,
 532, 596-7, 600-1, which stand before clauses, and
 those in Ph. 268-9, 289-90, 362-3, 403-4, 416-17, 449-50,
 559-60, 602-3, which separate parallel clauses.

denote a pause of any length.

Metrical pointing is used more rarely by the scribe. Occasionally it is carried through several lines, as in ⁽¹⁾ Ph. 37, 38 and 667-77. A few of the isolated points are also ⁽²⁾ metrical. Sometimes metrical points occur at the ends of lines which have a syntactical point in the middle, and there they are perhaps intended to help the reader to maintain the rhythm ⁽³⁾ of the verse.

In a number of other instances, points are neither metrical nor syntactical. Where a monosyllable ending in a long vowel, such as á, ó, ǣ, sý, sǣ, stands at the end of a half-line with rising rhythm (Sievers' B-type), it is generally followed by a ⁽⁴⁾ point. The scribe may have been conforming to custom in ⁽⁵⁾ pointing such monosyllables, or he may have been prompted to indicate the pause after a final long vowel in a line of that rhythm.

In the middle of a half-line, points may be used before

- (1) Cf. the points in Ph. 365-6, 419-20, and in Gudl. 862-3, fol.45a, Cr. 480-556, 637-654, fol.14b-15b and 17a.
- (2) See those in Ph. 106-7, 121-2, 314, 335-6, 348-9, 484-5, 508-9, 636-7, 655-6.
- (3) See the points in Ph. 335-6, and those in Cr. 658-685, fol.17b.
- (4) For instance Ph. 35-6, 385-6, 596, á; 457-8, ǣ; 623, sý; Seaf. 14, fol.81b, sǣ.
- (5) The practice of pointing short words was borrowed from Latin MSS; see W.M. Lindsay, Collectanea Varia, (Palaeographia Latina, pt.II), St. Andrews' University Publications XVI (1923), 16 - 17.

(xx)

and after numerals and words consisting of a single long vowel,
(1)
and also before proper names. In these positions, they may
possibly have been intended as marks of abbreviation. Two
instances of the pointing of monosyllables consisting of a
long vowel occur in the Phoenix, but there are no instances of
the pointing of numerals or of proper names.

Points are occasionally placed between the two elements
of a compound, as in lig. þræce (Ph. 225), faroð. lacende (Wh. 20),
(2)
æ. fæstra (Gudl. 526), æfremmdra (Jul. 648). Förster considers
that the point here represents the slight pause between the two
parts of the word. Points in any other position within a half-
line are scribal errors.
(3)

(4)
Accents. Accents in the form of a long, thin acute are
used sparsely over the vowels of words in the Exeter Book.
Those which occur in the pages of the Phoenix are listed on
pp. xxxvi-vii. They seem to have been used for a variety of purposes,
most of which are not clear.

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- (1) For instance, .þry., Az. 55, fol. 55a; .xxx., Jul. 678, fol. 75b;
.x., and .vi., Rid. XIII, 1, 2, fol. 104a; .xi., Rid. XXII, 3,
fol. 106a, etc.: .ðo., Ph. 25; .ó., Ph. 72; and the points before
proper names in Desc. 44-6, fol. 120a-b; Jul. 304, fol. 70a.
- (2) Op. cit., p. 61.
- (3) Points which are wrongly placed occur in Ph. 29, 487-8,
512, 634.
- (4) On accents in O.E. MSS., see L. Schmitt, Lautliche
Untersuchung der Sprache des Læceboc, (Bonn, 1908), pp. 28-65,
178-84; W.H. Hulme "Quantity-Marks in O.E. MSS", (M.L.N., XI
(1895), 17-24; W. Keller, "Über die Akzente in den
angelsächsischen Handschriften", (Prager deutsche
studien, VIII.).

Accents are placed most often on long vowels, chiefly those of monosyllables, whether standing alone or forming part of a compound word. Among instances from the Phoenix are mánfremmendum (7), héa (32), á (180), sárwræce (382), and dóm (524). The prefix á- may also be provided with an accent, as in áflyhð (Ph.155), áfysed (274). In these words, the accent seems intended to indicate length, and its use was probably imitated from that in Latin manuscripts, where accents were placed on long vowels. Stress was unimportant, since the accent could be used on long vowels which were metrically unstressed.

An accent could also be placed on a short vowel, and here its purpose is uncertain. In a few words, it seems to indicate stress, as in ón (Ph.97), ónlicost (312). When it is used on the short vowels of unaccented prefixes, such as those of ónfón (Ph.192), and únmxæte (625), the accent may be intended to mark a separate syllable. But the reason for its use in other unstressed words, and for the occasional accents on inflectional syllables, is unknown.

(1) See Lindsay, op.cit., pp. 17-18, and W. Wattenbach, Anleitung zur Lateinsche Palaeographie, 4th edition, (Leipzig, 1886), p.96.

(2) Examples are Ph.453 bón, Cr.386, fol. 13a, cýnn, Cr.516, fol. 15a, ebelstóll, Cr.628, fol. 17a, leomum, Cr.658, fol. 17b, fróm.

(3) Cr.1420 ána, Cr.114 sunnán, Jul. 30 mana, Seaf. 18 hlimmán, Rid. XXV, 11 wundenlocc.

(4) Ph.94, Cr.41, 368; also for final -ge in manig, Maril, 147.

The accent on Syrwara in Ph.166 may be intended to show how the word is to be stressed.

Abbreviations. The abbreviations in the Exeter Book are of the most ordinary kind. For the conjunction and, the sign 7 is almost invariably used, and the word is written out fully in only a very few instances. (2) 7 also stands for the prefix and-, as in 7 leofne (Ph.243). (3) The sign þ is used for þæt, both the conjunction and the pronoun, in about half the total number of instances, and sometimes stands for the first syllable of þatte, as in Ph.69. [~] over a letter indicates that a following -m, -ne, or -e has been omitted. It most commonly stands for an omitted m, usually in final position as in wundrū (Ph.63), bledū (Ph.71), wæstmū (Ph.72), but sometimes medially, as in manfrēmendum (Ph.6), þrýmes (Ph.665). In the abbreviation bōn, ðōn, for þonne, ðonne, the sign stands for the final -ne. Ġ- is used twice in the Exeter Book for the prefix ge-. (4) The abbreviations which are found in the manuscript of the Phoenix have been collected on pp. xxxvii-xxxix.

Word-division. The separation of individual words in the Exeter Book is less fully carried out than in the Vercelli Book or the Beowulf manuscript. The scribe's practice in this matter agrees quite closely with the principles observed by

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- (1) Cf. a number of instances in the Vercelli Book:-
Fates 16, achagia, fol. 52b; 30 effesia, fol. 53a;
 68 irtacus, fol. 53b.
- (2) Cr.927, 1011, 1225, Guðl. 745, Az. 117, Wids. 113b, Rim. 58.
- (3) The prefix is written out fully only in Guðl. 293, 766, 1277, SB.II, 82, Res.22, Rid. LV, 15, LXI, 7.
- (4) Ph.84, Guðl. 368; also for final -ge in monige, Max.I, 167.

(1)

W. Keller in the more carefully written Old English manuscripts. Keller stated that the words of a sentence were generally divided up according to accent-groups, so that the smaller, unaccented words were joined on to neighbouring ones with strong stress. Beside this principle appeared another, later in origin, of separating each individual word, including the parts of compounds. Consequently, the same words might be written either apart or joined together in the same manuscript.

In the Exeter Book, the abbreviation 7 is always joined on to a following stressed word, and small words such as ac, se, ne, no, are very frequently treated in the same way. Where, however, two or three short words occur in succession, they are generally run together in a separate group. The prefix ge- is frequently joined to the preceding word, especially if that word is a monosyllable; otherwise, it may stand alone, or be joined correctly to the word to which it belongs.

In compounds of which both parts are accented, the two elements may be written slightly apart, or run together and treated as a unit. All the other words are written separately. The separation of all the syllables of a word by spacing, which
(2)
Keller notes as being common in the Beowulf manuscript, is, however, found only rarely in the Exeter Book. It is often difficult to decide whether the scribe intended any division between words or not, since the space between words and word-groups varies considerably in size, and is at times rather small.

(1) Angelsächsische Palaeographie, teil I, Palaestra, XLIII (1906), pp. 51-2, and Brittanica, pp. 89-90.

(2) Brittanica, p.89.

Ornament. The Exeter Book contains very little ornamentation. Its large initial capitals are drawn in the same ink as is used for the rest of the text, and are not coloured in any way. Some of them are decorated by being only partly filled in, and having the outline which is left developed into a series of small curves. Apart from this meagre decoration, the book is quite plain, and there are no illustrations or zoomorphic capitals, such as are found in MS. Junius XI and parts of the Vercelli Book. On several of the folios, drawings have been made in the margin with a stylus, but these were added long after the manuscript was written, and have nothing to do with the text.⁽¹⁾

Handwriting. The script of the Exeter Book is large, clear, and upright, and was written with care, so that the scribe rarely had to correct himself. The letters are tall and square, with long ascending and descending strokes, and one or two of them, in particular y and s, have several different forms which are interchangeable.⁽²⁾ It is the opinion of Flower that the manuscript could only have been written in a scriptorium where the art of handwriting was carefully studied.

(1) They belong, perhaps, to the late eleventh century, or the twelfth century; see The Exeter Book of O.E. Poetry, p.60. The drawings consist of a zigzag line down the side of fol. 59b, a piece of foliage (fol. 63b), a rosette (fol. 64b) an angel's head and wings (fol. 78a), the letter Ð drawn twice (fol. 80a), a woman's figure (fol. 87b), the letter p and a hand, each drawn twice (fol. 95b), and a man on horseback, upside down (fol. 123a).

(2) The Exeter Book of O.E. Poetry, (London 1933), p.83.

The whole manuscript is probably the work of one scribe.
 (1) Schipper notices certain variations in the width of the letters in different parts of the manuscript, but these he attributes to differences in the quality of the parchment. Flower, (2) presumably referring to the same variations, decides that there is "such variety in the quality of the script that we must suppose several scribes to have been employed on the writing". But there is little in the appearance of the manuscript to support this view, and Dobbie concludes that it (3) was all the work of one person.

Date. The writing of the manuscript has been variously dated by scholars. The most reasonable date is that suggested (4) by Keller, who places the manuscript in the second half of the tenth century, about the period 960-990, on account of the forms of some of the letters. He notices particularly the use of tall e, which by the eleventh century had almost died out, and he sees in the handwriting the influence of the court (5) script of King Eadgar.

(1) Op. cit., p.327.

(2) Op. cit., p.83.

(3) Op. cit., p.xiii.

(4) Angelsächsische Palaeographie, p.40.

(5) In his article on Angelsächsische Schrift, (J. Hoops, Reallexikon der Germanischen Altertumskunde, Bd. I, Strassburg, 1911-13, p.102), Keller dates the MS. in the reign of Eadgar, i.e. 959-975.

(1)
Flower also places the manuscript early in the period 970-990.
Among earlier scholars, Schipper and Wülcker thought that the
(2) (3)
Exeter Book belonged to the eleventh century. Schipper
supported this view by pointing out that certain old letter
forms which are common in early tenth century manuscripts are
rare in the Exeter Book, but his argument was refuted by
(4)
Keller. The editors of the New Palaeographical Society's
(5) (6)
facsimiles, and Thorpe in his Codex Exoniensis, placed the
manuscript in the tenth century. The opinions of the earlier
scholars as to the date of the manuscript have now been
abandoned, and the view of Keller and Flower is generally
(7)
accepted.

(1) Op. cit., p.90.

(2) Op. cit., p.327.

(3) Op. cit., p.223.

(4) Angelsächsische Palaeographie, p.40.

(5) Facsimiles of Ancient MSS., first series, vol. I,
plate 9.

(6) Op. cit., p.v.

(7) See, for example, Dobbie, op. cit., pp.xiii - xiv.

Provenance. The place of origin of the Exeter Book is unknown, and there is no indication in the manuscript itself of its history before it reached Exeter, since the beginning and end of the book, which might have contained the names of early owners, have been lost.

Two other manuscripts have been discovered which are written in a closely similar script, and which must, therefore, have originated in the same area. They are MS. Lambeth 149 in the Library of Lambeth Palace, which contains Bede's work on the Apocalypse and Augustine's de Adulterinis Coniugiis, and MS. Bodley 319, containing Isidore's de Miraculis Christi.⁽¹⁾ Unfortunately, neither of these manuscripts contains any clue as to where it was written.

It is obvious that the Exeter Book is a copy, because of the scribal errors that it contains. It seems likely that it was not a compilation made for the first time from various manuscripts, but that it was transcribed from a collection of poetry which had already been put together. This is suggested by the arrangement of the contents. The book seems to have been begun as a collection of long religious

(1) On these two MSS., see R. Flower, op. cit., pp. 90-, and N.R. Ker, Med. Aev., II (1933), 230. Part of the earlier history, if not the origin, of MS. Lambeth 149, can be discovered. On fol. 138b, there is an inscription stating that the book was given by an Æðelweard, ealdorman in 1018 to a monastery dedicated to the Virgin. The place in which the monastery was situated is mentioned, but has been blotted out. Lower on the same page is the name ~~san~~ Leofricus Pater in a later hand. Flower identifies this MS. with the Bede on the Apocalypse in Leofric's donation list to Exeter, and conjectures from the similarity of the script that the Exeter Book might also have been at one time in the possession of Æðelweard ealdorman, and have been given by him to the monastery together with MS. Lambeth 149.

poems; after the first few poems were copied, however, the purpose with which the collection was started appears to have been forgotten, and the manuscript was completed by the addition of a series of short pieces. If the Exeter Book were the original compilation, it might perhaps have been written by several different scribes, and at different times as new poems came to hand, but the manuscript shows no signs of having been compiled in this way. The Exeter Book has been written entirely by one scribe, and K. Sisam suggests that ~~that~~ ^{the} neatness of its handwriting shows that it was copied all at one time.

The language of the Phoenix has been analysed on pp. xl-lxii of the Introduction, but one or two further points may be mentioned here which may help in tracing the history of the manuscript. One characteristic of the language of the Exeter Book is the confusion of \ddot{d} and \underline{d} , which may be due, either to the scribe himself, or to similar confusions in the manuscript from which he was copying. That it was due to the latter is perhaps indicated by the spelling lædaþ for læded in Phoenix 49⁽²⁾, which seems to show that the copy before the scribe had a final \ddot{d} , and by the scribal error neod cyrred^x for ne oðcyrred^x in Juliana 338. The same confusion of \ddot{d} and \underline{d} is extremely common in the gloss to the

(1) Review of The Exeter Book of O.E. Poetry, R.E.S., X (1934), 340.

(2) Cf. the spelling lædað^x for læded in Cr. 795.

Vespasian Psalter, but the place of origin of that manuscript is also unknown. (1) It seems clear that the copy used by the scribe was a West Saxon one, which used the spelling ie for the i- mutation of eo, since the group nie- is several times mistakenly spelt me-. (2)

The dialect of the manuscript is predominantly West Saxon, with an admixture of Anglian forms, and a very few Kentish words. There is not sufficient distinction between the language of individual poems to indicate which of them were taken from separate manuscripts, and which from the same manuscript, when the anthology was compiled. Only a very few forms are peculiar to certain poems, and might survive from earlier copies. Gudl. 1042 has the form geafena, with the ea spelling for eo which is typical of Anglian. (3) In

- (1) K. Wildhagen, Studien zum Psalterium Romanum in England, und zu seinen Glossierungen, (Halle, 1913), p.20, thinks that it was probably written by a Mercian at Canterbury.
- (2) Cr. 361 medbiowa, Gudl. 696 breamedlum, Jul. 128 breamedic. The writing of -m for final -n, which is also found occasionally throughout the MS., is probably to be put down to scribal error. It occurs without any regularity, in both nouns and verbs, and there are several instances of mistaken spellings the other way round (-n for -m). But it seems to be particularly common in certain MSS. These are MS. C.C.C.C. 197 of the Benedictine Rule, which was written in the late tenth or early eleventh century, probably in or near Worcester, (See W. Keller "Die Litterarischen Bestrebungen von Worcester in Angelsächsischen Zeit", Q.F., LXXXIV, 1900, 20), and the Soliloquies of Augustine. There are a few other isolated instances in the Cura Pastoralis, ed. H. Sweet, E.E.T.S., 45, (London, 1871), p. 27, l.3, and Cambridge Ps., ed. K. Wildhagen, Bibliothek der angelsächsischen Prosa, vol. VII, (Hamburg, 1910), XXXVIII, 4, and LXIII, 5.
- (3) See K. Brunner, Altenglische Grammatik nach der Angelsächsischen Grammatik von E. Sievers, Sammlung Kurzer Grammatiken Germanischer Dialekte, A. Hauptreihe 3, (Halle, 1942), §35, Anm. 1.

Juliana 53, the form hætsd has the -sd spelling for -st, which is common in the Hatton manuscript of the Cura Pastoralis,⁽¹⁾ which is associated with Worcester. The spelling wæ- for we-, which is found in Maxims I, 78 wæg, 165 wæra, and Riddle LIIII, 8 wæg, LI, 6 wægas, LVI, 1 wær is also frequently found in the Lindisfarne Gospels, and Durham Ritual,⁽²⁾ but occurs nowhere else in the Exeter Book. The final -one for -ene in the inflected past participle underetone in Ruin 6, and the ending -ib for the third person singular present indicative in Riming Poem 52 sinnib, cinnið, 53 blinnið, linnið,⁽³⁾ are found occasionally in Northumbrian, and might have been derived from manuscripts in which a larger number of Anglian characteristics remained.

The place of origin of the manuscript remains in doubt. Flower, without mentioning any particular area, considers that it was written "somewhere in the West country", and Dobbie conjectures that it may have been written at Crediton, which was Leofric's episcopal seat from 1046 to 1050, and from which he may have brought many of his gifts to Exeter Cathedral.

(1) See Brunner, op. cit., §196, 1.

(2) See Brunner, op. cit., §113, c.

(3) See Brunner, op. cit., §366, Anm. 3, 4, and §358, Anm. 1.

Fol. 62a. (contd.)

T A B L E S .

Fol. 65b.

Fol. 64b. (contd.)

441. In	552. Ic	607. In
1. Large capitals in the manuscript.		622. Sib
Fol. 55b. 1. HEBBE IC GEFUGnen	Fol. 61a. 350. SWA	
57b. 85. Done	62a. 424. IS	
Fol. 62b. 58b. 182. DONne	63a. 518. DÆR	
454. In	568. In	64b. 589. Donne
59b. 265. Þonne	570. Bus	Fol. 65b.
470. Swa		
2. Small capitals in the manuscript.	658. In	
Fol. 56a. 10. Dær	Fol. 58b. 188. Dõn	Fol. 60b. (contd.) 319. Is
Fol. 63a. 31. Þõn	Fol. 64b. 200. In	657. Hafað 320. Þõn
Fol. 56b. 66. Þa	Fol. 59a. 236. Dõn	669. In 331. Dõn
Fol. 57a. 77. In	Fol. 59b. 274. Dõnections.	672. In 335. Dõn
90. Senctuation at the	276. Þonne	Fol. 61a. 362. In
Fol. 57b. 107. In	Fol. 60a. 288. Þõn	Fol. 61a. 381. Swa
Fol. 56b. 84. Gacop:7	Fol. 62a. 423. ontynde 7	
58b. 181. stondeð:~:7	63a. 517. lician:7	Fol. 61b. 386. In
111. Sippan	64a. 588. byrig:7	389. In
59b. 364. geseceð:~:7	65b. 677. alleluia:~:7	392. In
113. Þonan		393. Habbap
60b. 349. seceð:7		
120. Sona	310. Sindon	414. In
125. Dõn	314. Nis	Fol. 62a. 430. In
Fol. 58a. 153. Dõn	Fol. 60b. 319. Ece	
171. Dær		

Fol. 62a. (contd.)	Fol. 63b.	Fol. 64b. (contd.)
441. In	552. Ic	607. In
443. Wæron	553. In	622. Sib
447. Ðæt	Fol. 64a.	Fol. 65a.
In	556. In	632. Ðus
Fol. 62b.	567. In	633. In
464. In	568. In	652. Swa
470. Swa	570. Ðus	Fol. 65b.
In	572. In	658. In
Fol. 55b.	55-6. midle . þa	660. In
475. In	582. In	666. In
1. gefruggen . þette	70-1. wynn . sindon	667. Hafað
Fol. 63a.	586. In	
Fol. 63a.	72-3. wuniað . ó . halge	
491. Ðōn	Fol. 64b.	
5-7. manfræmendum . wilitis	Fol. 57a.	
502. In	593. In	669. In
16-17. gesette . Ðær	87-8. bihealdeþ . deormod	672. In
520. In	599. In	
25. hieonad . óo . unsmeþes	89-90. stondeþ . Se	
29. gefræogum . gleawe	103-4. leoma . swa	
3. Punctuation in the manuscript.	106-7. hine . / (biþapað)	
30-1. cypað . þōn		
32-3. hea)		
35-6. a . grene	110-11. gehwylcum . Sippan	
Fol. 56b. 84. ġscop:7	Fol. 62a. 423. ontynde 7	
36-7. biþeað . wintres	112-13. bearn . þonan	
58b. 181. stondeð :-:7	63a. 517. lician:7	
57. sumeres . wudu	119-20. tungla . Sona	
59b. 264. geseceð :-:7	64a. 588. byrig:7	
37-8. gelice . biþeodum	121-2. fugel . beorht	
60b. 349. seceð:7	65b. 677. alleluia:7:7	
38-9. brosniað . / (leaf)	124-5. toheanes . Ðōn	
Fol. 56b.	Fol. 58a.	
49-50. weorpað . nis	152-3. gebideþ . Ðōn	

(1) The point after gesette is almost obliterated.

Fol. 58a. (contd.)

b) Manuscript points.

159-60. cynn · gefungen

170—In the following list, the words after the points, as well as those preceding them, have been included, in order to show how many of the points were followed by small capitals. A slanting stroke after a point indicates the end of a page, and the first word on the next page is added in brackets.

Fol. 55b.

836. fugeltimber · Ðōn

1. gefrugnen · þatte

Fol. 56a.

861. gebyrge · Se

6-7. manfrēmendum · wlitig

16-17. gesette · Ðar

25. hleonað · óo · unsmeþes

29. gefreogum · gleawe

Fol. 60a.

30-1. cypað · þōn

32-3. heofontunglum · smylte

35-6. a · grene

36-7. bibeað · wintres

37. sumeres · wudu

37-8. gelice · bleþdum

38-9. brosniað · / (leaf)

314. hinderweard · / (ne)

Fol. 56b.

49-50. weorpað · nis

316-17. fiprum · ac

Fol. 60b. (contd.)

319-20. gefeð · þōn

Fol. 61a.

(1)

362-3. In · wuniað

65-6. midle · þa

70-1. wynn · sindon

72-3. wuniað · ó · halge

Fol. 57a.

87-8. bihealdeþ · deormod

89-90. stondeþ · Se

103-4. leoma · swa

106-7. hine · / (bibapað)

Fol. 57b.

110-11. gehwylcum · Sippan

112-13. beam · þonan

119-20. tungla · Sona

121-2. fugel · beorht

124-5. toheanes · Ðōn

Fol. 58a.

152-3. gebideþ · Ðōn

(1) The point after gesette is almost obliterated.

(1) On the capital I, see p. 17.

Fol. 58a. (contd.)

159-60. cynn · gepungen

170-1. monegum · ðar

174-5. noman · hafað

Fol. 58b.

187-8. lyhteð · ðōn

Fol. 59a.

211. geondwiteð · þōn

225. lig · þrace

236. fugeltimber · ðōn

Fol. 59b.

261. gebyrge · Se

268-9. fornom · somnað

274. gefrætweð · ðonne

275-6. secan · þonne

Fol. 60a.

283-4. wylm · on

288. þegn · þōn

289-90. up · æpeltungla

304-5. weorpeð · Is

309-10. bæc · Sindon

313-14. secgað · Nis

314. hinderweard · / (ne)

Fol. 60b.

316-17. fiþrum · ac

318-19. gemearcad · Ece

(1) On the capital i, see p. xv.

Fol. 60b. (contd.)

319-20. gefeð · þōn

323-4. middangeard · þōn

330-1. cyn · ðōn

335. flythwates · ðōn

335-6. cynn · on

348-9. wyn · of

Fol. 61a.

(1)

362-3. In · wunian

365. life · hine

365-6. þeceð · þurh

380-1. nime · Swa

Fol. 61b.

385-6. á · wunian

386-7. leane · pisses

392-3. gestrynap · Habbap

403-4. godes · byrgdon

413. nip · þa

416-17. sohton · sorgfulran

419-20. bityned · wintra

420. mengu · / (oppæt)

Fol. 62a.

442-3. gescodan · Waron

443. monge · þa

446-7. mode · ðæt

449-50. sceþpan · facnes

Fol. 62b.

455-6. onetteð · lænan

457-8. æ · beald

469-70. gewyrceð · Swa

484-5. cymeð · dogorrimes

487-8. snude · /(sendað)

Fol. 63a.

490-1. bipeahte · ðōn

508-9. cymeð · ældum

(1)
512. bange · gædrað

522. æled · /(pōn)

Fol. 63b.

532. mid · 7pōn

542-3. wuldre · wlitige

543-4. dædum · beoð

545-6. fyres · ne

551-2. gecwæð · Ic

Fol. 64a.

559-60. mote · dreamas

569-70. hæbbe · ðus

577. bryne · lædeþ

Fol. 64b.

596. á · leohte

596-7. werede · swa

(1) See p. xxiii.

600-1. dryhtnes · symle

602-3. wundrum · eorcnanstanum

610-11. engla · ne

621-2. þus · Sib

623. sý · /(þrymsittendum)

Fol. 65a.

629-30. somod · gefreopa

631-2. waldend · ðus

634. cyneprym · cypað

636-7. weorðmynd · forð

651-2. ende · Swa

654-5. bið · þæt

Fol. 65b.

659-60. stenc · In

660-1. bringað · In

666-7. byrig · Hafað

667. alyfed · lucis

667-8. auctor · †

669. begietan · gaudia

669-70. celo · þar

670. motum · maxima

670-1. regna · secan

671-2. altis · lifgan

673-4. letitię · brucan

Fol. 65b. (contd.)

674-5. mitem · geseon

675. fréan · sine

Fol. 63b.

4. Accents in the manuscript.

Fol. 56a.

6. man frē men dum

25. oo

32. hea

35. á

Fol. 56b.

72. nó

ó

Fol. 57a.

97. on

103. sæ

Fol. 57b.

121. hea

Fol. 58a.

155. ályhð

157. nó

166. sýr wara

Fol. 58b.

180. á

192. on fon

Fol. 59a.

222. ád lég

Fol. 65a.

675-6. fine · 7

625. unmete

676-7. perenne · eadge

633. amerede

639. had

Fol. 59b.

253. sæd.

Fol. 65b.

259. nó

270. bán

274. afysed

Fol. 60a.

283. bán

287. éalonde

312. ónlicost

péan

Fol. 61a.

365. ád

372. had

382. sár wracē

Fol. 61b.

385. á

401. gebéad

408. ágeald

Fol. 62a.

447. hea

449. nan

453. pón

Fol. 62b.

457. man dæde

æ

Fol. 63b.

524. dóm

525. afared

533. líf

537. á gnum

545. á bywde

554. hrá werig

Fol. 64a.

567. áweceð

570. fród

Fol. 64b.

596. á

599. ham

607. geféa

623. sy

Fol. 65a.

625. únmete

633. ámerede

639. had

652. tú

Fol. 65b.

657. mód

663. ár

668. her

669. gód dædum

675. fréan

5. Abbreviations in the manuscript.

a) The sign 7 is invariably used for the conjunction ond in the Phoenix, and therefore no list of the instances is given. The same abbreviation is used once for the prefix ond- in 7leofne, Ph. 243.

269. searwū

397. hī

568. breostū

b) $\underline{\text{p}}$ for $\underline{\text{pæt}}$:- Ph. 28, 69, 82, 168, 190, 200, 235, 237,
 293, 299, 319, 347, 357, 378, 383, 393, 415, 433, 445, 481,
 531, 537, 547, 551, 573, 661, 668. *wynsunu*

610. *fægru*

665. *prymes*

$\underline{\text{t}}$ e for $\underline{\text{pætte}}$:- Ph. 69.

frætu

c) \sim for a following m:-

303, 308, for home, Sonne:- Ph. 31, 48, 99, 185, 188,

Ph. 6. <i>mān frē</i>	278. <i>wynnū</i>	400. <i>pā</i>
147, 153, 161, 188, 208, 211, 214, 217, 219, 221, 230,		
men <i>dum</i>	304. <i>orþoncū</i>	401. <i>hī</i>
236, 240, 248, 271, 273, 280, 288, 296, 303, 320, 331,		
63. <i>wundrū</i>	307. <i>wundrū</i>	405. <i>eaferū</i>
342, 348, 354, 364, 371, 420, 453, 486, 491, 495, 501,		
71. <i>bledū</i>	310. <i>scyllū</i>	406. <i>sunū</i>
504, 508, 511, 530, 532, 533, 539, 544, 557, 548, 554,		
72. <i>wæstmū</i>	323. <i>mongū</i>	<i>dohtrū</i>
$\underline{\text{p}}$ - for	76. <i>pā</i>	328. <i>hī</i>
		414. <i>ærdagū</i>
86. <i>feprū</i>	333. <i>mundū</i>	444. <i>heafonū</i>
109. <i>wyll</i>	336. <i>heapū</i>	459. <i>clanū</i>
<i>gespryngū</i>	342. <i>wundrū</i>	480. <i>hī</i>
129. <i>heofonū</i>	343. <i>wundrū</i>	488. <i>sawlū</i>
133. <i>gehwylcū</i>	<i>oprū</i>	
	344. <i>cræftū</i>	515. <i>halgū</i>
162. <i>wintrū</i>	345. <i>wynnū</i>	521. <i>heofonū</i>
187. <i>weorodū</i>	353. <i>pā</i>	524. <i>frō</i>
198. <i>indryhtū</i>	385. <i>sindreamū</i>	529. <i>pā</i>
206. <i>stencū</i>	388. <i>gecornū</i>	538. <i>pā</i>
207. <i>æpelestū</i>	<i>þegnū</i>	547. <i>lyge wordū</i>
232. <i>pā</i>	390. <i>fultū</i>	553. <i>minū</i>
<i>wundrū</i>	391. <i>heofonū</i>	565. <i>wyrmū</i>
269. <i>searwū</i>	397. <i>hī</i>	568. <i>breostū</i>

- | | |
|--------------------|--------------|
| 578. fotū | 647. geardū |
| 603. eorcnan stanū | 649. leomū |
| 605. þrýme | 653. wynsumū |
| 610. fagrū | 665. þrýmes |
| fræt wū | |

bōn, ðōn, for þonne, ðonne:- Ph. 31, 48, 99, 125, 128, 142, 153, 161, 188, 208, 211, 214, 217, 219, 221, 230, 236, 240, 248, 271, 273, 285, 288, 295, 303, 320, 331, 335, 348, 354, 364, 371, 426, 453, 485, 491, 495, 501, 504, 508, 511, 520, 522, 533, 539, 544, 557, 648, 654.

ǣ- for ge- :- Ph. 84 ǣscop.

4. Phonology.

I. Vowels.

a) Simple vowels.

and in open syllables before a
(1)
This sound normally appears as g.

(x1) x11)

Examples: hagles 16, glas 300, huo 309, ligraes 370.

Exception LANGUAGE. In an open syllable before a

front vowel arise by analogy with other cases of

Most Old English poems are believed to have been (1)

composed in one of the Anglian dialects, and to have

been transcribed later into West Saxon copies. The

basis for this assumption lies chiefly in the language

of the poetical manuscripts, which contains a number of

non-West Saxon forms intermingled with the normal West

Saxon. A predominance of Mercian, or of Northumbrian,

forms in one poem might, therefore, indicate in which of

the Anglian dialects that poem originated; an analysis

of language in the Phoenix, besides giving a general

picture of the dialect of the Exeter Book, may help to

throw some light on the history of the poem.

A. Phonology. 234, fyrgesceap 369, forgeaf

I. Vowels. (4)

The form scade 168 may be Kent. or Merc., or be

due to analogy a) Simple vowels. which a stood before

a back vowel and was not fronted.

1. W. Gmc. a.

i. In closed syllables, and in open syllables before a

front vowel, this sound normally appears as æ. (1)

(1) See K. Brunner, Altenglische Grammatik nach der Angelsächsischen Grammatik von Eduard Sievers, Sammlung Kurzer Grammatiken Germanischer Dialekte, A. Hauptreihe 3, (Halle, 1942), §§ 49 and 50, 3; R. Girvan, Angelsaksisch Handboek, Oudgermaansche Handboeken, IV, (Haarlem, 1931), § 28.

Examples: hagles 16, glas 300, bac 309, ligprace 370.

Exceptions with a in an open syllable before a front vowel arise by analogy with other cases of the same words which have a before a back vowel⁽¹⁾.

Examples: yðfare 44, wapeman 97, flythwate 145, wraðe 247, goldfate 303, late 316, flythwates 335, swyltcwale 369, fyrbaðe 437.

Both these developments are normal W.S.

ii. Before a nasal, W.Gmc. a is generally spelt o.

Examples: on 2, londa 2, mongum 4, wong 7.

Four instances of the spelling a occur: swanes 137, scancan 310, gehwane 464, anwald 511. Both these spellings are common O.E.⁽²⁾

iii. After the palatal consonants sc, ç, and ġ, OE. æ (W.Gmc. a) is diphthongised to ea.⁽³⁾ Examples: sceal 90, 250, leafsceade 205, sceade 234, fyrngesceap 360, forgeaf 377.

The form scade 168 may be Kent. or Merc.,⁽⁴⁾ or be due to analogy with forms in which a stood before a back vowel and was not fronted.

(1) See Brunner, op.cit., § 50, Anm.6; Girvan, op.cit., §§ 28, Aanm.1, and 29, Aanm.1.

(2) See Brunner, op.cit., § 79, and Girvan, op.cit., § 50, 1, 2.

(3) See Brunner, op.cit., § 91a, and Girvan, op.cit., § 65.

(4) See Girvan, op.cit., § 69.

sceadu, gesceapu 210, have the diphthong before a back vowel by analogy with forms with a back vowel following front vowel. Ascaceð 144, has i-mutation in these words, and in a few others, very frequently of a, not of æ, by analogy with the infinitive scacan.

iv. Before breaking consonants, O.E. æ (W.Gmc. a) is usually broken to ea.

- (1) Before r + consonant. Examples: middangeard 4, wearm 18, hearda 58, bearwas 71.

The only exception is marmstāne 333 (MS. mearm-stane). This could be a North. form without breaking before r + consonant, but the a has most probably been retained through the influence of the Latin marmor.

- (2) Before l + consonant. Examples: eall 7, wealdes

ealdre 40, gehealden 45. There are a number of Anglian forms, without breaking before l + consonant: waldend 464, in L.W.S. as due to fronting and monophthongisation before palatal h: Brunner, *op.cit.*, § 85, considers it to be due to

- (1) See Brunner, *op.cit.*, § 84, and Girvan, *op.cit.*, § 59.
 (2) See Brunner, *op.cit.*, § 84, Anm. 1, Girvan, *op.cit.*, § 59, Anm. 2, and K.D. Bülbring, *Altenglisches Elementarbuch, Sammlung Germanischer Elementarbücher, Abteilung I, Reihe 1, Bd. 4*, (Heidelberg, 1902), § 132c.
 (3) Breaking before r + consonant was often absent in loan-words. Brunner, *op.cit.*, § 84, Anm. 1, instances arcebisc(e)op, arc, martrian, and carcern. Cf. P.J. Cosijn, *Altwestsächsische Grammatik*, (Hague, 1883-8), pt. I, § 1, II.
 (4) See Brunner, *op.cit.*, § 85, Girvan, *op.cit.*, § 62.
 (5) See Brunner, *op.cit.*, § 85, Girvan, *op.cit.*, § 29, 3, and Bülbring, *op.cit.*, § 134. Forms without breaking before l + consonant are also found in Alfredian prose and the Kentish

(1) 631, brimcald 67, lllo, caldum 59, sincaidu 17, 244,
anwald 511, onwald 663, hals 298. Breaking is absent

(2) W.Gmc. in these words, and in a few others, very frequently
throughout the Exeter Book. They were probably

(3) W.Gmc. retained by the scribes as conventional poetic forms.

(1)
(3) Before h + consonant. Examples: peahte 42, aweahrt 367,
meahten 573. Examples: scyppendes 327.

The earlier form of meahten (L.W.S. mihten) is
(2)
(4) W.Gmc. retained in 573.

v. W.Gmc. a + i/j. i + consonant + i/j. The mutated diphthong

(1) In original open syllables, the vowel is fronted and

mutated to e; before consonant groups, and in the vowel
(3)

(1) sequence a-u-i-, it appears as æ. Examples: gesette 10,
secondary i- mutation of the preceding a to æ. He compares

(5) contd. (see p.) charters, (see Brunner, op.cit., §85, Anm.1, Girvan, op.cit., §62, Anm.1, Bülbring, op.cit., §134, Cosijn, op.cit., pt. I, § 3, 3, K. Luick, Historische Grammatik der Englischen Sprache, (Leipzig, 1921), § 146, and Anm. 2.

(1) See Brunner, op.cit., § 86, 1, and Girvan, op.cit., § 54.

(2) Girvan, op.cit., § 231, explains the change of ea to i in L.W.S. as due to fronting and monophthongisation before palatal h; Brunner, op.cit., § 425, considers it to be due to i-mutation, by analogy with that of the prt. subj., or to the influence of the noun miht.

(3) See Brunner, op.cit., § 96, 1, 2, 3, Girvan, op.cit., § 72.

(4) See Brunner, op.cit., § 91a, Girvan, op.cit., § 80.

(5) See Brunner, op.cit., § 105a, Girvan, op.cit., § 80.

W.Gmc. a + l + consonant + i/j. (1) The usual form of
scepeð 39, nebb 299, nergend 498; apele 9, harfest 244,
mutated diphthong is L.W.S. y. Examples: ylca
ræfnan 643, (dēað)raced 48. (3)

(2) W.Gmc. a + nasal + i/j is mutated to e in all dialects.
Examples: stencum 8, ende 365.

(3) W.Gmc. a + i/j after the palatal consonants sc, c, and g.
The diphthong which arises after these consonants appears
in its L.W.S. mutated form y, i. Examples: scyppendes 327,
cyle(gicelum) 59, cyrrað 352.

(4) W.Gmc. a + breaking consonants, + i/j.

a) W.Gmc. a + r + consonant + i/j. The mutated diphthong
appears as L.W.S. y. Examples: yrmpu 52, 614, yrfeward
376.

(1) Girvan (op.cit., § 164, Anm.2) derives this word from
Pr.O.E. *apuli, with i-mutation of u to y, later i, and
secondary i-mutation of the preceding a to æ. He compares
several early forms with i in the second syllable:

Æpil(i)ræd in seventh century charters, appilæ on the
Ruthwell Cross, and æðile in the Corpus Glosses. Brunner
(op.cit., § 96, Anm.4) and Bülbring (op.cit., § 413b) consider
that the æ in apele is not due to i-mutation, but to
fronting. They derived the word from a form *apeli <
Pr. O.E. *apali. The form without breaking is probably

(2) This is an exception, with i-mutation of a instead of
æ before a single consonant, due to analogy with the form
*rakud, which has a different ablaut grade in the second
syllable. See Brunner, op.cit., § 96, 3c, Girvan, op.cit.,
§ 72, Anm.2.

(3) See Brunner, op.cit., § 96, 5, Girvan, op.cit., § 73, Anm.1.

(4) See Brunner, op.cit., § 91a, Girvan, op.cit., § 80.

(5) See Brunner, op.cit., § 105a, Girvan, op.cit., § 80.

(5) See Brunner, op.cit., § 109, Girvan, op.cit., § 100.

b) W.Gmc. a + l + consonant + i/j. The usual form of the mutated diphthong is L.W.S. y. Examples: yldu 52, wyllan 63, wylm 191, yldran 414.

In three instances, alda 198, 546, -um 509, there is the Anglian form with æ, the i-mutation of the unbroken vowel before l + consonant.

c) W.Gmc. a + h + consonant + i/j. The mutated form of the diphthong is frequently i. Examples: niht 98, -es 478, almihtig 356, 473, 627, -a 393, mihtiga 496, miht 583. But beside miht, mihtig, there are the forms meaht, meahtig, which are more common in the Exeter Book, and which have no i-mutation. Both forms are normal W.S.

vi. Before a back vowel in the following syllable, W.Gmc. a remains. Examples: dalu, dunscrafu 24, wracu 51,

is diphthongized to ia, as in gærum 154, 258.

(1) See Brunner, op.cit., §105a, Girvan, op.cit., §80.

(2) See Brunner, op.cit., §§105, and 96,4, and Bülbring, op.cit., §175. The form without breaking is probably Anglian, but W.Gmc. a is also frequently retained unbroken before l + consonant in early W.S. and Kent. See Brunner, op.cit., §85, Anm.1, Girvan, op.cit., §62, Anm.1, Bülbring, op.cit., §134, Cosijn, op.cit., pt.I, §3,3, Luick, op.cit., §146, and Anm.2.

(3) See Girvan, op.cit., §80, Brunner, op.cit., §105, Anm.1.

(4) Brunner, §95, Anm.7, explains the relationship between meaht and miht as being due to suffix ablaut. Girvan, op.cit., §80, Anm.2, offers no explanation.

(5) See Brunner, op.cit., §109, Girvan, op.cit., §100.

(6) See Cosijn, op.cit., pt.I, §2,II,3.

(7) See Brunner, op.cit., §82, and Girvan, op.cit., §34.

(8) See Brunner, op.cit., §15, Girvan, op.cit., §35,3, Bülbring, op.cit., §189, Cosijn, op.cit., pt.I, §58, 4.

(9) See Brunner, op.cit., §83, Girvan, op.cit., §34, Bülbring, op.cit., §96. (p.t.o. for (6), (7), (8).)

gladum 303, bānfatu 520, baða 110, farað 326.

There are a few exceptions, which are probably

poetical forms: heapōrōfes 228, beaducraftig 286,

eaferum 405, heafelan 604. Back mutation of a is

typical of the Merc. dialect of the Vespasian Psalter. (1)

Glædum 92 has æ by analogy with the nom.sg.m. glæd. (2)

2. W.Gmc. ā (P.G. ǣ).

i. The vowel is normally fronted to ǣ, as in dǣdum 445,

528. This is the W.S. form.

Swār 315 shows retention of ā before a liquid; this

form is also normal W.S.

The non-W.S. development of the vowel to ē by

narrowing is seen in pēgun 402, 410.

ii. After a palatal consonant (ġ, sc), O.E. ǣ (W.Gmc. ā)

is diphthongised to ēa, as in gēarum 154, 258,

fyrngēarum 219.

iii. Before h, the vowel is broken to ēa. Example: nēah 192.

3. W.Gmc. ā (P.G. ai).

i. The vowel remains in snāw 14, tācen 96, bān 221,

(1) See Brunner, *op.cit.*, §109, Anm.1, Girvan, *op.cit.*, §100, and Bülbring, *op.cit.*, §231.

(2) See Cosijn, *op.cit.*, pt. I, § 2, II, 2., Anm. 5, Luick, *op.cit.*,

(3) See Brunner, *op.cit.*, §62, and Girvan, *op.cit.*, §34.

(4) See Brunner, *op.cit.*, §13, Girvan, *op.cit.*, §35, 3, Bülbring, *op.cit.*, §129, Cosijn, *op.cit.*, pt. I, § 58, 4.

(5) See Brunner, *op.cit.*, §62, Girvan, *op.cit.*, §34, Bülbring, *op.cit.*, § 96. (p.t.o. for (6), (7), (8).)

iv. Before r + consonant, h + consonant, W.Gmc. e was lācað 316, and many other instances.

ii. W.Gmc. ā when subject to i-mutation appears as ē (1) in W.S. Examples are ēastdālum 2, hātu 17, bāle 284, mārða 472.

4. W.Gmc. e.

i. The vowel normally remains in O.E. unchanged. Examples: wer 394, nest 189, telgan 76, brecað 67.

ii. W.Gmc. e was fronted to i (3) before m in native words and early foreign borrowings. Examples: nime 380, brimcald 67, llo, gim 117, 183.

iii. After palatal ǰ-, W.Gmc. e was normally diphthongised (4) in W.S. to ie (L.W.S. y, i). Examples: giefe 327, 557, 658, ofgiefan 412, forgiefen 175, gieddinga 549, ongietan 573, gyfena 624, forgildan 473.

— There are two instances of gefeð (143, 319), a non-W.S. (6) form without palatal diphthongisation.

- (6) (see p.) See Brunner, op.cit., § 91b, Girvan, op.cit., § 66.
 (7) (see p.) See Brunner, op.cit., § 86, 4, Girvan, op.cit., § 56.
 (8) (see p.) See Brunner, op.cit., § 73, Girvan, op.cit., § 40.
 (1) See Brunner, op.cit., § 97, Bülbring, op.cit., § 167.
 (2) See Brunner, op.cit., § 54, Girvan, op.cit., § 30, 1.
 (3) See Brunner, op.cit., § 81, Girvan, op.cit., § 48.
 (4) See Brunner, op.cit., § 91c, Girvan, op.cit., § 67.
 (5) On forms with i after [j], see Cosijn, op.cit., pt. I, §§ 21, and 29, 7c; also Brunner, op.cit., § 91, Anm. 5, Luick, op.cit., § 172, Anm. 2 (on forms of the verb giefan with i).
 (6) See Brunner, op.cit., § 91c, and Anm. 6, Girvan op.cit., §§ 67, 69, and Bülbring, op.cit., §§ 154, 156.

iv. Before r + consonant, h + consonant, W.Gmc. e was broken to eo.

(1) Before r + consonant. Examples: beorgas 21, feor 92, eorpan 131, feorran 326, weorpan 378, deorcne 383.

These are normal W.S. forms.

(2) Before h + consonant, the eo was fronted to ie,
(2)
i, y in WS. Examples: ryht 664, ryhte 494, ryhtfremmende 632.

v. (1) W.Gmc. e before r + consonant with i-mutation
(3)
appears as L.W.S. y, i. Examples: byrgdon 404, yrre 408, gyrneð 462, gebyrge 261, forbirsteð 568.

(2) The diphthong eo is mutated by a following i, and
(4)
appears spelt as y, in onsyn 55 .

vi. (1) Before a W.Gmc. u in the next syllable, W.Gmc. e undergoes u-mutation to eo if a liquid or labial

(1) See Brunner, *op.cit.*, §84, and Girvan, *op.cit.*, § 58.

(2) See Brunner, *op.cit.*, §122, 1, and Girvan, *op.cit.*, § 53, Anm. According to Brunner, § 122, Anm.1, the spelling ryht, with y, is particularly common in E.W.S., and gives place later to riht. Brunner, § 22, Anm.2, and Bülbring, §§ 275, 470, consider that there was an actual rounding of the vowel after r in this word, and that the y is not merely a spelling.

(3) See Brunner, *op.cit.*, §107, Girvan, *op.cit.*, §82.

(4) Girvan, *op.cit.*, §§ 259, 5, and 83, derives this word from P.G. *-seguniz, with loss of the velar element in the labio-velar, the vocalising of -y- to form the diphthong -eu-, and subsequent i-mutation.

(1) stands between the vowels. Examples: weorodum 187, weoruda 465, weoredum 588, heolstorcofan 49.

Eadwelum 586 is an exception, by analogy with the nom. Eadwela, and the remaining oblique cases.

Before other consonants, u-mutation of e is generally absent in W.S. Examples: gesetu 278, 417, gebedu 458, metude 617, brego 497, 568, -u 620.

There are a number of instances in the Phoenix of the word meotod with u-mutation of e before a dental: meotud 176, -e 443, 660, -es 6, 457, 471, 524, meotod 358. These might belong to any of the non-W.S. dialects.

(2) o/a-mutation of e is generally absent. Examples: brēostsefa 126, welan 149, weras 331, gūðfreca 353. These are typical W.S. forms.

The only exception is geofona (267, 384), with

back mutation of e to eo instead of palatal

diphthongisation to ie, as in the usual W.S. form giefu. The form with back mutation is common in

(1) See Brunner, op.cit., §110, and Girvan, op.cit., §102.

(2) See Brunner, op.cit., §110, Girvan, op.cit., §102.

(3) See Brunner, op.cit., §110, and Anm. 1, Girvan, op.cit., §102.

(4) See Brunner, op.cit., §110, Girvan, op.cit., §102.

(5) See Brunner, op.cit., §84, Girvan, op.cit., §57.

(1)

424, uwēora 505 (P.G. īrh-).
the Anglian dialects.

5. W.Gmc. ē (P.G. ē²) is diphthongised to īe after palatal ġ, and monophthongised to ī in ġīn 236. This is a normal W.S. form.

6. W.Gmc. i.

i. This vowel remains unchanged in midle 65, wind 182, blissum 126, swift 317. It has the L.W.S. spelling y in fyrstmeorce 223. In biereð 199, it is spelt ie, due to the influence of the reverse spelling, i for ie, which is common in L.O.E.

ii. The W.Gmc. group iw appears as eow in cleowenne 226, with diphthongisation of the i to io before w, and subsequent lowering of the diphthong.

iii. Before r + consonant, W.Gmc. i is broken to io, and appears, lowered to eo, in meorde 472, leorneras

(1) See Bülbring, op.cit., §253, Anm. 2, and Girvan, op.cit., §272, Anm. 5. Brunner, §§ 91, Anm. 8 and 111, Anm. 8, explains the form geofu in W.S. texts as being due to the back mutation of W.S. ie (from the palatal diphthongisation of e after ġ) to io, later eo.

(2) See Girvan, op.cit., §68, Brunner, op.cit., §91d.

(3) See Girvan, op.cit., §31, 1, Brunner, op.cit., §56.

(4) The spelling ie for i is also a feature of the Hatton manuscript of the Cura Pastoralis. See Brunner, op.cit., §22, Anm. 3.

(5) See Brunner, op.cit., §88, Girvan, op.cit., §116.

(6) See Brunner, op.cit., §84, Girvan, op.cit., §57.

7. W. 424, swēora 305 (P.G. *swirh-).

iv. Before r + consonant, + i/j, W.Gmc. i is broken and mutated to W.S. ie, L.W.S. y. Example: āfyrred 5. (1)

v. u- and o/a- mutation of W.Gmc. i took place only before liquids and labials in W.S. (2) The only example in the Phoenix is ondleafne 243. in fēond 595. (2)

There are a number of instances of u- and o/a

8. W.Gmc. o.

mutation of i before nasals and dentals: heonan 1,

i. This vowel usually remains unchanged in O.E. Examples: seoma 19, hleona 25, neopan 307, seonop 493, cornes 258, gebod 68, folca 326, -um 322, doctrus 406, leopucraftig 268, niopowearð 299, leomu 513, An exception in the Phoenix is veorðum 425, which freopu 597, gefreopa 630, leomum 649. Back

is/analogical development.

ii. mutation of i before nasals and dentals is found in all the non-W.S. dialects, but instances also occur in W.S. texts. (3)

525.

There is one instance, gefreogum 29, of u-

9. W.Gmc. mutation of i before a guttural, which is found (4)

i. only in Kentish. ō is mutated to ē. (5) Examples:

grēne 13, unwōðes 26, swētra 132, gedēmed 147.

(1) See Girvan, op.cit., §82, Brunner, op.cit., §107.

(2) See Brunner, op.cit., §111, Girvan, op.cit., §103.

(3) See Brunner, op.cit., §111 and Anm. 2, Girvan op.cit., §103 and Anm., Bülbring, op.cit., §235, and Anm., Luick op.cit., §224b.

(4) See Brunner, op.cit., §111, Girvan, op.cit., §103, Bülbring, op.cit., §235, Luick, op.cit., §224c. op.cit., §238, Girvan, op.cit., §70.

(5) See Brunner, op.cit., §101, Girvan, op.cit., §77.

7. W.Gmc. i.

i. W.Gmc. i normally remains unchanged in O.E. Examples:

līfes 53, līxeð 33, gewīteð 162. It has the L.W.S.

spelling y in rȳpes 246, fȳra 492, (gen.pl. of fīras).

ii. W.Gmc. i + u is contracted to the diphthong eo,
after the loss of a medial j, in fēond 595.

8. W.Gmc. o.

i. This vowel usually remains unchanged in O.E. Examples:

cornes 252, gebod 68, folca 326, -um 322, dohtrum 406.

ii. An exception in the Phoenix is weordum 425, which
is/analogical development.

iii. An e is introduced in spelling before o after palatal

g, to indicate the quality of the consonant, in geond

323. L.W.S. eo, may be due to Kentish influence, or may

be a survival from an earlier W.S. copy. Compare

9. W.Gmc. ō.

i. Before i/j, W.Gmc. ō is mutated to ē. Examples:

grēne 13, unsmēpes 26, swētra 132, gedēmed 147.

(1) See Bülbring, op.cit., §163, Ann.

(2) See Girvan, op.cit., §46, Ann.2, Brunner, op.cit., §130, 1.

(3) See pp.128-9, note to 425.

(4) See Brunner, op.cit., §92, 1a, Bülbring, op.cit., §298, Girvan, op.cit., §70.

(5) See Brunner, op.cit., §101, Girvan, op.cit., §77.

(6) See Brunner, op.cit., §60, Girvan, op.cit., §36, 1.

(7) See Brunner, op.cit., §92, 1a, Bülbring, op.cit., §298.

(8) See Brunner, op.cit., §92, 1a, Bülbring, op.cit., §298, Luick, op.cit., §169, 1, 2, Coesijn, op.cit., pt.1, §46, 8.

(9) See Brunner, op.cit., §102, Girvan, op.cit., §78.

(10) See Brunner, op.cit., §161, Ann.2, Girvan, op.cit., §134, Bülbring, op.cit., §161, Ann.2, & 306, Ann.4, and 307, Luick, op.cit.,

is a L.W.S. change.

This is the usual form in W.S.

- ii. The W.Gmc. group [j]ō- is spelt geō- in geōmran 139, 517, geōmormōde 353, 412, with an e added to indicate the palatal nature of the consonant. (1) in gūda 506,

10. W.Gmc. u.

- i. The vowel remains unchanged in gefrugnen 1, sunnan 17, fugel 104, tungla 119, gumum 139, fruman 328. (2) (3)
- ii. After initial g, W.Gmc. u appears as eo, io.

Examples: geong 258, giong 355, edgeong 373, 536, 608, edgiong 581.

The spelling with io, instead of the more usual L.W.S. eo, may be due to Kentish influence, or may be a survival from an earlier W.S. copy. Compare the io in niopowearð 299. (4)

- iii. The i- mutation of W.Gmc. u in W.S., Anglian, and early Kent. is y. Examples: wynnum 7, 26, hryre, dryre 16, lyfte 39. The sound is spelt ie in gieltas 461. (5) (6)
- It is unrounded to i in hige 477, tihte 525. This

(1) See Brunner, op.cit., § 92, 1b, Girvan, op.cit., § 70, Bülbring, op.cit., § 299.

(2) See Brunner, op.cit., § 60, Girvan, op.cit., § 32, 1.

(3) See Brunner, op.cit., § 92, 1a, Bülbring, op.cit., § 298.

(4) See Brunner, op.cit., § 92, 1a, Bülbring, op.cit., § 298, Luick, op.cit., § 169, 1, 2, Cosijn, op.cit., pt. I, § 48, 2.

(5) See Brunner, op.cit., § 102, Girvan, op.cit., § 78.

(6) See Brunner, op.cit., § 161, Anm. 2, Girvan, op.cit., § 134, Bülbring, op.cit., §§ 161, Anm. 2, & 306, Anm. 4, and 307, Luick, op.cit., § 287.

(1)

or the -o- may be a scribal error.
last is a L.W.S. change.

ii. W.Gmc. au: O.E. ēa, is mutated by a following i/j.
11. W.Gmc. ū.

This diphthong appears in the Phoenix
i. The vowel remains unchanged in rūme 14, brūcan 148,
Example: (1) hyrde 129, būman 134, atūmōð
būgað 157, oðscūfeð 168.

213, arysendra 349, gehýrdur 444, fecyð 454, līg 59,
ii. W.Gmc. ū remains after initial [j] in gūdāda 556,
218, (2) 505, -g 553, -ss 434, līgbracc 235, līgbrvne
iū 41.

577, īglond 9. (3)
iii. W.Gmc. ū is mutated by a following i/j, to ȳ.

There are four instances of the non-W.S. mutation of
Examples: āhýded 96, āfýsed 274, cýppu 277, ealdcýðpe
ēa to ȳ: hidērlid 98, nērra 28, ēdlēg 222, gehēsan
351, bitýned 419, ontýnde 423.

493. The forms oðscūfeð 522, geðawa 534, without
These are all normal W.S. forms.

i- mutation, are normal W.S.

b) Diphthongs.

13. W.Gmc. iu.

12. W.Gmc. au.
This diphthong developed into E.W.S. io, later W.S. eo. (4)

i. W.Gmc. au appears in all O.E. dialects as ēa.
Examples: ēastdælum 2, scēat 3, ēadgum 11, lēaf 39,

11. dēað 52. (5)
Mutation of this diphthong appears as ȳ in

ēflýðe There are only two exceptions in the Phoenix,

(5) These ēstan 94, and the manuscript reading gefeon 248,

acc.sg. of the noun gefēa, with an eo spelling for

(1) See p. ēa. The latter may be an Anglian form of the noun,

(2) See Brunner, op.cit., § 104, Girvan, op.cit., § 81, Bulbring, op.cit., § 188. In certain words, including līg, the i

spelling was invariable, and the sound must have been un-

ro (1) See Brunner, op.cit., § 71, Bulbring, op.cit., § 100.

(2) See Girvan, op.cit., § 70, 4, Brunner, op.cit., § 92, 2a.

(3) See Brunner, op.cit., § 103, Girvan, op.cit., § 79.

(4) See Brunner, op.cit., § 75, Girvan, op.cit., § 41.

(5) See p. 84, note to 94.

(6) See Bulbring, op.cit., § 188, Brunner, op.cit., § 107,

Girvan, op.cit., § 83.

(1)

or the -o- may be a scribal error.

- ii. W.Gmc. au, O.E. ēa, is mutated by a following i/j, to īe in E.W.S. This diphthong appears in the Phoenix as L.W.S. ȳ, ī.⁽²⁾ Examples: hȳrde 129, bȳman 134, stȳmeð 213, drȳmendra 348, gehȳrdun 444, gecygð 454, līg 39, 218, 268, 505, -e 533, -es 434, līgpræce 225, līgbyrne 577, īglond 9.

There are four instances of the non-W.S. mutation of

ēa to ē:⁽³⁾ bidēglad 98, hērra 28, ādlēg 222, rehēgan

493. The forms oðēaweð 322, geēawe 334, without

i- mutation, are normal W.S.⁽⁴⁾

13. W.Gmc. iu.

- i. The diphthong developed into E.W.S. īo, later W.S. ēo.

This remains in hlēopra 12, þēodnes 68, lēofne 345, dēor

560.

- ii. The i- mutation of this diphthong appears as ȳ in⁽⁶⁾

āflȳhð 155, lȳhteð 187, flȳhð 460.

These are all normal W.S. forms.

(1) See p. 103, note to 248.

(2) See Brunner, op.cit., § 104, Girvan, op.cit., § 81, Bülbring, op.cit., § 183. In certain words, including līg, the i spelling was invariable, and the sound must have been unrounded; see Brunner, op.cit., § 31, Anm. 3.

(3) See Brunner, op.cit., § 104, Girvan, op.cit., § 81, and Anm., Bülbring, op.cit., § 184.

(4) See Brunner, op.cit., § 408, Anm. 14.

(5) See Brunner, op.cit., § 78.

(6) See Bülbring, op.cit., § 188, Brunner, op.cit., § 107, Girvan, op.cit., § 83.

14. W.Gmc. eu.

This diphthong appears as W.S. ēo. Examples: hrēosað 60, nēotan 361.

II. Consonants.

15. Final double consonants in monosyllables are usually simplified. (1)

The exceptions are: synn 54, wynn 70, snell 123, cynn 159, 335, eall 279. There is also

doubling of the final consonant in the disyllable ofett 77.

16. -g- is lost before a dental consonant in rēn 14,

rēnes 246, with compensatory lengthening of the

preceding vowel. It is retained in pegn 165, pegnum

388, gebregd 59. This is a L.W.S. change.

17. Medial g is lost after i, with compensatory lengthening (3)

of the preceding vowel, in swīað 142. This is also

a L.W.S. change.

18. Initial h is lost before r, l, in rēmig 126, and

in the second element of the compound swēglēopres 137. (4)

It is lost initially before a vowel in eortan 477, elpe 650.

(1) See Brunner, op.cit., § 231, 1.

(2) See Brunner, op.cit., § 214, 3, Girvan, op.cit., § 114, Bülbring, op.cit., § 530.

(3) See Girvan, op.cit., § 253, 1, c, and Bülbring, op.cit., § 531.

(4) See Brunner, op.cit., § 217, and Anm. 1 and 2, Girvan, op.cit., § 252, 2, b.

- 143 (active singular). This is possibly an Anglian form,
(1)
19. The second consonant in a group of three is dropped in
(1) (2)
strenðu 625, wasmas 243.
-h is absent -g in feorg 192, by analogy with words
20. There is metathesis of r in forst 58,248, -es 15, acc.
(3)
forbirsteð 568, but not in graswonge 78, breahtme 134.
(2) (4)
There is possibly metathesis of l in foldwylmum 64.
21. W.Gmc. -pl appears as -tl in setl 439, hēahsetle 515.
It is metathesised to -ld in hēahseld 619. This change
is considered to be Anglian, possibly Mercian. (5)
22. The doubled -d- from inflected forms with syncope has
been levelled into the acc.sg. of foddor 259. The single
consonant is retained in fodorpege 248. Doubling before
r in the syncopated forms of words with P.G. final vocalic
r does not otherwise occur in the Phoenix.
23. Final -n is omitted in the manuscript reading bigenga

(1) See Bülbring, op.cit., § 533,d, Brunner, op.cit., § 184, Anm., and Luick, op.cit., § 677,3. V. most of the verbs of

(2) See K.D. Bülbring, Ang. Bbl., XV(1904), 160-1, footnote, Bülbring, op.cit., § 533a, Luick, op.cit., § 677,2, and pp. 102-3, note to 243.

(3) See Brunner, op.cit., § 179,1, Girvan, op.cit., § 257,1, Luick, op.cit., § 693,1.

(4) See pp. 71-3, note to 64.

(5) The form seld occurs frequently in the Vespasian Psalter. (See Brunner, op.cit., §§ 183,2,a, and 201,3, Bülbring, § 522). The form papseld is also found in the Blickling Homilies, ed. R. Morris, E.E.T.S., 73, (London, 1880), p. 205, l. 20.

(6) See Brunner, op.cit., § 229, Bülbring, op.cit., § 542.

148 (dative singular). This is possibly an Anglian form,
(1)
but may, also, be a scribal error.

24. Final -h is spelt -g in feorg 192, by analogy with words
such as beorg, which often have -g in the nom. and acc.
sg. owing to the influence of the inflected cases,
beorges, beorge, etc.

I. Verbs.

25. The full Anglian form of the 3 sg. prs. ind. of habban
is seen in hafað 175, 667.

26. The 3 sg. prs. ind. of the verb "to be" is weseð in 373,
beside the usual is, bið.

27. The unsyncoated form of the 3 sg. prs. ind. of strong
verbs is always used, except in the contracted verbs,
which have the syncoated form. I-mutation is absent,
except in the verbs of class V, most of the verbs of
class IV, and one verb in class VI.

(1) See p. 91, note to 148.

(2) See pp. 99-100, note to 192.

(3) See Brunner, op. cit., §417, Anm. 1. c, Girvan, op. cit.,
§437, Anm. 1.

(4) See p. 116, note to 373, and cf. Brunner, op. cit., §427,
Anm. 9.

Examples: prs. ind. form āstelled 511 perhaps has

I. līxēð 33, bīdeð 47, gebīdeþ, gewīteð 99, scīneð 183,
gescīneþ 118, blīceð 186, geondwlīteð 211, bīgeð 459,
forgrīpeð 507, stīgeð 520.

II. flȳhð 460, āflȳhð 155, oðscūfeð 168, drēogeð 210,
drēoseð 261, flēogeð 322, oðflēogeð 347, gecēoseð 382,
bēodeð 497.

III. weorpeð 80, geweorpeð 538, singeð 124, onginneð 188,
gebringeð 271, swelgeð 507.

IV. bīereð 199, cymeð 222, nīmeð 485, forsweleð 532.

V. pīgeð 219, līgeð 182, sīteð 208, brīceð 504, forgrīfeð
615.

VI. scepeð 39, stondeþ 89, hefeþ 112, fareð 123,
ascæceð 144.

VII. fealleþ 61, bihealdeþ 87, weaxeð 232, onfēhþ 159,
ymbfēhþ 276, onfēhð 533.

Unsyncopated forms of the 3 sg. prs. ind. of strong verbs, and without i- mutation, are typical of the Anglian dialects.

Syncope occurs in the 3 sg. prs. ind. of a weak

(1) See pp. 38-9, note to 511.

(2) verb in gecȳgð 454. l., § 364, 2, and Ann. 4, Girvan, 22, 211., § 405, Ann. 1.

(3) See pp. 38-9, note to 506.

(1) See Brunner, op. cit., § 358, 2, and Ann. 3, Girvan, op. cit., §§ 397, 398.

28. The 3 sg. prs. ind. form āstelled 511 perhaps has (1) double -ll- by analogy with the plural form āstelled.
nespo(rōtes) 325, bealo(sorge) 409, searo 419, brega 497, 525, yldo 514. This is a L.O.E. development.
29. Unaccented -o- is frequently weakened to -a- in the plurals of the consonant-stem nouns tōt and tōp are formed without i- mutation, and with the endings of the endings of the preterite plural of strong verbs, and the a- stems, in tōtas 511, tōbas 407. These may be preterite and past participle of weak verbs. Examples: Anglian forms, woldan 399, gescōdan 442, gehēoldan 476, reordade 550, gieddade 571, wunade 641, geblissad 7, gefratwad 116, 239, ācolad 228. This is a L.O.E. development.
30. Unaccented -o- is occasionally spelt -u- in the preterite plural of strong and weak verbs. Examples: pēgun 410, gehȳrdun 444, mōtun 668. This is a L.O.E., or possibly an Anglian, development.
The confusion is found quite frequently in L.O.E.
31. The past participle bregden 306 is perhaps a new formation by analogy with the infinitive bregdan.
The final -e of the acc. sg. m. of the inflect (3) past participle is simplified in forbedene 404.

II. Nouns.

32. The ending -u is weakened to -o in sunbearo 33, bearo 67,
199, 227, rellōast 202, 424, 585. This is a L.O.E.

(1) See pp. 138-9, note to 511.

(2) See Brunner, op. cit., § 364, 2, and Anm. 4, Girvan, op. cit., § 405, Anm. 1.

(3) See pp. 108-9, note to 306.

(1) See Brunner, op. cit., § 44, Anm. 7.

(2) See Brunner, op. cit., § 281, Anm. 3, Girvan, op. cit., § 289, Anm.

(3) See Brunner, op. cit., § 44, Anm. 7.

(4) See pp. , notes to 33, 67.

(4) See Brunner, op. cit., §§ 296, Anm. 3, and 276, Anm. 6.

heapo(rōfes) 228, bealo(sorge) 409, searo 419, brego
(1)

L.W. 497, 568, yldo 614. This is a L.O.E. development.

33. The plurals of the consonant-stem nouns fōt and tōp are formed without i- mutation, and with the endings of the a- stems, in fōtas 311, tōpas 407. These may be doubtful. The (2) weahsald under 21, and the exceptions listed under 1.vi, are probably Merc., but the latter may also be conventional.

III. Adjectives. weade, under 1.iii, is

rather Kent. or Merc., or is possibly an analogical devel-

34. Final -u is often weakened to -o in L.O.E., as in fealo 218.

35. The final -a, -e, of the weak endings of adjectives are confused in hērra 28 (nom. sg. n.) and hearde 613 (nom. sg. m.).

The confusion is found quite frequently in L.O.E.

36. The final -enne of the acc. sg. m. of the inflected past participle is simplified in forbodene 404.

37. Unaccented -o- is weakened to -a- in the superlative forms of many adjectives. Examples: apelast 2, 93, beorhtast 80, 179, 227, gelīcast 302, 424, 585. This is a L.O.E.

development.

-
- (1) See Brunner, op. cit., § 44, Anm. 7.
 (2) See Brunner, op. cit., § 281, Anm. 3, Girvan, op. cit., § 289, Aanm.
 (3) See Brunner, op. cit., § 44, Anm. 7.
 (4) See pp. , notes to 28, 613.
 (4) See Brunner, op. cit., §§ 296, Anm. 3, and 276, Anm. 6.

THE METRE.

The dialect of the poem is, therefore, predominantly L.W.S., and the non-W.S. forms which occur are divided quite evenly between the three other dialects. The manuscript normally, of four feet, which are divided into pairs by means of a caesura in the middle of the line. The two halves of the line are connected by the alliteration of one, or both, of the stressed syllables in the first half with the first stressed syllable in the second half. It is usual to scan the separate feet according to the five rhythmic types outlined by these are:

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The form gefeon under 12.i. may possibly be North. So may the form marmstāne under 1.iv.(1), but this is extremely doubtful. The form hēahseld under 21, and the exceptions listed under 1.vi, are probably Merc., but the latter may also be conventional poetic forms. Scade, under 1.iii, is either Kent. or Merc., or is possibly an analogical development. The form gefreogum in 6.v. can only be Kent., and the io spellings under 10.ii may be Kent. or E.W.S. Of the remaining words, the exceptions listed under 1.iv.(2) and 1.v.(4),b) are probably Anglian, but may be conventional poetic forms. They could, also, belong to E.W.S. or early Kent. The forms given under 4.vi.(2), 25,27, and 33, might come from any of the Anglian dialects, and those under 23 and 30 are also possibly Anglian. The exceptions under 2.i, 4.iii, 4.vi. (1), 6.v, and 12.ii could belong to any of the non-W.S. dialects.

The language of the Phoenix, therefore, gives no definite indication as to where the poem was written. Nothing further can be concluded than that, like most other O.E. poems, it probably had an Anglian original.

types and of the abbreviations used for them will be found on pp. 53-6.

THE METRE.

The Phoenix is composed in the usual alliterative metre of the Old English poets. A single line of this metre consists, normally, of four feet, which are divided into pairs by means of a caesura in the middle of the line. The two halves of the line are connected by the alliteration of one, or both, of the stressed syllables in the first half with the first stressed syllable in the second half. It is usual to scan the separate half lines according to the five rhythmical types outlined by

(1)
Sievers. These are:

A. / x / x

B. x / x /

C. x / / x

D. / / \ x

E. / \ x /

together with their extended types A* / \ x / x, D*1 / x / \ x, D*2 / x / \ x, and D 4 / x / x \, and their variations due to anacrusis, resolution, and the addition of extra unaccented syllables. This method of scansion is generally accepted in

(1) See E. Sievers, ^{Germanischen} "Zur Rhythmik des Alliterationsverses, I, Rhythmik des Beowulf", P.B.B., X, (1885), 220-314, and "Zur Rhythmik des Germanischen Alliterationsverses, III, Der Angelsächsische Schwellvers", P.B.B., XII (1887), 454-82; also, "Altgermanische Metrik" (in H. Paul, Grundriss der Germanischen Philologie, 2nd ed., Strassburg, 1905, vol. II, pt. 2, pp. 1-16). A description of the types and of the abbreviations used for them will be found on pp. 153-6.

spite of much discussion and disagreement among scholars. (1)

In his article in P.B.B., X, Sievers classified all the half lines in Beowulf, using his five types as a basis. By classifying the half lines of the Phoenix in exactly the same way, and comparing the figures obtained with those for Beowulf, it is possible to see more clearly the peculiar characteristics of the metre of the former poem. A comparison upon these lines, therefore, forms the first section of the present study.

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- (1) Various rival theories, descriptions of the verse, and attempts to account for the five types have been put forward since Sievers' work appeared. See K. Fuhr, Die Metrik des Westgermanischen Alliterationsverses, (Marburg, 1892), H.F. Heath, "The O.E. Alliterative Line", (Transactions of the Philological Society for 1891-4, 375-395), M. Kaluza, Der Altenglische Vers; eine Metrische Untersuchung, (Studien zum Germanischen Alliterationsvers, Hefte I and II, Berlin, 1894), M. Trautmann, "Zur Kenntnis des Altgermanischen Verses, vornehmen des Altenglischen", (Ang. Bbl., V, 1895, 87-96), M. Kaluza, A short History of English Versification, translated by A.C. Dunstan, London, 1911), A. Heusler, Deutsche Versgeschichte, mit Einschluss des Altenglischen und Altnordischen Stabreimverses, vol. I, (Grundriss der Germanischen Philologie, ed. H. Paul, vol. VIII, pt. 1, Berlin and Leipzig, 1925), W.W. Greg, "The Five Types in Anglo-Saxon Verse", (M.L.R., XX, 1925, 12-17), J. Routh, "Anglo-Saxon Metre", (M.P., XXI, 1923-4, 429-34), E.W. Scripture, "Die Grundgesetze des Altenglischen Stabreimverses", (Ang., LII, 1928, 69-75), W.E. Leonard, "Four Footnotes to Papers on Gmc. Metrics", (Studies in English Philology, a Miscellany in Honour of F. Klaeber, ed. Kemp Malone & M.B. Rund, Minneapolis, 1929, pp.1-13), P.F. Baum, "The Character of Anglo-Saxon Verse", (M.P., XXVIII, 1930-1, ~~143-56~~, 143-56), J.C. Pope, The Rhythm of Beowulf, (New Haven, 1942), M. Daunt, "O.E. Verse and English Speech Rhythm", (Transactions of the Philological Society for 1946, 56-72).

The combination of the various rhythmical types into whole lines by the poet shows certain characteristic features, and these have been noticed in section two; but no comparison with Beowulf was possible, since no figures for that poem seem ever to have been drawn up. In his arrangement of the successive half lines and whole lines, the poet of the Phoenix seeks for variety of rhythm, which he frequently offsets by repetition. He uses several different methods of repetition, which are described in the third section. The alliterative system of the poem shows exactly the same features of variety accompanied by repetition, which give rise to certain alliterative patterns in groups of successive lines. The peculiarities of alliteration in the Phoenix are described in section four.

	3	13				
	3	13				
	1	11				
	28	99	127			
	1	2	3			
	1	3	3			
	10	4	14	Total	240	377
	7	1	7			
	25	4	29			

(1) The half lines of the PH. have also been classified according to Sievers' Types by H. Bradshaw, "The Versification of the O.E. Poem Phoenix", M.S. Phil., IV, (1894), 454-68.

(1)
I. The half line.

1. Type A.

(a) A1.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\acute{x}\acute{x}$	85	144	229	$(x)x\acute{x}\acute{x}$	6	2	8
$\grave{x}x\acute{x}$	17	18	35	$x\grave{x}x\acute{x}$		1	1
$\acute{x}\grave{x}x$	2	5	7		6	3	9
$\grave{x}x\grave{x}x$	1	1	2	$x\acute{x}x\acute{x}$	4		4
	105	168	273	$x\grave{x}x\acute{x}\acute{x}$	3	1	4
$\acute{x}x\acute{x}$	75	88	163	$x\acute{x}x\grave{x}x$	1		1
$\grave{x}x\acute{x}\acute{x}$	10	5	15	$x\grave{x}x\acute{x}\grave{x}x$	1		1
$\acute{x}x\grave{x}x$	7	6	13		9	1	10
$\grave{x}x\acute{x}\grave{x}x$	1		1	$x\acute{x}x\acute{x}\acute{x}$	2		2
	93	99	192	$x\grave{x}x\acute{x}\acute{x}\acute{x}$	1		1
$\acute{x}x\acute{x}\acute{x}$	1	2	3	$x\acute{x}x\acute{x}\grave{x}x$	1		1
	1	2	3		4		4
$\acute{x}x\acute{x}\acute{x}\acute{x}$	15	4	19	Total	240	277	517
$\acute{x}x\acute{x}\acute{x}\grave{x}x$	7		7				
	22	4	26				

(1) The half lines of the Ph. have also been classified according to Sievers' Types by M. Bradshaw, "The Versification of the O.E. Poem Phoenix", A.J. Phil., XV, (1894), 454-68.

Type A1 with a monosyllabic first thesis is more common in the Phoenix in the second half line than the first. This agrees with the position in Beowulf, but the figures for the two halves of the line are proportionally closer together in that poem. Beowulf has 636 instances of the type in the first half line, and 729 in the second half. Type A1 with a disyllabic first thesis is slightly more frequent in the Phoenix in the second half line than the first (93:99). In Beowulf, the reverse is true, and there are 367 instances in the first half line and 319 in the second. (1) The relative proportion of type A1 with a trisyllabic first thesis in the two halves of the line is about the same in both poems, but the total number of instances of this type in the Phoenix is high in proportion to that in Beowulf. The latter poem has 38 instances in the first half line, and 13 in the second half. In the use of type A1 with anacrusis and a monosyllabic first thesis, the figures for the two half lines are again closer together in Beowulf than in the Phoenix. The type occurs in Beowulf 16 times in the first half, and 12 in the second. Types A1 with anacrusis and a disyllabic first thesis, and A1 with anacrusis and a

(1) Of the total number of A-half lines in the Battle of Brunanburh, there are more in the second half line than in the first. (See A. Campbell, The Battle of Brunanburh, London, 1938, pp. 30-1). It seems possible that the tendency to use type A more frequently in the second half line was a new development in the later poetry.

(1) Beow. 1755 oþu eayena beorhtu. (See E.S.S., X, 286).

trissyllabic first thesis, are confined to the first half of the line in both the Phoenix and Beowulf, although there is one doubtful instance of the former type in a second half line in Beowulf.⁽¹⁾ There are 26 examples of the type with a disyllabic first thesis in Beowulf, and 8 examples of the type with a trissyllabic first thesis.

(b) A2.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
/\ /x	8	5	13	- /xxx /-\	2		2
ux \ /x	4	1	5	/xxx ux \	1		1
/ux \x		2	2	/xxx \ux	1		1
	12	8	20		4		4
/\ \ux	3	2	5	x /xx /-\	2		2
ux \ \ux	1		1		2		2
	4	2	6	/\ \/\	1		1
/x \ \	7	3	10	ux \ \/\	1		1
uxx \ \	3	2	5	/ux \ \/\	1		1
/x \ux \		1	1		3		3
	10	6	16				
/xx \ \	4		4	Total	40	16	56
uxxx \ \	1		1				
	5		5				

(1) Beow. 1766 ~~oððe~~ eageana bearhtm. (See P.B.B., X, 234).

In Beowulf, type A2a with a long second stress is apparently confined to the first half line, where it occurs 136 times, whereas A2a with a short second stress is confined to the second half line, and occurs 43 times. The treatment of these two types in the Phoenix is, therefore, entirely different from that in Beowulf.

It is noticeable that type A2b with a disyllabic or trisyllabic first thesis, or with anacrusis, and type A2ab, are confined to the first half line in the Phoenix. In Beowulf, this is also true of type A2b with a monosyllabic first thesis, which is found 74 times in the first half line. A2b with a disyllabic first thesis occurs 34 times in the first half line in Beowulf. Type A2b with a trisyllabic first thesis, which, in the Phoenix, is almost as common as the form with a disyllabic first thesis, and type A2b with anacrusis, do not occur at all in Beowulf. Type A2ab is found 24 times in Beowulf, all in the first half line.

(c) A3.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\acute{x}\acute{x}$	1		1	$(x)x\acute{x}\acute{x}$	2		2
	1		1		$x\acute{x}\acute{x}$	1	
$\acute{x}xx\acute{x}$	3		3	$x\acute{x}\acute{x}$	3		3
	1		1		$x\acute{x}\acute{x}$	11	
$\acute{x}xxx\acute{x}$	4		4	$x\acute{x}\acute{x}\acute{x}$	1		1
	12		12		12		12
$\acute{x}xxx\acute{x}$	12		12	$x\acute{x}xxx\acute{x}$	6		6
	1		1		6		6
$\acute{x}xxx\acute{x}x$	1		1	Total	39		39
	1		1				

The proportions of the different subtypes of type A3 vary slightly in the Phoenix and Beowulf. The simple type with a monosyllabic first thesis occurs 11 times in Beowulf. The form with a disyllabic first thesis is the most common in Beowulf, and is found in 110 half lines, as against only 4 instances in the Phoenix. The form with a trisyllabic first thesis, which is less frequent in Beowulf, is, however, the most common in the Phoenix. Beowulf has 105 instances of this type, and the Phoenix 12.

The subtypes of type A3 with anacrusis are the same in their relative proportions in the Phoenix as they are in Beowulf. There are 5 instances in Beowulf of the simple type with a monosyllabic first thesis, 16 instances of the type with a

disyllabic first thesis, and 12 of the form with a trisyllabic first thesis.

It appears, therefore, that alliteration on the second stress only of type A in the first half line is most common in the Phoenix where there is a trisyllabic first thesis and no anacrusis.

2. Type B.

(a) B1.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
x ^l -x ^l	23	20	43	xx ^l x ^l	3	13	16
---	1		1	xx ^l -x ^l x	3	18	21
x ^l x ^l	2		2	xx ^l x ^l x ^l	1	1	2
x ^l -x ^l x	8	9	17		44	109	153
x ^l x ^l x	1	2	3				
	34	31	65	xxx ^l -x ^l	6	20	26
				xxx ^l x ^l		4	4
xx ^l -x ^l	34	75	109	xxx ^l -x ^l x		2	2
xx ^l x ^l		1	1	xxx ^l x ^l x ^l	1	1	2
xx ^l - ^l	3	1	4		7	27	34
				xxxx ^l -x ^l		1	1
						1	1
				Total	85	168	253

Type B1 with a monosyllabic first thesis is slightly more common in the Phoenix in the first half line than the second, (35:32). This is the reverse of the situation in Beowulf, where the first half line has only 32 instances, as compared

with 43 in the second half line. The figures for the two halves of the line are, also, more equal in the Phoenix than are those for Beowulf.

Of the other forms, the type with a disyllabic first thesis occurs 154 times in the first half line in Beowulf, and 372 times in the second half line, and that with a trisyllabic first thesis occurs 35 times in the first half line, and 162 times in the second. The type with a first thesis of four syllables occurs 8 times in the first half line, and 22 times in the second half line, in Beowulf.

The relative proportions of the four subtypes of B1 are, therefore, somewhat different in the Phoenix from those in Beowulf. The commonest type in the Phoenix is that with a disyllabic first thesis, followed by the simple form with a monosyllabic first thesis, then the form with a trisyllabic first thesis, and, finally, that with a first thesis of four syllables. In Beowulf, the form with a disyllabic first thesis is again the most common, and that with a first thesis of four syllables the least common; but the order of the two other subtypes is reversed, so that the simplest form occurs less frequently than that with a trisyllabic first thesis.

in the Phoenix in the second half line as in the first half line. In Beowulf, there are 31 instances in the first half, and 57 in the second half. The contrast between the two halves of the line in the case of this type is, therefore, slightly more

(b) B2.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
x [!] -xx [!]	7	9	16
x [!] -xx [!] x	3		3
	10	9	19
xx [!] -xx [!]	6	15	21
xx [!] -xx [!] x	2	2	4
	8	17	25
xxx [!] -xx [!]	1	3	4
	1	3	4
Total	19	29	48

Type B2 with a monosyllabic first thesis is slightly more common in the first half line than in the second in the Phoenix, (10:9). The number of half lines of this type in the poem is higher than that in Beowulf, and the figures for the two halves of the line are more even. Beowulf has 11 instances in the first half, and 4 in the second.

Type B2 with a disyllabic first thesis occurs twice as often in the Phoenix in the second half line as in the first half line. In Beowulf, there are 31 instances in the first half, and 57 in the second half. The contrast between the two halves of the line in the use of this type is, therefore, slightly more

extreme in the Phoenix than in Beowulf.

Type B2 with a trisyllabic first thesis occurs only 4 times in the Phoenix, once in the first half line, and three times in the second. It is, therefore, considerably rarer in this poem than in Beowulf, where there are 12 instances in the first half line, and 38 in the second.

The same difference appears in the relative proportions of the subtypes of B2 in the Phoenix and Beowulf as in those of B1. The type with a disyllabic first thesis is the most common in both poems; but, in the Phoenix, the second place is held by the simple type with a monosyllabic first thesis, while, in Beowulf, the form with a trisyllabic first thesis is the next most common.

3. Type C.

(a) C1.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
x ^l --x	10	5	15	xxx ^l --x	5	3	8
x ^l x ^l xx	1	1	2	xxx ^l x ^l xx	1		1
	11	6	17		6	3	9
xx ^l --x	25	21	46	Total	42	30	72
	25	21	46				

The simple form of type C1, with a monosyllabic first thesis, is almost twice as common in the first half line as in the second in the Phoenix. In Beowulf, the reverse is true: there

are 25 instances in the first half, and 45 in the second.

In both the Phoenix and Beowulf, type C1 with a disyllabic first thesis occurs more frequently in the first half line than in the second; but in the Phoenix, the figures for the two halves of the line are more even than those in Beowulf. There are 139 instances of the type in the first half line in Beowulf, and 71 instances in the second half line.

Type C1 with a trisyllabic first thesis is found 30 times in Beowulf in the first half line, and 33 times in the second. In the Phoenix, however, the type is more common in the first half line, (6:3).

The order of frequency of the three subtypes of type C1 is exactly the same in both poems. The most common type is that with a disyllabic first thesis, followed by the simple type with a monosyllabic first thesis. The type with a trisyllabic first thesis is the least frequent.

(b) C2.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$x\acute{u}x-x$	7	19	26	$xxx\acute{u}x-x$		6	6
$x\acute{u}x-\lambda$		1	1			6	6
	7	20	27	$xxxx\acute{u}x-x$		1	1
$xx\acute{u}x-x$	9	25	34			1	1
	9	25	34	Total	16	52	68

In both the Phoenix and Beowulf, the simplest form of type C2 is more than twice as common in the second half line as in the first. The figures for the two halves of the line in the Phoenix, however, are proportionally closer together than are those for Beowulf. In Beowulf, there are 17 instances in the first half line, and 76 in the second.

Type C2 with a disyllabic first thesis is more common in the second half line than the first in the Phoenix, but in Beowulf it appears more frequently in the first half line. There are 52 instances in the first half line in Beowulf, and only 41 in the second.

Type C2 with a first thesis of three syllables or more is confined to the second half line in the Phoenix. The form with a trisyllabic first thesis occurs 13 times in the first half line in Beowulf and 13 times in the second, and the form with a first thesis of four syllables is found 5 times in the first half line and 5 times in the second.

(c) C3.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
x- ^l ux	10	13	23	xxx ^l x ^l x		1	1
	10	13	23			11	11
xx- ^l ux	23	26	49	xxxx- ^l ux		1	1
xx ^l x ^l x	4		4			1	1
	27	26	53	Total	37	51	88
xxx- ^l ux		10	10				

There is a slight predominance of the simplest form of type C3 in the second half line in the Phoenix. In Beowulf, the figures for the two halves of the line are about equal; there are 43 instances in the first half, and 42 in the second half.

The figures for type C3 with a disyllabic first thesis in the first and second half lines of the Phoenix are almost equal, and much more even than the corresponding ones for Beowulf. In the latter poem, there are 136 instances in the first half line, and 162 in the second.

Type C3 with a first thesis of three or more syllables is confined to the second half of the line in the Phoenix. Beowulf has 28 instances of the type with a trisyllabic first thesis in the first half line, and 58 in the second. Of the type with a first thesis of four syllables, there are 5 instances in the first half line in Beowulf, and 9 instances in the second. In the Phoenix, it is found only once, in the second half line.

C3 is the most common of the C- types in the Phoenix. There are 88 half lines belonging to this type in the poem, compared with 72 of type C1, and 69 of type C2. The order of the types in Beowulf is the same. In that poem, there are 486 instances of type C3, 357 of type C1, and 222 of type C2.

	8	8	16
Total	8	8	16

4. Type D.

(a) D1.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\text{ll}\text{--}\text{x}$	6	8	14	$(\text{x})\text{x}\text{ll}\text{--}\text{x}$	1	1	2
$\text{lx}\text{--}\text{lx}$	9	7	16	$\text{x}\text{lx}\text{--}\text{x}$	1		1
$\text{--}\text{lx}\text{--}\text{x}$	1		1	$\text{x}\text{--}\text{lx}\text{--}\text{x}$	1		1
	16	15	31		3	1	4
				Total	19	16	35

Type D1 without anacrusis occurs more or less evenly in both halves of the line in the Phoenix. In Beowulf, it is used 111 times in the first half line, and 139 times in the second. There is, therefore, a slight emphasis on the second half line in the use of this type in Beowulf.

The form with anacrusis occurs 8 times in the first half line in Beowulf, and twice in the second. The proportions for the two halves of the line are about the same as those in the Phoenix.

(b) D2.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
lllx	5	3	8
$\text{lx}\text{--}\text{lx}$	3	2	5
$\text{lx}\text{lx}\text{lx}$		1	1
	8	6	14
Total	8	6	14

The distribution of type D2 in the two half lines in Beowulf is quite different from that in the Phoenix. 50 first half lines and 124 second half lines of Beowulf belong to this type, and the balance is, therefore, definitely on the second half line in that poem. In the Phoenix, there is a slight emphasis on the first half line.

(c) D4.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\text{--} \text{--} (\text{x}) \text{x} \text{--}$	6	4	10	$\text{x} \text{--} \text{--} \text{x} \text{--}$	1		1
$\text{--} \text{x} \text{--} (\text{x}) \text{x} \text{--}$	10		10	$\text{x} \text{--} \text{x} \text{--} (\text{x}) \text{x} \text{--}$	2		2
$\text{--} \text{x} \text{--} \text{x} \text{--} \text{x}$		1	1	$\text{x} \text{--} \text{--} \text{x} \text{x} \text{--}$	1		1
$\text{--} \text{--} \text{x} \text{x} \text{--}$	1		1		4		4
$\text{--} \text{--} \text{x} \text{--} \text{x}$	1		1				
$\text{--} \text{x} \text{--} \text{x} \text{x} \text{--}$	1		1	Total	23	5	28
	19	5	24				

The type as a whole is used chiefly in the first half line in the Phoenix, in contrast to its appearance in Beowulf, where there are 69 instances in the first half line, and 141 in the second. Type D4 with anacrusis is confined to the first half line in both poems. In Beowulf, there are 7 instances of this form.

Phoenix and Beowulf. There are 8 instances in the first half line in Beowulf of the type with the secondary stress coming immediately after the first stress, and 6 of the type with the

5. Type E.

coming after the first unstressed syllable. The latter does

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\text{/\} \backslash \text{-x/}$	7	6	13	$\text{/\} \backslash \text{-xx/}$	4		4
$\text{/\} \backslash \text{-xx/}$	4	4	8	$\text{/} \backslash \text{-x/}$	1		1
$\text{/} \backslash \text{-x/}$		3	3	$\text{/} \backslash \text{-x/}$	1	1	2
$\text{/} \backslash \text{-x/}$	5	3	8	$\text{/} \backslash \text{-xx/}$	1	1	2
$\text{/} \backslash \text{-xx/}$	1		1				
$\text{/\} \backslash \text{-x/}$	3	4	7	Total	27	22	49

Type E is more common in the first half line in the Phoenix than in the second. In Beowulf, it is more frequent in the second half line. There are 138 instances in the first half line, and 334 in the second, including several rare types which do not occur in the Phoenix.

6. Type A*.

There are 72 instances of this form in the first half line in Beowulf, and 10 in the second. The type with anacrusis is

confined to the first half line in Beowulf, there are 11 instances.

(b) D*3.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\text{/\} \backslash \text{-x/}$	3		3
$\text{/\} \backslash \text{-x/}$	1		1
$\text{/} \backslash \text{-x/}$	1		1
Total	5		5

Type A* is confined to the first half line in both the Phoenix and Beowulf. There are 8 instances in the first half line in Beowulf of the type with the secondary stress coming immediately after the first stress, and 4 of the type with the line. There are 79 instances in that poem of the form without

secondary stress

coming after the first unstressed syllable. The latter does not occur in the Phoenix.

7. Type D*.

(a) D*1.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\acute{x}\grave{\Delta}x$	24		24	$x\acute{x}\grave{\Delta}x$	2		2
$\acute{x}\grave{x}\grave{\Delta}x$	4		4	$x\acute{x}\grave{x}\grave{\Delta}x$	1		1
$\acute{x}\grave{x}\grave{x}\grave{\Delta}xx$	1		1		3		3
	29		29	Total	32		32

Type D*1 is confined to the first half line in the Phoenix. In Beowulf, the form without anacrusis occurs in both halves of the line, but most of the instances are in the first half. There are 72 instances of this form in the first half line in Beowulf, and 10 in the second. The type with anacrusis is confined to the first half line in Beowulf, where there are 11 instances.

(b) D*2.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
$\acute{x}\grave{\Delta}x$	21	3	24	$x\acute{x}\grave{\Delta}x$	1		1
$\acute{x}\grave{x}\grave{\Delta}x$	5		5		1		1
$\acute{x}\grave{x}\grave{x}\grave{\Delta}x$	1		1	Total	28	3	31
	27	3	30				

In Beowulf, type D*2 is entirely confined to the first half line. There are 79 instances in that poem of the form without

anacrusis, and 2 of the form with anacrusis.

(c) D*₄.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
'x-(x)x'	8	1	9	x-x-x'	2		2
'xx-x'x	2		2		2		2
'x'xx'	1		1				
'x-x'x	1		1				
	12	1	13	Total	14	1	15

Type D*₄ is also confined to the first half line in Beowulf. There are 39 instances of the type without anacrusis, and 5 of the type with anacrusis.

The differences between the Phoenix and Beowulf in the use of the various rhythmical types are, therefore, many. For a number of the types, the relative proportions of instances in the two halves of the line are quite different in the two poems. Types A1 with a disyllabic first thesis, C2 with a disyllabic first thesis, and C3 with a trisyllabic first thesis, which are most common in the second half line in the Phoenix, are found most frequently in Beowulf in the first half line. Types B1 with a monosyllabic first thesis, C1 with a monosyllabic first thesis, C1 with a trisyllabic first thesis, and D2, D4, and E1, are most common in the first half line in the Phoenix, but in the second in Beowulf. Other types are more evenly distributed through the two halves of the line in one poem than they are in the other. The figures for types B1 with a monosyllabic first thesis, C1 with a disyllabic first thesis, C2 with a monosyllabic

first thesis, C3 with a disyllabic first thesis, and D1 without anacrusis, in the two half lines are closer together in the Phoenix than they are in Beowulf, while those for the simplest type of A1, with and without anacrusis, and for type B2 with a disyllabic first thesis, are closer together in Beowulf than they are in the Phoenix. A third group of types is confined to one half of the line in one of the poems, but is used freely in both half lines in the other. In this group, types C2 with a trisyllabic first thesis and C3 with a trisyllabic first thesis are confined to the second half line, and D^{*}1 without anacrusis is confined to the first half line, in Phoenix, but all three are used in both halves of the line in Beowulf. The simplest forms of type A2b and A2a, with a long second stress, and types D^{*}2, and D^{*}4, are confined to the first half line in Beowulf, and the simplest type of A2a with a short second stress is confined to the second half line, but all are used more freely in the Phoenix. The total number of half lines of types A1 with a trisyllabic first thesis and B2 with a monosyllabic first thesis is proportionally higher in the Phoenix than in Beowulf. The relative proportion of the various subtypes of type A1 with a trisyllabic first thesis, and of types B1 and B2, vary in the two poems. All these differences between the metres of the Phoenix and Beowulf are due to the individual taste of the two poets.

The summing-up of the figures for the five rhythmical types, and for the extended types, shows that the order of their

frequency in the Phoenix is A B C D* D E A*.

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total	Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
A1	240	277	517	D1	19	16	35
A2a	16	10	26	D2	8	6	14
A2b	21	6	27	D4	23	5	28
A2ab	3		3	Total	50	27	77
A3	39		39				
Total	319	293	612	E1	27	22	49
B1	86	170	256	A*	5		5
B2	19	29	48	D*1.	32		32
B3	1		1	D*2.	29	3	32
Total	106	199	305	D*4.	14	1	15
				Total	75	4	79
C1	42	30	72				
C2	17	52	69				
C3	37	51	88				
Total	96	133	229				

The figures for Beowulf, as given by Sievers, are as follows:- are frequently than that with a diyllabic first thesis, and in type 13 without anacrusis, the form with a trisyllabic first thesis is the most frequent. In all the types, forms without resolution are more frequent than those with resolution.

(1xxxv)

Type	1st $\frac{1}{2}$	2nd $\frac{1}{2}$	Total
A	1701	1118	2819
B	293	721	1014
C	501	564	1065
D	246	403	649
E	138	273	411
D*	208	10	218
A*	12		12

The order in Beowulf is thus rather different:

A C B D E D* A*. The predominance of type A in both poems accounts for the predominantly falling rhythm, which is found in all Old English verse. In the Phoenix, the total numbers of instances of type A in the two halves of the line are more even than are those for Beowulf, but the numbers for type C are proportionally more extreme. Types D and E are both most common in the first half line in the Phoenix, but, in Beowulf, they occur most frequently in the second half line.

It is noticeable that, in the Phoenix, the forms of types A3 with anacrusis, B and C which are the most common are those with a disyllabic first thesis. In types A1 and A2, however, the simplest form occurs more frequently than that with a disyllabic first thesis, and in type A3 without anacrusis, the form with a trisyllabic first thesis is the most frequent. In all the types, forms without resolution are more frequent than those with resolution.

(1) Parallels from Beowulf for the lines cited are given in the notes to the metrical appendix, pp. 57-58.

There are a large number of half lines in the Phoenix which are either rare in Beowulf, or do not occur at all in that poem:-

(a) Rare in Beowulf:⁽¹⁾-

A1 with a trisyllabic first thesis and resolution of the second stress. See Ph. 391a, and, with elision, 14a, 73a, 129a, 164a, 319a, 541a.

A1 with anacrusis, a disyllabic first thesis and resolution of the second stress. See Ph. 107a, 186a, 311b, 532a.

A1 with anacrusis, a disyllabic first thesis, and resolution of the second stress. See Ph. 226a.

A1 with anacrusis, a trisyllabic first thesis, and resolution of the second stress. See Ph. 444a.

A3 with anacrusis, a trisyllabic first thesis, and resolution of the second stress. See Ph. 544a, with elision.

B1 with resolution of both stresses. See Ph. 24a, 135b, 144b.

B1 with a trisyllabic first thesis and resolution of both stresses. See Ph. 175a, 666b.

C2 with a secondary stress in the second thesis. See Ph. 55b.

D1 with anacrusis. See Ph. 367a, 393b.

D1 with anacrusis and resolution of the first stress. See Ph. 79a.

(1) Parallels from Beowulf for the lines cited are given in the notes to the metrical appendix, pp. 157-181.

D1 with anacrusis and resolution of the second stress.

See Ph. 159a.

D4 with resolution of the second stress. See Ph. 267a.

D4 with resolution of the secondary stress. See Ph. 96a.

D4 with resolution of both stresses. See Ph. 255a.

D4 with anacrusis and resolution of the first stress.

See Ph. 12a, 615a.

E1 with two unaccented syllables in the first foot and

resolution of the second stress. See Ph. 357a, 417a,

606a, 669a.

E1 with two unaccented syllables in the first foot and

resolution of both stresses. See Ph. 195b, 297a.

A*1 with a final secondary stress. See Ph. 536a.

D*1 with anacrusis. See Ph. 168a, 243a.

D*2 with anacrusis. See Ph. 126a.

D*4 with two unaccented syllables in the second foot.

See Ph. 487a.

D*4 with resolution of the second stress. See Ph. 183a.

D*4 with resolution of the secondary stress. See Ph. 399a.

D*4 with anacrusis. See Ph. 347a, 428a.

(b) Not found in Beowulf: -

A1 with anacrusis, a disyllabic first thesis, and resolution of both stresses. See Ph. 97a.

A1 with anacrusis, a trisyllabic first thesis, and resolution of the first stress. See Ph. 170a, with elision.

A2b with a trisyllabic first thesis and resolution of the secondary stress. See Ph. 307a.

B1 with a secondary stress in the second thesis. See Ph. 433a.

C1 with a trisyllabic first thesis and resolution of both stresses. See Ph. 609a.

D2 with resolution of both stresses. See Ph. 130b.

D4 with resolution of the first stress and of the secondary stress. See Ph. 67b.

D4 with anacrusis, resolution of the first stress, and two unaccented syllables in the second foot.

See Ph. 615a.

E1 with resolution of the first stress and of the secondary stress. See Ph. 248a.

A*1 with resolution of both stresses, and a secondary stress in the second thesis. See Ph. 299a.

D*1 with resolution of the second stress and of the secondary stress. See Ph. 59a.

D*4 with resolution of the first stress and of the secondary stress. See Ph. 49a, 580a.

Most of these forms are variations of types A, D, and D*, and they arise from the use of anacrusis, resolution, or additional unaccented syllables in a way unknown or uncommon in Beowulf. Their appearance in the Phoenix is perhaps due to the individual style of the poet, or perhaps to the relaxing

The Whole Lines in the Phoenix.

	A1	A2	Total	B1	B2	B3	Total	C1	C2	C3	Total	D1	D2	D4	Total	E1	E2	Total	A*1	Total	D*1	D*2	D*4	Total
A1.	61	4	65	76	10		86	12	27	30	69	4	2	2	8	9		9				2		2
A2.	11	1	12	13	3		16	3	2	3	8		1	1	2	2		2						
A3.	26	1	27	4	2		6	1		2	3	1		1	2	2		2						
Total	98	6	104	93	17		108	16	29	35	80	5	3	4	12	13		13				2		2
B1.	42	2	44	16	2		18	6	3	7	16	2	1	1	4	3		3						
B2.	11	1	12	4	1		5	1	1		2													
B3.										1	1													
Total	53	3	56	20	3		23	7	5	7	19	2	1	1	4	3		3						
C1.	28	1	29	4	1		5	2	2	1	5	2			2	1		1						
C2.	7	2	9	4			4		2		2		1		1									
C3.	24		24	3			3	3	1		4	4			4	2		2						
Total	59	3	62	11	1		12	2	7	2	11	6	1		7	3		3						
D1.	5		5	8	2		10		3	1	4													
D2.	2		2	2	1		3		1	1	2	1			1									
D4.	10		10	5	3		8	1	1	1	3					1		1					1	1
Total	17		17	15	6		21	1	5	3	9	1			1	1		1					1	1
E1.	15	2	17	6			6	2	1	1	4													
E2.																								
Total	15	2	17	6			6	2	1	1	4													
A*1.	2		2	2			2	1			1													
Total	2		2	2			2	1			1													
D*1.	15		15	10	1		11		3	2	5	1			1									
D*2.	11	1	12	9	1		10	1	1		2	1	1		2	1		1				1		1
D*4.	7	1	8	2	2		4		1		1					1		1						
Total	33	2	35	21	4		25	1	5	2	8	2	1		3	2		2				1		1

Total: 675. The two lengthened lines, 10 and 630, have not been counted.

of the rules which governed the formation of half lines of these types in the earlier poetry.

II. The Whole line.

The whole lines in the Phoenix have been classified on the plate immediately following p. lxxxviii. Several observations may be made from the figures given. Where the first half line is of type A1, the most common type in the second half line is B, (87 instances). C is rather less frequent in the same position, (69 instances), followed closely by A, (65). D (10) is more frequent than E (8). After type A2 in the first half line, the commonest form is, again, B, followed by A, and then C. E is here more frequent than D. Type A3 is found predominantly with A in the second half line (27). B comes a long way behind, (6), then C, (3), and, finally, D and E (2 each). Type B2 in the first half line is never followed by types D or E. In type C1, the form with a disyllabic first thesis is the only one to be combined with all the five main types in the second half line. Where the first half line is of types C1 or C2, type A is the most common in the second half line, and type B tends to be more frequent than types C or D; where, however, the first half line is of type C3, type A is again the commonest in the second half, but types C and D are slightly more frequent than type B. After types D1 and D2, type B is the most common, but after D4, type A is the most common. Type E is never

followed by D or E. Type D*1 is never joined with E, and type D*4 is never joined with D.

It is noticeable that, where the first half line is entirely in falling rhythm, there is a tendency for the second half line to be entirely in rising rhythm. An A- or D- type in the first half line is followed most frequently by B. Lines with type D* in their first halves form exceptions to this tendency, however, since this type is most usually followed by type A. Where the first half line is entirely in rising rhythm, or belongs to one of the broken rhythms C or E, the second half line tends to be in falling rhythm. Thus, type A is the most common form in a second half line after types B, C, and E.

The largest numbers for single types of whole line in the Phoenix tend to occur where one or both halves of the line have a disyllabic first thesis. For instance, in a total of 76 lines of the type A1 B1, there are 33 of the type !x!x xx!x! , 22 of the type !xx!x xx!x! , and 3 of the type x!xx!x xx!x! . Similarly, the lines of type A1 C3, which total 30, include 9 instances of the type !x!x xx!x , 7 of the type !xx!x xx!x , and 3 of the type !xxx!x xx!x . These details are too small, however, to be seen on the table given.

The figures for the various types of whole line, in order of frequency, are as follows:-

It has been observed from the tables in the preceding section that a free variation of rhythm in succeeding half lines and whole lines is a more marked characteristic of the æternus than in repetition of rhythm; but in the Phoenix, repetition of rhythm is often used as a contrast to the prevailing variety.

AB	110	EA	17	D*D	4
AA	105	AE	13	CE	3
AC	80	AD	12	BE	3
CA	62	CB	12	D*E	2
BA	56	CC	11	A*A	2
D*A	35	DC	9	A*B	2
D*B	25	D*C	8	A*C	1
BB	23	CD	7	DD	1
DB	21	EB	6	DE	1
BC	19	BD	4	Total	675
DA	17	EC	4		

The table shows that, of the types of line which are commonest, those which are entirely in falling rhythm (AA, D*A) are balanced and offset by those which are partly in falling, partly in rising, rhythm (AB, BA). Type AC is balanced by its opposite, type CA. Except in the common type AA, lines with the same rhythm in both halves are not among the most frequent. Variety in the two halves of the line is generally sought for by the poet.

III. The Repetition of Rhythmical Types.

It has been observed from the tables in the preceding section that a free variation of rhythm in succeeding half lines and whole lines is a more marked characteristic of the metre than is repetition of rhythm; but in the Phoenix, repetition of rhythm is often used as a contrast to the prevailing variety.

The same two types often appear in the same order in two or three successive lines, especially where the types in question are AA, AB, or BA. Instances are very common throughout the whole poem, but among them are:-

"beorhte blede, ac þa beamas a
grene stondað; swa him Gōd-bibeað" (Ph. 35-6)

and

"in lifes lif, leomun gefungen.
Swa se hælend us elpe gefremede (1)
þurh his lices gedal, lif butan ende". (Ph. 649-51).

A second method of repetition, which is slightly less common in the Phoenix, consists in the use of the same pair of rhythmical types, but in differing order, in the halves of two successive lines. This method is most frequently used where the first line is of the type AB or BA, and the second of the reverse type, BA or AB respectively, as in:

"swa glæs oþþe gim, geaflas scyne (2)
innan ond utan. Is seo eagebyrd"; (Ph. 300-1);

but it is common with types CA and AC as well, for instance:

"to indryhtum ælda cynne,
swetes under swegle. þær he sylf biereð (3)
in þæt treow innan torhte frætwe", (Ph. 198-200).

(1) Cf. Ph. 15-16, 38-40, 63-4, 54-6, 61-2, 81-2, 93-4, 95-6, 98-9, 118-119, 128-9, 132-3, etc.

(2) Cf. Ph. 3-4, 13-14, 117-8, 202-3, 276-7, 300-1, 418-20, 463-4, 593-4, 628-9, 638-9, 643-4.

(3) Cf. Ph. 181-2, 284-5, 331-2, 350-1, 563-4, 577-8, 609-10.
Also DB, BD: 5-6, 513-14; AD, DA: 241-3, 590-1, 591-2.

The repetition of the same rhythmical type in a series of first half lines or of second half lines is a third method which occurs very frequently in the Phoenix. The most common type to be used is type A, as in:-

"foldan frætwe. Swa se fugel weorpeð,
 gomel æfter gearum, geong edniwe,
 flæsce bifongen. No he foddor þigeð,
 mete on moldan, nemne meledeawes
 dæl gebyrge, se dreoseð oft
 æt middre nihte; bi þon se modga his
 feorh afedeð, oppæt fyrngesetu, (1)
 agenne eard, eft geseceð". (Ph. 257-64).

The repeated rhythm of the first half lines contrasts, here, with the varied rhythms of the second half lines. None of these methods of repetition seems to be used with any special dramatic or descriptive effect. They all occur both in passages of description and narrative, and are intended simply to improve the sound of the verse by providing a contrast to the lines of varied rhythm.

Lines with the same rhythmical type in each half are not among the commonest, with the exception of those of type AA, as has already been noticed above. Such lines sometimes occur, however, in small groups, not necessarily with the same type repeated in each of the successive lines.

(1) Ph. 19-22, 33-41, 43-4, 62-65, 128-31, 201-2, 203-4, 257-64, 266-9, 454-63, 500-510, 532-45, 550-1 all have the repetition of similar types in their first half lines, and Ph. 90-6, 98-100, 101-3, 216-19, 400-1, 414-5, 584-8 have the repetition in their second half lines.

The first line of the group may, for instance, be of type CC, the second of type AA, and the third of type BB, as in:

"æfter fyrbaðe. Swa ða foregengan,
yldran usse, anforleton
þone wlitigan wong ond wuldres setl". (Ph. 437-9).

Similar groups of lines in the Phoenix are those in which the discomfords absent ~~(are enumerated)~~. ⁽¹⁾ in the paradise of the Phoenix are enumerated.

(Here, lines which have the same rhythm in each half are mingled with those which have different rhythms, in order to prevent monotony.

The method of varying the rhythm in these passages is entirely suited to their repetitive style.

Two lengthened lines are used by the poet of the Phoenix to add dignity and variety in impressive passages of the poem.

They occur in 11.10 and 630.

IV. Alliteration.

The general rules which govern alliteration in the Phoenix are the same as those for all other Old English poems. One or both of the stressed syllables in the first half line must always alliterate with the first stressed syllable in the second half line. In the Phoenix, the number of lines which have full alliteration is remarkably high. Of the total of 677 lines, 431 have full alliteration, and 223 have single alliteration. The number with full alliteration, is thus almost twice that with single. Of the 223 lines with single alliteration, 172 have

(1) Ph. 14b-19a, 50-9.

the alliteration on the first stress, and 51 on the second stress. Of the remaining 23 lines of the poem, two are lengthened, and the other 21, together with one of the lengthened lines, all have cross alliteration. Sixteen of these, including the lengthened line, are of the type in which the first stressed syllable of the first half line alliterates with the first stressed syllable of the second, and six are of the type in which the second stressed syllable in the first half line alliterates with the first stressed syllable of the second.

The alliterating sounds are employed in the Phoenix in the same way as in other poems. Sp, st, and sc may alliterate only with one another. Guttural and palatal c, and guttural and palatal g, alliterate together, and any vowel may alliterate with any other vowel. Two consonants may alliterate together even if one is the first element of a consonant group and the other stands alone at the beginning of a stressed syllable.

The sounds which alliterate most frequently in the Phoenix are those which are generally commonest in Old English poetry. Vowel alliteration is the most frequent, and occurs in 119 of the lines. The next in order is w, which occurs in 101 lines, followed by f in 83, s in 72, h in 64, b in 46, and l in 40. The remaining sounds are less common.⁽¹⁾

It is the usual tendency in Old English poetry to vary the alliterating sound from line to line, but there is often repetition of the same sound through several lines, which provides a contrast and adds to the variety. The device is used frequently in the Phoenix and

(1) M alliterates in 35 lines, g in 32, d in 25, c in 15, t in 14, n in 11, sc in 10, r in 5, st in 4. Lines with cross alliteration have been counted twice.

and several methods are employed. The most common is that of repeating the same alliterating sound through two or three consecutive lines, as, for instance, in:

"ne wearm weder ne winterscur (1)
 wihte gewyrdan, ac se wong seomað", (Ph. 18-19).

A second method is followed in four passages of the poem, where two sounds alliterate alternately for a stretch of four or five lines. The first of these passages forms the beginning of the poem, and the poet perhaps made the alliteration especially complicated for that reason:

"Hæbbe ic gefrugnen þætte is feor heonan
 eastdælum on æpelast londa
 firum gefræge. Nis se foldan sceat
 ofer middangeard mongum gefere
 folcagendra, ac he afyrred is (2)
 þurh meotudes meaht manfremendum". (Ph. 1-6).

Finally, a third pattern occurs in a few other passages, where the same sound alliterates in two consecutive lines and once or twice in every alternate line before or after the pair, as, for example, in:

"fealo lig feormað ond fenix byrned,
 fyrngearum frod. þonne fyr þigeð
 lænne lichoman. Lif bið on side,
 fages feorhhord, þonne flæsc ond ban
 adleg æleð. Hwæpre him eft cymeð (3)
 æfter fyrstmeorce feorh edniwe". (Ph. 218-223).

-
- (1) Cf. the alliteration in Ph. ~~18-19~~, 161-2, 331-2, 342-3, 362-3, 474-5, 611-12; 177-8, 365-6, 392-3; 208-9, 185-6, 374-5; 476-7; 569-70; 270-1; 461-2; 471-2.
- (2) Cf. Ph. 54-7 (s, w, s, w), 308-11 (sc, f, sc, f), 401-5 (vowel, b, vowel, b, vowel).
- (3) Cf. 43-6, 108-11, 170-3, 181-4, ~~218-223~~, 230-5, 283-6, 302-5, 444-7. Similar patterns of alliterating sounds in different lines are found in fourth stresses, which occasionally alliterate together. The fourth stresses of adjoining lines alliterate together in 62-3; 99-100, 104-5, 130-1, 212-3, 263-4, 439-40, 576-7, 625-6; 239-40, 280-1, 372-3, 397-9; 60-1, 306-7, 315-16; 386-7, 475-6, 584-5; etc., etc. The fourth stresses of every other line alliterate in 43, 45; 278-80; 281, 283; 639, 641; 196, 198; 330, 332; 452, 454; 446, 448, etc. Two sounds alliterate alternately in 466-70 (f, w, f, w, f), 551-4 (c, þ, c, þ). The same sound recurs in the first two lines and the fourth in 224-7, 278-81, 439-42, 475-8, 584-7.

None of these patterns of alliteration appears to be intended to give any special effect, apart from the general ornamentation of the poem.

"Enjambement" of the alliteration, that is, the alliteration of a fourth stressed syllable with the main stresses of a preceding or following line, is common in the Phoenix, especially in pairs of lines of which one has only single alliteration. It has the effect of making the sound of the verse more complex. (1)

Two other methods of ornamenting his work are used by the poet of the Phoenix. One of these is end-rhyme, which is used in the half lines of two passages, ll. 15-17:

forstes f~~ne~~st: fyres blæst.

hryre : dryre

hætu : sincaldu,

and l. 54, sacu : wracu.

The device is comparatively rare in Old English poetry, but long passages may be found in Cynewulf's poems Crist II and Elene, and small groups of lines in rhyme occur in Andreas and elsewhere. The final method of ornament is macaronic verse, which is found in the last ten lines of the work, and forms an impressive conclusion to the whole. (2)

(1) See, for example, Ph. 4-6, 40-1, 35-6, 54-5, 55-6, 65-6, 67-8, 73-4, 76-7, etc., etc.

(2) Cr. II, 589-98; El., 114-5, 1236-50; Andr. 373-4, 393-5, 866-70, 887-90; SB. II, 103-5; Sol. and Sat., 79-80, etc.

On rhyme in O.E. poetry, see F. Kluge, "Zur Geschichte des Reimes im Altgermanischen", P.B.B., IX, (1884), 422-50.

The Phoenix, therefore, is written in normal Old English alliterative verse, in which half lines of the five rhythmical types pointed out by Sievers appear, together with their variations. The five types are, however, used in slightly different proportions from those of the earlier poetry as represented by Beowulf, and some of them tend to predominate in the opposite half of the line from the corresponding types in that poem. A certain number of types, also, occur which are unknown in Beowulf. All these differences between the two works are probably to be traced back to the individual taste of the poets.

The half lines are joined in pairs to form whole lines with a caesura in the middle, and there is a marked tendency to vary the rhythm, both from line to line, and in the two halves of the same line. The variety is, however, set off by the frequent repetition of rhythmical types, both in whole lines and half lines. Two lengthened lines are added to increase the dignity of the style in impressive passages of the poem.

In the use of alliteration, which binds together the two halves of the line, the contrast between variety and repetition is again apparent.

(1) Preface to the Sura Pastoralis, ed. H. Sweet, E.E.T.S., 45, (London, 1871), p. 7, ll. 19-20.

(2) Edited by A. Rehdens, Poetae Latini Aevi Carolini, vol. III, (Leipzig, 1881), pp. 253-62. The poem will be found below the O.E. text on pp. 8-53. A comparison of de Ave Phoenix and the O.E. Phoenix has been made by G.F. Emerson, "Originality in Old English Poetry", L.R.S., II (1926), 12-31.

SOURCES.

The poet of the Phoenix drew on a number of sources for his material. He used only one of these works in its entirety, and took extracts from the rest, but he treated them all with the customary freedom of the Anglo-Saxon translator. His frequent alterations of his main source may be grouped under three headings, according to the reasons for which they seem to have been made. The majority of them are stylistic changes, demanded by the repetitive and allusive style of Old English poetry; a few are alterations of the actual substance of the source, and the remainder consist of Christian interpolations in the largely pagan material used by the poet. The changes are made in a variety of ways, by additions to the source, or omissions from it, or by the substitution of one statement for another. The Phoenix is, therefore, by no means a word for word translation from its sources, but an adaptation of those sources to the style and conventions of vernacular poetry. Its poet belongs to the school of Anglo-Saxon translators, whose method was summed up by Alfred, hwilum word be worde, hwilum andgit of andgiete.⁽¹⁾

The first half of the poem (ll. 1-380) is taken from the de Ave Phoenice, a poem attributed to Lactantius. This is the only one of the

(1) Preface to the Cura Pastoralis, ed. H. Sweet, E.E.T.S., 45, (London, 1871), p. 7, ll. 19-20.

(2) Edited by A. Baehrens, Poetae Latini Minores, vol. III, (Leipzig, 1881), pp. 253-62. The poem will be found below the O.E. text on pp. 8-53. A comparison of de Ave Phoenice and the O.E. Phoenix has been made by O.F. Emerson, "Originality in Old English Poetry", R.E.S., II (1926), 18-31.

(c)

sources to be used as a whole, and it is long enough to make an extensive comparison with the Old English Phoenix possible.

As has already been stated, the majority of changes made by the Old English poet arise from the style in which he was writing. Some of the most extensive differences between the two poems are due to the addition in the Old English of repetitive or anticipatory passages of description. These have no passage corresponding to them in the Latin poem, but their matter is identical with that of a preceding or following passage which is found in both translation and source. Anticipation is more common than repetition in these additional lines. The Old English poem, for instance, has an account of how the phoenix perches above the stream and looks for the rising sun:

"þonne wapu strong
fugel feþrum wlonc on firgenstream
under lyft, ofer lagu locað georne,
hwonne up cyme eastan glidan
ofer sidne se swegles leoma.
Swa se þela fugel at þam æspringe
writigfæst wunað wyllestreamas." (99-105).

The same statement is repeated a few lines later in different words:

"Sippan hine sylfne æfter sundplegan
heahmod hefed on heanne beam,
þonan ypast mæg on eastwegum
sið bihealdan, hwonne swegles tapur
ofer holmþræce hære blice,
leohtes leoma". (111-116).

To this latter passage corresponds the Latin:

"Tollitur ac summo considit in arboris altae
vertice, quae totum despicit una nemus,
et conversa novos Phoebi nascentis ad ortus
expectat radios et iubar exoriens"; (39-42).

but there are no lines in the Latin corresponding to the first description in the Old English. (1)

(1) Compare the anticipatory passages in 117-9, 125-33, 175-9, 224-6.

Description of the phoenix in the *Vines*:

The repetition of descriptions which have already appeared once in passages corresponding to the Latin is less common. Only two instances occur, one of which is to be found in the account of the return of the phoenix to its homeland. There, the Old English poet, paraphrasing the Latin, describes the escort of birds which must turn back when the phoenix reaches paradise:

"oðfleoged feþrum snel, þæt him gefylgan ne mæg
drymendra gedryht" (1) (347-8).

A few lines later, he gives a more expanded account of the same incident:

"Fugelas cyrrað
from þam guðfreca geomormode
eft to earde". (352-4).

This second passage is an addition, for which there is no authority in the source.

At a number of places in the narrative, the poet adds a recapitulation of the preceding events. He occasionally retells the whole of the story, as in the long passage in which, after the phoenix has returned home, he recalls the events of its burning and rebirth. The passage serves as a summing up at the end of the first part of the poem. More often only one or two incidents are retold, as a brief recapitulation before proceeding with the story. The poet uses this method, for instance, to bring him back to the subject, after he has interrupted the narrative with a long

(1) De Ave Phoenice 159-60.

(2) A second repetitive addition in the O.E. occurs in 68-70, which repeats the substance of 66-8. The latter passage corresponds to de Ave Phoenice 27-8.

(3) Ph. 361-74.

(4) See Ph. 147-50, 226-9, 265-7, 279-82, 350-2.

description of the phoenix, in the lines:

"þonne he gewited^ð wongas secan,
his ealdne eard, of þisse epeltyrf". (320-1).

Such passages help to supply the repetition demanded in Old English poetry.

Further extension of material in the source is achieved by expanding the descriptions contained in it. This is done usually by the simple method of repeating the descriptive passage two or three times over. The long account of the eternal leaves on the trees of paradise is expanded in this way from a single line of the source, the matter of which is repeated five times, with some changes in detail at each successive repetition:

"Sindon þa bearwas bledum gehongne,
wlitigum wæstmum. þær no woniað o,
halge under heofonum, holtes frætwe.
Ne feallað þær on foldan fealwe blostman,
wudubeama wite, ac þær wrætlice
on þam treowum symle telgan gehladene,
ofett edniwe, in ealle tid
on þam græswoenge grene stondaþ,
gehroden hyhtlice haliges meahtum,
beorhtast bearwa. No gebrocen weorped^ð
holt on hiwe". (71-81).

Where the description in the source consists of an enumeration of details of the landscape, or of objects, it is usual for the Old English poet to add extra details to those given, throughout the passage. The Latin writer, for instance, makes a comparison with four other types of music when he is speaking of the beautiful song of the phoenix:

"Quam nec aedoniae fauces nec tibia possit
musica Cirrheis adsimulare modis
et neque olor moriens imitari posse putetur
nec Cylleneae fila canora lyrae". (47-50).

(1) De Ave Phoenice 30.

(2) Cf. the passages of repetition in Ph. 34-9, 85-8, 90-6, 182-7, 216-222.

In his translation, the Old English poet adds a number of instruments to the list, and in doing so makes the passage repetitive:

"Ne magon þam breahþme byman ne hornas,
 ne hearpan hlyn, ne hæleþa stefn
 ænges on eorþan, ne organan,
 swegleopres geswin, ne swanes feðre,
 ne ænig þara dreama þe dryhten gescop (1)
 gumum to gliwe in þas geomran woruld". (134-9).

Both methods of expansion satisfy the Anglo-Saxon fondness for lengthy description, and the second has the advantage of bringing in new and original detail.

The desire to make the description richer and more vivid is perhaps seen in the addition of certain other details which are not found in the source. Two of these, the delightful perfume which pervades the home of the phoenix and the absence of enemies from the paradise, must undoubtedly have been suggested to the poet by accounts of the heavenly life in the writings of the Fathers and Christian poets. The remaining additions appear to be entirely original. The picture of the sun rising over the sea is a typical piece of Anglo-Saxon description, and the account of how the phoenix flies up into the sky to sing adds to the vividness of the scene. There seems to have been no other reason for adding these extra details.

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- (1) Cf. the method of expanding the description in Ph. 21-6, 50-9, 60-2, 322-30.
- (2) See Ph. 81-4. Among Latin authors who mention the perfume in paradise are Dracontius, Hexaemeron, lib. I, (P.L., t. LXXXVII, col. 372), Aldhelm, Fragmentum de Die Judicii, (P.L., t. LXXXIX, col. 299), Pseudo-Ambrose, Acta S. Sebastiani Martyris, cap. IV, § 13, (P.L., t. XVII, col. 1027), Cyprian, Carmen ad Felicem, de Resurrectione Mortuorum, (P.L., t. IV, col. 1030).
- (3) See Ph. 50. The absence of foes in paradise is spoken of by Hilarius, Tractatus in CXLVII Psalmum, § 3, (P.L., t. IX, col. 876), and Augustine, De Genesi ad Litteram, lib. VIII, cap. X, § 19, (P.L., t. XXXIV, col. 380), among many other writers.
- (4) Ph. 120-1. (5) Ph. 121-4.

The remaining additions to the material found in the source indicate that the translator had some sense of the unity of his poem. He expands the first two lines of the Latin poem into an introductory paragraph, by the addition of a long descriptive passage, and adorns it with complex repetitions of rhythm and alliteration. This passage is balanced by the lines in macaronic verse at the end of the poem, which forms an impressive and ornate conclusion. In the first half of the work, the poet also adds several details which anticipate the second half of the poem. He describes the paradise, which is later to be interpreted as the garden of Eden and heaven, as the abode of the blessed, and speaks of the phoenix as contemplating death without fear, because it is certain of rebirth:

(1)

"Forþon he drusende deað ne bisorgað
sare swyltwale, þe him symle wat
æfter ligþrecc lif edniwe,
feorh æfter fylle."

In the second half of the poem, the phoenix is made the symbol of the just man, who can look forward to the resurrection and eternal life. These additional details are few, but they help in some measure to unite the two halves of the poem.

(2)

It is the normal practice of the Old English poets to concentrate on the central narrative of their source, or upon one or two events from it, and to omit from their own poems all characters, incidents, and allusions which are unnecessary to the working-out of the plot. This tendency is seen in the Phoenix in the omission of certain place-names and allusions to astronomy and mythology which are not essential to the theme.

(1) Ph. 11-12.

(2) Ph. 443-90.

The poet omitted as irrelevant the story of how Phoenicia got its name, (1) and the comparisons of the phoenix with the winged creature of Arabia, (2) and with the pheasant. He also left out the names of herbs of which the phoenix builds its nest, and their places of origin. All these omissions (3) from the source enabled the poet to bring the scene and story more vividly before the hearer. (4) (5)

(1) De Ave Phoenice 65-6.

(2) De Ave Phoenice 145-6.

(3) De Ave Phoenice 144.

(4) De Ave Phoenice 79-88, 117-20.

(5) Cf. the more extensive omissions from the source, with the same effect, in other O.E. poems. In Judith, the characters of the eunuch Vagao and the convert Achior are entirely omitted, and much of the conversation between Judith and the people (Book of Judith, XIII, 21-31) is left out. The presbyteros (Book of Judith, XIII, 13), and the posting of the servant-girl outside Holofernes' tent (Book of Judith, XIII, 5), as well as many other circumstances of the story, are omitted. The poet of Guðlac B leaves out the references to Guðlac's sister Pega, and his friends Ecgburh and Ecgberht, and also the name of his disciple, Beccelinus. (Vita S. Guthlaci Anachoretæ, cap. V, §35; Acta Sanctorum, Apr., II, 47-8). In Juliana, Cynewulf omits the trickery of the saint (Acta Sanctæ Julianæ, cap. I, §1; Acta Sanctorum, Feb., II, 875), and of the prefect (Acta Sanctæ Julianæ, cap. I, §3; ed. cit., pp. 875), and Juliana's conversation with Eliseus and her prayer in Acta Sanctæ Julianæ, cap. I, §§4-5, (ed. cit., pp. 875-6). The poet of Daniel leaves out, among other matter, the whole of the first chapter of the Book of Daniel, except the first six verses, and the account of Nebuchadnezzar's first dream (Book of Daniel, II, 27-45).

The omission of the names of herbs in Ph. 192-9 has been set down by Emerson (loc. cit., p. 31, footnote) to the ignorance of the poet, who did not understand them, or to his assumption of ignorance in his hearer. But this is a doubtful supposition, especially in view of the Anglo-Saxon principles of translation.

(6) De Ave Phoenice 9.

(7) Ph. 35.

(8) De Ave Phoenice 151; Cf. Ph. 323.

(9) De Ave Phoenice 70; Cf. Ph. 173.

The omission of certain other lines in descriptive passages of the Latin source is due to the allusive style of the Old English poem. The poet refers to objects in the paradise as though they were already familiar to the hearer, instead of explaining to him that they are present. The simple statements illic planities tractus diffundit apertos (1) and hic genus arboreum procero stipite surgens (2) are omitted, and the plain and trees are first mentioned by the Old English poet in allusive phrases, þæt is wynsum wong, þa beamas a grene stondað. (3) (4) When the Latin writer gives the information hic Solis nemus est, (5) the Old English poet translates it by the allusive sunbearo lixð. (6) The same preference for the allusive, rather than the more precise, phrase is seen when the poet omits the proper names of nations. (7) (8) The Egyptians and Greeks of the source become simply "men" in the Old English translation. This quality in the style detracts from the preciseness of the description, but it makes the scene appear more familiar to the hearer. English poetry.

(1) De Ave Phoenice 5.

(2) De Ave Phoenice 29.

(3) Ph. 13.

(4) Ph. 35-6.

(5) De Ave Phoenice 9.

(6) Ph. 33.

(7) De Ave Phoenice 151; Cf. Ph. 323.

(8) De Ave Phoenice 70; Cf. Ph. 173.

Two passages in the Old English Phoenix are particularly interesting in that the poet concentrates on the negative aspect of the statement in his source, and omits the positive aspect. The Latin source has, in one place, an account of how Aurora comes and puts the stars to flight:

"Lutea cum primum surgens Aurora rubescit,
Cum primum rosea sidera luce fugat....."; (35-6).

but the corresponding Old English passage describes only how the night departs:

"Tungol beop ahyded,
gewiten under wapeman westdælas on,
bideglad on dægred, ond seo deorce niht
won gewited." (96-9).

In the same way, the positive statement of the Latin vivit morte refecta sua is translated in the Old English by the negative

"næfre him deap sceped
on þam willwonge þenden woruld stondeþ." (88-9).

These changes may be compared with the Anglo-Saxon fondness for understatement, exemplified in many lines in Old English poetry.

In several passages, the poet has altered the order of events in his source. The changes affect one or two details only, and have no influence on the course of the story. One passage is out of place in the source, where it anticipates later events, and the Old English poet puts it in its correct position in the narrative. Another contains the account of the

(1) De Ave Phoenice 32.

(2) The Latin is Evolat ad patrias iam reditura domus (de Ave Phoenice 116). The corresponding passage in Ph. is ll. 320-1.

phoenix' final greeting to the sun. The Latin writer describes him as first shaking his feathers and doing reverence, and afterwards becoming silent:

"Illa ter alarum repetito verbere plaudit
igniferumque caput ter venerata silet." (53-4).

The Old English poet reverses the order of these actions, and by doing so gives a more natural sequence:

"þonne swiað he
ond hlyst gefeð, heafde onbrygedð,
þrist, þonces gleaw, ond þriwa ascæcedð
feþre flyhthwate; fugol bið geswigeð." (142-5).

The order of some items in the description of the phoenix is also changed in the translation, where the lines on the bird's neck, which is described after the head in the source, are postponed to a later stage in the description. The purpose of these rearrangements is, apparently, to obtain an order which seems smoother and more natural. They can be paralleled by similar small alterations in other Old English poems.

In several passages of his work, the poet substitutes for the matter in the source other material more suitable to the atmosphere and style of his poem. One of these occurs in the initial description of the

(1) De Ave Phoenice 130.

(2) Ph. 298-9.

(3) In Judith 77-94, the order of events when Judith takes the sword and prays for strength to kill Holofernes is different from that in the source. At the end of Juliana, the death of Heliseus, and the translation of the saint's body, are reversed in order. There is considerable rearrangement in Daniel in the passages on Nebuchadnezzar's dreams and their interpretation.

paradise, where the Latin poet has an astronomical allusion to the positions of the sun at different times of the year:

"Nec tamen aestivos hiemisve propinquus ad ortus,
sed qua sol verno fundit ab axe diem." (3-4).

In place of these lines, the Old English writer enumerates the discomforts which are absent in the paradise:

"Ne mæg þær ren ne snaw,
ne forstes fnæst, ne fyres blæst,
ne hægles hryre, ne hrimes dryre,
ne sunnan hrtu, ne sincaldu,
ne wearm weder, ne winterscur
wihte gewyrdan." (14-19).

The immediate source of this passage, which is based ultimately upon a well-known verse in Revelation, has not been discovered, but there are passages in the writings of the Fathers and of the Christian Latin Poets which are similar.

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- (1) Revelation, VII, 16: "Non esurient neque sitient amplius, nec cadet super illos sol, neque ullus aestus."
- (2) Cf., for example:- St. Hilarius, Tractatus in CXLVIII Psalmum, §6, (P.L., t. IX, col. 877-8): "Solventur igitur haec omnia nivis, pruinae, crystalli frigora, tamquam flatu tepenti, tum cum post hos saecularis noctis rigores, tempora illa regni aeterni in unam atque indemutabilem tranquillitatem Dei spiritus temperabit."
- Dracontius, Hexaameron, lib. I, (P.L., t. LXXXVII, col. 372):
"Non solis anhelis
flammatur radiis, quatitur nec flatibus ullis,
nec conjuratis furit illic turbo procellis.
Non glacies districta domat, non grandinis ictus
verberat, aut gelidis canescunt prata pruinis."
- Bede, Homiliae, lib. III (Homiliae Subdititae),
Homilia LXX, (P.L., t. XCIV, col. 451): "...Nox ibi nulla,
nullae tenebrae, concursus nubium nullus, nec frigoris
aut ardoris asperitas ulla; sed talis quaedam erit
rerum temperies, qualem nec oculus vidit, nec auris
audivit....."

Of these three passages, that from Dracontius is closest to the Phoenix; but none of them agrees with the O.E. account exactly.

(cx)

A second place in the poem where other material is substituted for that of the source occurs in ll. 179-80. The Latin has an enumeration of the animals which cannot harm the palm tree:

"In quam nulla nocens animans prorepere possit,
lubricus aut serpens aut avis ulla rapax." (71-2).

For this, the Old English poem has the vaguer and more general statement:

"Ne mæg him bitres wiht
scyldum sceððan." (179-80).

The longest passage in which a change of this kind is made is that describing the growing of grain every year, which is compared with the phoenix' periodical rebirth:

"Sumes onlice
swa mon to ondleafne eorðan wæstmas
on hærfeste ham gelæded
wište wynsume, ær wintres cyme,
on rypes timan, by læs hi renes scur
awyrde under wolcnum; þær hi wræde metað,
fodorþege gefean, þonne forst ond snaw
mid ofermeagne eorþan þeccað
wintergewædum. Of þam wæstmum sceal
eorla eadwela eft alædan
þurh cornes gecynd, þær clæne bið
sæd on sawen, þonne sunnan glæm
on lencteme, lifes tacen,
weced woruldgestreon, þæt þa wæstmas beoð
þurh agne gecynd eft acende,
foldan frætwe." (242-257).

This simile corresponds to a brief comparison of the phoenix' rebirth with that of the butterfly:

"Ac velut agrestes, cum filo ad saxa tenentur,
mutari tineae papilione solent....." (107-8).

The source of the passage in the Old English is unknown, but the growing of corn was a popular image among Christian writers, and was used by many of the Fathers as an illustration and a proof of the resurrection. (1)

(1) See, for instance, Marcus Minucius Felix, *Octavius*, cap. XXXIV, (P.L., t. III, col. 347); Cyprian, *Carmen ad Felicem, de Resurrectione Mortuorum*, (P.L., t. IV, col. 1029); Dracontius, *Hexaameron*, lib. I, (P.L., t. LXXXVII, col. 380).

The Old English poet was perhaps familiar with its use in this connection, and thought it would make a suitable comparison in a poem of which resurrection was the theme.

The changes made by the translator in the actual events of the story as told in his source are fewer in number, and their purpose is by no means clear. They occur in five passages, all in the part of the poem describing the flight to earth, and the burning of the phoenix. The Old English poet begins this part of the narrative by adding an account of how the phoenix stops in a secluded grove on his way to Syria, and becomes overlord of the birds, who later escort him to the place where he burns. In his description of the phoenix' death, the poet omits the statement in his source that the bird dies before the fire is kindled, which is an unusual feature of the legend, found only in de Ave Phoenice. Instead, he relates how both bird and nest are burnt by the rays of the sun:

"Wyrta wearmiað, willsele stymed
swetum swæccum. þonne on swole byrned
þurh fyres feng fugel mid neste." (213-5).

The stages by which the new bird grows to perfection are different in the Old English translation. The poet omits the statement that the phoenix emerges fully-grown from an egg, and has him change from a worm to an eagle, and thence to a full-grown phoenix.

"þonne on sceade weaxed,
þæt he ærest bið swylce earne brid,
fæger fugel timber; ðonne furþor gin
wridað on wynnum, þæt he bið westmum gelic
ealdum earne, ond æfter þon
feþrum gefrætwed, swylc he æt frymde wæs,
beorht geblowen." (234-40).

(1) Ph. 156-167.

(2) De Ave Phoenice 93.

(3) De Ave Phoenice 105-6.

After the burning, the phoenix returns to his own home; but on the way, according to the Latin account, he takes his parent's remains to the temple of the Sun at Heliopolis, and dedicates them on the altar. ⁽¹⁾ The Old English poet omits this, perhaps for religious reasons, and describes ⁽²⁾ how the phoenix buries the remains in its paradise. Lastly, the long description of the bird's appearance is considerably altered in the translation, by the addition of extra details, and by the completely ⁽³⁾ different colours given to each part of the body. Possibly the omission of the death before burning and of the visit to Heliopolis may have been intended to bring the story into line with the more normal form of the legend, and to make it conform to the religion of the poet and the interpretation he intended to put upon it. The additions to the description add more beauty and colour to the poem. But there seems to be no reason for the other alterations, and it is possible to suppose that the poet was there using an entirely different source, which is now unknown.

The Christian religion of the translator shows itself in many of the alterations and additions which he makes to the Latin poem. The occasional ⁽⁴⁾ references to heathen gods and goddesses in the source are all omitted, and in one instance Christian legends are mentioned instead. The reference in ⁽⁵⁾ the Latin is to the stories of Phaethon and Deucalion, and the writer states that during the fire and floods with which the two names are associated, the paradise of the phoenix remained inviolate. The Old English poet substitutes for these legends the Christian stories of the flood, and the fire of judgment:

(1) De Ave Phoenice 121-2.

(2) Ph. 276-287.

(3) De Ave Phoenice 125-142; Ph. 291-311.

(4) The references in de Ave Phoenice are to Phoebus (33, 41, 51, 58, 140), Natura (34), Aurora (35), Aeolus (73), Iris (133), Venus (164-5).

(5) De Ave Phoenice 11-14.

"Swa iu wætres brym
 ealne middangeard, mereflod beahte
 eorþan ymbhwyrft, þa se æþela wong,
 æghwæs onsund wið yðfare
 gehealden stod hreora wæga,
 eadig, unwemme þurh est godes.
 Bided swa geblowen oð bæles cyme,
 dryhtnes domes, þonne deaðæced,
 hælþa heolstorcofan, onhliden weorþað." (41-9).

Besides the omissions, there are many passages of Christian tone, and
 (1)
 many references to God, in the additional descriptions added by the Old
 English poet. The general Christian colouring is completed by the
 interpretation of the phoenix-legend given in the second half of the poem.

Some of the material for this second part (ll. 381-677) is taken from
 scattered passages in various longer works, and it seems likely that it
 was first put together by the poet of the Phoenix. No complete source for
 the interpretation of the legend as symbolising the Fall, the Crucifixion,
 and the resurrection, has ever been discovered. Only two passages thought
 to have been used by the poet are known, but in part of his work he seems
 to have used a third source of which there are traces in other Old
 English poems, and which is now lost. The remainder of the second half
 of the poem is perhaps original.

Immediately after the conclusion of the phoenix-legend, the Old
 English poet has a passage on the fall of man which is very
 similar in its wording to accounts of the fall in Gudlac B

(1) See Ph. 6, 9-10, 36, 46, 68, 84, 91, 96, 129-30, 138,
 175-6, 196-7, 281, 319, 327, 329, 355-6, 358, 377.

and Juliana. A resemblance to the story in Guðlac B can also be seen in a few other scattered lines in the Phoenix, which are included in the following comparison:

"And þær a to feore gefeon
motun,
dryman mid dryhten, þa þe his
domas her
æfnad on eorþan." Guðl 13-15.

"þurh est Godes
on neorxnawong, þær him
nanges wæs
welan onsyn." Guðl. 826-8.

"ne welan brosnung,
ne lifes lyre ne lices hryre,
ne dreames dryre ne deades
cyme." Guðl. 828-30.

"Ac he on þam lande lifgan
moste
ealra leahtra leas, longe
neotan
niwra gefeana." Guðl. 831-3.

"þær he no þorfte
lifes ne lissa in þam
leohtan ham
þurh ælða tid ende gebidan."
Guðl. 833-5.

"Leomu, lic somud ond lifes
gæst."
Guðl. 838.

"Ond þær sibban a in
sindreamum
to widan feore wunian mostun
dryhtne on gesihðe"
Guðl. 839-41.

"Swa se fugel fenix feorh edniwe
æfter æriste agan mote,
dreamas mid dryhten." Ph. 558-60.

"þone fira bearn
nemnad neorxnawong, þær him
nanges wæs.
eades onsyn." Ph. 396-8.

"ne se enga deað,
ne lifes lyre, ne lapes cyme,
ne synn ne sacu ne sarwraçu,
ne wædle gewin, ne welan
onsyn." Ph. 52-5.

"On þam niwan gefean." Ph. 400.

"Ic þæs lifes ne mæg
æfre to ealdre ende gebidan,
leohtes ond lissa." Ph. 561-3.

"Leomu lic somod, ond lifes
gæst."
Ph. 513.

"þær hi sibban forð
wuniad wintra fela, wæstmum
geniwad,
ealles edgiong." Ph. 579-81.
"Ac þær lifgað a leohte werede,
swa se fugel fenix, in freoþu
dryhtnes,
wlitige in wuldre." Ph. 596-8.

"Gif hy halges word healdan
woldun
beorht in breostum, ond his
bebodu læstan,
æfnan on eðle." Guðl. 842-4.

"Ac his wif genom wyrmes larum
blede forbodene, ond of beame
ahneop
wæstm biweredne ofer word
Godes."
Guðl. 846-8.

"Eardwica cyst
beorht odbroden, ond hyra
bearnum swa,
eaferum æfter." Guðl. 853-5.

"Weorces onguldon,
deopra firena, þurh deades
cwealm,
þe hy unsnytttrum æ gefremedon"
Guðl. 857-9.

"þæs þa byre sibban
grimme onguldon gafolrædenne"
Guðl. 985-6.

"þeah þe fela wære
gæsthaligra, þær hi Godes willan
on mislicum monna gebihpum
æfter stedewonga stowum
fremedon." Guðl. 872-5.

"þæt him bæm gewearð
yrmpu to ealdre, ond hyra
eaferum swa,
mircast manweorca." Jul. 503-5.

"Hi beorhtne gefean
þurh fæder fultum on þas
frecnan tid
healdap under heofonum."
Ph. 389-91.

"Healdea meotudes æ
beald in breostum." Ph. 457-8.

"Hi bu þegun
appel unrædum ofer est Godes,
byrgdon forbodene." Ph. 402-4.

"þær him bitter wearð
yrmpu æfter æte ond hyra
eaferum swa,
sarlic symbel sunum ond
dohtrum." Ph. 404-6.

"þæs þa byre sibban
gyrne onguldon, þe hi þæt
gyfl þegun
ofer eces word." Ph. 409-11.

"Wæron hwæbre monge, þa þe
meotude wel
gehyrdun under heofonum
halgum ðeawum,
dædum domlicum." Ph. 443-5.

"þær him bitter wearð
yrmpu æfter æte ond hyra
eaferum swa,
sarlic symbel sunum ond
dohtrum." Ph. 404-6.

The close verbal resemblance between these passages has been pointed out by two scholars, and it has been suggested, either that all three poets drew on the same source, probably a popular Old English homily on the fall, or that the passages are original in one of the poems, and have been copied in the other two. The ultimate source of the first few lines of the account in the Phoenix is obviously the Biblical story of the creation, but after these lines the account departs considerably from the Biblical version. No Old English homily is known which could have been used in the three poems; but the theory that all of them drew on a popular homily is perhaps supported by a

(1) H.G. Shearin, "The Phoenix and the Gudlac", M.L.N., XXII (1907), 263, and C. Abbetmeyer, Old English Poetical Motives derived from the Doctrine of Sin, (University of Minnesota Dissertation, 1900), pp. 27-8.

(2) Ph. 393-6:

"Habbap we geascad þæt se ælmihtiga
 worhte wer ond wif þurh his wundra sped,
 ond hi þa gesette on þone selestan
 foldan sceata."

(3) "Formavit igitur Dominus Deus hominem de limo terrae, et inspiravit in faciem ejus spiraculum vitae, et factus est homo in animam viventem. Plantaverat autem Dominus Deus Paradisum voluptatis a principio: in quo posuit hominem quem formaverat." Genesis, II, 7-8.

(1)
 passage from the works of Zeno, which bears some resemblance to the three accounts, and which shows that the story was current in that form. If a homily was used in the poems, it must be assumed to have been in an Old English version, so as to account for the similarities of wording in the parallel passages.

The story of the fall is followed in the poem by a description of the just man's life on earth. He performs good actions, just as the phoenix surrounds itself with herbs in its nest, and thereby wins for himself eternal life. The poet is thought to have found the suggestion for this interpretation in a passage in the works of Ambrose, where

(1) St. Zeno, Tractatus, lib. I, tractatus VI, De Patientia, §3, (P.L., t. XI, col. 314): "Denique Adam (Genesis II) in arce cum esset adhuc paradisi constitutus, beatis imusque beati orbis imperio potiretur; tamdiu felix, tamdiu inexterminabilis vixit, quamdiu imperata regalis edicti continuit. At ubi sinistro consensu (Genesis III) invidi ex lubricitate serpentis est impatientiam mutuatus, sacraeque arboris pomum male dulce delibavit, lacrymas reperit, dolores et gemitus, spinas et tribulos sibimet comparavit, ultimoque sudore turbatus posteris haereditatem indigestae mortis, quae homicidium mox peperit, dereliquit." Passages similar to this, but less close to the O.E. account, occur in St. Zeno, Tractatus, lib. I, tractatus XII, De Spiritu et Corpore, §2, (P.L., t. XI, col. 340), and St. Ambrose, In Psalmum XLIII Enarratio, §75, (P.L., t. XIV, col. 1125).

(2) Ph. 443-481.

the legend of the phoenix is told, and then interpreted as an example to man:

" Phoenix quoque avis in locis Arabiae perhibetur degere, atque ea usque ad annos quingentos longaeva aetate procedere. Quae cum sibi finem vitae adesse adverterit, facit sibi thecam de thure et myrrha et caeteris odoribus, in quam impleto vitae suae tempore intrat, et moritur. De cujus humore carnis vermibus exurgit, paulatimque adolescit, ac processu statuti temporis induit alarum remigia, atque in superioris avis speciem formamque reparatur. Doceat igitur nos haec avis vel exemplo sui resurrectionem credere, quae et sine exemplo, et sine rationis perceptione ipsa sibi insignia resurrectionis instaurat. Et utique aves propter hominem sunt, non homo propter aves. Sit igitur exemplo nobis, quia auctor et creator avium sanctos suos in perpetuum perire non passus, resurgentem eam sui semine voluit reparari. Quis igitur huic annuntiat diem mortis; ut faciat sibi thecam, et impleat eam bonis odoribus, atque ingrediatur in eam, et moriatur illic ubi odoribus gratis fletor funeris possit aboleri.

"Fac et tu, o homo! tibi thecam; exspolians veterem hominem cum actibus suis, novum indue. Theca tua, vagina tua Christus est, qui te protegat et abscondat in die malo. Vis scire quia theca protectio est? Pharetra, inquit, mea protexi eum (Isiah, XLIX, 2). Theca ergo tua est fides: imple eam bonis virtutum tuarum odoribus; hoc est, castitatis, misericordiae, atque justitiae, et in ipsa penetralia fidei suavi factorum praestantium odore redolentia totus ingredere: ea te amictum fide exitus vitae hujus inveniat; ut possint ossa tua pinguescere, et sint sicut hortus ebrius, cujus cito semina suscitantur. Cognosce ergo diem mortis tuae, sicut cognovit et Paulus, qui ait: Certamen bonum certavi, cursum consumavi, fidem servavi: quod reliquum est, reposita est mihi corona justitiae (2 Timothy, IV, 7-8). Intravit igitur in thecam quasi bonus phoenix, quam bono replevit odore martyrii." (1)

(1) St. Ambrose, Hexaameron, lib. V, cap. XXIII, §§ 79-80, (P.L., t. XIV, col. 238-9).

This is the only known passage in Latin literature in which the story of the phoenix is given this interpretation, and it is therefore believed that the Old English poet may have known it: but it is plain that he did not follow his source very closely, and took little more from it than the idea for his own interpretation. His passage on the tall tree ^{which} symbolises the grace of God is an addition. So

is the lengthy and repetitive conclusion on the life of the good man, which leads up to the description of the day of Judgement. ⁽¹⁾ There remain only ll. 451-65, which correspond to part of the sentence beginning Theca tua est fides in the second paragraph of the Latin:

"þær him nest wyrceð wið niþa gehwam
 dædum domlicum dryhtnes cempa,
 þonne he ælmeſsan earmum dæled,
 dugeþa leasum, ond him dryhten gecygd,
 fæder on fultum, forð onetted,
 lænan lifes leahtras dwæſceþ,
 mirce mandæde, healded meotudes æ
 beald in breostum, ond gebedu seced
 clænum gehygdum, ond his cneo biged
 æpele to eorþan, flyhd yfla gehwylc,
 grimme gieltas, for Godes egsan,
 glædmod gyrned þæt he godra mæst
 dæda gefremme; þam biþ dryhten scyld
 in siþa gehwane, sigora waldend,
 weoruda wilgiefa." (451-65).

This passage has been much expanded from the material given in the source by the addition of many extra details. The poet has made the picture clearer by substituting for the

(1) Ph. 443-50.

(2) Ph. 465-90.

(cxx)

abstract virtues of the Latin an enumeration of the good deeds which were actually performed. Gaebler, in a comparison of the two passages, ⁽¹⁾ has pointed out that some of the good deeds named correspond approximately to the virtues in the source, but that the order of the latter has been altered in the translation. Misericordia, which comes second in the Latin, is taken first, and is represented by 453-4:

"bonne he æmessan earmum dæled,
dugeþa leasum."

Castitas, the first to be mentioned in the Latin, follows, and is translated by:

"lænan lifes leahtras dwæscēþ,
mirce mandæde." (456-7).

Justitia, the last virtue, seems to be implied in 457-8:

"healded meotudes æ
beald in breostum."

All the remaining items in the list of good actions are additional. If the passage in the Old English is really based on the Latin account, it is an excellent example of the Old English poet's freedom of treatment. He concentrates upon amplifying his description, and making it more realistic, and does not hesitate to invert the order of events in his source wherever it seems required.

After his account of the just life, the poet of the Phoenix has a description of the resurrection and day of

(1) H. Gaebler, "Über die Autorschaft des angelsächsischen Gedichtes vom Phoenix", Ang., III (1880), 516-19.

(1)
 judgement, for which no source has yet been found. Then, as an assurance to the hearer that the resurrection will take place, he quotes an expanded version of parts of the Book of Job, based ultimately upon Job, XXIX, 18, and XIX, 26:

"Ic þæt ne forhycge heortan geþoncum,
 þæt ic in minum neste neobed ceose,
 hæle hræwerig, gewite hean þonan
 on longne sid, lame bitolden,
 geomor gudæda, in greotes fædm,
 ond þonne æfter deape þurh dryhtnes giefes
 swa se fugel fenix feorh edniwe
 æfter æriste agan mote,
 dreamas mid dryhten, þær seo deore scolu
 leofne lofiad. Ic þæs lifes ne mæg
 æfre to ealdre ende gebidan,
 lehtes ond lissa. Þeah min lic scyle
 on moldærne molsnad weorþan
 wyrnum to willan, swa þeah weoruda God
 æfter swylthwile sawle alysed
 ond in wuldor aweced. Me þæs wen næfre
 forbirsted in breostum, ðe ic in brego engla
 forðweardne gefean fæste hæbbe." " (552-69).

The first of the two verses upon which this passage is ultimately based, that is Job, XXIX, 18, was current in two versions, which arose through the use in the Greek and Hebrew Bibles of an ambiguous word, which might mean either "phoenix" or "palm shoot". The interpretation "phoenix" was used only by Greek and Hebrew writers, while Latin authors favoured the translation "palm".⁽²⁾ There is only one passage known in Christian Latin literature which mentions the verse in Job as referring to the phoenix, and since the same unusual

(1) Ph. 491-545.

(2) See P. Texelius, Phoenix Visus et Auditus, (Amsterdam, 1706), pp. 5-13.

interpretation is found in the Old English poem, it is thought that the poet was perhaps acquainted with the Latin work. (1) The passage occurs in a commentary on the Book of Job which has been attributed to Bede:

"Dicebamque, In nidulo meo moriar, et sicut palma multiplicabo dies. Nidus eius, exterior homo eius intelligendus est, qui de foeno carnis illius compositus a Deo fuerat et constructus. Omnis enim caro foenum. In hoc igitur nido semper se mori sub testimonio dicebat, dum vitiis mundi, et eius concupiscentiis non vivebat, odio illam habens, quae carnalis est, maculatam tunicam. Palma autem arbor secundum Graecos phoinix dicitur. Avis quoque illa, quam multi facile quidem vivere autumant, phoinix eodem nihilominus vocabulo nuncupatur. Potuit fortassis de eadem hoc loco dixisse, ut sicut illa nidum sibi faciens, in ipso post multa tempora a semetipsa dicitur concremari, et rursus de eisdem nidi cineribus fertur intra breve tempus resurgere, quae deinceps multis vivat temporibus: fieri ergo potest, ut sanctus Iob in similitudine avis illius dicat se post mortem in cinere carnis, velut in nido pro tempore futurum, et inde resurrecturum in gloriam, atque hos esse aeternos ac beatos dies, quos multiplicandos sibi fidelis Dei cultor expectet. Ita enim et superius est locutus, dicens: Et rursum circumdabor pelle mea, et in carne mea videbo Deum. Radix mea aperta est secus aquas: et ros morabitur in messione mea. Spes mea et fides, quae in hac expectatione mea sunt, patent ad divina eloquia, quorum consolatione, ne in infidelitate mentis meae vigor arescat, infunditur. Ita enim et Apostolus dixit: Quaecunque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam et consolationem Scripturarum spem habeamus." (2)

The supposition that the Old English poet was familiar with this passage is supported by the close resemblance

(1) See Gaebler, loc. cit., pp. 520-1.

(2) Bedaes Expositionis allegoricae in Iob, lib. II, (Bedaes Opera, Cologne, 1612, t. IV, col. 556-7).

between the last two sentences and ll. 567-575 of the Phoenix. Another passage in the same commentary is very similar to ll. 563-9 of the poem. The author is this time commenting upon Job, XIX, 26:

"Ego ipse Iob qui in stercore iacens, a vermibus comedor, et totus vulnerum sanie computresco : ego inquam Iob iam corruptus, atque visceribus dissolutus, in hac carne mortali incorrupta per resurrectionem futuram glorificatus, videbo Deum. Certus utique et inhiantibus desideriis fixus, inconcussus atque immobilis in hoc fundamento fidei ista loquebatur."(1)

It is probable that the poet of the Phoenix knew the Latin commentary, and combined the passage on Job, XIX, 26 with the last two sentences of that on Job, XXIX, 18, to form the last half of his quotation. The first half of it, ll. 552-561 of the poem, is a very free paraphrase of Job, XXIX, 18 itself, using the interpretation "phoenix" instead of that of "palm". Since the passages from the commentary are themselves a paraphrase of the Biblical verse, the complete quotation in the Phoenix is repetitive, and conforms to the typical style of Old English poetry.

No other sources for the Phoenix have been found, apart from a few brief passages from the Bible and Prayer Book. The song of the blessed at the end of the poem contains a translation of part of the Tercium from the Communion Service, in which the phrase Pleni sunt coeli et terra gloria tua is slightly expanded to fit the versification:

(1) Bedae Opera, ed. cit., t. IV, col. 516.

"Heofonas sindon
 fægre gefylled, fæder almihtig,
 ealra brymma brym, bines wuldres,
 uppe mid englum ond on eorðan somod." (626-9).

In the lines

"hwonne se dæg ond seo tid dryhtum geeawe
 frætwe flyhthwates", (1)

there seems to be an echo of a passage in the Gospels:

(2)

De die autem illa, et hora nemo scit. The description of
 heaven in ll. 611-14 is taken from two verses in Revelation. (3)

(4)

Two sources have been suggested for other parts of the poem

(1) Ph. 334-5.

(2) Matthew, XXIV, 36; Cf. Mark, XIII, 32.

(3) Revelation, VII, 16: "Non esurient neque sitient amplius, nec cadet super illos sol, neque ullus aestus."
Revelation, XXI, 4: "Et absterget Deus omnem lacrymam ab oculis eorum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quae prima abierunt".

(4) G. Grau, Quellen und Verwandtschaften der älteren germanischen Darstellungen des jüngsten Gerichtes, Studien zur englischen Philologie, XXXI (1908), 106-30, suggests as a source for Ph. 491-545 a poem on the day of judgement which exists in several versions. One of these is attributed to Cyprian (Carmen ad Felicem, de Resurrectione Mortuorum, P.L., t. IV, col. 1027-1032), and one to Aldhelm (Fragmentum de Die Iudicii, P.L., t. LXXXIX, col. 297-300). Carleton Brown, "Cynewulf and Alcuin", P.M.L.A., XVIII (1903), 332-3 considers that the similarity between the burning of the phoenix and the fire of judgment was suggested by part of a homily entitled De Trinitate, (P.L., t. XVII, col. 545), and attributed to Ambrose; but the passage which he cites refers, not to the phoenix, but to the eagle.

not covered by the sources mentioned above; but neither of them is at all convincing, and the rest of the work must be considered either as derived from a lost source, or as the original work of the poet.

From the various sources, both pagan and Christian, upon which he drew, the composer of the Phoenix made a Christian poem in the vernacular, and in the traditional style of Old English poetry. He treated his material with considerable freedom, expanding, omitting, and substituting other matter wherever necessary, so as to make the story more compact, the descriptions more varied and attractive, and the style more repetitive. He occasionally tried to weld the whole together more closely, by the addition of an introductory paragraph, and of details in the story which anticipate its interpretation later in the poem. For certain changes which he made in the substance of his story, the purpose is not apparent. The passages in the Phoenix in which the poet is known to have relied on a source are therefore very largely original work, on account of his many alterations; but for several parts of the second half of the poem, particularly the descriptions of the day of judgment and of heaven, no source has been found, and it can only be supposed that these also are the work of the poet. The absence of any complete source for the whole of the poem perhaps indicates that the story and its interpretation were first put together by the poet of the Phoenix.

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T E X T .

Letters emended in the text have been enclosed within brackets and the expansion of abbreviations is indicated by italics. A list of the abbreviations (with the exception of γ , which is invariable) will be found on pp. xviii-xix. A bar is used in the text to indicate the beginning of a folio.

The critical apparatus is selective, but all emendations of value, or of interest for the history of the text, have been included. The sign (n.) after an editor's name indicates that he suggested the emendation given in a note. Corrections made by the scribe of the

manuscript have also been recorded in the critical apparatus, and the punctuation of other editions has been given in one or two instances where it affects the interpretation of the passage. Mistaken readings of the manuscript to mark the end of a section, have been retained in the text. Otherwise, modern punctuation has been substituted for that in the manuscript, and the small capitals and points used by the scribe have been listed on pp. xxxi-vi. The spelling of the manuscript has not been normalised, but where the L.W.S. spelling conflicts with the metre, the fact has been recorded in the critical apparatus.

Letters emended in the text have been enclosed within brackets and the expansion of abbreviations is indicated by italics. A list of the abbreviations (with the exception of γ , which is invariable) will be found on pp. xxxvii-ix. A bar is used in the text to indicate the beginning of a folio.

The critical apparatus is selective, but all emendations of value, or of interest for the history of the text, have been included. The sign (n.) after an editor's name indicates that he suggested the emendation given in a note. Corrections made by the scribe of the

manuscript have also been recorded in the critical apparatus, and the punctuation of other editions has been given in one or two instances where it affects the interpretation of the passage. Mistaken readings of the manuscript have not been given unless they have been adopted in several editions, nor have early editorial spellings, such as ä for a, and th for ð, been noted. The order of citation is chronological, as far as is possible, but all identical readings have been placed together.

G. The abbreviations used in the critical apparatus are as follows:-

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- F. Klaeber, "Phoenix 386". J.E.G.P., VI (1906-7), 198. Kl³.
- Suggestions made personally by M. Trautmann to F. Schlotterose, and quoted by him in the notes to his edition, but not adopted in the text. Tr. (Sch)
- M. Trautmann, "Brimcald", Ang. XXXIII (1910), 279-80. The abbreviation MSS. before a variant. Tr³.
- C.W.M. Grein, Sprachschatz der Angelsächsischen Dichter, ed. J.J. Köhler, Germanische Bibliothek, Abteilung I, Reihe 1, Bd. 4, (Heidelberg, 1912). Gr.-K.
- F. Klaeber, "Notes on Old English Poems", J.E.G.P., XII (1913), 258. Kl⁴.

(1) A. Baehrens, Poetae Latini Minores, vol. III, (Teubner edition, 1881), pp. 253-62.

E. Ekwall, Review of A.S. Cook, The Old English
Elene, Phoenix, and Physiologus, Ang. Bbl.,
XXXIII (1922), 66. Ekw.

J.H. Kern, "Phoenix 25", Neophilologus, XII (1927),
193. Kern.

Where an article extends over more than one page and deals with several points, a page reference is given in brackets after the abbreviation.

The De Ave Phoenice of Lactantius is taken from the edition by Baehrens⁽¹⁾, which is based chiefly on the version of the poem in MS. Parisinus 13048 (MS.A), with occasional readings from MS. Veronensis 163 (S.B), MS. Vossianus Q 33 at Leiden (MS.C), and the later manuscripts, Cambridge University Library Gg.5.35 (MS.D) and Bodley F.2.14 (MS.E). The chief variant readings are given in the present text in footnotes, since they are occasionally of importance in comparing the Old English Phoenix with its source. The abbreviation MSS. before a variant indicates that all five manuscripts have that reading.

(1) A. Baehrens, Poetae Latini Minores, vol. III, (Teubner edition, ~~Leipzig~~, 1881), pp. 253-62.
Leipzig,

THE PHOENIX.

|ÆBBE IC GEFRUGHEN þætte is feor heonan

|eastdælum on æpelast londa,

20 firum gefræge. Nis se foldan sceat

ofer middangeard mongum gefere

5. folc/agendra, ac he afyrred is

Fol.56a.

þurh meotudes meht mánfremmendum.

Wlitig is se wong eall, wynnnum geblissad

mid þam fægrestum foldan stencum;

ænlic is þæt iglond, æpele se wyrhta,

10.modig, meahnum spedig se þa moldan gesette.

Ðær bið oft open eadgum togeanes,

onhliden hleoþra wyn, heofonrices duru.

þæt is wynsum wong, wealdas grene

rume under roderum. Ne mæg þær ren ne snaw,

15.ne forstes fnæ(s)t ne fyres blæst,

5. folcagendra) Sw., Krn., Br.foldagendra; Sch.(Tr.)

feorhagendra; Krn.(n.), Tr.(Sch.8) foldbuendra. 10.se þa)

Sch.(Tr.)se þe þa, metri causa. 12. hleoþra) Sch.(Tr.)

hleodora. 15. fnæst) MS.fnæft, with n on an erasure;

Con. fræst; other eds. fnæst.

Est locus in primo felix oriente remotus

qua patet aeterni maxima porta poli.

Nec tamen aestivos hiemisve propinquus ad ortus,

ne hægles hryre ne hrimes dryre,

ne sunnan hatu ne sincaldu,

ne wearm weder ne winterscur

wihte gewyrdan, ac se wong seomað

20. eadig ond onsund. Is þæt æpele lond

blostmum geblowen. Beorgas þær ne muntas

steape ne stondað, ne stanclifu

heah hlifiað swa her mid us,

ne dene ne dalu ne dunscafu,

25. hlawas ne hlinças, ne þær hleonað oo

unsmeþes wiht, ac se æpela feld

wridað under wolcnum wyllum geblowen.

Is þæt torhte lond twelfum herra,

17a. sunnan hatu) Sch. (Tr.) sunhatu, metri causa; Sch. (n.)

omit ne. 17b. sincaldu) Sw.¹⁻⁶ sincald; Krn. (n.) sincaldu;

Sw.⁷⁻¹⁰ sincieldu. 19a, 20a, omitted by Con. 21. beorgas

þær ne) Sch. beorgas (þær) ne, metri causa. 23. heah

hlifiað) Ett. heah ne hlifiað, metri causa. 25. hleonað)

Klip., Siev. (502), Cos². (121), Sch., Ekw. hlēonað. oo) Grdt.

omits oo; Klip., Krn. (n.) on; Cos². (121), Ekw. ower. 28. herra)

Klip. heahre; Ett. (n.) hearre; Sch., Ck. herre.

sed qua Sol verno fundit ab axe diem.

5. Illic planities tractus diffundit apertos,
nec tumulus crescit nec cava vallis hiat.

folde fæðmrimes, swa us gefreogum gleawe

30. witgan þurh wisdom on gewritum cypað,

þonne ænig þara beorga þe her beorhte mid us

hēa hlifiað under heofontunglum.

Smylte is se sigewong, sunbearo lixeð,

wuduholdt wynlic. Wæstmas ne dreosað,

35. beorhte blede, ac þa beamas á

grene stondað swa him God bibeað.

Wintres ond sumeres wudu bið gelice

bledum gehongen. Næfre brosniað

/ leaf under lyfte, ne him lig scepæð

Fol. 56b.

40. æfre to ealdre, ærþon edwenden

worulde geweorðe. Swa iu watres þrym

ne wædle æwin ce wæssa cýra.

29a. folde) Th. (n.) fealde; Klip. fealdum. 29b. gefreogum)

Klip. gefrugnon; Sw.¹⁻² reads the MS. as gefreogun, emending

to gefreogum; Th., Wr., Sw.³⁻¹⁰ read gefreogum and emend to

gefneogun. 30. cypað) Th., Sw.⁴⁻¹⁰ Br., Wy. read the MS. as

cypad, and all except Th. emend to cypað. 31. þonne) Tr.²

(86-7), Sch. þon. 40. edwenden) Th. (n.) æt ende; Klip.

edwendung.

Sed nostros montes, quorum iuga celsa putantur,
per bis sex ulnas imminet⁽¹⁾ ille locus.

Hic Solis nemus est et consitus arbore multa

10. lucus perpetuae frondis honore virens.

Cum Phaethonteis flagrasset ab ignibus axis,

(1) MS. C eminet.

ealne middangeard, mereflod þeahhte
 eorþan ymbhwyrft, þa se æpela wong
 aghwas onsund wið yðfare

45. gehealden stod hreora wæga,
 eadig, unwemme þurh est Godes,
 bideð swa geblowen oð bæles cyme,
 dryhtnes domes, þonne deaðræced,
 hælepa heolstorcofan, onhliden weorpað.

50. Nis þær on þam londe laðgeniðla
 ne wop ne wracu, weatacen nan,
 yldu ne yrmðu ne se enga deað,
 ne lifes lyre ne laþes cyme,
 ne synn ne sacu ne sarwracu,

55. ne wædle gewin ne welan onsyn,

48. domes) Ett.(n.)dome. 50. laðgeniðla) Th., Ett. lað
 geniðla; Klip. laðgeniðle 54. sarwracu) MS. sar wracu;
 Klip., Krn., Br., Gol., GrW., Sch., Ck., Wy., KD. sarwracu;
 Ett. sar ne wracu. 55. wædle) Ett. wædla.

ille locus flammis inuolatus erat;
 et cum diluuium mersisset fluctibus orbem,
 Deucalioneas exsuperavit aquas.

15. Non huc exsanguis Morbi, non aegra Senectus
 nec Mors crudelis nec Metus asper adest;
 nec Scelus infandum nec opum vesana Cupido
 aut Ira⁽¹⁾ aut ardens caedis amore Furor;
 Luctus acerbus abest et Egestas obsita pannis

(1) MSS. A,B,C. aut metus.

ne sorg ne slæp ne swar leger,
 ne wintergeweorp ne wedra gebregd
 hreoh under heofonum, ne se hearda forst
 caldum cylegicelum cnyseð anigne.

60. þar ne hægl ne hrim hreosað to foldan,
 ne windig wolcen ne þar water feallep
 lyfte gebysgad, ac þar lagustreamas
 wundrum wrætlice, wyllan onspringað
 fagrum foldwylmum, foldan leccap

65. water wynsumu of þæs wuda midle.

þa monþa gehwam of þære moldan tyrf

56. sorg ne) Hart² sorgende; Sch. (Tr.) sorglic. 59. cnyseð)
 Th., Ett., Sw.⁴⁻¹⁰, Br., Gol., Wy. read the MS. as cnysed,
 emending to cnyseð. 60. hreosað) Ck. hreoseð. 61. windig
 wolcen) Sch. (Tr.) winnep wolcen; Sch. (n.) windep, or
 wæðep, wolcen; Tr. (Sch.) wind wedep. 64. foldwylmum)
 Gr., Crp., Krn., Rob., Br., GrW., Sch., Ck., KD. flod-
 wylmum.

20. et Curae insomnis⁽¹⁾ et violenta Fames.
 Non ibi tempestas nec vis furit horrida venti
 nec gelido terram rore pruina tegit;
 nulla super campos tendit sua vellera nubes
 nec cadit ex alto turbidus umor aquae.
 25. Est⁽²⁾ fons in medio, quem vivum nomine dicunt,
 perspicuus, lenis, dulcibus uber aquis;
 qui semel erumpens per singula tempora mensum

(1) MSS. B, C, D, E. insomnes. (2) MSS. sed.

brimcald brecað, bearo ealne geondfarað
 þæragum þrymlice. Is þæt peodnes gebod
 þætte twelf sipum þæt tīrfæste

70. lond geondlace lagufloða wynn.

Sindon þa bearwas bledum gehongne,
 wlitigum wæstmum. þær nō w(o)niað ó
 halge / under heofonum holtes frætwe, Fol.57a.
 ne feallað þær on foldan fealwe blostman,

75. wudubeama wlite, ac þær wrætlice

on þam treowum symle telgan gehladene,

67. brimcald) Tr.⁵ brim cald; Klip. brimcalde; Ett.

brimcaldu; other eds. brimcald. 71. gehongne) MS.

gehongene; Siev. (459), Br.³⁻⁴, KD. gehongne; Sch. gehong(e)ne;

other eds. gehongene, without noticing the deletion point.

72. nō) Grdt., Sw., Br., Cos², Ck. ne. woniað) MS. wuniað;

all eds. except Grdt., waniað. 72-3. ó halge) Grdt. onhalge;

Grdt. (n.) unhale; Klip. omits ó. 75. þær wrætlice)

Crp., Sw., Gr., Rob. þær beoð wrætlice; Krn. þær wrætlice

sind; Grdt., Ett., Gol., Ck. put a full stop after tid (1.77),

without adding to the text; Klip., Br., GrW., KD. punctuate

as in the text; Th. assumes the same punctuation in his

translation.

duodecies undis inrigat omne nemus.

Hic genus arboreum procero stipite surgens

30. non lapsura solo mitia poma gerit.

ofett edniwe in ealle tid,
 on þam græswoŋge grene stondap
 gehroden hyhtlice haliges meahum,

80. beorhtast bearwa. No gebrocen weorpeð

holt on hiwe þær se halga stenc
 wunap geond wynlond, þæt onwended ne bið
 æfre to ealdre ærþon endige
 frod fyrngeweorc se hit on frympe gescop: 7

85. Ð One wudu weardap wundrum fæger

fugel feþrum strong se is fenix haten.

þær se anhaga eard bihealdeþ,

deormoð drohtað. Næfre him deap scepeð

on þam willwoŋge þenden woruld stondeþ.

90. Se sceal þære sunnan sið behealdan

ond ongean cuman Godes condelle,

glædum gimme, georne biwitigan

77. ofett) Klip., Ett., Sw.¹⁻³ ofet; Cos.²(121), Gr.-K. (890),

Sch., Ck. ofete. 78. stondap) Sch., Ck. stondeþ.

79. gehroden) Klip. gehrodne. 80. no) Grdt., Klip. ne.

Hoc nemus, hos lucos avis incolit unica phoenix,
 unica, si vivit morte refecta sua.

Paret et obsequitur Phoebos veneranda satelles:

Hoc Natura parens munus habere dedit.

hwonne up cyme æpelast tungla
ofer yðmere estan lixan,

95. fæder fyrngeweorc fratwum blican,
torht tacen Godes. Tungol beoþ ahyded,
gewiten under wapeman westðalas on,
bideglad on dagred, ond seo deorce niht
won gewiteð, þonne wapum strong

100. fugel feprum wlonc on firgenstream
under lyft ofer lagu locað georne
hwonne up cyme eastan glidan
ofer siðne sæ swegles leoma.

Swa se æpela fugel æt þam æspringe

105. wlitigfæst wunað wyllestreamas.

þær se tireadga twelf siþum hine
/ bibapað in þam burnan ær þæs beacnes cyme, Fol. 57b.
sweglcondelle, ond symle swa oft
of þam wilsuman wylgespryngum

94. estan) Klip., Ett., Sch., Ck. eastan. 96. ahyded)
Tr². (24-5) hyded. 103. siðne) All eds. except Grdt.,
sidne. 108. sweglcondelle) g inserted later by the scribe.

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

110. brimcald beorgeð æt baða gehwylcum.

Sippan hine sylfne æfter sundplegan

heahmod hefeð on heanne beam

þonan ypast mæg on eastwegum

sið bihealdan, hwonne swegles tapur

115. ofer holm(p)race hædre blice,

leohtes leoma. Lond beoð gefrætwað,

woruld gewlitegað, sippan wuldres gim

ofer geofones gong grund gescineþ

geond middangeard, mærost tungla.

120. Sona swa seo sunne sealte streamas

hea oferhlifað, swa se haswa fugel

beorht of þas bearwes beame gewiteð,

fareð feþrum snell flyhte on lyfte,

swinsað ond singeð swegle to(g)eanes.

110a. brimcald) MS., Tr⁵. brim cald; Klip. brimcaldum;

other eds. brimcald. 110b. gehwylcum) Tr². (25), Sch.

gehwan, metri causa. 115. holmþrace) MS. holm wrace;

Grdt. holmwrace; other eds. holmþrace. 124. togeanes)

MS. toheanes; all eds. togeanes.

Tollitur ac summo considit in arboris altae
 40. vertice, quae totum despicit una nemus,
 et conversa novos Phoebi nascentis ad ortus
 expectat radios et iubar exoriens.

125. Donne bið swa fæger fugles gebaru,
 onbryrðed breostsefa blissum remig.
 Wrixleð woðcraefte wundorlicor
 beorhtan reorde þonne æfre byre monnes
 hyrde under heofonum siþþan heahcýning,

130. wuldres wyrhta, woruld stapelode,
 heofon ond eorþan. Biþ þas hleoðres sweg
 eallum songcraeftum swetra ond wlitigra
ond wynsumra wrenca gehwylcum.

Ne magon þam breahhtme byman ne hornas,

135. ne hearpan hlyn, ne hæleþa stefn

126. remig) Klip., Gr. (n.), Gr²., Br., Gol., GrW., Sch., Ck.,

KD. hremig. 128a. beorhtan) Tr. (Sch. 16) beorhtran.

128b. þonne) MS. þ^{on}; Sch. þon, metri causa. 133. wynsumra)

MS. winsumra, the y by another scribe; Grdt. winsumra;

other eds. wynsumra. 134. magon þam) Grdt. magon þa;

Cos¹. magon be þam.

Atque ubi Sol pepulit fulgentis limina portae
 et primi emicuit luminis aura levis,

45. incipit illa sacri modulamina fundere cantus
 et mira lucem voce ciere novam,
 quam nec aedoniae fauces⁽¹⁾ nec tibia possit
 musica Cirrheis adsimulare modis
 et neque olor moriens imitari posse putetur

(1) MS. A vocis; MSS. B, C, D, E. voces.

anges on eorþan, ne organan,
 swegleopres geswin ne swanes feðre,
 ne anig þara dreama þe dryhten gescop
 gumum to gliwe in þas geomran woruld.

140. Singeð swa ond swinsað sælum geblissad

/ oppæt seo sunne on suðrodor Fol. 58a.

sæged weorpeð. Þonne swiað he

ond hlyst gefeð, heafde onbrygdeð

prist, þonces gleaw, ond þriwa ascaceð

145. feþre flythwate. Fugol bið geswigeð.

Symle he twelf sipum tida gemearcað

136-7. organan, swegleopres geswin) MS. organan sweg
 leopres geswin; Th., Klip., Ett. organonsweg; Br., Cos¹.

(25) organon sweg; Grdt., Ett. leoðres; Th. leopres;
 Grdt. (n.), Klip. hleoðres; Th. (n.), Gol. hleopres; Ett. (n.)
 sleoðres; Br., Cos¹. (25) ne hleoðres, metri causa; Gr.
 swegleoðres; GrW. swegleopres; Sch., Ck., KD. sweghleopres.

137. geswin) Ett. (n.), Gr., Br., Cos¹. (25) geswins.

143. gefeð) Ett., Ck. gefehð; Klip., Gr., Br., Sch. gefeð.

144. prist) Sch., Ck. þriwa.

50. nec Cylleneae fila canora lyrae.
 Postquam Phoebus equos in aperta effudit Olympi
 atque orbem totum protulit usque means,
 illa ter alarum repetito verbere plaudit
 igniferumque caput ter venerata silet.

55. Atque eadem celeres etiam discriminat horas
 innarrabilibus nocte dieque sonis,

dages ond nihtes. Swa gedemed is
 bearwes bigenga(n) þæt he þær brucan mot
 wonges mid willum ond welan neotan,
 150. lifes ond lissa, londes fratwa,
 oppæt he þusende pisses lifes,
 wudubearwes weard, wintra gebideþ.
 Ðonne bið gehefgad haswigfeðra,
 gomol, gearum frod. (G)rene eorðan
 155. aflyhð fugla (wyn), foldan geblowene,

148. bigengan) MS. bigenga; Tr.(Sch.18)bigengu; Ck., KD.
 bigengan. 151. þusende) Ett. þusendo; Klip., Cos².(122),
 Sch., Ck. þusend. 154. Grene) MS. rene; Grdt.(n.), and all
 later eds., grene. 155. fugla wyn foldan) MS. fugla foldan;
 Grdt.(n.) fugel foldan; Ett. fugla, foldan; Ett.(n.)
 insert betst; Gr., Br., GrW., Sch. fugla wynn foldan;
 Gol., Ck., KD. fugla wyn foldan. geblowene) Siev.(459)
 geblowne, metri causa; Sch. geblow(e)ne, metri causa.

antistes luci nemorumque verenda sacerdos
et sola arcanis conscia, Phoebe, tuis.
 Quae postquam vitae iam mille peregerit annos
 60. ac sibi reddiderint tempora longa gravem,
 ut reparet lapsum spatiis vergentibus aevum,
 adsuetum nemoris⁽¹⁾ dulce cubile fugit;
 cumque renascendi studio loca sancta reliquit,

(1) MSS. D, E. nemuse et.

ond þonne geseceð side rice
 middangeardes, þar nó men bugað
 eard ond eþel. þar he ealdordom
 onfehð foremihtig ofer fugla cynn,

160. gepungen on þeode, ond þrage mid him
 westen weardað. þonne wapum strong
 west gewiteð, wintrum gebysgad,
 fleogan feprum snel. Fuglas þringað
 utan ymbe æpelne, æghwylc wille

165. wesan þegn ond þeow þeodne mærum,
 oppæt hy gesecað Sýrwara lond
 cordra mæste. Him se clæna þar
 oðscufeð scearplice þæt he in scade weardað
 on wudubearwe weste stowe

170. biholene ond bihydde hælepa monegum.

156. side) d corrected from ð; Th., Klip., Gr., Br., Sch.
 read the MS. as siðe, and Gr., Br. emend to side. 157.
 men) e corrected from a. 166. hy gesecað) Th. he gesecað;
 Klip., Ett., Gr., Br., GrW., Ck. he geseceð. 168. scade)
 Klip., Ck. sceade.

tunc petit hunc orbem, mors ubi regna tenet.
 65. Derigit in Syriam celeres longaeva volatus,
 Phoenicem nomen cui dedit ipsa vetus,
 securosque⁽¹⁾ petit deserta per avia lucos,
 sicubi per saltus silva remota latet.

(1) MSS. secretosque.

Ðar he heanne beam on holtwuda
 wunað ond weardað, wirtum fæstne
 under heofu(n)hrofe, þone hatað men
 fenix on foldan of þæs fugles noman.

175. Hafað þam treowe forgiefen tirmeahtig / cyning, Fol.58b.

meotud moncynnes, mine gefræge,
 þæt se ana is ealra beama
 on eorðwege up lædendra
 beorhtast geblowen. Ne mæg him bitres wiht

180. scyldum sceððan, ac gescylded a

wunað ungewyrded þenden woruld stondeð: -:7

171. holtwuda) a corrected from u. 173. heofunhrofe)

MS. heofum hrofe; Grdt.(n.),Klip. heofonhrofe; other eds.

heofunhrofe. 177. se) Ett.,Gr.,Br.,Ck. he. 178. up

lædendra) Grdt.,Klip.,Ett.,Gr.,Br.,Gol.,GrW.,Sch.,Ck.

uplædendra. 179.bitres)Sch.(Tr.)biras; Tr.(Sch.60)

beaduræs, or biteræs.

Tum legit acrio sublimem vertice palmarum,

70. quae Graium Phoenix ex ave nomen habet,
 in quam nulla nocens animans prorepere possit,
 75. lubricus aut serpens aut avis ulla rapax.

Construit sibi non solum gremioque sepulcrum;

nam perit ut vivat, ac tamen ipse creat.

Callidit mox rursus et phoras devite silvas,

80. quae legit A. cyria, quae opulentus Arcas,

quae aut Pyraeae gentes aut India carpit

aut tolli generat terra Sabaea cinis.

Donne wind ligeð, weder bið fæger,
hluttur heofones gim halig scineð,

bedð wolcen towegen, watra þrype

185. stille stondað, biþ storma gehwylc

aswefed under swegle, supan bliceð

wedercondel wearm, weorodum lyhteð.

Ðonne on þam telgum timbran onginneð,

nest gearwian. Bið him neod micel

190. þat he þa yldu ofestum mote

purh gewittes wylm wendan to life,

feorg geong ónfón. Þonne feor ond neah

þa swetestan somnað ond gædrað

wyrta wynsume ond wudubleda

195. to þam eardstede, æpelstenca gehwone,

191. gewittes) Schu.(56) gehittes; Sch.(Tr.) gewyrtes; Sch.

(n.) gewices. 192. feorg geong) Grdt. feorggeong; Grdt.(n.)

feorhgeong; Klip., Ett., Gr., Br., Ck. feorh geong.

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

75. ne concreta noto nubes per inania caeli

submoveat radios solis et obsit avi.

Construit inde sibi seu nidum sive sepulchrum:

nam perit ut vivat, se tamen ipsa creat.

Colligit huic sucos et odores divite silva,

80. quos legit Assyrius, quos opulentus Araps,

quos aut Pygmaee gentes aut India carpit

aut molli generat terra Sabaea sinu.

wyrta wynsumra, þe wuldorcýning,
 fader frymða gehwæs, ofer foldan gescop
 to indryhtum ælda cynne,
 swetes under swegle. Þær he sylf biered

200. in þæt treow innan torhte frætwe.

Þær se wilda fugel in þam westenne
 ofer heanne beam hus getimbred,
 wlitig ond wynsum, ond gewicað þær
 sylf in þam solere ond ymbseteð utan

205. in þam leafsceade lic ond feþre

197a. gehwæs) MS. gehwas, with the h now almost completely faded; Grdt., Th., Klip., Ett., Gr., Br., Sch. read the MS. as gewas; Grdt. (n.), and all other eds., gehwæs. 197b. foldan) Th., Ett., Gr., Br. read the MS. as folan, and emend to foldan. 199. swetes) Gol., Sch., Ck. swetest.

206. healf) Ett., Gr. healle; Br. reads the MS. as healfre.

Cinnamon hic auramque procul spirantis amomi
 congerit et mixto balsama cum folio.

85. Non casiae mitis nec olentis vimen acanthi
 nec turis lacrimae guttaque pinguis abest.
 His addit teneras nardi pubentis aristas
 et sociat myrrae vim, Panachaea, tuae.
 Protinus instructo corpus mutabile nido

90. vitalique toro membra vieta⁽¹⁾ locat.
 Ore dehinc sucos membris circumque supraque
 inicit exequiis inmoritura suis.

(1) MSS. A, B. quiete; MSS. C, D, E quieta.

Depositi tanti nec timet illa fidem.

97. Interea corpus genitali parte percussum
 cessat et flammam parturit ipse calor,
 anteroque procul de lumine seorsim ignem
 flingrat et robustus solvitur in cineres.

on healfa gehware halgum stencum

ond þam æpelestum eorþan bledum.

Sitedð sipes fus. Þonne swegles gim

on sumeres / tid, sunne hatost

Fol.59a.

210. ofer sceaðu scinedð ond gesceapu dreogedð,

woruld geondwitedð, þonne weorðedð his

hus onhated þurh hador swegl,

wyrta wearmiað, willsele stymedð

swetum swaccum. Þonne on swole byrnedð

215. þurh fyres feng fugel mid neste.

Bæl bið onaled; þonne brond þecedð

heoredreorges hus, hrech onetteð,

fealo lig feormað, ond fenix byrnedð

fyrngearum frod. Þonne fyr þigeð

206. healfa) Ett., Gr. healfe; Br.¹ reads the MS. as healfe,

emending to healfa. gehware) Grdt., Klip. gehware; Br.,

Siev. (485), Zup., Sch., Ck. gehwam, metri causa. 209. sunne)

Grdt. sunna. 217. heoredreorges) Grdt., Th. (n.), Klip., Gr.,

Br., Ck., KD. heorodreorges; Ett. heorodreorig; Sch. (Tr.)

heapodeores.

Tunc inter varios animam commendat odores,
depositi tanti nec timet illa fidem.

95. Interea corpus genitali morte peremptum
aestuat et flammam parturit ipse calor,
aetherioque procul de lumine concipit ignem:
flagrat et ambustum solvitur in cineres.

220. lænne lichoman. Lif bið on siðe,
 fages feorhhord, þonne flasc ond ban-
 adlég æleð. Hwæpre him eft cymeð
 after fyrstmeorce feorh edniwe
 sippan þa yslan eft onginnað

225. after ligpræce lucan togadre,
 geclungne to cleowenne. Þonne clæne bið
 beorhtast nesta bæle forgrunden,
 heaporofes hof. Hra bið acolad,
 banfæt gebrocen, ond se bryne sweprað.

230. Þonne of þam ade æples gelicnes
 on þære ascan bið eft gemeted.
 Of þam weaxað wurm wundrum fæger,
 swylce he of ægerum ut alæde,

226. cleowenne) Klip. cleofenne; Ett. cleowanne; Siev. (460),
 Br., Zup., Ck. cleowne; Sch. cleowene. 228. hof) Ett., Gr., Sch.,
 Br., Zup.⁵ hus. 233. ægerum ut alæde) Th. (n.), Klip. æge
 ware utalæded; Ett. ægerum ut alude; Br., Ck. æge ut alæde;
 Sch. ægre ut alæde.

103. Quos velut in massam cineres umore⁽¹⁾ coactos
 100. conflat; et effectum seminis instar habet.
 101. Hinc animal primum sine membris fertur oriri,
 102. sed fertur vermi lacteus esse color.
 107. Ac velut agrestes, cum filo ad saxa tenentur,
 108. mutari tineae papilione solent,

(1) MSS. A, B, C. in more; D. in morte; E. in monte.

- scir of scylle. þonne on sceade weaxeð
235. þat he arest bið swylce earnes brid,
 fager fugeltimber, ðonne furpor gin
 wridað on wynnum þat he bið wæstmum gelic
 ealdum earne, ond æfter þon
 feprum gefratwad swylc he at frymðe was,
240. beorht, geblowen. þonne brad weorpeð
 eal edniwe eft acenned,
 synnum asundrað, sumes onlice
 swa mon to ontleofne eorðan wæsmas
 on harfeste ham gelædeð,
245. wiste / wynsume, ær wintres cyme, Fol. 59b.
 on rypes timan, þy læs hi renes scur

236a. fugeltimber) Sch. (Tr.) fugelumber. 236b. gin) Grdt.
 (n.) gien, or gen; Klip., Ett., Gr., Zup,⁵ Br., Sch. gen.
 240. brad) Klip. brad. weorpeð) Second e altered from a.
 242. sumes) Th. (n.) sumeres. onlice) Th. on lice. 243a.
 to) Ett. omits. 243b. wæsmas) All eds. except Grdt.,
 wæstmas. 246. hi) Grdt. him.

103. it tener in densum duratus⁽¹⁾ tempore certo
 seque ovi teretis colligit in speciem;
 105. inde reformatur quali fuit ante figura
 et Phoenix ruptis pullulat exuviis.

(1) MS.A. creverit in mensum subitus; MS.B. creverit
 immensum subitur; MS.C. creverit inmensum subito; MSS.D,E.
 creverit in massam subito.

æt middre nihte. Bi þon se modga his
feorh afedeð oppæt fyrngesetu,
agenne eard, eft geseceð:--:7

265. Þonne bið aweaxen wirtum in gemonge
fugel feprum deal. Feorh bið niwe,
geong, geofona ful. Þonne he of greote his
lic leopucraftig þat ar lig fornom
somnað, swoles lafe, searwum gegædrað

270. þan gebrosnad æfter bælþrace,
onð þonne gebringeð þan onð yslan,
ades lafe, eft ætsomme,
onð þonne þat wælreaf wirtum biteldeð,

262. nihte) Siev. (485), Br. (n.), Holt. ¹, Sch., Ck. niht,
metri causa. 267. þonne he of) Barn. (198) omit his, metri
causa; Sch. þonne (he) of, metri causa. 268. lic
leopucraftig) Grdt. lic leoðacraftig; Th. licleopu craftig;
Klip. licleopas, craftig. 269. gegædrað) Grdt. gegædrad.

Hos legit, his alitur mediis in odoribus ales,
donec maturam proferat effigiem.

115. Ast ubi primaeva coepit florere iuventa,
evolat ad patrias iam reditura domus. (1)
Ante tamen, proprio quicquid de corpore restat,
ossaque vel cineres exuviasque suas
unguine belsameo myrraque et ture soluto
120. condit et in formam conglobat ore pio.

fagre gefratwed. Ðonne afysed bið

275. agenne eard eft to secan.

þonne fotum ymbfehð fyres lafe,
clam biclyppeð, ond his cyppu eft,
sunbeorht gesetu, seceð on wynnum,
eadig epellond. / Eall bið geniwad, Fol. 60a.

280. feorh ond feperhoma, swa he æt frympe was

þa hine arest God on þone apelan wong
sigorfast sette. He his sylfes þar
þan gebringeð þa ær brondes wylm
on beorhstede bæle forþylmde,

285. ascan to eacan. Þonne eal geador

bebyrgeð beaducraftig þan ond yslan
on þam ealonde. Bið him edniwe
þære sunnan þegn þonne swegles leoht,
gimma gladost, ofer garsecg up,

290. apeltungla wyn, eastan lixeð.

274. gefratwed) Th. (n.), Ett. gefratwað; Klip. gefratweð.

288. þegn) Th., Klip., Ett., Br., Gol., KD. segn.

(1)

Quam pedibus gestans contendit Solis ad urbem
inque ara residens ponit in aede sacra.

Mirandam sese praestat praebetque verendam:
tantus avi decor est, tantus habundat honor.

(1) MSS. ortus.

Is se fugel fæger forweard hiwe,
bleobrygdum fag ymb þa breost foran.

Is him þæt heafod hindan grene,
wrætlice wrixleð wurman geblonden.

295. Þonne is se finta fagre gedaled,
sum brun, sum basu, sum blacum splottum
searolice beseted. Sindon þa fipru
hwit hindanweard ond se hals grene
niopowearð ond ufewearð, ond þæt nebb lixeð

292. bleobrygdum) MS. bleo brygdum; Grdt., Gr., Br.,
Gol., GrW., Sch., Ck., KD. bleobrygdum. 294. wrixleð)
Th., Klip., Gol., KD. wrixled. 296. sum blacum splottum)
Sch. sum blac, splottum, metri causa; Sch. (n.) omit sum,
as an alternative. splottum) Grdt. (n.) speccum, or
spottum.

125. Praecipuus color est, quali sunt, sidere Cancri
mitia quae corio, Punica, grana tegunt,
qualis inest foliis, quae fert agreste papaver,
cum pandit vestes flore⁽²⁾ rubente novo.⁽³⁾
Hoc humeri pectusque decens velamine fulget,
130. hoc caput, hoc cervix summaeque terga nitent;
caudaque porrigitur fulvo distenta metallo,
in cuius maculis purpura mixta rubet;
alarum pennas lux pingit discolor, Iris
pingere ceu nubes desuper acta solet;

- (1) MSS. B, C. principio qualis sub sidere caeli.
(2) MSS. D, E. Flora.
(3) MSS. B, C. caelo; MSS. D, E. solo.

300. swa glæs oppe gim, geaflas scyne

innan ond utan. Is seo eagebyrd

315. stearc, ond hiwe stane gelicast,

gladum gimme, ponne in goldfate

smipa orponcum biseted weorpeð.

305. Is ymb þone sweoran, swylce sunnan hring,

beaga beorhtast bregden feðrum.

310. Wrattlic is seo womb neþan, wundrum fager,

scir ond scyne. Is se scyld ufan

fratwum gefeged ofer þas fugles bæc.

310. Sindon þa scancan scyllum biweaxen,

fealwe fotas. Se fugel is on hiwe

æghwas ænlic, onlicost þean

314. bysagal, 315. bysagal, 316. bysagal, 317. bysagal, 318. bysagal, 319. bysagal

300. oppe) Tr. (Sch. 30) þe, metri causa. 301. eagebyrd)

Sch. (Tr.) eagebrygd. 306. bregden) Ett., Cos². (122),

Sch., Ck., KD. brogden. 311a. fealwe fotas) Klip. fealwe

þa fet. 311b. se fugel) Tr². (25), Barn. (195) omit se,

metri causa; Sch. (se) fugel, metri causa. 312. æghwas)

Th. (n.), Ett. æghwar.

cornibus et notis variis inter alas

145. Magnificus, corneis alis, et variis, alas

135. albicat insignis mixto viridante zmaragdo

et puro cornu gemmea cuspis hiat; corpore magno

ingentes oculos credas geminos hyacinthos,

quorum de medio lucida flamma micat;

140. talis

140. Phoebei referens verticis alta decus;

crura tegunt squamae fulvo distincta metallo,

ast unguis roseo tinguit honore color.

Effigies inter pavonis mixta figuram

wynnum geweaxen þas gewritu secgað.

Nis he hinderweard / ne hygegalsa, Fol.60b.

315. swar ne swongor, swa sume fuglas
þa þe late þurh lyft lacað fiprum,
ac he is snel ond swift ond swiþe leoht,
wlitig ond wynsum, wuldre gemearcad.
Ece is se apeling se þe him þat ead gefeð.

320. Þonne he gewiteð wongas secan,
his ealdne eard, of þisse epeltyrf.
Swa se fugel fleogeð, folcum oðeaweð,
mongum monna geond middangeard.

Þonne somn(i)að supan ond norþan,

314. hygegalsa) MS. hyge galsa; Grdt., Gr., Br., Gol., GrW.,
Sch., CK., KD. hygegalsa. 319. se þe him) Sch. se (þe) him,
metri causa. gefeð) Grdt. (n.), Gr., Br., Ck. gifeð; Klip.
gyfeð. 322. oðeaweð) Th., Klip., Ett., Gr., Ck. oðeawed.
324. somniað) MS. somnað; Klip., Zup.^{7,9,10}. Sch., Ck., KD.
somniað.

cernitur et pictam Phasidis inter avem.

145. Magnitiem, terris Arabum quae gignitur, ales
vix aequare potest, seu fera seu sit avis.
Non tamen est tarda, ut volucres quae corpore magno
incessus pigros per grave pondus habent,
sed levis ac velox, regali plena decore:

150. talis in aspectu se tenet usque hominum.
Huc venit Aegyptus tanti ad miracula visus

155. Cernitur in aestum sua genus omne volantum,

325. eastan ond westan, eoredcīestum,
 farað feorran ond nean folca prypum
 þar hi sceawiaþ scyppendes giefe
 fagre on þam fugle, swa him æt fruman sette
 sigora soðcýning sellicran gecynd,

330. frætwe fægran ofer fugla cyn.

Ðonne wundriað weras ofer earþan
 wlite ond wæstma, ond gewritu(m) cypað,
 mundum mearciað on marmstane

hwonne se dæg ond seo tid dryhtum geeawe

335. frætwe flyhthwates. Ðonne fugla cynn

325. eastan) There is a long stroke descending below
 the line between e and a. 327. sceawiaþ) pp altered from n.

330. fægran) Th. (n.), Ett., Gr., Br., Sch., Ck., KD. fægerran.

332. ond gewritum) MS. 7gewritu; Grdt. (n.), and all later
 eds., ond gewritum; Cos². (123) on gewritum. 333. marmstane)

MS. mearmstane, with r almost entirely erased or faded;

Th., Klip., Ett., Gol., GrW., Sch., Ck., KD. marmstane; Grdt.,

Gr., Zup., Br. mearmstane, and only Zup.⁵ notes the deletion

point. 334. se dæg ond seo tid) Sch. (se) dæg ond (seo)

tid, metri causa.

et raram volucrem turba salutata ovans.
 Protinus exculpant sacro in marmore formam
 et titulo signant remque diemque novo.

155. Contrahit in coetum sese genus omne volantum,

on healfa gehwo(n)e heapum þringað,
 sigað sidwegum, songe lofiað,
 mærað modigne meaglum reordum
 ond swa þone halgan hringe betelðað

340. flyhte on lyfte. Fenix biþ on miðdum
 þreatum biþrunge. Þeoda wliðað,
 wundrum w(a)fiað hu seo wilgedryht
 wildne weorþiað worn æfter oprum,
 craeftum cypað ond for cyning mærað

345. leofne leodfruman, læðað mid wynnum
 æpelne to earde oppæt se anhoga
 oðfleogeð feþrum snel, þat him gefylgan ne mæg
 drymendra gedryht. Þonne duguða wyn
 of þisse eorþan tyrf æpel seceð:7

336. gehwone) MS. gehwore; Grdt. gehware; Th., Klip., Gr.,
 Siev. (485), Gol., Zup., GrW., Ck., KD. gehwone; Ett. gehware;
 Br. gehwam. 337. sigað sidwegum) Ck. sigað of sidwegum.
 342. wafiað) MS. wefiað; all eds. except Grdt., wafiað.

nec praedae memor est ulla nec ulla metus.
 Alituum stipata choro volat illa per altum
 turbaque prosequitur munere laeta pio.
 Sed postquam puri pervenit ad aetheris auras,
 160. mox redit; illa suis conditur inde locis.

350. SWA se gesæliga æfter swylthwile Fol.61a.
his ealdcyðpe eft geneosað,

fægre foldan. Fugelas cyrrað

from þam guðfrecan geomornode

eft to earde. Þonne se æpeling bið

355. giong in gearðum. God ana wat,

cyning ælmihtig, hu his gecynde bið,

wifhades þe weres; þæt ne wat anig

monna cynnes butan meotod ana,

hu þa wisan sind wundorlice,

360. fager fyrngesceap, ymb þæs fugles gebyrd.

þar se eadga mot eardes neotan,

wyllestreama wuduholtum in,

wunian in wonge, oppæt wintra bið

þusend urnen. Þonne him weorpeð

365. ende lifes, hine ad þeceð

354. þonne se æpeling) Sch. þonne (se) æpeling, metri

causa. 356. gecynde) Klip., Ck. gecynd. 359. Ck. puts

a comma after sind. 364. urnen) Cos². (123), Sch., Ck.

urnen.

Sat fortunatae sortis finisque volucrem, (1)

cui de se nasci praestitit ipse deus!

Femina seu mas est seu neutrum: (belua) felix, (2)

felix quae Veneris foedera nulla coit!

(1) MSS. B, C. filisque volucrem. (2) MS. B. femina
seu masculus est seu neutrum felix.

purh æledfyr. Hwæpre eft cymeð,
 aweaht wrætlice, wundrum to life.
 Forþon he drusende deað ne bisorgað,
 sare swyltcwale, þe him symle wat

370. æfter ligpræce lif edniwe,
 feorh æfter fyllle þonne fromlice
 purh briddes háð gebredad weorðeð
 eft of ascan, edgeong weseð
 under swegles hleo. Bið him self gehwæðer

375. sunu ond swas fæder ond symle eac
 eft yrfeward ealdre lafe.
 Forgeaf him se meahta moncynnes fruma
 þæt he swa wrætlice weorþan sceolde
 eft þæt ilce þæt he ærþon was,

366. purh æledfyr) MS. purh æled fyr; Th., Klip., Ett.,
 Gr. purhæled fyr; Gol. purhæledfyr; Gr²., Zup.^{7,9,10} GrW.,
 Sch., Ck. purh æledfyr. 371. fyllle) MS. fille, the y
 by another scribe; Grdt. fille; other eds. fyllle.
 372. gebredad) ^{MS. gebreadad;} Klip. gebrædad; Ck. gebredad. 373. weseð)
 Grdt. (n.) wexeð. 377. meahta) Grdt. (n.), Ett., Ck.
 meahtiga; Sch. meahtga.

165. Mors illi Venus est, sola est in morte voluptas:
 ut possit nasci, appetit ante mori.
 Ipsa sibi proles, suus est pater et suus heres,
 nutrix ipsa sui, semper alumna sibi.
 Ipsa quidem, sed non (eadem est); eademque nec
 ipsa est,
 170. aeternam vitam mortis adeptam bono.

380. feprum bifongen þeah hine fyr nime.

Swa þæt ece lif eadigra gehwylc

after sárwræce sylf geceoseð

þurh deorcne dēað, þæt he dryhtnes mot

after geardagum geofona neotan

385. on sindreamum, / onð sippan á Fol. 61b.

wunian in w(u)ld(r)e weorca to leane.

Þisses fugles gecynd fela gelices

bi þam gecornum Cristes þegnum

beacnað in burgum, hu hi beorhtne gefean

390. þurh fæder fultum on þas frecnan tid

healdap under heofonum, onð him heanne blad

in þam uplican eðle gestrynap.

Habbap we geascad þæt se ælmihtiga

worhte wer onð wif þurh his wundra sped,

395. onð hi þa gesette on þone selestan ~~foldan sceat(a)~~

foldan sceat(a) þone fira bearn

384. geofona) Grdt. heofona; Klip. geofena; Ett. geofene.

386. wuldre) MS. worulde; Kl. ³, Ck., KD. wuldre. 387. gelices)

Th. (n.), Klip., Ett. gelic is. 388. gecornum) Klip. (n.),

Ck. gecorenum; Klip. (n.) omit bi. 393a. geascad) d

corrected from ð; Th., Ett., Gr., Br., Sch. read the MS. as

geascað, emending to geascad. 393b. ælmihtiga) Siev. (460),

Sch. ælmihtga, metri causa. 396. sceata) MS. sceates;

Th. (n.), Ett., Gr., Br., Gol., GrW., Sch., Kl., Ck., KD. sceata.

nemnað neorxnawong, þar him nanges was
 eades onsyn þenden eces word,
 halges hleoporcwide, healdan woldan
 400. on þam niwan gefean. þar him niþ gescod,
 ealdfeondes afeost, se him at gebéad,
 beames blede, þæt hi bu þegun
 æppel unrædum ofer est Godes,
 byrgdon forbodene. þar him bitter wearð
 405. yrmþu after æte ond hyra eaferum swa,
 sarlic symbel sunum ond dohtrum.
 Wurdon teonlice topas idge
 / ageald after gylte. Hæfdon Godes yrre,
 bittre bealosorge. þas þa byre sippan
 410. gyrne onguldon, þe hi þæt gyfl þegun
 ofer eces word. Forþon hi eðles wyn
 geomormode ofgiefan sceoldon
 þurh nædran niþ, þa heo nearwe biswac

404. forbodene) Klip., Ett., Sch. (Tr.), Ck. forbodenne.

407a. Wurdon) u corrected from o; Th. wordon; Ett., Gr.,
 Br., Sch. read the MS. as wordon, and emend to wurdon; Th. (n.)
 and other eds. wurdon. 407b. topas idge) Th., Ett., Gr., Br.,
 Sch. read the MS. as to pas idge; Th., Ett. to pas....idge;
 Klip. omits topas idge; Hart¹. idages; Sch. (Tr.) torne
 scylðge. 408. / ageald) Klip. agealde; Sch. (Tr.), Kl., Kl⁴.
 agaled.

yldran usse in ardagum

415. þurh fæcne ferð, þæt hi feor þonan
in þas deaðdene drohtað sohton,
sorgfulran gesetu. Him wearð selle lif
heolstre bihyded ond se halga wong
þurh feondes searo fæste bityned

420. wintra mengu, / oppæt wuldorcýning Fol. 62a.
þurh his hidercýme halgum to(g)eanes,
moncýnnes gefea, meþra frefrend,
ond se anga hyht, eft ontynde 7

[S þon gelicast, þæs þe us leorneras
425. weordum secgað ond writu cýpað,
þisses fugles gefar þonne frod ofgiefed
eard ond eþel ond geealdad bið,
gewiteð werigmod, wintrum gebysgað,
þær he holtes hleo heah gemeteð.

430. In þam he getimbreð tanum ond wýrtum

415. ferð) Grdt.(n.), Klip., Ck. ferhð. 420a. mengu)

Grdt.(n.) mengum; Klip. mangum. 420b. oppæt wuldor-

cýning) Ck. oppæt hine wuldorcýning. 421. togeanes) rechg.

MS. toheanes; Grdt.(n.), and all later eds., togeanes.

424. leorneras) Th.(n.), Klip., Ck. lareowas. 425a.

weordum) All eds. wordum. 425b. writu) Ett. writum;

Sch., Ck. gewritum; Ekw. gewritu.

þam æpelestum eardwic niwe,
 nest on bearwe. Bið him neod micel
 þæt he feorh geong eft onfon mote
 þurh liges blæst, lif æfter deape,
 435. edgeong wesan, ond his ealdcyðpu,
 sunbeorht gesetu, secan mote
 æfter fyrbaðe. Swa ða foregengan,
 ylðran usse, anforleton
 þone wlitigan wong ond wuldres setl
 440. leoflic on laste, tugon longne sið
 in hearmra hond þar him hettende,
 earne aglæcan, oft gescodan.
 Wæron hwaþre monge þa þe meotude we(1)
 gehyrdun under heofonum halgum ðeawum,
 445. dædum domlicum, þæt him dryhten wearð,
 heofona heahcyning, hold on mode.
 Ðæt is se hēa beam in þam halge nu
 wic weardiað, þar him wihte ne mag
 ealdfeonda nān atre sceppan,
 450. 450. facnes tacne, on þa frecnan tid.

433. feorh geong) Grdt., Gr²., Br., Gol., GrW., KD. feorhgeong.

441. hond) Grdt. (n.), Klip. lond. 443. wel) MS. we;

Grdt. (n.), Gr., Br., Gol., GrW., Sch., Ck., KD. wel; Th.,

Klip., Ett. omit we. 450. þa) Barn. (201), Ck., KD. þas.

þær him nest wyrceð wið nipa gehwam

dædum domlicum dryhtnes cempa

þonne he ælmessan / earmum daleð, Fol. 62b.

dugepa leasum, ond him dryhten gecygeð,

455. fæder on fultum, forð onetteð,

lænan lifes leahtras dwascep,

mirce mândæde, healdeð meotudes æ

beald in breostum, ond gebedu seceð

clænum gehygdum ond his cneo bigeð

460. æpele to eorþan, flyhð yfla gehwylc,

grimme gieltas, for Godes egsan,

glædmod gyrneð þæt he godra mast

dæda gefremme. þam biþ dryhten scyld

in siþa gehwane, sigora waldend,

465. weoruda wilgiefa. þis þa wyrta sind,

wæstma blede, þa se wilda fugel

somnað under swegle side ond wide Fol. 63a.

to his wicstowe þær he wundrum fæst

wið nipa gehwam nest gewyrceð.

470. Swa nu in þam wicum willan fremmað

mode ond magne meotudes cempa, first stroke of an m.

453. þonne he ælmessan) Sch. þonne (he) ælmessan, metri

causa. 464-5. sigora waldend, weoruda wilgiefa) Th.(n.),

Klip., Ett. sigora wilgiefa, weoruda waldend. v. Sch., 53.,

mærða tilgað; þas him meorde wile
 ece ælmihtig eadge forgildan.

Beoð him of þam wirtum wic gestapelad

475. in wuldres byrig weorca to leane,

þas þe hi geheoldan halge lare

hate æt eortan, hige weallende,

dæges ond nihtes. Dryhten lufiað

leohte geleafan, leofne ceosað

480. ofer woruldwelan. Ne biþ him wynne hyht

þæt hy þis lane lif long gewunien.

þus eadig eorl ecan dreames

heofona hames mid heahcynning

earnað on elne, oppæt ende cymeð

485. dogorrimes. þonne deað nimeð,

wiga walgifre wapnum gepryped,

ealdor anra gehwas, ond in eorþan fæðm

snude / send(e)ð, sawlum binumene, Fol. 63a.

lane lichoman, þær hi longe beoð

490. oð fyres cyme foldan biþeahte.

474. him) i corrected from the first stroke of an m.

477. eortan) Grdt.(n.), and all other eds., heortan,

metri causa. 481. long) Klip., Ck. longe. 483. heofona)

Th.(n.) heofonlican. 486. gepryped) Th., Klip., Ett.

geprypeð. 488. sendeð) MS. sendað; Klip., Br., Sch., Ck.,

KD. sendeð.

Donne monge beoð on gemot læd(ed)
 fyra cynnes. Wile fader engla,
 sigora soðcyning, seonop gehegan,
 duguða dryhten, deman mid ryhte,

495. þonne ariste ealle gefremmap
 men on moldan swa se mihtiga cyning
 beodeð, brego engla, byman stefne
 ofer sidne grund, sawla nergend.
 Bið se deorca deað dryhtnes meahtum

500. eadgum geendad; æðele hweorfað,
 þreatum þringað. Þonne þeos woruld
 scyldwyrcente in scome byrneð
 ade onæled. Weorpeð anra gehwylc
 forht on ferþpe þonne fyr briceð

505. lane londwelan, lig eal þigeð
 eorðan ahtgestreon, æpplade gold
 gifre forgripeð, grædig swelgeð
 londes frætwe. Þonne on leoht cymeð
 ældum þisses in þa openan tid

491. læded) MS. lædap; Grdt., Gol., Sch. lædad; Klip. lædde;
 Th. (n.), Ett., Gr., Br., GrW., Ck., KD. læded. 496. mihtiga)
 Ck. meahtiga. 499. dryhtnes) ne altered from m.
 500a. eadgum) Sch. (n.) eallum. 500b. æðele) Tr. (Sch. 44)
 ædre. 504. ferþpe) Grdt., Klip., Ett., Gr., Br., Ck. ferhðe.
 509. openan) Tr. (Sch. 44) uferan.

510. fager ond gefealic fugles tacen
 þonne anwald eal up astell(e)ð
 of byrgenum, þan gegædrað,
 leomu, lic somod ond li(f)es gæst
 fore Cristes cneo. Cyning þrymlice

515. of his heahsetle halgum scineð,
 wlitig wuldres gim. Wel biþ þam þe mot
 in þa geomran tid Gode lician:7

ÆR þa lichoman leahtra clane
 gongað glædmode, gæstas hweorfað

520. in banfatu, þonne bryne stigeð
 heah to heofonum. Hat bið monegum
 egeslic æled. Þonne anra gehwylc, Fol. 63b.
 soðfæst ge synnig, sawel mid lice,

511a. anwald) Ck. anwalda. 511b. astelleð) MS. astellað;
 Klip. upastelleð; Gr., Br., GrW., Bro., Sch., Ck., KD. astelleð.

512a. of) Th., Klip., Ett., Gr., Br., Gol. on. byrgenum)
 Siev. (462), Cos². (123), Sch., Ck. byrgennum, metri causa.

512b. gegædrað) MS. ge·gædrað, with an erasure after ge,
 and lines drawn by another hand indicating that the MS.
 point is to be placed before ge; Gr., Br¹⁻³. gegædrad;
 Br.⁴ reads the MS. as gegædrad, emending to gegædrað.

513. lifes) MS. liges; Grdt. (n.), Gr., Br., Sch., Ck., KD. lifes.

519. hweorfað) o altered from a. 523. ge) Sch. (n.) þe.

525. from moldgrafum secēð meotudes dóm
 525. forht, /afared. Fyr bið on tihte,
 æleð uncyste. þar þa eadgan beoð
 after wræchwile weorcum bifongen,
 agnum dædum. þæt þa æpelan sind

530. wyrta wynsume mid þam se wilda fugel

530. his sylfes nest biseteð utan
 þæt hit færinga fyre byrneð,
 forsweleð under sunnan ond he sylfa mid,
ond þonne after lige lif eft onfehð
 edniwinga. Swa bið anra gehwylc

535. flæsce bifongen fira cynnes,
 ænlic ond edgeong, se þe his /agnum her
 willum gewyrceð þæt him wuldorcynning,
 mehtig æt þam mæpe, milde geweorpeð.

þonne hleopriað halge gæstas,
 540. sawla soðfaste, song ahebbað
 clæne ond gecorene, hergað cyninges þrym
 stefn after stefne, stigað to wuldre
 wlitige gewyrtað mid hyra weldædum.

Beoð þonne amerede monna gæstas,

525. forht, /afared) Sch.,KD. forhtafared. 525. on tihte)
 Grdt.,Th. ontihte; Klip. ontihit; Ett. on tyhte; Th.(n.)
 and other eds., on tihte. 526. æleð) Grdt. æled.

545. beorhte ábywde þurh bryne fyres.

Ne wene þæs ænig ælda cynnes

þæt ic lygewordum leoð somnige,

write woðcrafte. Gehyrað witedom,

Iobes gieddinga. þurh gastes blad

550. breostum onbryrðed beald reordade,

wuldre geweorðad he þæt word gecwæð:

"Ic þæt ne forhygge heortan geponcum

þæt ic in minum neste neobed ceose,

hæle hráwerig, gewite hean þonan

555. on longne sið lame / bitolden,

Fol. 64a.

geomor gudæda, in greotes fæðm

ond þonne æfter deape þurh dryhtnes giefe

swa se fugel fenix feorh edniwe

æfter æriste agan mote,

560. dreamas mid dryhten þar seo deore scolu

leafne lofiað. Ic þæs lifes ne mæg

æfre to ealdre ende gebidan,

545. ábywde) Th. (n.), Klip. abysde; Ett. atywde. 546. þæs)

Grdt. þar. 553a. in) Ett., Br. on. 553b. neobed) Th. (n.),

Ett. neabed; Klip. neobed. 554. hæle hráwerig) Grdt.

hæle hram werig; Grdt. (n.) hæle hreamwerig; Th. hæle hra

werig; Klip. hælehra werig; Ett. hæles hra werig; all later

eds. hæle hræwerig. 556. gudæda) Grdt. (n.), Th. (n.), Klip.,

Ett. geodæda.

leohtes ond lissa. þeah min lic scyle
on moldærne molsnad weorþan

565. wyrmum to willan, swa þeah weoruda God
after swylthwile sawle alyseð
ond in wuldor áweceð. Me þæs wen næfre
forbirsteð in breostum ðe ic in brego engla,
forðweardne gefean, fæste hæbbe."

570. Ðus fród guma on fyrndagum
gieddæde gleawmod, Godes spelboda,
ymb his æriste in ece lif,
þæt we þy geornor ongietan meahthen
tirfast tacen þæt se torhta fugel

575. þurh bryne beacnað. Bana lafe,
ascan ond yslan, ealle gesomnað
æfter ligbryne, lædeþ sippan
fugel on fotum to frean geardum
sunnan togeanes. þar hi sippan forð

580. wuniað wintra fela wæstmum geniwad,
ealles edgiong, þar ænig ne mæg

570. on) Th., Ett., Klip., Gr., Br. in. 573. þæt) Sch. þætte.

576. gesomnað) Th. gesomnad. 579. hi) Grdt. him; Th. (n.),

Klip., Ett., Gr., Br., GrW., Sch., Ck. he. 580. wuniað)

Th. (n.), Ett., Gr., Br., GrW., Sch., Ck. wunað. 581. þar

ænig) Cos². (123) þar him ænig.

in þam leodscype læppum hwopan.

Swa nu æfter deaðe þurh dryhtnes miht

somod sipiap sawla mid lice

585. fagre gefratwed, fugle gelicast,

in eadwelum æpelum stencum,

þar seo soþfaste sunne lihteð.

wlitig ofer weoredum in wuldres byrig:7

586. ofer weoredum; heofolan lihteð

586. Onne soþfastum sawlum scineð Fol. 64b.

590. heah ofer hrofas hælende Crist.

Him folgiað fuglas scyne

beorhte gebredade, blissum hremige

in þam gladan ham, gæstas gecorene

619. ece to ealdre. þar him yfle ne mag

595. fah feond gemah facne sceppan,

ac þar lifgað a leohte werede,

582. hwopan) Grdt. (n.) hwepan, or wepan; Ett. (n.) wepan;

Th. and Klip. assume that several lines have been

omitted between hwopan and swa (l. 583). 584. sipiap)

second p altered from n. 586. eadwelum) um corrected

from an; Grdt. eadwelan; Sch., Ck. read the MS. as

eadwelam, emending to eadwelan. 591. fuglas) Ett. (n.)

fiðrum. 592a. gebredade) Sch. (n.) gehrodene; Tr. (Sch. 67)

ge-, be-sweðade, or gewerede. 592b. hremige) Siev. (459),

Br. (n.), Zup., Sch. hremge, metri causa.

swa se fugel fenix, in freopu dryhtnes,
 wlitige in wuldre. Weorc anra gehwas
 beorhte bliceð in þam bliþa(n) hām

600. fore onsyne ecan dryhtnes,
 symle in sibbe, sunnan gelice.

þar se beorhta beag brogden wundrum
 eorcnanstanum eadigra gehwam

hlifað ofer heafde; heafelan lixað

605. þrymme biþeahte. ðeodnes cynegold

soðfæstra gehwone sellic glengeð

leohte in life. þar se longa gefea,

ece ond edgeong, afe ne sweprað

ac hy in wlite wuniað wuldre bitolden,

610. fagrūm fratwūm, mid fader engla.

Ne bið him on þam wicum wiht to sorge,

wroht ne wepel ne gewindagas,

hungor se hata ne se hearde þurst,

yrmpu ne ylðo; him se æpela cyning

615. forgifeð goda gehwylc. þar gasta gedryht

hælend hergað ond heofoncyniges

meahte marsiað, singað metude lof,

599a. bliceð) Klip., Sch. blicað. 599b. bliþan) MS. bliþam;

Grdt. bliðum; all other eds. bliþan. 600. ecan) Ett., Gr.,

Br., Zup⁵. eces. 613. hearde) All eds. hearda.

- swinsað sibgedryht swega mæste
 hædre ymb þæt halge heahseld Godes,
 620. blipe bletsiað bregu selestan,
 eadge mid englum, efenhleopre þus:
 640. "Sib si þe, soð God, onð snyttru craft,
 onð þe þonc sý / þrymsittendum Fol. 65a.
 geongra gyfena, goda gehwylces.
 625. Micel, unmate mægnes strenðu,
 heah onð halig. Heofonas sindon
 645. fægre gefylled, fæder ælmihtig,
 ealra þrymma þrym, þines wuldres
 uppe mid englum, onð on eorðan somod.
 630. Gefreopa usic, frymþa scyppend. þu eart fæder ælmihtig
 in heannesse, heofuna waldend."
 650. Ðus reordiað ryhtfremmende,
 manes amerede, in þære maran byrig,
 cyneþrym cypað, caseres lof
 635. singað on swegle soðfæstra gedryht.

622. snyttru craft) Grdt., Th., Klip., Br., Gol., Zup., GrW.,
 Sch., Ck., KD. snyttrucraft. 623. sý) Br. (n.) sie. 624.
 geongra) Kl². ginra. 625. strenðu) Grdt. (n.), and all
 other eds., strengðu. 635. singað) The cross on ð
 omitted by the scribe; Th., Gol., Zup., GrW., Sch., Ck., KD.
 read the MS. as singad, and all except Th. emend to singað.

- þam anum is ece weorðmynd
 forð butan ende. Næs his frymð afre,
 eades ongyn. þeah he on eorþan her
 þurh cildes háð cenned ware
 640. in middangeard, hwæpre his meahta sped
 heah ofer heofonum halig wunade,
 dom unbryce. þeah he deapes cwealm
 on rode treow ræfnan sceolde,
 þearlic wite, he þy þridan dage
 645. æfter lices hryre lif eft onfeng
 þurh fader fultum. Swa fenix beacnað,
 geong in gearðum, Godbearnas meaht
 þonne he of ascan eft onwæcneð
 in lifes lif leomum gepungen.
 650. Swa se hælend us elpe gefremede
 þurh his lices gedal, lif butan ende,
 swa se fugel swetum his fipru tú
 ond wynsumum wirtum gefylleð,
 fagrum foldwastmum, þonne afysed bið.

643. rode treow) Grdt., Th. rodetreow; Klip. rodtreowe;
 Ett., Gr., Zup.^{5,7}, Gol. rodetreowe; Gr²., Br., GrW., Sch.,
 Zup.^{9,10}, Ck., rode treowe. 648. onwæcneð) Grdt. (n.), and
 all other later eds., ~~he~~ onwæcneð. 650. elpe) Grdt. (n.),
 and all later eds., helpe, metri causa. 651. lices) Grdt.
 lifes.

655. þæt sindon þa word, swa us gewritu secgað,
 hleopor / haligra, þe him to heofonum bið Fol. 65b.
 to þam mildan Gode móð afysed
 in dreama dream, þar hi dryhtne to giefre
 worda ond weorca wynsumne stenc

660. in þa mæran gesceaft meotude bringað,
 in þæt leohte lif. Sy him lof symle
 þurh woruld worulda ond wuldres blad,
 ar ond onwald in þam uplican
 rodera rice. He is on ryht cyning

665. middangeardes ond mægenþrymnes,
 wuldre biwunden in þare wlitigan byrig.
 Hafað us alyfed lucis auctor
 þæt we motun hēr merueri,
 goddædum begietan, gaudia in celo,

670. þar we motu(n) maxima regna
 secan ond gesittan sedibus altis,

655. þæt sindon þa word) Sch. þæt þa word sindon.

660. mæran) Sch., Ck. read the MS. as mærum, emending to

mæran. 667. auctor) MS. auctor. 668a. hēr) Kal¹., Kal². hic.

668b. merueri) Ett. (n.) meruisse; Gr., Zup.^{7,9} GrW., Kal¹.,

Kal². mereri; Holt². meri et veri; Sch. (Tr.), Zup.¹⁰, Ck.

meritare. 670. motun) MS. motum; Klip. moton; all other

eds. motun.

lifgan in lisse lucis et pacis,
 agan eardinga alma(e) letitię,
 brucan blæddaga, blandem et mitem

675. geseon sigora fréan sine fine,
ond him lof singan laude perenne,
 eadge mid englum. Alleluia: 7:7

672. et) Gol. reads the MS. as er, partly corrected to
 et. 673. almae) MS. alma; Ett., Gr., Br., Zup., GrW.,
 Sch., KD. almae; Ck. alme. 674. blandem) Wan., Con.
 blandam; Ck. blandum. mitem) MS. mitten; all eds.
 except Wan. and Con., mitem. 676. perenne) Wan., Con.,
 Klip., Ett. perenni.

Notes.

... "I have heard tell" are
... in O.E. poetry.

... with an imperatival
... This type of
... openings of poems.

NOTES.

... "we have heard tell," used,
...
... 1033,
...
... Fragment 79.

A second type of introductory formula
... "we have heard tell", preceded by the exclamation
...
...

"Hæt! we Gardsa in heofenan
..."

and, similarly, Ancr. I. Stanza 1. Col. and Est. 140,
(the beginning of pt. II), Stanza 1. and Stanza IX, 1-2. A
variation occurs in Volungl. 1-3.

"Hæt! we frod wita on cyngum,
..."

This kind of introductory formula is used more frequently

NOTES.

than the type without hwæt.

2. scopstalian on. Half lines consisting of the dative plural of a noun denoting place, followed by in or on, are a common type of introductory formula in O.E. poetry. Cf. Beow. 19, Scopstalian on, and similarly Gen. 1053, Exodus 37, Daniel 1. Gefragn ic Hebreos eadge lifgean, Par. 1. Hyrde ic secgan gen bi sumum fugle, and, with an impersonal construction, Guðl. 819-20 Ðæt is wide cuð wera cneorissum, folcumgefræge, (the beginning of Guðl. B). This type of formula is not, however, confined to the openings of poems. Cf. the phrases mine gefræge, "I have heard tell," used, for example, in Ph. 176, Beow. 776, 837, Fates 25, Menologium 27, ða ic...gefragn, used in Beow. 74, Andr. 1093, and ne hyrde ic, ne gefragn ic, found in Beow. 38, El. 240, Finnsburh Fragment 37, Menologium 101.

A second type of introduction consists of a phrase meaning "we have heard tell", preceded by the exclamation hwæt. See, for example, Beow. 1-2,

"Hwæt! we Gardena in geardagum
peodcyninga prym gefrunon",

and, similarly, Andr. 1, Exodus 1, Sol. and Sat. 179, XVI, (the beginning of pt. II), Jul. 1, and Metre IX, 1-2. A variation occurs in Vaingl. 1-2:

"Hwæt, me froð wita on fyrndagum
sægde, snottor ar, sundorwundra fela!"

This kind of introductory formula is used more frequently

than the type without hwæt.

2. eastdælum on. Half lines consisting of the dative plural of a noun denoting place, followed by in or on, are a common type in O.E. poetry. Cf. Beow. 19, Scedelandum in, 2357 Freslundum on, and similarly Gen. 1052, Exodus 67, Pa. 10, Vaingl. 14. Ph. 97, westdælas on, has the noun in the accusative.

Both the O.E. poet and his source place the home of the phoenix in the remotest east, without specifying in what country. The Egyptian bennu, the original of the classical phoenix, was sometimes associated with Arabia, (see A. Wiedemann, "Die Phönix - Sage im alten Ägypten", Zeitschrift für Ägyptische Sprache und Altertumskunde, XVI, 1878, 105), and the majority of Latin writers place the bird's home in that land. See, for instance, Tacitus, Annales, lib. VI, § 28, (Teubner ed., vol. I, pp. 185-6); Pliny, Historia Naturalis, lib. X, § 2, (Teubner ed., vol. II, § 219); St. Clement, Epistola I ad Corinthios, cap. 25, (P.G., I, col. 266); Origen, Contra Celsum, lib. IV, cap. § 98, (P.G., XI, col. 1178); Ambrose, de Excessu Fratris, lib. II, § 59, (P.L., XVI, col. 1331); Isidore, Etymologiae, lib. XII, cap. 7, § 22, (P.L., t. LXXXII, col. 462); Rabanus Maurus, de Universo Libri, lib. VIII, (P.L., CXI, col. 246). In the second century, another tradition arose, which placed the home of the phoenix in India.

(See Ausonius, Griphus Ternarii Numeri 16 and Paulino Sal. Pl.D., XXIV,9, in Opuscula, Teubner ed., pp.201,269; the Greek Physiologus, ed.F.Lauchert, Geschichte des Physiologus, (Strassburg, 1889), p.237; the Physiologus attributed to St. Epiphanius, cap.XI, (P.G., t.XLIII, col.526); Pseudo-Hieronymus, Epistola XVIII, (P.L., t.XXX, col.187)).

Several authors, however, believed that the phoenix lived beyond India, by the great ocean, (see Sidonius, Carmina, II, 407-8 (Teubner ed., p.251), and Claudian, Phoenix, 1-2, (Teubner ed., p.234)), and this is obviously the tradition which the O.E. poet follows. Both he and the writer of the source place the home of the phoenix outside this world. When the bird leaves his paradise on the journey to Syria, where he burns, the Latin poet says of him "tunc petit hunc orbem" (64), and, on his return journey, the O.E. poet describes him as departing of pissē epeltyrf (321). In Ph.101, 289, the O.E. poet shows that the paradise is on the western shore of the great sea, but the source does not mention this. The O.E. writer is, therefore, slightly more precise than his source on the situation of paradise. Perhaps he has in mind the third of the three Indias which are described by Ælfric: "Wyrðwriteras secgað þat ðry leodscipas sind gehatene India. Seo forme India lið to ðara Silhearwena rice, seo oðer lið to Medas, seo ðridde to ðam micclum garsecge; þeos ðridde India hafð on

anre sidan þeostru, and on oðere ðone grimlican garsecg".
 (Homilies of the Anglo-Saxon Church, ed. B.Thorpe, ^{vol.} I, London, 1844, p.454).

3. foldan sceat. The poet here refers to the paradise as a "region of earth", yet in 321 he implies that it is outside this world. It is possible, however, that the phrase means "distant region of the world, corner of the earth", in this context. Sceat is derived from an I.E. root meaning "to project", seen in the verb sceotan, "to shoot".

(See A.Walde and J.Pokorny, Vergleichendes Wörterbuch der Indogermanischen Sprachen, Berlin and Leipzig, 1930-2, ^{vol.} II, pp.554-5, sb. ² *(s)geud-). The earliest meaning of the word was "projection, corner". It then became applied figuratively to a distant part, or "corner", of the earth, hence "any region of the earth", and finally came to be used of the surface of earth as a whole. (For instances of all these meanings in O.E., see Bos.-Toll., p.826, Suppl. pp.695-6, sb. sceat). Where the phrase means "distant region", however, it is always in the plural, and refers to the four points of the compass. See Cr.878 from feowerum foldan sceatum, Dream of the Rood 7-8:

"Gimmas stodon
 fagere at foldan sceatum",

and Blickling Homilies, ed. R.Morris, E.E.T.S., O.S., 73, (London, 1880), p.133, l.33, betuh feower sceatum

in Beow. 3111, 3112. A. S. Cook, The O. E. Elene, Phoenix and Physiologia, (New Haven, 1919), p. 102, and E. V. R. Dobbin, The Exeter Book, Anglo-Saxon Poetic Records, vol. III, (New York, 1936), p. 272, accordingly, assume that folcagende

3-5. This statement is taken by Cosijn, P. B. B., XXIII, (1898), 121, as an instance of litotes, with the meaning "the region is accessible to none"; but since, in 11, the blessed are described as living there, the passage must be taken literally.

5. folcagendra. This compound occurs in only two other passages in O. E. In Jul. 185-6, it refers to the reve Heliseus:

"bealg hine swiþe
folcagende".

In Beow. 3112-3, the word is probably a dative of interest, referring to Beowulf, for whom a funeral pyre is being built up:

"hie balwudu
feorran feredon folcagende."

The meaning in these two passages seems, therefore, to be "ruler, prince, possessor of a people", which is not suitable in the present context. Several emendations, which are listed in the critical apparatus, have been adopted by various editors.

It is possible, however, to take the word in Beow. as nominative plural, and as parallel to hie, i. e. Beowulf's retainers, who are referred to as hæleða and boldagendra

in Beow. 3111, 3112. A.S. Cook, The O.E. Elene, Phoenix
and Physiologus, (New Haven, 1919), p.102, and E.V.K. Dobbie,
The Exeter Book, Anglo-Saxon Poetic Records, vol. III,
 (New York, 1936), p.272, accordingly, assume that folcagende

may simply mean "men", and they retain folcagendra in Ph.5.

The reading folcagendra is defended on other grounds
 by O.F. Emerson, "Originality in O.E. Poetry", R.E.S., II,
 (1926), 22. He considers the word to mean "of princes",
 and suggests that the paradise of the phoenix is here
 being described as the home of the lowly, to which the
 rulers of men have no access. He compares passages of the
Bible in which humility is extolled, particularly
Matthew, V, 3, 20, XIX, 23, XXIII, 12; Luke, I, 52, XIV,
 11, XVIII, 14. This is a possible interpretation, and,
 in any case, the evidence for folcagende meaning "men"
 is extremely slight.

9. iglond. The use of this word does not necessarily imply
 that the home of the phoenix was on an island. It has been
 shown that, both here, and in Andr. 15, 28, Sol. and Sat. 1,
iglond means "land reached by the water, land near the water."
 (See G.P. Krapp, Andreas and the Fates of the Apostles,
 Boston, 1906, p.78). In Ph. 287, the earthly paradise is
 called ealond. The two forms of the first element, ig-
 and ea-, are ultimately derived from P.G. *axuō, (Lat.
aqua, Goth. ahæa). This form gave Pr. O.E. *æhu, which,

by breaking and the loss of h between vowels, followed by contraction and lengthening of the vowels, gave the form ēa. (See K. Brunner, Altenglische Grammatik nach der Angelsächsischen Grammatik von E. Sievers, Sammlung Kurzer Grammatiken Germanischer Dialekte, A. Hauptreihe 3, Halle, 1942, § 128, 2). Ig- comes from a form of the root with Verner's Law, P.G. *auī-, which, by Holtzmann's Law, became *auūī-, and O.E. īeg- by i-mutation. (See Ritchie Girvan, Angelsaksisch Handboek, Haarlem, 1931, § 26, & Aanm. On the etymology of the two forms, see, also, A. Pogatscher, E. Studien, XXVII, 1901, 223-4). The meaning "water-land" is, therefore, likely on etymological grounds, as well as being required by the sense in the instances from Andr. and Sol. and Sat. Krapp, loc. cit., suggests that, when the word is used in this poetical sense, it has a connotation of remoteness, and Cook, op. cit., p. 102, notes the meaning "remote province, land" in M.E.

12. onhliden. The verb onhlidan usually means "to open",

denoting a physical movement, such as the opening of a door.

15. Cf. its use in the account of the opening graves in Ph. 49.

It has a secondary meaning "to reveal to sight". The use of the word in the present context to denote the revealing of sound is paralleled by that of other verbs of perceiving and showing in O.E. Cf. Cr. 954-5 swegdynna mæst...eawed

weorpeð, Beow. 1431 bearhtm ongeaton, 2944 gealdor ongeaton, Gregory's Dialogues, ed. H. Hecht, Bischofs Wærferth von Worcester Übersetzung der Dialoge Gregors des Grossen, Bibliothek der Angelsächsischen Prosa, vol. V, (Leipzig, 1900), p. 274, l. 1, ic ongeat...opre sprace. The verb onhlidan is, however, not used in this way anywhere else in O.E.

heofonrices duru. The conception of a heavenly kingdom with doors, through which God and his angels could look down, is derived from Biblical descriptions of the opening of the heavens. (See Revelation IV, 1, XIX, 11, Matthew III, 16, Mark I, 10, Luke III, 21, Ezekiel I, 1, Acts VII, 56, X, 11). The same conception recurs in Cr. and Sat. 647-9, Sol. and Sat. 36-8. (Cf. the neorxnawonges geatu, through which the repentant thief enters paradise, in Judg. II, 63-4, and the doors through which the sun rises in Exodus 249-51). On p. 9 of the Cædmon MS. (facsimile ed. by I. Gollancz, 1927) is an illustration showing the doors of heaven, through which God looks, and from which a ladder descends to earth.

15. fnæst. The MS. reading fnæft is meaningless, and most editors have made the simple emendation to fnæst, "breath". Confusion of f and s, due to the use of the long form of s before consonants, is common in the Exeter Book, and is found in the readings cræstga for craftga (Cr. 12), wisfaft

for wisfast (Cr.306), peawfæftne for peawfæstne (Gifts 109), biidfæft for biidfast (Rid.LVI, 7), est for eft (Cr.133, Gifts 87), efteadig for esteadig (Seaf.56), swistne for swiftne (Rid.XIX,3), swistre for swiftre (Rid.LXXXV,3), lyste for lyfte (Cr. 491), efne for esne (Rid.XXVII,8).

The noun fnæst means "breath", (see Bos.-Toll., p.296, and Suppl., p.227, sb. fnæst). Therefore Cook, op.cit., p.103, although accepting the emendation, considers the word inappropriate in meaning here. But the "breath" of coldness is mentioned in another passage in O.E., describing the torments of hell: "Ungemet is þas fyres hæto, and nahte þon lasse bið þas cyles, þonne hie þære celnesse gyrnaþ. On anes eagan byrhtme bið eall hellwarena mægen purh his anes fnæst geworden to ise", (Vercelli Homily IV, in Die Vercelli-Homilien, ed. M.Förster, Bibliothek der Angelsächsischen Prosa, vol.XII, Hamburg, 1932, p.78, ll.58-61).

25. hleonað. The verb hlinian / hleonian is generally considered to have a short stem vowel. (See A.Walde and J.Pokorny, op.cit., vol.I, pp.490-1, sb. klei-). Ph. 25b is, therefore, unmetrical, since it is of type B with the first stress on a short syllable. Sievers, P.B.B., X. (1885), 502, tried to improve the metre by assuming a verb hlēonian, connected with hlēo, hlēowð, "shelter", which he translated "prosper, thrive, succeed". But it is not clear why a verb derived from a noun

This rather vague phrase means, literally, meaning "shelter" should have that meaning. Cosijn, P.B.B., XXIII, (1898), 121, followed by Ekwall, Ang.Bbl., XXXIII, (1922), 66, considers that oo does not give satisfactory sense, and suggests the emendation to ower, but Holthausen, Ang.Bbl., IX, (1899), 356, points out that this still leaves the half line metrically unsound. Similarly, Kern, Neophilologus, XII (1927), 193, considers that oo is disyllabic, as distinct from o in 72, which is monosyllabic, and that it is either a misspelling of awa, awo, "ever, always", or a secondary development of it. This, however, is extremely doubtful, since the spelling with double oo is used simply to denote a long vowel.

A second problem is the meaning of hleonað in this context. The usual meanings of hlinian / hleonian are "lie flat, be situated, lie, lean, overhang", (see Bos.-Toll., p.544, Suppl., p.552, sb. hlinian), but none of these is applicable here. Cosijn, P.B.B., XXIII, (1898), 121, suggests "sink", which does not seem likely, and Kern, Neophilologus, XII (1927), 193, suggests "lie, be situated". It seems possible that hlinian may have developed the meaning "incline, slope", from that of "lean, overhang", and this would suit the context, but there is no evidence to support this suggestion.

word followed by a noun in the genitive plural, see

26. unsmepes wiht. This rather vague phrase means, literally, "anything unsmooth", and perhaps refers to any irregularity in the surface of the plain. O. Schlotterose, Die Altenglische Dichtung "Phoenix", B.B., XXV (1908), 57, takes it as meaning "anything harsh", particularly weeds or rough plants, which cannot grow in the paradise. J.H. Kern, Neophilologus, XII (1927), 193, is doubtful about the meaning, but suggests the translation "nor does anything rough lie there" for 25-6. The sense of "any irregularity", or "any slope", however, fits better with hleonað in 25.

28. herra. The word is nominative singular neuter, agreeing with lond, and the usual O.E. form, therefore, would be herre; but -a appears quite frequently for unaccented final -e in Old English MSS. Cf., for example, Cr. 275 mæra (of the Virgin Mary), Paris Ps., CXLVIII, 3, 1, sunna and mona, Chronicle, ed. J. Earle and C. Plummer, Two of the Saxon Chronicles Parallel, (Oxford, 1892), MS. E, 616 he wolda, 892 eastenda (dative singular), Parker MS., 942 lange þraga, and many other instances. Abteilung II,

28-9. "The land is higher by twelve fathoms". For other examples of the use of rim in the genitive singular after numerals, either as the second element of a compound denoting a measure of space or time, or as an independent word followed by a noun in the genitive plural, see

- G. Shipley, The Genitive Case in Anglo-Saxon Poetry,
 (Baltimore, 1903), pp. 112-3.
50. laðgeniðla. Some editors have treated laðgeniðla as two
 separate words, but the compound form is suggested by the
 uninflected first element
 inflections in Beow. 559 laðgeteonan, Rid. XV, 29 lað-
gewinnum, Andr. 1048, Judith 228 ealdgeniðlan, Andr. 916
mangeniðlan, and by the form gastgeniðla in Jul. 245.
52. enga. This word is used in O.E. with the meaning "narrow,
 confined in space", but always with associations of
 oppression and misery. It describes hell in Gen. 356, El.
 920, Sol. and Sat. 106, Judg. I, 22, Cr. 32, and a prison in
Jul. 532, El. 712. In the present instance, the word has
 lost its meaning of "narrow", and has come to mean simply
 "troublesome, oppressive". Cf. Guðl. 997 enge anhoga
 (i.e. death), Paris Ps. CXLII, 4, 4 is me ænge gast:
anxiatus est. (See L.L. Schücking, Untersuchungen zur
Bedeutungslehre der Angelsächsischen Dichtersprache,
Germanische Bibliothek, ed. W. Streitberg, Abteilung II,
 Bd. 11, Heidelberg, 1915, 37-44).
54. sarwracu. Some editors have taken sarwracu as two words,
 but the dative singular sarwraçe in Ph. 382, Jul. 527, was
 suggests that the word is a compound. "work" through the
 reflexive form, "afflict oneself, weary oneself". A
 survival of the earlier meaning is seen in O.S., N.F.

55. gewin. The word appears here with its secondary meaning of "misery, hardship", which is thought to have developed in Anglian. (See R. Jordan, Eigentümlichkeiten des Englischen Wortschatzes, Anglistische Forschungen, XVII, 1906, 43). The primary meaning of the root was, apparently, "to strive after something desired", from which arose the sense of "fighting in battle, strife, physical effort". The idea of "misery, hardship" developed from this. (See A. Szogs, Die Ausdrücke für "Arbeit" und "Beruf" im Altenglischen, Anglistische Forschungen, LXXIII, 1931, 137-41). The meanings "work, effort", and "misery" are also associated in other words in English and other languages. O.E. weorc, "work, effort", and has the secondary meaning "misery"; see, for instance Beow. 1721 he þæs gewinnes weorc þrowade, Gen. 2791-2 þa was Abrahame weorce on mode. (Other examples in Szogs, op. cit., pp. 135-6, and Bos.-Toll., p. 1191-2, Suppl. p. 743, sb. weorc, VII). In O.H.G. arabeit, M.H.G. arebeit, arbeit, connected with O.E. earfoð, "trouble, misery", the development was in the reverse order, and the meaning "work" was acquired later. (See W. Müller, Mittelhochdeutsches Wörterbuch, vol. I, Leipzig, 1854, p. 53, sb. arbeit, arebeit). Similarly, Fr. travailler, of which the original sense was "torture, torment", acquired its meaning "work" through the reflexive form, "afflict oneself, weary oneself". A survival of the earlier meaning is seen in O.F., N.E.

travail, "pain of childbirth". (See N.E.D., sb. travail, vb).

56. sorg ne slæp. The reason for the banishment of sleep from

paradise in the O.E. poem has puzzled several editors, and

the phrase is at variance with the source, which mentions

only Curae insomnis as being excluded. J.M.Hart, M.L.N.,

XIV. (1899), col. 317-~~8~~, therefore, proposed the emendation

no sorgende slæp so as to bring the line nearer to the

source. Schlotterose emended to ne sorglic slæp, which

he considered still nearer to the sense of the original.

(See O.Schlotterose, op.cit., p. 57).

Somnus iners is, however, included in an enumeration of

the miseries of hell in Bede's Hymnus de Die Judici, by

(P.L., t.XCIV, c.636): V, 1918, 131, footnote).

"Dira cupido, tenax luxus, scelerata libido, radice has
somnia iners, torporque gravis, desidia pigra."

There are a number of comparable passages in O.E. Sleep

is mentioned as one of the torments of hell in the O.E.

Fathers stating that there is no night in heaven, and the

translation of the same hymn:

"and se earma flyhð uncræftiga slæp

Gregg sleac mid sluman slincan on hinder," (Judg. II, 240-1).

In three other places, sleep is said to be absent from

early Church to sleep is shown by the vigils undertaken by

heaven:

the monks, and suggests that the association of night and

"ne þær anig geswinc æfre gelimpeð,
slæp oððe hunger oppe þurst oððe heanlic slæp",

from heaven. Klaeber, loc.cit., argues, more convincingly,

"Nis þær hungor ne þurst,
slæp ne swar leger", (Cr. 1660-1);

that sleep was considered as an earthly evil and weakness.
and

Ne cymð þar sorh ne sar, ne anig geswinc.
ne hungor ne þurst ne hefelic slæp, (Wulfstan,

Sammlung der ihm Zugeschriebenen Homilien, ed. A.S. Napier,
Sammlung Englischer Denkmäler, & IV, Berlin, 1883, p. 139, ll. 26-8).

Sorg and slæp, also, are associated in Sol. and Sat. 313,
sorg bið swarost byrðen, slæp bið deaðe gelicost, and in
Wand. 39-40:

"þonne sorg ond slæp somod atgædre
earnne anhogan oft gebindað".

It is certain, therefore, that sorg ne slæp is the correct
reading in Ph. 56. (The parallel passages mentioned above
are noted by A.S. Cook, M.L.N., XIV, 1899, col. 450-51, who
also opposes Hart's emendation to ne sorgende slæp, and by
F. Klaeber, Ang. XXXV, 1912, 131, footnote).

The reason for the banishing of sleep from paradise has
been several times discussed. Cook, loc. cit., suggests that
it may be in imitation of passages from the Bible and the
Fathers stating that there is no night in heaven, and he
mentions particularly Revelation XXI, 23-5, XXII, 5, and
Gregory the Great's In Septem Psalmos Poenitentiales Expositio,
§ 19, (P.L., t. LXXIX, col. 657-8). He points out that the attitude of the
early Church to sleep is shown by the vigils undertaken by
the monks, and suggests that the association of night and
sleep with sin might be responsible for their banishment
from heaven. Klaeber, loc. cit., argues, more convincingly,

that sleep was considered as an earthly evil and weakness.

60. hreosað. Where two or more subjects, connected by ne...ne, take the same verb, that verb generally agrees with the nearest of them. (See J. Planer, Untersuchungen über den Syntaktischen Gebrauch des Verbums in dem angelsächsischen Gedicht vom Phoenix, Leipzig, 1892, p. 30, and compare Ph. 611-14). Therefore, since hægl and hrim are both singular, Cook emends the plural hreosað to hreoseð here. The MS. reading is, however, probably supported by Andr. 1422 ne synu ne ban on swaðe lagon, although ban could, perhaps, be plural, whence the plural verb. (See H. Bauch, Die Kongruenz in der angelsächsischen Poesie, Kiel, 1912, p. 64).

61. ne windig wolcen. The phrase windig wolcen is unsuitable as the subject of fealleþ, but no convincing emendation has been suggested. Several attempts made by Schlotterose and Trautmann to emend windig into a suitable verb for wolcen are listed in the critical apparatus.

A second method of solving the problem would be to attribute to wolcen a meaning similar to that of water, with which it is parallel. A. Walde and J. Pokorny, op. cit., vol. I, p. 306, sb. *welc-, *welg-, connect the word with others from the I. E. root *welc-, *welg-, "wet, moist", but there is no evidence for wolcen in the sense of "moisture" in O. E.

A third method was adopted by Trautmann when he suggested that windig wolcen corresponded, not to de Ave Phoenice 23, nulla super campos tendit sua vellera nubes, as had always been supposed, but to 21, non ibi tempestas nec vis furit horrida venti. (See Schlotterose, op.cit., p.58). He proposed the emendation ne wind wedep, "nor does ~~the~~ storm rage". Adopting the same line of action, it might be possible to suppose that the O.E. poet omitted line 23 of his source altogether, and that he expanded the phrase turbidus umor aquae in 24 into two subjects, windig wolcen, which partly corresponds to the adjective turbidus, and water, which corresponds to umor aquae. Wolcen would then have the meaning "air" which it bears in Rid. VII,5, Gen. 418, Judg. II,8. (Cf. the meaning "sky" in Metre XXIX, 13). All the suggestions listed above are, however, extremely strained, and none of them is at all satisfactory.

64. foldwylmum. Editors have objected on various grounds to the use of this word. Dobbie, op.cit., p.273, considers that the appearance of fold- as the first element of a compound, in the same line as the noun foldan, indicates that the MS. is corrupt. Cook, op.cit., p.106, points out that the form foldwylm is not found elsewhere, whereas flodwylm is supported by Andr. 516, and would be a closer parallel to

possibly be due to scribal error.

lagustreamas in Ph.62. A third objection is that foldwylmum, "with earth-surges", does not make sense, and the word has, therefore, been emended to flodwylmum in many editions.

It would be quite possible, however, to translate the word as "surgings from the earth, springs". The appearance of the word for "earth" twice in the same line need not necessarily indicate corruption. A second possibility would be to take fold- as a metathesised form of flod-. This is suggested by two passages in which the words fold and foldweg definitely refer to the sea:

"fold was adaled
under heahrodore halgum mihtum,
water of wætrum",
(Gen. 150-2),

and

"he...þa his modor het
feran foldwege folca preate
to Iudeum",
(El. 214-6, referring to Elene's voyage
to Palestine).

The same metathesis of l possibly occurs in Rid. XV,9, Judg. I,23, blod for bold, and Rid. LXXIII, 2, heofonwlonc for heofonwolcn, and it might, perhaps, be compared with the Mercian metathesis of -dl to -ld. (See K.D. Bülbring, Altenglisches Elementarbuch, Sammlung Germanischer

Abteilung I, Reihe 1, Bd. 4, Elementarbücher, Reihe 1, Abteilung 4, Heidelberg, 1902,

§§ 476, 522). The fact that the change recurs in one or two particular words suggests that it is genuine, but it could

easily be due to scribal error.

67. brimcald. M. Trautmann, Ang. XXXIII, (1910), 279-80, objects to a compound meaning "sea-cold" or "cold as the flood", on the grounds that floods and seas are not essentially cold, but may, on occasion, be warm. He therefore takes brimcald as two separate words, being, in this line, in apposition to pa of 66 ("they, a cold flood, break forth..."), and in 110 the object of beorgeð ("he tastes the cold flood..."). The use of an adjective as object in 110, without any accompanying noun, is certainly unusual. The reason which Trautmann suggests would not, however, prevent brimcald from being a compound, since c(e)ald is a frequent, and apparently conventional, epithet for the sea. Compare cald water in Andr. 201, 222, 253, used of the sea, and Death of Edward 12 swa ymbclyppað cealde brymmas, Battle of Maldon 91 Ongan ceallian þa ofer cald water. Mention is also made of svalkǫldum sæ in the Poetic Edda, (ed. F. Jónsson, Reykjavík, 1927), Goðrúnarkviða hin Forn, 23, 7, (p. 364), Vǫluspá hin Skamma, 9, 3, (p. 215). Similar phrases are found in Beow. 1261 cealde streamas (i.e. Grendel's mere) and Wand. 4 hrimcealde sæ, but here the coldness is probably not conventional, but proper to the scene.

"hwilum hildedeor hearpan wýrne,
gögnawudu grette."

72. nó. The emendation of this word to ne was suggested by Cosijn, P.B.B., XXIII, (1898), 121, presumably because the construction nó woniað ó is tautological, and is not paralleled elsewhere; but tautology is often to be found in O.E. poetry, and the sense of the passage is perfectly clear. The MS. reading wuniað makes no sense, and is an obvious scribal error.

73. halge. Halig here retains its older meaning of "whole, undamaged". The word is connected with the adjective hal, "whole", and only acquired its meaning "holy" after the conversion. Other instances of halig in its earlier sense occur in Ph. 641, Guðl. 545, 799, 1088, and Gen. 201 (where the word is adverbial). (See H.S. MacGillivray, The Influence of Christianity on the Vocabulary of O.E., Studien zur Englischen Philologie, VIII, 1902, 60). (Halle, 1902), p. 60).

74-5. blostman....wite. The conjunction of abstract and concrete words here seems to be a type of the Zeugma. Cf. Beow. 2088 deofles cræftum ond dracan fellum, and also the closer parallel of 2107-8:

"hwilum hildedeor hearpan wynne,
gomenwudu grette."

This noun is sometimes used as a collective singular
 75-80. The sense of this passage is rather confused
 however. (Cf. Alfred, Homilies, 2d. ed., vol. 1, p. 272,
 11. 4-5, Sure hi leofostan se beorhtast and ofett, 27-8,
 he hit him diet, and set þæt he on wude fram miltre;
 T. Wright, Anglo-Saxon and Old English Vocabulary,
 (London, 1884), vol. 1, col. 244, p. 244, ofett, wista,
 (London, 1884), vol. 1, col. 244, p. 244, ofett, wista),
 a collective noun in the singular can take a
 plural verb. (See L. Kellerer, Historical Outlines of English
 Syntax, London, 1892, p. 40).
 75-7 without a verb, so that the construction must be
 77. assumed to be elliptical, or else a suitable verb must
 be inserted. Also, in the second sentence, it necessitates
 the emendation of stondap (78) to the singular stondep,
 or the taking of beorhtast bearwa as plural, which would
 be unparalleled. Other editors, therefore, punctuate
 as in the text, taking telgan and ofett both as subjects
 of stondap. The discrepancy between these two nouns and
 the phrases on pam græswoŋge, beorhtast bearwa, must be
 due to confusion in the mind of the poet.

Texts, E. E. T. S., 85, London, 1885, p. 62), and must,
 therefore, have been known from an early period. Ofett
 76-8. telgan....ofett...stondap. When a verb has two
 subjects, one in the singular and the other in the plural,
 in Ph. 77 is nominative singular.
 it usually agrees in number with that which stands
 79. nearest to it. It might, therefore, appear necessary to
 emend stondap to the singular stondep, to agree with
ofett (nominative singular), or to take ofett as plural.

This noun is sometimes used as a collective singular however. (Cf. Alfric, Homilies, ed.cit., vol.I, p.546, ll.4-5, Sume hi leofodon be ofete and wyrtum; vol.II, p.38, ll.7-8, He--æt him ofet, and þæt þæt he on wuda findan mihte; T.Wright, Anglo-Saxon and Old English Vocabularies, (London, 1884), vol.I, col.244, gloss 8, fruges, frumenta: ofet, wastm). A collective noun in the singular can take a plural verb. (See L.Kellner, Historical Outlines of English Syntax, London, 1892, p.46).

77. ofett. The doubling of final -tt in this word is unusual. P.J.Cosijn, P.B.B., XXIII (1898), 121, followed by Schlotterose, op.cit., p.58, Grein, Sprachschatz, p.890 sb. ofet, and Cook, considered it to be an early scribal error for the final -ti of the old instrumental form ofeti, which he also seems to have thought would improve the syntax of the sentence. But this assumption is unnecessary. The spelling with double -tt is paralleled by the form obtt (Erfurt-Epinal Gloss, no.421, in H.Sweet, Oldest English Texts, E.E.T.S., 83, London, 1885, p.62), and must, therefore, have been known from an early period. Ofett in Ph.77 is nominative singular.

79. hyhtlice. This adverb is used, with the addition of the prefix ge-, in the third of the Vercelli Homilies, ed.cit., p.62, l.99: After pissum gehyhtlice fylgað þa fastenu.

Another possible instance is in the Benedictine Rule, ed. A. Schröer, Bibliothek der angelsächsischen Prosa, vol. II, (Kassel, 1885-8), p. 83, l. 18, where MS. Titus A IV has gehyhlice. In both contexts, the word seems to have the meaning "fittingly, suitably". The adjective hyhtlic, however, occurs frequently in O.E. with the meaning "delightful, joyful, pleasant". (For examples, see Bos.-Toll., p. 581, and Suppl., p. 585, sb. hyhtlic). It is found only once with the meaning "fitting, suitable", in three other MSS. of the third Vercelli homily, (MS. Bodley 340, C.C.C.C. 162, and Bodley 343), which have the sentence After pißsum waccum ða fæstenu synt hihtlice to lufienne in place of that in the Vercelli Book version quoted above. (See the Vercelli Homilies, ed. cit., pp. 62-3, footnotes 61 and 62). The meaning "fittingly", which seems to be the most usual one for the adverb, would be possible in Ph. 79, but that of "delightfully" would be most suited to the context, and that is the meaning supported by Bos.-Toll., Suppl., p. 585, sb. hyhtlice, and Grein, Sprachschatz, p. 379, sb. hyhtlice.

86. feprum strong. The O.E. poet emphasises the bird's remarkable powers of flight. (Cf. 99, 161 wapum strong; 100 feprum wlong; 123, 163 feprum snel(1); 145 fepre flyhthwate; 266 feprum deal; 268 lic leopucraftig;

335 flythwates.) They are mentioned in the source only in 65, celerēs...volatus, and other accounts, also, make little mention of them. Claudian, however, says of the phoenix antevolant Zephyros pinnae (Phoenix 21, Teubner ed., p.234), and the bird is called volatile illud in a bestiary quoted from an eighth century MS. by C. Cahier and A. Martin, Mélanges d'Archéologie, vol. II, (Paris, 1851), pp. 183-4. in which the phoenix is renewed, or to which it brings the body of its dead parent. It was believed that the fenix. The myth of the phoenix had its origin in the sacred bennu renewed itself every day, with the sunrise, at the top of the sacred tree in the hall of the temple at Heliopolis. This was a bird of the heron family, which, at the time of the summer solstice and the flooding of the Nile, came south to Egypt to nest. It is depicted frequently in Egyptian papyri, carvings, and paintings, with the two long feathers characteristic of the heron growing from its head, and with a bunch of feathers on its breast. The name bennu, meaning "that which returns", was applied to it as a migratory bird, and since, like the sun, it continually disappeared for a time only to return, it was made sacred to that planet, and treated as one of its manifestations among the hierarchy of Egyptian gods. It was particularly the symbol of the rising sun, as opposed to Osiris, the dying god, and god of the setting sun. It also came to stand

for a long, recurring period of time, perhaps for the Sothis, or Sirius, period of 1461 years.

Many of the traditional attributes of the classical phoenix were associated with the bennu already in Egyptian belief. The chief centre of its cult was at Heliopolis, the Egyptian On, where Ra was particularly honoured, and which is mentioned very frequently in classical writers as the place in which the phoenix is renewed, or to which it brings the body of its dead parent. It was believed that the bennu renewed itself every day, with the sunrise, at the top of the sacred tree in the hall of the temple at Heliopolis. The bird was reborn with a great burning of rays, and perfumed herbs are in some sources associated with the process. The sweet song of the bird is mentioned, and it is stated that, as an embodiment of Ra, it approaches from Arabia.

The earliest classical writers who mention the phoenix relate of it that, when old, it builds a nest of herbs. On this it dies, not by fire, but of old age, and from the decaying body arises a new phoenix. Most authors add that, when the new bird is fully grown, it collects up its parent's bones, covers them with myrrh, or with the herbs that composed the nest, and goes to burn them on the altar of the temple of the sun at Heliopolis. (See Ovid, Metamorphoses, lib.XV, ll. 392-407, (Teubner ed., vol.II, p.316); Pomponius Mela,

de Chorographia, lib.III, cap.8, §§83-4, (Teubner ed., p.74);
 Tacitus, Annales, lib.VI, cap. 28, (Teubner ed., vol.I,
 pp.185-6); Pliny, Historia Naturalis, lib.X, § 2, (Teubner
 ed., vol. II, pp.218-19); Clement, Epistola ad Corinthios,
~~cap.I~~, cap.25, (P.G., t.I, col.262-6); Origen, Contra Celsum,
 lib.IV, § 98, (P.G., t.XI, col.1178); and Cyrill of Jerusalem,
Catechesis XVIII, § 8, (P.G., t.XXXIII, col.1026-7).
 Herodotus, lib.II, cap.73, (translated by A.D.Godley, Loeb
 Classical Library, vol.I, pp.359-61) mentions only the
 visit to Heliopolis. But already in the first century, in the writings of
 Lucan (de Bello Civili, lib.VI, ll.677-80; Teubner ed.,
 p.184), Martial (Epigrammaton, lib.V, no.7, ll.1-4; Teubner
 ed., p.108), and Statius (Silvae, lib.II, no.4,
 ll.32-7 and lib.II, no.6, ll.82-94; Teubner ed., pp.57, 63),
 there are signs that the story of the burning was known,
 and it later became the only version. Two different forms
 of this new story were current. Some authors related that
 the phoenix flew, when age oppressed it, to the temple of
 the sun at Heliopolis, carrying with it the herbs for a
 nest which it built upon the altar, and there burnt itself.
 (See Pseudo-Clement, Constitutiones Apostolicae, lib.V,
 cap.7, (P.G., t.I, col.843-6); Artemidorus, Oneirocritica,
 IV, 47, (quoted by W.H.Roscher, Ausführliches Lexikon der
 de Vita Constantini, lib.IV, cap.73, (P.G., t.IX, 1237);

Griechischen und Romischen Mythologie, Leipzig, 1884-1937, vol. III, pt. 2, col. 3454, sb. Phoinix); Epiphanius, Ancoratus, cap. LXXXIV, (P.G., t. XLIII, col. 174); Nonnus, Dionysiaca, lib. XL, ll. 394-8, (ed. and translated by Marcellus, Paris, 1856); Sidonius, Carmina, II, 407-17, and VII, 353-6, (Teubner ed., pp. 251, 287); Scholiast to Aristides, II, 107, 5, (see Roscher, op.cit., vol. III, col. 3454-5, sb. Phoinix); and Pseudo-Hieronymus, Epistola XVIII, (P.L., t. XXX, col. 187)). To this group the story in de Ave Phoenice belongs in its general outline, although the phoenix burns itself in Syria, on the way to Heliopolis, and there is no mention of collecting herbs before the journey. According to the second version of the story, the phoenix burns itself in its own country, and when the new bird has grown strong, it takes its parent's remains to the altar at Heliopolis. (For this version, see Philostratus, de Tyanensi Apollonio, lib. III, cap. 49, (ed. and translated by J.F. Boussonade, Paris, 1849); Ambrose, de Excessu Fratris, lib. II, § 59, (P.L., t. XVI, col. 1331); Claudian, Phoenix, (Teubner ed., pp. 234-7); Achilles Tatius, III, 5, (Roscher, op.cit., vol. III, col. 3452, sb. Phoinix)). A large number of writers simply describe how the phoenix burns in its own home, without making any mention of a journey. (See Cyprian, Carmen ad Felicem, ^{de Resurrectione Mortuorum,} (P.L., t. IV, col. 1029); Eusebius, de Vita Constantini, lib. IV, cap. 72, (P.G., t. XX, 1227);

Pseudo-Eustathius, Commentarius in Hexaemeron, (P.G., t. XVIII, col. 730-1); Gregory Nazianzen, Poemata Moralia, II, II, ll. 526-8, (P.G., t. XXXVII, col. 620); Aeneas Gzaeus, Theophrastus, (P.G., t. LXXXV, col. 979); Dracontius, Carmen de Deo, lib. I, ll. 653-4, (P.L., t. LX, col. 756) and Medea, 104-10, (Teubner ed., p. 63); Avitus, Poematum de Mosaicae Historiae Gestis, lib. I, (P.L., t. LIX, col. 329); Isidore, Etymologiae, lib. XII, cap. 7, § 22, (P.L., t. LXXXII, col. 462); Rabanus Maurus, de Universo Libri, lib. VIII, (P.L., t. CXI, col. 246)).

(On the phoenix in Egyptian religion and classical legend, see A. Wiedemann, "Die Phönix-Sage im alten Ägypten", Zeitschrift für Ägyptische Sprache und Altertumskunde, XVI (1878), 89-106; R. I. F. Henrichsen, De Phoenicis Fabula apud Graecos, Romanos, et Populos Orientales, Havnia, 1825; F. Scholl, Vom Vogel Phoenix, Heidelberg, 1890; Roscher, op. cit., vol. III, col. 3450-72, sb. Phoinix).

87. anhaga. The phoenix is called anhaga again in 346. This word usually appears in O.E. with unhappy associations, arising from the Anglo-Saxon hatred of solitude, which is expressed in Wand. and Seaf. Anhaga refers to the wanderer in Wand. 1, to Beowulf when he returns home alone after the death of Hygelac (Beow. 2368), to the wolf (Max. II, 18-19), to Judas when he has been deserted by his

friends (El. 604), and, apparently, to a shield in Rid. V, 1.

In the present context, however, it is used of the phoenix, who lives in a delightful paradise, and in Andr. 1351 it describes the saint, who is resolutely standing alone against enemies. These last two instances of the word are, perhaps, influenced by Christian thought and the extolling of the recluse's life.

90-1. The phoenix was connected with the sun, both in Egyptian and in classical legend. The Egyptians believed it to be one of the manifestations of the sun-god Osiris, and they associated it particularly with the rising sun. (See Wiedemann, op. cit., pp. 90-1, 105). Pagan writers, therefore, describe it as the symbol of, or sacred to, the sun. (See Tacitus, Annales, lib. VI, cap. 28, (Teubner ed., vol. I, pp. 185-6), sacrum Soli id animal; Pliny, Historia Naturalis, lib. X, 2, (Teubner ed., vol. II, p. 219), sacrum in Arabia soli esse; Claudian, Phoenix 7, (Teubner ed., p. 234), Titanius ales). The bird is made an attendant of the sun in de Ave Phoenice 31-58. In Christian writings, however, the association with the sun was lost. (For its survival among the Jews, see the Book of the Secrets of Enoch and the Greek Apocalypse of Baruch, (ed. R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, (Oxford, 1913) vol. II, pp. 436-7, 536-8), where phoenixes, with reference to the Egyptians and their country,

accompany the sun on its passage through the heavens).

92. glædum. Here, and in 289, 303, glæd retains its older meaning of "bright, shining", from which the meaning "joyful", which is more usual in O.E., was developed.

A. Walde and J. Pokorny, op. cit., vol. I, pp. 624-7, sb.

*ghel-:ghl-, derive the word from an I.E. root meaning "shining", and connect it with other O.E. words, glæm, glæs, gealo, gold, gleaw, and also with Goth. glitmunjan, "to shine". For other instances of glæd, "bright", see

Gen. 2720 glæd seolfor, Sol. and Sat. 488 oðer bið golde glædra, Rid. LXIII, 3 glæd mid golde, Gen. 614-15:

"Nu scineð þe lecht fore
glædlic ongean;"

also, the verb gladian in Beow. 2036 on him gladiað
gomelra lafe.

94. estan. There are a number of instances of the unusual spelling e for ea in the word for "east". See Wulfstan, Homilies, ed. cit., p. 290, l. 2, estron; The W.S. Gospel of St. John, ed. J.W. Bright, (Boston and London, 1904) XIII, I, esterfreolsdage; Chronicle, ed. cit., MS. E, 626, Estran; 654 Estren; 885 Estenglum. The currency of such a spelling is shown, also, by the use of ea- for e- in the forms Eastum, Eastlande in the Cotton MS. of King Alfred's Orosius, ed.

H. Sweet, E.E.T.S., 79, (London, 1883), p. 21, l. 13, and p. 20, l. 14, with reference to the Estonians and their country.

103. siðne. On the confusion of ð and d in the MS., see the Introduction, pp. xxviii - xxix.

110. brimcald. See p. 73, note to 67, brimcald.

115. holmprace. The MS. reading holmwrace, "sea-hardship, sea-misery", is meaningless in this context, and is found nowhere else in O.E. Most editors, therefore, emend to holmprace, "tossing sea", which is supported by Andr. 467, El. 727, Cr. 678. The

writing of p for þ is an easy scribal error.

121. haswa. The adjective hasu generally means "grey".

(See W.E. Mead, "Colour in O.E. Poetry", P.M.L.A., XIV, 1899, 192). It is used of the dove sent from the ark by Noah (Gen. 1451), an eagle (Battle of Brunanburh 62, Rid. XXIV, 4), roads (Exodus 284) and smoke (Rid. I, 7). It is surprising, therefore, to find the word applied to the phoenix here and in 153 haswigfeðra, when in 291-311 the poet has described the bird as many-coloured. There are only two other passages in which hasu does not refer to objects which are definitely grey. These are Rid. XIII, 9 haswe blede, where the word seems to be used of grass, and Rid. XI, 1-2: with heofon, "heaven", and the latter with heanes,

"Hrægl is min hasofag, hyrste beorhte,
reade ond scire on reafe minum",

for which the solution "night" has been suggested. M. Trautmann, ^{"Hasu"} B. B., XIX (1905), 216-18 suggests that the word could, perhaps, mean "bright". This would be a suitable meaning for the last two instances quoted, but it would be less apt in those where the word seems to mean "grey". As with some other O.E. colour-words, the possible range of meanings which the word might have is not clear.

124. togeanes. Both here and in 421, the MS. has toheanes. The spelling h occurs quite frequently for the back spirant [g] in Old English MSS., especially in MS. Bodley 180 (2079) of King Alfred's Boethius, (ed. W.J. Sedgefield, King Alfréd's O.E. Version of Boethius de Consolatione Philosophiae, Oxford, 1899). See, for example, p.10, l.10, dahum; p.11, l.1, eahum; p.14, l.10, mahon; p.23, l.21, adreohan, and cf. K. Brunner, op.cit., § 214, Anm. 3 and 4. The spelling h is used for the palatal sound [j] only in the form heofon for geofon in Andr. 393, 1508, 1585. In two of these instances, (393, 1585), the h could be due to confusion with the alliterating words of the preceding or following line. The forms heofon and toheanes may, secondly, be due to confusion with other O.E. words, the former with heofon, "heaven", and the latter with heanes, "height"; but this is less likely. It is, also, possible that the spellings with h may have arisen by analogy with

124. words having h for the back spirant [g], such as those from Boethius, quoted above. Since the form toheanes is so doubtful, however, it has been emended in the text.
126. remig. On the loss of initial h- in this form, see the Introduction, p. lvi.
127. wrixleð woðcrafte. Wrixlan here means "to interweave", referring to the interchanging of musical phrases in the bird's song. It occurs with that meaning several times in O.E., in descriptions of music or the composition of poetry. Cf. Rid. VIII, 2-3:
- "wrencum singe, wrixle geneahhe
heafodwope",
- where the subject is a songbird. See, also, Beow. 871-4:
- "Secg eft ongan
sið Beowulfes snytttrum styrian,
ond on sped wrecan spel gerade,
wordum wrixlan",
- Here, the phrase wordum wrixlan seems to refer to the interweaving of parallel phrases which is a feature of O.E. poetry. Wrixlan may, also, mean "to exchange". Wordum wrixlan has the meaning "to converse, exchange words" in Beow. 365-6, Vaingl. 11616, S.B. II, 110.
- Woðcrafte is an abstract word meaning "skill in song", which is used instead of a simple noun meaning "song".
- 128-7 Cf. the use of heafodwope in the example from Rid. VIII, 128b, which then read he ortansn sweg. This left 127a as

134. magon. There is no infinitive in this sentence to go with magon, and the passage is, consequently, incomplete in sense. Grein, Sprachschatz, p.483, sb. magan 2, followed by Cook, op.cit., p.110, assumed that the construction was elliptical, and that magon þam breahme could mean "may be compared with that sound". Elliptical constructions occur quite frequently with mag, (see Grein, Sprachschatz, p.483, sb. magan 2, for examples); but the verb which is omitted is always "to be", or "to do", or, in the phrase magan wið, "to avail". There is no evidence for magan + dative meaning "may be compared with". P.J.Cosijn P.B.B., XXIII (1898), 121, suggested that the preposition be, "in comparison with", has been lost after magon. He compares two passages where be is used with that meaning, Beow. 1282-4:

"Was se gryre lassa
efne swa micle, swa bið magpa craft,
wiggryre wifes be wæpnedmen,"

and King Alfred's Orosius, ed.cit., p.88, ll.31-2: hwelc gewinn þa wæron be ðam þe nu sindon, and he would translate magan be + dative as "may be compared with", in the same way as Grein. This translation does not, however, fit either of the two suggestions, and an infinitive is still required for magon.

136-7. The earlier editors, before Grein, included sweg in 136b, which then read ne organan sweg. This left 137a as

leopres geswin, which was an unmetrical half line. The compound swegleopres is supported by Pa. 42-3:

"Sweghleopor cymeð,
wopa wynsumast purh þas wildres muð",

and the word has, therefore, been adopted in later editions.

137. swegleopres. On the loss of initial h-before -l- in the second element of a compound, see the Introduction, p. lvi. geswin. This word is not recorded elsewhere. N.F.S. Grundtvig, Phenix-Fuglen, et Angelsachsisk Kvad, (Copenhagen, 1840), p. 27, considered it to be a mistake, and L. Ettmüller, Engla ond Seaxna Scôpas ond Bôceras, Bibliothek der gesamten deutschen National-Literatur, Abteilung I, Bd. 28, (Quedlinburg, 1850), p. 266, suggested the emendation to geswins, which was adopted by Grein and Bright, comparing the verb swinsian. But Dobbie, op.cit., p. 274, notes that M. Förster, Indogermanischer Anzeiger, XIII, 59, defends the MS. reading, and compares hlyn and hlynsian, cnyll and cnylsan. The meaning here is, apparently, that the phoenix sings swanes feðre. The swan was believed to utter a beautiful sound by moving its feathers. Cf. Rid. VII, for which the solution "swan" is generally accepted, and which describes the bird's feathers as making music.

(de Ave Phœnice, 55-6).

This seems to mean that the phoenix separates every hour

141-2. The idea of the sun setting in the south is odd; but with song, both by day and night. The O.E. poet, however, cf. Guðl. 1278-9:

has compressed his statement by introducing the phrase "þa se æpela glæm setlgong sohte, swearc norðrodor". This is misunderstood his original.

143. gefeð. Most editors take this word as the third person singular present indicative of gefōn, "to take"; but, in 319, the same form appears as the third person singular present indicative of gyfan, "to give", and a form from that verb would be quite acceptable in this context, also. The phrase hlyst gyfan is found nowhere else in O.E., but cf. Andr. 1586, hlyst yst forgeaf. On the absence of palatal diphthongisation and i-mutation in gefeð, see the Introduction, p. xlvii.

144. prist. Cook emends this word to priwa in order to bring the half line closer to de Ave Phoenice 54, igniferumque caput ter venerata silet, but it is entirely unnecessary to depart from the MS. reading. Grein, Sprachschatz, p. 732, sb. pusend, takes the word as accusative plural,

146-7. The meaning here is, apparently, that the phoenix sings for the twelve hours of daylight, and is silent all night, but it is not very clearly expressed. The source has a st. argenti. There is no reason for the use of a plural rather different statement:

"Atque eadem celeres etiam discriminat horas innarrabilibus nocte dieque sonis". in Ph. 364.
(de Ave Phoenice, 55-6).

Klipstein, Schlotterose and Cook, therefore, adopt the emendation to pusend, which is supported, also, by Cosijn,

with song, both by day and night. The O.E. poet, however, has confused his statement by introducing the phrase twelf sipum, and it is possible that he misunderstood his original.

148. bigengan. The MS. has the nominative singular form bigenga, but the dative of the word is required after gedeman. It is possible that the MS. reading represents an Anglian form of the dative, without the final -n, (see P.J. Cosijn, P.B.B., XXIII, 1898, 121, and cf. Brunner, op.cit., § 276, Ann. 6). -N could, however, quite easily have been lost by ^{omission of the nasal sign.} ~~scribal error~~.

151. pusende. The line in the source which corresponds to this passage, (59), says iam mille peregerit annos. The form pusende, however, could only be either dative singular, which is impossible in the present context, or nominative or accusative plural. Grein, Sprachschatz, p. 732, sb. pusend, takes the word as accusative plural, and F.A. Blackburn, M.L.N., X (1895) 130, compares Paris Ps., CXVIII, 72, 3, pusende goldes ond seolfres: millia auri et argenti. There is no reason for the use of a plural here, and the form is at variance both with the mille of the source, and the singular pusend in Ph. 364. Klipstein, Schlotterose and Cook, therefore, adopt the emendation to pusend, which is supported, also, by Cosijn,

P.B.B., XXIII (1898), 122. Bos.-Toll. p. 1081 sb. pusend, however, take the form pusende as accusative singular. Blackburn, loc.cit., cites Paris Ps. CIV, 8, 3-4, on pusende...pare cneorisse: in mille generationes, which, he points out, may be accusative singular if the translation is exact, but is equally likely to be dative singular. Ritchie Girvan, op.cit., § 339, Aanm., also cites pusende as an accusative singular feminine form. There is no other evidence for pusend as a feminine word, but the MS. reading is to be retained, in view of the possible parallel in Paris Ps. CIV.

153. haswigfeðra. See pp. 85-6, note to 121, haswa.

154. Grene. It seems obvious that the MS. form rene is a mistake for grene. There is an example of the same scribal error, the loss of g- before -r-, in Dream of the Rood 70, reotende for greetende, although here the omission of the g- may be due simply to the confusion of the two synonymous words.

155. wyn. This word is not in the MS., and no space has been left by the scribe, but the incompleteness of the sense shows that something is missing. Wyn is the most likely suggestion, since it is used often by the poet. For the other suggested emendations, see the critical apparatus.

166. hy gesecað. Several editors emend these words to the singular he geseceð, to agree with the singular antecedent aghwylc. But, as Dobbie, *op.cit.*, p.275, points out, it is possible to take hy as referring to the whole company of birds, and to retain the MS. reading. J.H.G.Grattan, *M.L.R.*, XV (1920), 178, tries to avoid two changes of number in the same sentence in 163-7 by putting the clause in 164-5 in parentheses, but this is not essential.

168. scade. On the absence of palatal diphthongisation in this form, see the Introduction, p.xli .

172. wyrtum fæstne. The phrase wyrtum fast seems to be a conventional one for describing trees. It is used in *Beow.* 1364, wudu wyrtum fast, of the trees overhanging Grendel's mere, and in *Daniel* 498 it describes a tree which grows again from the roots after having been cut down. It would be a particularly apt phrase to use of the palm tree, which was thought to be able to revive itself from its severed roots in the same manner, and perhaps the poet of the *Ph.* knew of this tradition. It is also possible that the passage in *Daniel* refers to the palm, although the name of the tree is not mentioned, either in the poem or in the Biblical source. But it cannot be proved that the poet of the *Ph.* was acquainted with this characteristic of the palm tree, and probably the phrase

is used simply as a convention in Ph. 172.

173. heofunhrofe. The -m- of the MS. reading heofum hrofe is very probably a mistake. See the Introduction, p.xxix, footnote (2).

174. fenix. The Greek word φοινίξ meant both "phoenix" and "palm tree", and early writers differ as to which of the two was called after the other. Isidore agrees with the O.E. poet and de Ave Phoenice that the palm was the borrower:

"hanc (palmarum) Graeci Phoenicem dicunt, quod diu duret, ex nomine avis illius Arabiae, quae multis annis vivere perhibetur."

(Etymologiae, lib.XVII, cap.7, §1; P.L., t. LXXXII, col.609).

Pliny held the opposite view:

"una earum (i.e., palmarum) arbor in Chora esse traditur, una et syagrorum, mirumque de ea accepimus, cum phoenice ave, quae putatur ex huius palmae augmento nomen accepisse, intermori ac renasci ex se ipsa, eratque, cum proderem, fertilis.

(Historia Naturalis, lib.XIII, cap.4, § 9;

Teubner ed., vol.II, p.432).

The commentary on Job attributed to Bede, and ascribed by him to Philip the Presbyter, simply connects the palm and the phoenix on account of their identical names in Greek. (Venerabilis Bedae Opera, Cologne, 1612, t.IV, col.556).

177. se. In defence of the emendation of se to he, Cook, op.cit., p.112, cites many examples of the phrase he ana, (Daniel 476, Cr. and Sat. 259, 583, Beow. 1714, 2657, Andr. 1007, Guðl. 101, 158, 450, Jul. 561-2), and maintains that se ana

As a transitive verb, lædan may have the sense of "give forth, multiply, magnify", as well as the ordinary one of "praise". See Paris Ps., LXXIII, 30, 2, Max I, 172, Rid. XL, 90), and one instance of se ana where se is a relative pronoun where it is the definite article (Rid. XL, 21).

J.H.G. Grattan, M.L.R., XV, (1920), 178, points out that the demonstrative se is more suitable than he in the context, and adds that se in Rid. XL, 90 could possibly be taken as a demonstrative. Since se occurs so very frequently with the meaning "he", it seems unnecessary

to question the MS. reading. Examples are to be found

in Ælfric, Homilies, ed.cit., vol.I, p.402^{1.28}, Se asende his sunu; Chronicle, ed.cit., Parker MS., 716, se hafde

vii. on winter rice; Vaingl. 54 se sceal hean wesian;

Whale 4, se bið unwillum oft gemeted; and frequently

elsewhere. living creature, and because the source

expressly mentions the serpent and beast of prey

178. lædendra. Lædan is here used as an intransitive verb (de Ave Phoenix, 72. But the translation "nothing

meaning "to grow, spring up." Cf. Res. 105-6 wudu mot

him weaxan,....tanum lædan, Dream of the Rood 5, on lyft

lædan (of the Cross which suddenly appears to the dreamer),

179 and Paris Ps., CIII, 16, 2-4: see to survive great

injury is commented on "tydrað ealle, thora. Aulus

pa on Libanes lædað on beorge
Gelcwe cederbeamas." and of it from Plutarch, similar

The verb has the meaning "to go" in Gen. 1911-2:

"ideo in certaminibus forðon wit lædan sculon, tonon of pisse stowe". genius eiusmodi ligni est, ut argentibus opprimentibusque non cedat".

As a transitive verb, lædan may have the sense of "give forth, multiply, magnify", as well as the ordinary one of

"lead". See Paris Ps., LXVIII, 30, 2, ic læd hine mid

lofsange læde swylce, the phrase lof lædan, "to give praise", (Andr. 1477, Lord's Prayer II, 25), and

Paris Ps., CXL, 5, 3, ic lædend wese lādra firena,

"I may be perpetrator of evil crimes". Cf., also, beran

in the sense of "to spread abroad", in Daniel 475, 478,

743-4, 754.

179. bitres wiht. P.J. Cosijn, P.B.B., XXIII (1898), 122,

points out that wiht followed by the genitive singular

of a noun usually denotes only an inanimate object.

He therefore suggests that the text is corrupt here,

because the "injuries" mentioned in 180 could only be

caused by a living creature, and because the source

expressly mentions the serpent and beast of prey

(de Ave Phoenice, 72). But the translation "nothing

hurtful can harm him with injuries" would be quite

possible in the context.

179-81. The ability of the palm tree to survive great

injury is commented on by several authors. Aulus

Gellius quotes an account of it from Plutarch, similar

to that in the present lines:

"ideo in certaminibus palmam signum esse victoriae placuisse, quoniam ingenium eiusmodi ligni est, ut urgentibus opprimentibusque non cedat".

(Noctes Atticae, lib.III, cap.6; Teubner ed., vol.II, p.153).

Pliny describes how it is impossible to kill a palm tree:

"sunt et caeduae palmarum quoque silvae, rursus geminantes ab radice succisae. Dulcis medulla earum in cacumine, quod cerebrum appellant, exemptaque vivunt, quod non aliae".

(Historia Naturalis, lib.XIII, cap.4, § 9; Teubner ed., vol.II, p.431).

The fact that the tree never sheds its leaves is pointed out by Isidore:

"diuturnisque frondibus vestita, et folia sua sine ulla successione conservans".

(Etymologiae, lib.XVII, cap.7, § 1; P.L., t.LXXXII, col.609).

182. ligeð. Licgan here has the meaning "to fail, cease", usually expressed by gelicgan. This meaning of the word occurs only rarely, as in Beow. 1041-2

widcupes wig, "næfre on ore lag
ðonne walu feollon," "through ardour"

and possibly Beow. 1343-4

"nu seo hand ligeð,
se þe eow welhwylcra wilna dohte."

But in the latter instance the verb may have the meaning "lie dead", related to that of "fail". Examples of this are more common. See Gen. 2190 þonne þin flæsc ligeð, Daniel 674 þa hyra hlaford lag.

182-7. The presence of the phoenix brings calm, bright weather on earth, similar to that in the paradise. Apart from Ph. and de Ave Phoenice, the beneficial influence

of the bird is mentioned only by Claudian, Phoenix 79-80, (Teubner ed., p.236), who describes the peace which reigns among the escort of birds as the phoenix approaches:

"Non ferus accipiter, non armiger ipse Tonantis
bella movet: commune facit reverentia foedus".

191. gewittes wylm. Schubert and Schlotterose attempt to emend this phrase, because they consider that "surging of mind, eagerness of mind" could not properly be felt by the phoenix. Their suggestions are recorded in the critical apparatus. Several other scholars also take gewittes wylm as belonging to the bird. Gollancz, in his Exeter Book, translates "through impulse of knowledge", F.Tupper, "Textual Criticism as a Pseudo -Science", P.M.L.A., XXV (1910), 173, translates "through ardour (or labour) of spirit", and Cook, op.cit., p.113, gives "through perturbation of spirit", or "through excitement of mind". The phrase is, however, an unusual one to use of the phoenix. It is possible that the poet is here anticipating his later interpretation of the bird as the just man, who eagerly strives to do good, so as to merit eternal life. Cf. the mention of the blessed in paradise (11-12), which anticipates the later identification of that land with Eden, (424-7, 437-42), and the statement in 368-74 that the phoenix does not fear death, which

is again to be connected with its later interpretation as the just man. The poet may, then, have transferred the emotion from the just man to his symbol, the phoenix.

The use of wylm, "surging, boiling, burning", to describe violent emotion, is common, both in poetry and prose. Cf. Gen. 980-1:

"Hygewælm asteah
beorne on breostum",

(of Cain's anger at the acceptance of Abel's sacrifice);

Beow. 1877 he þone breostwylm forberan ne mehte, and
1992-3:

"Ic ðas modceare
sorhwylmum seað",

(both referring to Hroðgar's sorrow); King Alfred's

Boethius, ed.cit., p.111, l.30 - p.112, l.I, þonne wyrð
þæt mod beswungen mid þam welme þære hatheortnesse; and
Gen. 589-90:

"hire on innan ongan
weallan wyrmes gepeaht",

(of Eve when tempted by the serpent).

192. feorg. The spelling with final -g for -h arose through the influence of such forms as geslog, beorg, which have -g by analogy with the preterite slogon and the inflected cases beorges, beorgas, etc. (See Brunner, op.cit., § 223, Anm.1). -G for -h is written sporadically in many MSS., particularly in the preposition þurg (Metre XX, 254, XXIV, 40, Boethius, ed.cit., p.97, l.9,

p.111, 11.8,9, El. 289, etc.). There are a number of instances in the Exeter Book. See, for instance, Jul. 467, wideferg, Wand. 92, mearg, Seaf. 94 feorg.

199. swetes. This word together with the genitive plurals æpelstenca (195) and wyrta wynsumra (196), is dependant on gehwoone (195), "each of the noble scents,... the delightful herbs,...(everything) sweet under heaven."-Toll. The apposition of the singular to the plural nouns has caused some editors to emend to swetest, but this is not really necessary.

203. wlitig ond wynsum. This phrase could be taken either with fugel (201) or with hus (202). Since it is used again to describe the phoenix in 318, the former to the interpretation is probably the best.

210. gesceapu dreogeð. Similar phrases are used in Hom. Fr. II, 7, gesceap dreogeð Sol. and Sat. 395 dreogeð deop gesceaft, Rid. LXX, 4 His gesceapo dreogeð. Cf. the O.I. phrase orlog drygja (Völundarkviða, I,4), and Judg. I, 29 orleg dreogeð.

212. swegl. The object hus (217) is to be understood with this verb as well as with þaced in 316. For a discussion of swegl with the meaning "sun", see J.R.R. Tolkien, "Sigelwara Lond", Med. Aev., III (1934), pp.95-6. He considers that, in all instances of swegl with

irregular syncope of the -g-. Cf. the contraction in geornum, 368.

233. this meaning, the original word used was sigel, "sun", which is recorded only in Beow. 1966, and perhaps in Rid. LXXIII, 19b. In the compound sigelbeorht, it occurs in Menologium 89, 203, and Judg. II, 117. This word became obsolete very early in O.E., and the words segl or swegl were substituted for it by the scribes. (For other instances of swegl meaning "sun", see Bos.-Toll., pp. 946-7, sb. swegel, III).

217. heoredreorges. This compound occurs six times elsewhere in O.E. poetry, but always with the first element spelt heoro-, heoru-. (See Beow. 935 heorodreorig, 1780, 2720 heorodreorigne, Andr. 996, 1083 heorodreorige, El. 1214 heorudreorige). Most editors, therefore, emend to the form heorodreorges. But it seems possible that heoredreorges might be a L.O.E. form, with weakening of unaccented -u- to -e-. Cf. such forms as Battle of Brunanburh 36 fealene, Chronicle, ed. cit., Parker MS., 937, p. 109, fergrunden, and, conversely, spellings with -o- for unaccented -e-, as in Beow. 206 gecorone, 274 sceaðona.

218. feormað. The object hus (217) is to be understood with this verb as well as with peced in 216.

225. togadre. This form is developed from togaðere by irregular syncope of the -e-. Cf. the contraction in gecornum, 388.

Parker MS., 670, Wessaxon: Ælfric, Homilies, ed. cit.,
 233. ægerum. This is a L.O.E. form, expanded from E.O.E.
 vol. II, p. 588, æstullum, vol. II, p. 588, mislice.
ægrum by the insertion of an -e-. The sense of the

passage demands the singular form æge, as pointed out by
 Dobbie, op. cit., p. 276, and several editors emend æge
 accordingly. But it is quite possible to take the word
 as a poetic plural used instead of the singular. Compare
 similar plurals in Beow. 358-9: 358. and the

Introduction, p. 10, "pat he fore eaxlum gestod found in the
Deniga frean",

Exeter Book in Max. I, 67 heofod. But it is also quite
 2852-3 sæt-frean eaxlum neah, 552 beadohragl broden
 possible that the MS. geleon is a scribal error, and it is,
 on breostum lag, Ph. 550 breostum onbryrded, Beow.
 in any case, misleading to leave it in the text.
 2353 Grendeles mægum (i.e., his mother).

251. eadwels. The MS. has the oblique form eadwelan, but
alæde. The verb alædan is generally used transitively.
 (the nominative case seems to be required here as a
 (See Bos.-Toll., p. 33, and Suppl., p. 33, sb. alædan).
 subject for sceal in 260.

For the intransitive use, Cosijn, P.B.B., XXIII (1898),

122, compares Ph. 251, eorla eadwela eft (sceal) alædan.

in 268, and the account in Genesis, I, 18, of the herb

243. wæsmas. On the loss of -t- in consonant-groups,
 yielding æsd "after its kind"; "Et protulit terra herbas
 especially after -h- and -s-, see the Introduction, p. lvii.
virentem, et facientem semen juxta genus suum." Cf.,
 For examples, see Beow. 677 herewasmun; Ælfric's
alec, Genesis, I, 11.

Deuteronomy, ed. C.W.M. Grein, Bibliothek der angel-

sächsischen Prosa, vol. I, (Cassel and Göttingen, 1872),

XIV, 22 wasma; Cambridge Ps., ed. K. Wildhagen, Bibliothek

der angelsächsischen Prosa, vol. VII, (Hamburg, 1910),

LXXI, 16 wæsm, CVI, 34 wæsbare; Chronicle, ed. cit.,

Parker MS., 670, Wesseaxan; Ælfric, Homilies, ed.cit.,
vol.II, p.358,^{1.26,} esfullum, vol.II, p.588,^{1.11,} mislice.

248. gefean. The MS. has the infinitive form gefeon, whereas the context requires the noun. It is possible that the MS. reading may be a Northumbrian form, with the confusion of eo and ea which is often found in that dialect. (See Brunner, op.cit., §35, Ann. 1, and the Introduction, pp. liv-lv.) The same confusion is found in the Exeter Book in Max.I, 67 heofod. But it is also quite possible that the MS. gefeon is a scribal error, and it is, in any case, misleading to leave it in the text.
251. eadwela. The MS. has the oblique form eadwelan, but the nominative case seems to be required here as a subject for sceal in 250.
256. purh agne gecynd. Compare the phrase purh cornes gecynd in 252, and the account in Genesis, I, 12, of the herb yielding seed "after its kind"; "Et protulit terra herbam virentem, et facientem semen juxta genus suum." Cf., also, Genesis, I, 11.
262. æt middre nihte. Sievers, P.B.B., X (1885), 485, followed by Holthausen, Ang. Bbl., IX (1899), 356, Bright, Schlotterose, and Cook, objects to this half line on æern

usually means "banner", but is used with the meaning metrical grounds, because it falls under type A with "sign" token", in one other instance, Gen. 2372, where anacrusis, which is not among the most frequent types. it refers to the circumcision. Therefore there is no He therefore supports an emendation of nihte to the objection to the alteration with regard to the meaning alternative form niht. But the retention of the MS. of the word. The statement "then the sign of the sun is reading is supported by the almost identical half line to midre nihte in Dream of the Rood, 2. Half lines of the present context. The sun is, in fact, mentioned in type A with anacrusis are, also, quite frequent in the 212 as setting fire to the bird's nest with its rays, poetry. Cf. Ph. 17a, 61a, 137b, 293a, 296b, 388a, 476a. and there are descriptions of the sunrise in 183, 186-7,

273. walreaf. This word is also applied to the dead body in

Fates

273. 94-5: walreaf, since it adds a third periphrasis for

"lætan me on laste lic, eorðan dæl, is better, therefore, wælreaf wunigean weormum to hroðre." to retain the MS. reading in Ph. 288, and to suppose

288. pegn. The word pegn, "follower", makes no sense in

this context. It is possible that a word meaning "service, worship", was originally written, and that it became

corrupted and confused with pegn in the process of transmission, but the two elements of it, bleo and brygd, each occur independently. In the present context, however, a put into the text. Several editors emend pegn to segn, which Bright, Anglo-Saxon Reader, 1st. ed., (London, 1892), p. 223, and later eds., translates as "the sign of the sun". He explains the phrase as containing the same figure of speech as torht tacen Godes (Ph. 96) and beacnes (Ph. 107), but varied in wording to suit the alliteration. O.E. segn

alliteration.

usually means "banner", but is used with the meaning "sign, token", in one other instance, Gen. 2372, where it refers to the circumcision. Therefore there is no objection to the alteration with regard to the meaning of the word. The statement "then the sign of the sun is renewed for him" does not, however, make much sense in the present context. The sun is, in fact, mentioned in 212 as **setting** fire to the bird's nest with its rays, and there are descriptions of the sunshine in 183, 186-7, 208-11. The emendation to segn, also, makes 288-9 tautological, since it adds a third periphrasis for "sun" in the space of two lines. It is better, therefore, to retain the MS. reading in Ph. 288, and to suppose that, in pegn, a word meaning "service, worship", has become corrupted or misunderstood.

292. bleobrygdum. The word bleobrygd is found nowhere else, but the two elements of it, bleo and brygd, each occur independently. In the present context, however, a smoother construction is obtained by supposing a compound than by supposing two separate words. In the latter event, 292 would contain a sentence parallel to 291. The verb is would have to be understood as repeated from 291, with bleo as its subject. The line would have double alliteration.

294. wrixleð. This word has been emended by several editors to the past participle wrixled, because they considered that an adjectival form was required as a parallel to grene (293). But cf. the use of the present indicative gepuxsað, instead of the expected past participle, in Judg. II, 104-5:

"Eal bið eac upheofon
sweart and gesworcen, swiðe gepuxsað".

It is, also, possible that the -ð of wrixleð is due to the confusion of ð and d which is common in the Exeter Book, and that the word is actually intended to be a past participle. Confusion of ð and d is typical of the Mercian dialect of the Vespasian Psalter.

300-1. The shining beak of the phoenix is especially mentioned in several accounts by Latin writers. Tacitus, Annales, lib. II, cap. 28, describes the bird as "ore et distinctu pinnarum a ceteris avibus diversum". Pliny, Historia Naturalis, lib. X, cap. 2, (Teubner ed., vol. II, pp. 218-19,) mentions the cristis fauces, and Claudian, Phoenix, 17-18 (Teubner ed., p. 234), says igneus ora cingit horos.

302. stearc. In other contexts in O.E., stearc means "hard", or "violent". It is used as a gloss to aspera (hiems) in Ælfric's Colloquy, ed. G.N. Garmonsway, Methuen's O.E.

Library, (London, 1939), p.20, l.25, and it describes the violence of winds and storms in Metre VI, 11; XII, 14; XXVI, 29. In Jul. 636 it denotes firmness or hardness of heart:

"þær hi stearcferþe
purh cumbolhete cwellan þohtun".

The compound stearcheort is used twice in Beow. (2288, 2552) to describe the dragon, and apparently means "violent-hearted". Stearc denotes the violence of weeping in Judg. II, 201:

"stearcheard
wop and wanung",

and in the similar words from Wulfstan, Homilies, ed. tit., p.139, l.3: stearc and heard wop and wanung. In Elene 565, heo wæron stearce, stane heardran, it denotes stubbornness of mind, while in Jul. 280-2, the meaning seems to be "hard, difficult", in an abstract sense:

"hwæt þes þegn sy,
lyftlacende, þe mec læreð from þe
on stearcne weg".

In the present context, stearc seems to mean "bold", or, perhaps, "piercing", as suggested by O.F. Emerson, "Originality in O.E. Poetry", R.E.S., II (1926), 23. The reference is to the powerful glance of the bird's eye.

Cf. the M.E. use of the word to describe a powerful smell, in St. Marherete, ed. F.M. Mack, E.E.T.S., O.S., 193, (London, 1934), p.20, ll.32-3: "Al warð pet stude ful of strong & of stearc stench." (See Brunner, op. cit., § 383, Ann. I).

The eyes of the phoenix are mentioned in two accounts as being especially bright and piercing. The Hebrew poet Ezekiel, in some lines quoted ^{in translation} by Eusebius in his Preparationis Evangelicae, lib. IX, cap. 29, (P.G., t. XXI, col. 747), says of them:

"Subflavus exstat oculus; in medio teres pupilla
pupilla icōcōo similis ardenti micat".
(The Latin translation of Eusebius' Greek is given here).
The L.O.E. homily on the phoenix, ed. Cook, op.cit., p. 129, ll. 35-7, has a similar description:

"his eagan æðele sendon,
swa clæne swa cristal,
and swa scire swa sunnan leoma."

303. goldfate. This word is used in a phrase in Daniel 754, Godes goldfatu, to denote the Jewish church vessels, and it is therefore probable that in Ph. 303 it means "a gold cup". Klaeber, J.E.G.P., VI (1906-7), 194, however, considers it to mean "setting of gold", and suggests a similar meaning, "precious setting", for sincfæt in Beow. l. 1200. Either of the possible meanings for goldfæt would suit the present context, but that of "gold cup" is the more certain.

306. bregden. The most usual form of the past participle of bregdan is brogden. The form bregden occurs only here and in Blickling Homilies, ed. cit., p. 99, l. 32, se þe þa gebregdnan domes demde. (See Brunner, op.cit., § 389, Anm. 1).

Bregden is a new form of the past participle, by analogy with the infinitive.

308. scyld. Elsewhere in O.E., the masculine noun scyld is found only with the meaning "shield". O.F.Emerson, loc.cit., p.24, therefore suggests that the word is used here of a bird's wing because ^{of its effectiveness in giving protection.} ~~it is shield-shaped~~. He compares the modern zoological use of the word "shield" for the back of a bird or beast, and that of the word scheldez in Sir Gawain and the Green Knight, ed. J.R.R.Tolkien and E.V.Gordon, (Oxford, 1925), ll.1456, 1626, to denote the skin and flesh on a boar's shoulders. Bos.-Toll., p.831, sb. scild, point out that O.I. skjoldr is also sometimes used of shieldshaped things. It is, however, possible that scyld in Ph. 308 is not the ordinary word for "shield", but is connected with the form gesculdru, "wings", in Paris Ps., XC, 4:

"He me mid his gesculdru sceade bepeahte;
forþon ic under fiðrum fale hihte".

Scyld might, perhaps, have belonged originally to the -os, -es- declension, and have had the suffix *-iz- in P.G., which caused i-mutation of -u- to -y- in Pr. O.E., while gesculdru had the P.G. suffix *-ōz-. The two words would form a pair similar to gast/gast, sige/sigor, which originally belonged to the -os-, -es- declension. (See Brunner, op.cit., § 288, Anm.)

308-9. "The wing is beautifully joined from above upon the bird's back".

314. hygegælsa. It would be possible to take the MS. reading hyge gælsa as two separate words, with the meaning "sluggish in mind", but the use of a compound hygecraftig in Cr. 241, nis anig þas horsc, ne þas form hygecraftig, suggests that a compound word was intended in the present context also.

315. swar ne swongor. This is an alliterative phrase which is also used by Wulfstan, Homilies, ed. cit., p. 257, 1.12: swangor and swar.

318. wuldre gemearcod. "Gloriously marked", referring to the markings and colours on the bird's body. It might, however, be possible to translate the phrase as "marked with, endowed with, glory", comparing Beow. 1264 morpre riding. (See Brunner, op. cit., 643, Ann. 4). But the gemearcod, "marked by murder", which is used of Cain. It is not clear exactly which meaning of gemearcian is intended.

319. æpeling. The word seems more applicable to Christ than to God the Father, since it suggests a young prince, but it is also used of the Father in Andr. 911, and probably in Jul. 730. In Cr. 503 and Desc. 3, 5, 19, 121, it refers to Christ. Very frequently no distinction was made between

Father and Son by the O.E. poets, and the same titles have lost its association with an army, and means simply were applied to each. See, for instance, Cr. and Sat.

646 sunu hælendes (Christ), Desc. 107-9 hælend user....

monna scyppend, the references in Andr. 925-976, 1415-

1424, Guðl. 987-9, Cr. 1216-8, and many other examples.

324. somniað. The MS. has the third person singular form somnað, but the plural form is obviously required by the context. If the singular form were retained, the only possible subject would be the phoenix, and the verb would have to be taken transitively, which is unparalleled.

325. eoredciestum. This compound underwent a semantic change during the O.E. period. Its original meaning

was "a troop of cavalry", and the first element is a

330. fegran. Most editors emend this word to the more usual comparative form, fegerran; but fegran is again riding". (See Brunner, op.cit., §43, Anm.4). But the

sense of "cavalry" was later lost, and the word came to

denote any kind of a company of people. It might still

mean a military formation, as in El. 135-6: the comparative,

"For fyrðalmæst of Feðan trymedon the Ecclesiastical eoredcestum",

History, ed. J. Schipper, Bibliothek der angelsächsischen and Battle of Brunanburh 21-2:

Prosa, vol. IV, (Leipzig, 1898), bk. III, cap. 10, l. 1009,

"ondlongne dæg eorodcistum on last legdun ilapum peodum". 55, Cr. and Sat. 212,

In Ph. 325, however, and in Pa. 152, the word seems to

cap. 2, l. 256, Andr. 1603, fegerran; also Cura Pastoralis,

have lost its association with an army, and means simply "crowd". Daniel 306 hesran; Guðl. 1840 afteran;

The second element of the compound is the O.E.

noun cist, "a company", which J.H.Kern, E. Studien,

LI (1917), 8-11, derives from P.G. *kasti-, connecting

it with O.I. kostr, "pile, heap", from P.G. *kastu-.

It has also been suggested that -ciest was formed from the verb ceosan, and that it is a translation borrowing of Lat. legio, "a legion", which is connected with legere, "to choose".

329. sošcyning. The appearance of a genitive singular form, sošcyninges, in Gen. 1100, suggests that this word should be taken as a compound.

330. fəgran. Most editors emend this word to the more usual comparative form, fəgerran; but fəgran is again used as a comparative in Guðl. 48-9:

"þat he us fəgran gefean bringe ofer þa niþas þe we nu dreogað".

It seems to be a variant of a late form of the comparative, with simplification of the -rr-. Cf. the Ecclesiastical History, ed. J.Schipper, Bibliothek der angelsächsischen Prosa, vol.IV, (Leipzig, 1898), bk. III, cap.10, l.1009, Vercelli Homily VII, ed.cit., l.55, Cr. and Sat. 212, 387, fəgere; Ecclesiastical History, ed.cit., bk.IV, cap.2, l.256, Andr. 1693, fəgeran; also Cura Pastoralis,

ed. Sweet, E.E.T.S., 45, (London, 1871), p.165, l.I,
bietere; Daniel 206 hearan; Guðl. 1240 æfteran;

Chronicle, ed.cit., Parker MS., 897, p.90, hieran. For the
 irregular syncope of -e- in fagan, cf. such instances

as gecornum (Ph. 388).

332. wlite ond wastma. These two nouns are both objects
 of wundriað, which may take either the genitive or the
 accusative. They may, accordingly, be either genitive,
 singular and plural respectively, of the nouns wlitu (f)
 and wastm (m), or both be accusative singular, belonging
 to the nouns wlite (m) and wastme (f). The former view
 is taken by L.Ettmüller, op.cit., p.270, and G.Shipley,
 op.cit., p.63, while the latter is supported by Bos.-Toll.,
 p.1283, sb. wundrian and Grein, Sprachschatz, p.835,
 sb. wundrian.

gewritu. It seems most probable that the scribe has
 omitted the nasal sign $\text{◌}^{\text{~}}$ over the final -u of the MS.
 reading gewritu. It would be impossible to take gewritu
 as the subject of cypað, since this would necessitate an
 extremely abrupt change of subject, and equally
 impossible to take it as the object of cypað, since a
 phrase gewritu cypan, "to publish writings", is un-
 paralleled.

334. se dag ond seo tid. On the possible source of this line, see the Introduction, p.cxxiv.
342. wafian. The MS. reading wafian is an obvious scribal error for wafian.
336. gehwoe. The MS. reading gehwoe does not occur anywhere else. It would be a possible unstressed form of the dative singular feminine gehwere, since O.E. a in unaccented syllables was sometimes weakened to o, especially after a labial. (See Brunner, op.cit., § 51, who cites the examples andsworu, hlaford, twiefold, Grimbold, Oswold, toword, erfeword, herepoð, and cf. the spelling mon for mān in Prec. 82, Max.I, 195, Riming Poem 62). But a stressed form of the word is required, since it takes the alliteration, and n might easily be mistaken for ɣ in Anglo-Saxon handwriting. Most editors, therefore, emend to gehwone. Dobbie, op.cit., p.277, compares Pa. 67 on healfa gehwone heapum þrunгон. amendment to surgen, which was proposed by Coeljn,
337. sigað sidwegum. "Come upon wide paths, assemble from far and wide". Cook emends the phrase to sigað of sidwegum, but Ekwall, Ang.Bbl., XXXIII (1922), 66, compares Pa. 51 farað foldwegum. The use of an object in the dative or instrumental is quite common with verbs meaning "travel upon, move over". Cf. Gen. 2511-2, "Gewit þu nergean þin feorh foldwege"; 2873-4 onette forð foldwege; Exodus 106 foron flodwege; is quite clear without any emendation.

373. edgeong weseð. Present indicative forms belonging
 El. 215 feran foldwege; Cr. 866 pa he heofonum astag.
342. wafiað. The MS. reading wefiað is an obvious scribal error for wafiað.
348. duguða wyn. This phrase may mean either "the delight of men", or "the best of men, best of warriors". If the latter interpretation is adopted, duguð must be taken as a heroic term applied to the phoenix. Cf. 286 beaducraftig, 88 deormod, 353 guðfreca, and many other similar terms which are used of the bird.
357. wifhades þe weres. "Male or female". The same adverbial phrase is used by Ælfric in his Genesis, ed.cit., I, 27: werhades and wifhades he gesceop hig.
364. urnen. There are several passages in support of the emendation to aurnen, which was proposed by Cosijn, P.B.B., XXIII (1898), 123, and adopted by Schlotterose and Cook: Gen. 1626 rim aurnen; Coronation of Edgar 16 ðusend aurnen; Ecclesiastical History, ed.cit., p.381, l.8, tide forþaurnenre, elapso tempore; H.D.Meritt, Old English Glosses, A Collection, Modern Language Association of America, General Series, XVI, (New York and London, 1945), section IX, gloss 33, p.18, forþaurnenum: transacto (duorum curriculo annorum). But the sense of the passage is quite clear without any emendation.

373. edgeong weseð. Present indicative forms belonging to wesan are extremely unusual, and Grundtvig, therefore, suggests the emendation to wexeð. But it is pointed out by Cosijn, P.B.B., XXIII (1898), 123, that the plural wesap occurs in Blickling Homilies, ed. cit., p. 153, ll. 11-12: þonne wesap þine handa sona geedneowede. (cf. Brunner, op. cit., 427, Anm. 9). The phrase edgeong wesan is, also, found again in Ph. 435 and Cr. 1032. It is, therefore, inadvisable to emend the word.

Weseð in Ph. 373 is parallel to weorðeð in 372, and has the meaning "become, grow", which is shared by the instance in Blickling Homilies, and which is unusual for this word. The same meaning is found with the imperative form in Az. 113 Wesað ond weaxað ealle werþeode. It is, perhaps, a development from the future construction scéal wesan, "shall be", since there are several passages in the prose where these words could mean "shall become". See, for instance, the Life of St. Christopher, ed. S. Rypins, Three O.E. Prose Texts, E.E.T.S., O.S., 161, (London, 1924), p. 70, l. 17, þu scealt wesan ealra bysen.

386. wuldre. The MS. reading worulde does not give adequate sense, and the emendation to wuldre, "glory, heaven", which is obviously demanded by the context, was suggested by Klaeber in J.E.G.P., VI (1906-7), 198. It should be noted that there are several passages in Cr. and Sat. in which

the word worulde seems to denote the kingdom of heaven.

One of the two clearest instances occurs in Satan's lament over his exile from heaven:

"Ne mæg ic þæt gehicgan hu ic in ðam becwom, worulde
in þis neowle genip, niðsynnum fah,
aworpen of worulde".

(Cr. and Sat. 178-80).

The second occurs in his description of hell:

"Nis her eadiges tir,
wloncra winsele, ne worulde dream,
ne angla ðreat, ne we upheofon
agan moten".

(Cr. and Sat. 92-5).

A less clear example is found in the fallen angels' reproach to their leader, Cr. and Sat. 59, Wendes ðu

ðurh wuldor ðæt þu woruld ahtest. Woruld may there

perhaps be intended to mean "the whole of creation,

everything". In all three instances, however, it is not

absolutely certain to what part of creation the poet was

referring. M.D.Clubb, in his edition of the poem, Yale Studies in English, LXX (1925), 76, suggests that, in

Cr. and Sat. 180, the word denotes heaven and earth, and

not hell, but he cites no evidence in support of his

belief. Throughout the poem, the parallel between Satan

exiled from heaven, and an earthly man exiled from his

country, is emphasised, and it may be that the comparison

affected the vocabulary which was used. The possible use

of worulde to mean "heaven" is, in any event, peculiar to

Cr. and Sat., and does not seriously affect the reading in Ph. 386. The phrase wunian in wuldre recurs several times in O.E. poetry, (for example, Daniel 366, Cr. 347), and is **required** by the sense. The scribal error worulde both in prose and poetry, to denote Eden or heaven, perhaps arose because wuldor and woruld very frequently occur in the same line in poetry, and could easily have been confused.

Bibliothek der angelsächsischen Prosa, vol. I, (Cassel and

387-9. Gelices is a partitive gen. sg. after fela. The meaning of the passage is: "The phoenix shows much similarity to the chosen servants of Christ".

Latin Hymns of the Anglo-Saxon Church,

393. Habbap we geascad. A new introductory formula begins the second half of the poem.

(Durham, 1851), p. 54, l. 25, nearxnewonge, p. 47, l. 13

396. sceata. The writing of the gen. sg. sceates in the MS. instead of the plural sceata is a scribal error of an unusual kind, but it cannot be taken as a genuine idiom. There are one or two passages elsewhere in O.E. which seem at first sight to be parallel, for instance, Wulfstan, Homilies, ed. cit., p. 270, ll. 23-4, swa maniges haliges mannes dom, and King Alfred's Orosius, p. 70, ll. 26-7, hie sceoldon bringan feowerfetes twa hwite; but these can all be taken as collective singulars.

The second element of the compound is the common O.E. word wong, "plain", which appears also in Gothic

397. neorxnawong. The meaning and derivation of the first part of this compound are unknown, and have caused much discussion. The whole word is used frequently in O.E., both in prose and poetry, to denote Eden or heaven. Its most usual form is that found in Ph., but a number of other forms occur. See Ælfric's Genesis, ed. C.W.M.Grein, Bibliothek der angelsächsischen Prosa, vol.I, (Cassel and Göttingen, 1872), II, 9, and III, 8, neorxena wange(s); "Die Angelsächsische Glossen in dem Brüsseler Codex von Aldhelm's Schrift de Virginitate", ZfdA., IX (1853), 447, 1.2, neorxnewonges; Latin Hymns of the Anglo-Saxon Church, ed. J.Stevenson, Surtees Society Publications, vol. XXIII, (Durham, 1851), p.64, 1.25, nearxnewange, p.47, 1.13 nerxnewange; Lindisfarne Gospels, ed. W.W.Skeat, The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, (Cambridge, 1871-1887), Luke, XXIII, 43, nerscnawong; Rushworth Gospels, ed. W.W.Skeat, op.cit., Luke, XXIII, 43, erexnawonga; Lindisfarne Gospels, Preface to Matthew, ed.cit., p.6, 1.2, and Durham Ritual, ed. J.Stevenson, Surtees Society Publications, vol.X, (London, 1840), p.124, 1.7, neirxna wonga(s); Durham Ritual, ed.cit., p.124, 1.3, nerxna wong.

neo. The second element of the compound is the common O.E. word wong, "plain", which appears also in Gothic

this suggestion, but he does not attempt a complete derivation of the word. H. Bradley, *Academy*, no. 911 (9th. Oct., 1889), 254, considers that neorxnawong is a

"patei frawulwans warþ in wagg jah hausida ungedja
corr waurd þoei ni skulda sind mann rodjan,"
(2 Corinthians, XII, 4);

with Goth. neaus, "corpse", and Goth. riþans which and O.I. vangr is a frequent second element in names of the homes of the gods, for instance, Þrúðvangr, Folkvangr. The whole compound would then be "the field of the palaces

of the dead". A third, and larger, group of theorists attempts to connect the word with the names of primitive deities. A. Leitzmann, for instance, *P.B.B.*, XXVII (1907),

Some scholars correct it with O.E. weorc, "work". The earliest of these is Lye, who, in his Dictionarium Saxonico- et Gotico- Latinum, (London, 1772), quoted by

A. Leitzmann, *P.B.B.*, XXXII (1907), 61, suggests a

derivation from Pr. O.E. *ne + weorc, and therefore which denotes relationship and origin. P.O. *nerþisk, interprets neorxnawong as "the field of those who do not work", i.e. the dead. The same idea is put forward by

J. Reinius, Ang., XIX (1897), 554-6, who derives the

word from Pr. O.E. *nerksana wang, from an older

*ne-werksana wang. The suffix -sana in the first element he explains as a survival of an old perfective suffix, which eventually lost its perfective meaning.

A second school of thought connects neorxnawong with O.E.

neo, "corpse". F. Kluge, Zeitschrift für vergleichende

Sprachforschung, XXVI (1883), 84, is the first to make

this suggestion, but he does not attempt a complete derivation of the word. H. Bradley, Academy, no: 911 (9th. Oct., 1889), 254, considers that neorxna- is a corruption of a Pr. O. E. compound *nēo-rōhsna-, connected with Goth. naus, "corpse", and Goth. rōhsns, which, Bradley maintains, means "palace". The meaning of the whole compound would then be "the field of the palaces of the dead". A third, and larger, group of theorists attempts to connect the word with the names of primitive deities. A. Leitzmann, for instance, P. B. B., XXXII (1907), 60-6, derives neorxna- from P. G. *nerp-, I. E. *nert-, a stem seen in the name of the Gmc. goddess Nerthus, mentioned by Tacitus in Germania, cap. XL, and in the Scandinavian god's name Njorðr, and the suffix *-iska, which denotes relationship and origin. P. G. *nerpiska would, according to Leitzmann, appear as Pr. O. E. *nerp-ska, after syncope had occurred, and the dental before s + consonant would be regularly lost. Leitzmann connects the name Nerthus with Grk. νέρτερος, "gods of the underworld", and therefore translates neorxnawong as "the plain of those who belong to Nerthus", i. e., the dead. In Zeitschrift für deutsche Wortforschung, VIII (1906-7), 144-5, F. Kluge makes a second attempt to explain neorxnawong. He suggests tentatively that the first

element is derived from a Pr. O.E. compound *neorh-suna, of which the first part is connected with the O.N. Njorvi, P.G. *nerhwan, the name of a giant who was the father of Night and brother of Hel, while the second part is the genitive plural of O.E. sunu, "a son". The "sons of Neorh" he compares with the maidens of Hel in Norse poetry. C.C. Uhlenbeck, P.B.B., XXXIII (1908), 185-6, adopts Kluge's derivation of neorxna- from a Pr. O.E. *neorh-suna, but he connects the first element of this compound with Skr. nāraka, "underworld, hell", from an earlier *nārka-. O. Ritter, Ang., XXXIII (1910), 467-70, and Ang., XXXIV (1911), 528, suggests that the Anglo-Saxons perhaps called their dead "the children of mother earth", and derives neorxnawong from a Pr. O.E. *Erc-suna-wong. In support of this, he quotes the form erexnawonga in the Rushworth Gospels. The n- of neorxnawong, Ritter explains as derived from a variant of the I.E. root er-, which had initial n-. An entirely different idea is put forward by G. Langenfelt, Ang., LV (1931), 250-265. He explains the initial n- of the word as derived from the preposition on, which frequently preceded it. The element -eorxna- he considers as derived from P.G. *ercn-, a root meaning "radiant, shining, holy, pure", which is seen in O.E.

assumption is not really necessary.

eorcnan-, eorclan-, eorcan-stan, Goth. airkniþa, "purity",
unairkns, "unholy", and O.N. jarknasteinn, "gem",

jarteikn, "token". The spelling with -x- he compares
 with the similar spelling of Xristus, and explains it as
 due to the influence of Christian writers. R. Imelmann,

Das altenglische Menologium, (Berlin, 1902), p.65, also

suggests that the initial n- of neorxnawong was taken from

the preposition on, but attempts no explanation of the

whole word. F. Klaeber, The Later Genesis, (Heidelberg,
 1913), p.53, also attempts no complete derivation, but

assumes that neorxnawong was intended as a translation of

paradisus voluptatis in the Biblical account of the

creation, (Genesis, II, 8,15, and III, 24). All these

theories are, however, too fanciful to be seriously

considered, and the first element of neorxnawong still

remains unexplained.

400. niwan gefean. A close parallel to this phrase occurs
 in Guðl., in an account of Adam's life:

"ac he on þam lande lifgan moste
 ealra leahtra leas, longe neotan
 niwra gefeana". (Guðl. 831-3).

The use of the adverb longe in the second line of this
 passage perhaps suggests that the meaning "ever-new",
 rather than simply "new", is implied in niwra, and this
 meaning would, also, be possible in Ph.; but this

assumption is not really necessary.

404. forbodene. The word is accusative singular masculine of forboden, past participle of forbeodan, and agrees with appel in 403. The final -ene is a common L.O.E. spelling for the earlier O.E. ending -enne in the accusative singular masculine of past participles and adjectives in -en. Cf., for instance, Guðl. 1338 belidene, Bede's Ecclesiastical History, MS. Kk. 3. 18 in Cambridge University Library, ed. cit., p.22, l.358, crístene.

407. idge. This word, which is found only here, is, apparently, an adjective used in the nominative plural masculine, agreeing with topas. Its meaning and derivation are unknown. Bright, Anglo-Saxon Reader, 1st. ed., (London, 1892), p.228, and later eds., suggests that idge is, perhaps, a remnant of an adjective such as grædige, of which the initial letters have been omitted; but grædig is generally used only of living creatures, or of personifications, in O.E. Bright also quotes a suggestion made to him personally by Hart, that idge is a corruption of idæge, meaning "that same day". Bos.-Toll., p.586, cite the word under the heading idig(?), with a short vowel, translating "busy, active", and comparing O.I. iðja, "activity", iðinn, "assiduous", iðja, "to be active, busy". Grein, Sprachschatz, p.385, sb. īdig,

"avidus(?)", gives the word a long vowel, and compares the unexplained word icge in Beow. 1107, Swedish idog, "assiduous", and O.N. ið, iðja, "eagerness". He is followed by Holthausen, Altenglisches Etymologisches Wörterbuch, Germanische Bibliothek, Abteilung I, Reihe 4, Bd. 7, (Heidelberg, 1934), p.185, sb. īdig. F.Klaeber, J.E.G.P., XII (1913), 258, also suggests that the word might be connected with icge in Beow. 1107, and incge in Beow. 2577, but since the meaning and derivation of neither are known, this is of no help in the explanation of idge. C.Brett, M.L.R., XXII(1927), 259-60, suggests that the word is a corrupt or late form of the adjective ecge, icce, "edged, on edge", (T.Wright, op.cit., vol.I, col.58, gloss 12, (gladius) biceps: twicce.) He compares Jeremiah, XXI, 29, dentes filiorum obstupuerunt, (similarly Ezekiel, XVIII, 2, dentes filiorum obstupescunt), and Cursor Mundi, 795-6 (MS.C): "for of þat ilk appel bitt, þair suns tep ar eggeid yitt." The most likely of these suggestions are those which connect idge with O.I. iðja, etc., but none of them can be adopted with any certainty.

408. ageald. The third person singular preterite indicative of agyldan, "to repay, reward", is used here instead of the expected past participle to go with wurdon. Klipstein emends to agealde, which is an impossible form for the past participle; Schlotterose and Klaeber, J.E.G.P., XII

(1913), 258, emend to ageald, past participle of agalan, "to delay, hinder". But since the meaning of idge in 407

is so much in doubt, it seems useless to attempt to emend ageald. Brett, M.L.R., XXII(1927), 259-60, considers that ageald may be a noun meaning "reward", and compares the noun begeat, (A.S.Napier, Anecdota Oxoniensia, Medieval and Modern Series, pt. XI, (Oxford, 1900), "Old English Glosses", p.73, gloss 2698, obtentu, .i. ob desiderio, gewilnunge, for begeate.) With the punctuation

"Wurdon teonlice topas idge.

Ageald after gylte",

he would translate: "their teeth were grievously set on edge, (that was) a repayment after guilt;" or, with the punctuation

"...topas idge;

ageald after gylte hafdon Godes yrre,"

"they had reward after sin, God's wrath."

Alternatively, Brett suggests taking ageald as third person singular præterite indicative of agyldan. He

would then translate "he repaid them after their guilt;

they had God's wrath", with two abrupt changes of subject.

None of these suggestions is very convincing, and it seems likely that a line has been omitted by the scribe before 408.

(Ps. LXX, 5), Exaudi nos Deus salutaris noster, spes omnium

finium terrae, (Ps. LXIV, 6), Christi Jesu spei nostrae,

(1 Timothy, I, 1).

410. hi. This refers, misleadingly, to Adam and Eve, and not to the byre of 409.

416. deaðdene. The image of earth as a valley of sorrow or death was a well-known one, and is used several times in O.E. literature. See, for instance, the lines

"þæt he us ne late leng owihte
in þisse deaðdene gedwolan hyran", (Cr. 343-4),

and

on Þisse sargan dene, (Paris Psalter, LXXXIII, 5,4).

In the vision of Furseus, recounted by Bede and Ælfric, the earth is also seen as a dark valley, swilce an ðeostorful dene, swiðe niðerlic, (Ælfric, Homilies, ed.cit., vol. II, p. 338^{11.4-5}). The passage from the Psalms which immediately suggests itself, "Though I walk through the valley of the shadow of death, I shall fear no evil", (Authorised Version, Ps. XXIII,4), cannot, however, have been the source of the image, since the Vulgate version has, simply, in medio umbrae mortis, (Ps. XXII,4).

421. togeanes. See the note to 124, togeanes, p. 36-7.

423. se anga hyht. The expression "hope" of man, to describe God or Christ, is derived ultimately from the Bible.

Cf., for instance, Domine spes mea a juventute mea,

(Ps. LXX,5), Exaudi nos Deus salutaris noster, spes omnium

finium terrae, (Ps. LXIV,6), Christi Jesu spei nostrae,

(1 Timothy, I,1).

424. pon. This refers to the whole account of the Fall in 393-423, which is now to be compared with the story of the phoenix, retold in 424-437. change of weo- to eo- in such words as Gen. 296 worc. Beow. 1979 wordig, leorneras. Thorpe, assuming that leorneras must mean "pupils", suggested the emendation lareowas, which was adopted by Klipstein and Cook. E. Ekwall, Ang. Bbl., XXXIII(1922), 66, points out, however, that leornere can mean "a scholar", and he gives the phrase Beda se leornere (O. Cockayne, The Shrine; A Collection of Occasional Papers on Dry Subjects, (London, 1864), no. VIII, "King Ælfred's Book of Martyrs", p.155, l.23) as an example. The similar word leorningman may perhaps mean "scholar" in a passage from Bede: "Sum leorningman on scole Scotta cynnes. Was se man wel gelæred on gewritum", (Ecclesiastical History, ed.cit., p.248, ll.1363-6). Leornere may also mean "the reader", (as in Ecclesiastical History, Preface, ed.cit., p.5, l.112).

425. weordum. Word with an eo spelling instead of o is found also in Beow. 1833 weordum ond worcum, and in king Alfred's translation of the Soliloquies of St. Augustine, ed. W. Endter, Bibliothek der Angelsächsischen Prosa, vol. XI, (Hamburg, 1922), p.62, l.18, weorda, p.65, l.4, weordum. Eo for o also appears occasionally in other words; cf. Andr. 677 weorn, Fort. 26 feorð, Exodus 14 freom, king Alfred's Soliloquies, ed.cit., p.70, l.8, geweordon was, king

Alfred's translation of Boethius' de Consolatione Philosophiae, ed. cit., p. 39, l. 18, weorhte. It is a back spelling, due to the L.O.E. change of weo- to wo- in such words as Gen. 296 worc, Beow. 1972 worðig, 1728 hworfan. (See K. Brunner, op. cit., § 113, a, and Anm. 1).

writu cypað. Ettmüller emends to writum, and Schlotterose and Cook to gewritum, by analogy with 332 ond gewritum cypað; but Ekwall, Ang. Bbl., XXXIII (1922), 66, points out that emendation is unnecessary, since writu is a nominative plural, the subject of cypað. He adds, however, that gewritu would be more usual than writu. Us gewritu secgað and similar phrases are common in the poetry; cf., for example, Ph. 313 pæs gewritu secgað, Gen. 2565, 2612 us gewritu secgað, 969 us cyðað bec, Brunnanburh 68 pæs þe us secgað bec, Coronation of Edgar 14 pæs ðe gewritu secgað.

433. feorh geong. These two words have been treated in the text as separate, as they are in Ph. 192 feorg geong onfon, but it is possible that they may form a compound adjective of the same type as gasthalig, cildgeong, etc., agreeing with he in the same line. If this is so, the comma after blæst in 434 must be deleted. A number of editors have treated the two words as a compound, but, in view of Ph. 192, it seems more consistent to regard them as two words. contemporaries. The form we[1] occurs on p. 253, l. 14, p.

441. hearmra hond. Cf. Job, IX, 24, Terra data est in manus impii. Cook, op.cit., p.120, compares similar phrases in Andr. 217, 951 in gramra gripe, Daniel 30⁶ on hæft heorugrimra. Cf., also, Beow. 1210 gehwearf þa in Francna fæpm feorh cyninges, and 2207-8:

"syððan Beowulfe brade rice
on hand gehwearf".

441-2. The hettende and aglæcan are, perhaps, the fallen angels, who have been consigned to the fire, but can roam free at times. Cf. Cr. and Sat. 269-71:

"Sume sceolon hweorfan geond hæleða land
and unsibbe oft onstyrian
monna mægðum geond middangeard".

They are called earme aglæcan in Cr. and Sat. 73, and Guðl. 575, and the same words, earm aglæca, are applied to Satan in Cr. and Sat. 446, 712. In Jul. 663, hettende denotes the devils.

443. wel. The MS. reading we, for wel, is very probably to be taken as a scribal error. It may be noted, however, that there are three instances of the word spelt without an -l in the Hatton MS. of the Cura Pastoralis, (ed.cit.) Sweet's system of brackets is not very clearly explained in his Preface (pp.viii-ix), but it appears that emendations are indicated by square brackets, and round brackets enclose corrections made by the scribe or his contemporaries. The form we[1] occurs on p.253, l.14, p.

373, l.11, p.419, l.6. The omission of l also appears quite frequently in other words in this MS. The remaining instances are: p.85, l.9, se[1]fes; p.85, l.10, hrag[1]; p.85, l.16, ful[1]uhte; p.225, l.5, lyte[1]; p.339, ll. 12-13, godspe[1]lere; p.353, l.8, ful[1]fremedlice; p.383, l.16, scy[1]degum; ~~p.391, l.14, hel[1]e~~; p.419, l.27, wi[1]le. The scribe himself has inserted the -l- in te(1)len (p.323, l.3), and sel(1)að (p.449, l.14), and hel(1)e (p.391, l.14).

447. ðat. The demonstrative refers back to an antecedent which is implied in 443-6, but not expressed in any particular word. The antecedent may be either the obedience of the virtuous to God (443-4), which protects them from evil, or the favour of God (445-6). The poet has not made it plain which is intended.

449-50. atre---facnes tacne. Poison is called the symbol of evil by Rabanus Maurus: "Venenum est malitia, ut in Psalmis: 'Venenum aspidum sub (labiis) eorum', (Ps. CXXXIX,4), id est, malitia daemonum in mentibus eorum", (Allegoriae in Sacram Scripturam, P.L., t.CXII, col.1073). The devil, symbolised by a dragon, is called attres ordfruman in Pa. 58.

450. pa frecnan tid. A.J. Barnouw, Textkritische Untersuchungen nach dem Gebrauch des bestimmten Artikels und des schwachen Adjectivs in der altenglischen Poesie, (Leiden, 1902), p.201, suggested the emendation of pa to pas, which was adopted by Cook and Krapp, because the phrase pa frecnan tid elsewhere refers only to the day of judgment, whereas it is the present life which seems to be meant here. It is possible, however, to retain the MS. reading. On pa frecnan tid may be a general phrase meaning "in the time of temptation", and not referring to any particular event. Cf. the use of pa in Vaingl. 52-6:

"Se þe hine sylfne in þa sliþnan tid
 þurh oferhygða up ahlænes,
 ahefeð heahmodne, se sceal hean wesan
 æfter neosiþum niþer gebiged,
 wunian witum fæst, wýrmum beþrunge".

It might, alternatively, be possible to take pa frecnan tid as referring to the day of judgment in this context.

The attacks made by devils mentioned in 448-50, from which the righteous are immune, would then be the torments inflicted upon the damned after judgment.

452. dryhtnes cempa. The image of the Christian as the warrior of God first became popular from the writings of St. Paul, where it is found in many passages. See 1 Corinthians, IX, 26; XIV, 8; 2 Corinthians, VI, 7;

X, 3-4; Ephesians, VI, 10-18; Philippians, II, 25;
 480-1. I Thessalonians, V, 8; I Timothy, I, 18; VI, 12;
2 Timothy, II, 3-4; IV, 7. Cf. 2 Esdras, VII, 57-8, in
 the Apocrypha. It made a special appeal to the Anglo-
 Saxon poets, who had a fondness for heroic poetry, and
 481 wrote their religious poems in heroic style. The image
 is elaborated in Jul. 382-97 and Guðl. 344-7, and there
 are many passing references to the saints as warriors
 throughout O.E. literature.

E. V. K. Hobbs, *op. cit.*, p. 278, suggests a possible
 458. gebedu seceð. The same phrase occurs again in Guðl.
 809, gebedu seceð. Cf. Blickling Homilies, *ed. cit.*,
 11.17-18,
 488 p. 201, hie daga gehwylce geornlice....heora gebedum
æt fulgon. seceð is required by the context.

463. þam bið dryhten scyld. The image of God as a shield
 is especially common in the Psalms. See Ps. III, 3;
 V, 12; XVIII, 2, 30, 35; XXVIII, 7; XXXIII, 20;
 LXXXIV, 9, 11; XCI, 4. -a- of the ending may be due to

470. willan fremmað. "Performs the will of God". which
 the scribe was copying. From the spelling with final

473. eadge. The case of this adjective is accusative singular
 feminine, agreeing with meorde in 472.

477. eortan. On the loss of initial h-, see the Introduction,
 p. lvi .

504. ferþpe. The double consonant in this word arises from
 the assimilation of -þ-, in the group -þþ-, to the

480-1. These lines are to be translated: "It is not a joyful expectation for them that they should dwell long in this life", i. e., they dislike the thought of a long life on earth. ferð. The form ferð occurs invariably

in MS. Junius XI, and it is by far the most common in the Beowulf MS. The forms ferð, ferð, and ferð are adverb, cf. S.B.I., 5-7:

"Lang bið syððan
þæt se gæst nimeð at gode sylfum
swa wite swa wuldor".

E. V. K. Dobbie, op. cit., p. 278, suggests a possible emendation to leng. poetry, Jul. 686-8:

488. sendeð. The MS. has the plural form sendað, but the singular sendeð is required by the context.

491. læded. The MS. reading lædap is apparently a mistake for the past participle læded; but it is remarkable that the same mistake is made by the scribe in Cr. 795, where the MS. has lædað. The -a- of the ending may be due to the use of -a- or -æ- instead of -e- in the MS. which the scribe was copying. From the spelling with final -p in Ph. 491, it is perhaps also possible to infer that this older MS. often had ð written for d. The scribe would be more likely to write p for ð than for d.

504. ferþþe. The double consonant in this word arises from the assimilation of -h-, in the group -hp-, to the

of Early England, (London, 1864-5) vol. I, p. 250, ll. 3-10, following dental. (See Brunner, op. cit., § 222.) Cf.

Cr. 476 ferððe, Guðl. 923 ferðpes, Jul. 328 ferðpe.

Elsewhere in the Exeter Book, the -pp- is simplified,

as in Ph. 415 ferð. The form ferhð occurs invariably

in MS. Junius XI, and it is by far the most common in

the Beowulf MS. The forms ferð, ferhð, and fyrhð are

all found in the Vercelli Book, but ferð is confined

to Andr.

506. æpplede gold. This phrase occurs in two other passages in O.E. poetry, Jul. 686-8:

"hy in winsele
ofer beorsetle beagas þegon,
æpplede gold",

and El. 1258-9:

"þeah he in medohealle maðmas þege,
æplede gold".

It apparently denotes some golden object which was often given by a chieftain to retainers in his hall,

but the nature of the object is unknown. Æpplede is

a weak neuter form of the past participle of æpplian,

a derivative of the noun appel, which means "apple", or

"eye-ball", or, sometimes, "sphere". (For this last

meaning, see Sol. and Sat. 28 irenum aplum; Wright,

op. cit., vol. I, col. 502, gloss 20, sperē (i. e., sphaerae):

æpples; O. Cockayne, Leechdoms, Wortcunning and Starcraft

of Early England, (London, 1864-6) vol.I, p.250, ll.9-10, cruca tosomne þam gelice þe þu anne appel wyrce).

Applede is, therefore, translated as "made into the form of apples, made into balls or bosses" by Bos.-Toll., p.17, sb. applan, appled, and as "getrieben (in Apfelform)" by Holthausen, op.cit., p.11, sb. appled(e); but the use to which a piece of embossed gold could be put is not clear. Dietrich, Zeitschrift für deutsches Altertum, XI (1859), 420-1, suggests that the gift was a golden ball, which symbolised the king's royalty, but this does not seem a very likely suggestion. Cook, op.cit., pp.99-100, considers that applede gold refers to some kind of pomander brought from the East by traders; but he himself admits that there is no evidence for the existence of pomeders at so early a date, and it is not easy to imagine them as familiar objects in Anglo-Saxon daily life. Cook further points out that, in the passage from Jul., applede gold is in apposition to beagas. N.E.D., sb. dappled, (adj.), compares the word with N.E. dappled, and with Fr. pommelé, O.F. pomelé, "dappled", which was, perhaps, derived immediately from pommelle, O.F. pomel, a diminutive of pomme, "apple". Both of these words refer to the circular marks on pied horses, and it is, therefore, possible that applede gold refers to some kind of coin or ring.

509. pa openan tid. At the day of judgment, all secret things would be revealed, according to Biblical teaching. See I Corinthians, IV, 15; III, 13; Romans, II, 16; Luke, XII, 2; VIII, 17. The revelation to come was a favourite theme of Anglo-Saxon writers. Cf., for example, Cr. 1107, 1115-7, 1281-3, 1305-11; Judg. II, 135-144; Wulfstan, Homilies, ed. cit., p. 25, ll. 13-15.

The phrase pa openan tid is used also in Cr. 1570.

511. anwald. In most contexts, anwald is an abstract noun meaning "power, rule, empire", a sense which seems unsuitable here. Cook, therefore, emends the word to anwalda, "the almighty", and reads the half line as þonne anwalda, but this is inadvisable, since it gives two alliterating stresses in the second half line, if the half line is scanned regularly according to type D.

Onwald is used to denote Christ in Guðl. 1101-2:

"ða he of deaðe aras
onwald of eorðan in þa eastortid",

and in this line Cosijn, P.B.B., XXIII (1898), 120, and supports the meaning "princeps" for the word, comparing

king Alfred's Orosius, ed. cit., p. 254, l. 22, and p. 284,

l. 20. Ekwall, Ang. Bbl., XXXIII (1922), 66, also points

out that the word in Ph. 511 could mean "the Almighty".

The anwald who raises up the dead cannot be Christ, as in

intransitively with this meaning. The context seems to

require a transitive verb with gal, "everything", as object,

and having the sense of "raise up, make to come forth".
Guðl. 1102, since he is mentioned in 514 as performing
 This could, possibly, be a transitive use of the verb with
 the different function of judge. It might, however, be
 the meaning "rush forth, rise up", but there is no
 a reference to the power of God, which, according to St.
 evidence for it.
Paul, I Corinthians, VI, 14, will raise the dead at the

The spelling with double -ll-. By analogy with
 day of judgment: "Deus vero et Dominum suscitavit: et nos
 the present indicative plural astellad, is found in
 suscitabit per virtutem suam". In this event, anwald
 two other instances. See the Prose Life of Guðlac,
 might either mean "the Almighty", or be an abstract word
 ed. P. Gosser, Anglistische Forschungen, XXVII (1909),
 meaning "almighty power". For similar uses of the word
 p. 154, ll. 24-5. See also Stral of Logan Antelleg: Bede's
 to denote God, cf. king Alfred's translation of Gregory's
Eccelesiastical History, ed. cit., p. 616, l. 1807-p. 617, l. 1809
Dialogues, ed. cit., p. 120, ll. 5-6: "pa eadmodan wip
 MS. Tammer 10. astellad hi eft on middell was byrnendian
 þam deaðe onfoð þam wuldre þæs ecan anwealdes"; also king
 Cyres. It was, perhaps, this spelling which caused the
 Alfred's translation of Boethius' de Consolatione
 scribe to write the plural ending instead of the singular.
Philosophiae, ed. cit., p. 39, ll. 28-30: "Wenst þu þæt se
 51 godcunda anweald ne mihte afyrnan þone anweald þam unriht-
 wisan kasere".
 These have, therefore, extended to lifer.

The use of the phrase lifer east elsewhere in the
astelleð. The MS. has astellad, but a singular form
 poetry to mean "the soul", (Gen. 1201, Guðl. 836, 1178)
 seems to be required, to agree with the singular subject
 supports this emendation. In the first instance ifon
anwald.

Guðl., 838 leornu lic word and lifer east, the whole line
 The meaning of astellan in this context is not clear.
 is identical with that in Ph. 100 the source of the two
 The word has two quite distinct groups of meanings in O.E.
 passages, see the Introduction, pp. 1-2. The second line,
 One is "to establish, inaugurate, set an example", which
Guðl. 1175 gibban lic and leornu can have lifer east, is
 also very similar to that in Ph.
 "to leap up, rush forth", but the verb is always used
 intransitively with this meaning. The context seems to
 require a transitive verb with eal, "everything", as object,

525 and having the sense of "raise up, make to come forth".

This could, possibly, be a transitive use of the verb with the meaning "rush forth, rise up", but there is no evidence for it.

The spelling with double -ll-, by analogy with the present indicative plural astellað, is found in two other instances. See the Prose Life of Guðlac, ed. P. Gonsler, Anglistische Forschungen, XXVII (1909), p.154, ll.24-5, swa swa stral of bogan astellep; Bede's Ecclesiastical History, ed.cit., p.616, l.1507-p.617, l.1509, MS. Tanner 10, stalldon hi eft on middell þas byrnendan fyres. It was, perhaps, this spelling which caused the scribe to write the plural ending instead of the singular.

513. lifes. The MS. reading liges does not give good sense, and most editors have, therefore, emended to lifes. The use of the phrase lifes gæst elsewhere in the poetry. See, for example, Gen. 1281, Guðl. 838, 1176 supports this emendation. In the first instance from Guðl., 838 leomu lic somud ond lifes gæst, the whole line is identical with that in Ph. (On the source of the two passages, see the Introduction, pp. cxiv-vii). The second line, Guðl. 1176 sippan lic ond leomu ond þes lifes gæst, is also very similar to that in Ph., see the Introduction,

525. forht, afæred. Schlotterose and Krapp take these two words as forming a compound forhtafæred, meaning "terrified". Dobbie compares the half line forhtafongen, which occurs in Cr. 1183, Jul. 320, and which he also makes into one word, (see The Exeter Book, Anglo-Saxon Poetic Records, vol. III, (New York, 1936), pp. 257, 283). But forht and the past participle afæred are used as parallel adjectives in the nominative plural in Cr. 892a, Andr. 1340a, forhte afærde, and it seems more consistent, therefore, to keep them apart in the present context. The decision is further supported by the juxtaposition of the two words in prose. (See the Benedictine Rule, ed. cit., p. 5, l. 15 forht and afæred; W.S. Gospel of St. Mark, ed. J.W. Bright, (Boston and London, 1905), IX, 15, afæryð and forht). Half lines composed of two adjectives, both referring to the same noun, are extremely common in the poetry. See, for example, Beow. 1641 frome, fyrðhwate, 1874 ealdum, infroðum, 2025 geong, goldhroden, and also 2136, 2476, 2829, 2950; Gen. 390 grimme, grundlease, El. 202 æscrof, unslaw, 204 guðheard, garprist, Cr. 953 hlud, unmate, Guðl. 1261 meðne, modseocne, and very many other examples. § 9. (P. L., t. XI, col. 381); St. Augustine, de Anima, lib. IV, cap. 80, § 33, (P. L., t. XLIV, col. 545); Theophrastus, Theophrastus, (P. G., t. LXXXV, col. 979).

Two remaining passages in the Fathers, which are comparable with the O.E. poem, treat the phoenix definitely as a symbol

574. tirfast tacen. From the beginning of the Christian era, the story of the phoenix was used by the Church Fathers as a proof of the future resurrection. The first writer to use it for this purpose was St. Clement of Rome:

"An magnum igitur et admirabile esse arbitramur, si omnium rerum opifex resurgere illos faciat, qui sancte et in bonae fidei confidentia ipsi servierunt; ubi etiam per volucrem nobis ostendit promissionis suae magnificentiam

(Epistola I ad Corinthios, cap. XXVI;
P.G., t. I, col. 266).

He was followed by many other authors. (See Constitutiones Apostolicae, attributed to St. Clement, lib. V, cap. 7, (P.G., t. I, col. 843-6); Tertullian, Liber de Resurrectione Carnis, cap. XIII, (P.L., t. II, col. 811); Cyprian, Carmen ad Felicem, de Resurrectione Mortuorum, (P.L., t. IV, col. 1029); Commodian, Carmen Apologeticum, 139-52, (Carmina, Teubner ed., pt. 2, p. 5), Cyrill of Jerusalem, Catechesis XVIII de Carnis Resurrectione, § 8, (P.G., t. XXXIII, col. 1026-7); Epiphanius, Ancoratus, cap. LXXXIV, (P.G., t. XLIII, col. 174); ~~Basil the Great, Homilia VIII in Hexaemeron, § 8, (P.G., t. XXIX, col. 185);~~ Ambrose, de Excessu Fratris, lib. II, § 59, (P.L., t. XVI, col. 1331); de Trinitate Tractatus, attributed to St. Ambrose, cap. XXXIV, (P.L., t. XVII, col. 544-5); St. Zeno, Tractatus, lib. I, tract. XVI, § 9, (P.L., t. XI, col. 381); St. Augustine, de Anima, lib. IV, cap. 20, § 33, (P.L., t. XLIV, col. 543); Aeneas Gazaeus, Theophrastus, (P.G., t. LXXXV, col. 979).

Two remaining passages in the Fathers, which are comparable with the O.E. poem, treat the phoenix definitely as a symbol

of the resurrection. See Rabanus Maurus, de Universo Libri, VIII, (P.L., t.CXI, col.246):

"Haec (phoenix) etiam potest significare resurrectionem justorum, qui aromatibus virtutum collectis instaurationem prioris vigoris post mortem sibi praeparant";

also, Gregory of Tours, de Cursu Stellarum, ed. F.Haase, (Bratislava, 1853), p.13, ll.24-6:

"quod miraculum resurrectionem humanum valde figurat et ostendit, qualiter homo luteus redactus in pulvere sit iterum de ipsis favillus tuba canente resuscitandus".

576-7. The verbs gesomnað and lædeþ each have the same objects, bana lafe in 575, and ascan ond yslan in 576.

579. hi. This word cannot possibly refer back to ascan ond yslan in 576, which would be its logical antecedent, because the rest of the sentence (580-2) demands that the subject shall be something animate. Many editors, accordingly, emend hi to he, which they take as referring to the phoenix, and the plural form wuniað in 580 to wunað. It is possible, however, to take hi as referring to the souls of the blessed, last mentioned in 544-5. The sentence 579-82 then contains a very abrupt return to the subject, after the digression dealing with Job, (546-79), and there is no need to make the two alterations to the MS. reading. This is also the opinion of Dobbie, op.cit. p.279.

585. gefratwed. Fratwian/fratwan has forms belonging to

class 1 of the weak verbs, as well as to class 2. See K. Brunner, op.cit., § 408, Anm. 8, and cf. the entries in Bos.-Toll. pp. 329-30, sb. frättewian, Grein, Sprachschatz, p. 217, sb. (ge)frätwan, (ge)frätwian, and F. Holthausen, op.cit., p. 114, sb. frätwian. Other examples of forms belonging to class wk. 1 occur in Rid. LXI, 8, (frätwedne), Rid. XIV, 11, XXVIII, 6, XXXI, 20, (frätwed), and Beow. 76, El. 1198 (frätwan). The use of the word hräf to mean

"heaven, sky", occurs several times in O.E. poetry. fugle gelicost. In Beow. 218 fugle gelicost, and Andr. 497 fugole gelicost, the simile of the bird is used to describe a ship. In the present context, however, it describes the souls of the blessed. This change in the use of the phrase is perhaps due to the influence of the Bible, and of Latin writers, who were familiar with the bird as a symbol for the soul. Cf. Rabanus Maurus, Allegoriae in Sacram Scripturam, (P.L., t. CXII, col. 871):

"Avis, anima hominis, ut in Job: 'Et avis nascitur ad volandum' (Job, V, 7), quod anima pura in contemplatione se extendit..... Per aves viri spirituales, ut in Genesi: 'Aves autem non divisit' (Genesis, XV, 10), quod viri spirituales per se scandala non dividunt".

It is equally probable, however, that the use of the phrase particularly in the poetry. Cf. Or. 280 helende Crist, Paris Ps., CVI, 25, 3, helende Crist, CVIII, 146, 3, helende Crist, Creed, 10 helende Crist. There is a similar adjectival form helende, (see Lord's Prayer III, 4; Psalm L, 149; Guthrie, 208; Or. 137, 301).

idea appears are Seaf. 58-64, and Bede's Ecclesiastical History, ed.cit., pp.165-6.

587. seo soþfæste sunne. The simile of Christ as the true sun was very popular among Christian writers, and was derived ultimately from the Bible. See, especially, Malachi, IV, 2, and Ps. LXXXIV, 11.

590. heah efer hrofas. The use of the word hrof to mean "heaven, sky", occurs several times in O.E. poetry. Cf. Rid. XXVII, 5, under hrofes hleo, Cr. 749-50: "þæt we to þam hyhstan hrofe gestigan halgum weorcum", and Gen. 956 hyrstedne hrof halgum tunglum. For the use of the poetic plural instead of the singular, cf. Cr. 528 ofer hrofas upp, Max. II, 64 hiderunder hrofas, and, also, the phrase heofona gehlidu, -hleodu, (Cr. 518, 904, Gen. 584).

520: hælende. The use of the nominative singular masculine of the present participle of hælan instead of the substantival form hælend, "saviour", is common, particularly in the poetry. Cf. Cr. 250 hælende Crist, Paris Ps., CVI, 25, 3, hælynde Crist, CXVIII, 146, 3, hælende Crist, Creed, 10 hælendne cyning. There is a similar adjectival form nerigende, (see Lord's Prayer III, 4; Psalm L, 149; Guðl. 598; Cr. 157, 361).

599. blipan. The MS. reading blipan is very probably a scribal error. See the Introduction, p. xxix, footnote (2). in Guðl, where the saint looks forward to the joys of heaven.
611-14. These lines are derived from Revelation VII, 16, and XXI, 4. See the Introduction, p. cxxiv.

621. efenhleopre. The meaning here is "in unison, in chorus". The noun efenhleopor is found nowhere else in O.E., but the corresponding verb is recorded in the sixteenth homily in MS. Hatton 114, (fol. 97 verso-105 verso), in the Bodleian. (See R. Willard, "Two Apocrypha in O.E. Homilies", Beiträge zur Englischen Philologie, XXX, 1935, 40). The word occurs in a passage describing the departure of the evil soul to hell:

"Gyf þonne þa deoflu þæt ongytað, þæt heo sceal beon on heora geferscype, þonne beoð hi ealle efenhleopriende and swyðe bliðe".

A Latin version of the same homily has canunt omnes.

622. snyttru craft. This phrase is common in O.E. poetry, and occurs, for instance, in Gifts 18, Cr. 667, Daniel 535. In the majority of instances, it is taken by editors as a compound word, but the use of the gen. pl. in Andr. 631 snybtra craft suggests that the two words are separate. Snyttru is indeclinable in the singular. (See Bos.-Toll., p. 893, sb. snytro, and cf. the gen. sg. form snyttro in El. 544, 554).

624. geongra gyfena. There are two other instances of this phrase in O.E. poetry. One occurs in a passage in Guðl. where the saint looks forward to the joys of heaven:

"ic sippan mot
fore meotudes cneowum meorda hleotan,
gingra geafena, ond godes lombur
in sindreamum sippan awo
forð folgian",

(Guðl. 1040-4);

625. the second is in the initial sentence of Gifts:

"Fela bið on foldan forðgesynra
geongra geofona, þa þe gæstberend
wegað in gewitte".

629. on gordan. The use of the word gordan here,

A difficulty lies in the meaning of the phrase in these three passages. The obvious sense is "new joys, fresh joys", although the adjective geong is not found with that meaning elsewhere in O.E. This would suit the context in Ph. and Guðl., where the phrase refers to the joys of heaven, which the souls have just begun to experience; but it would be entirely unsuitable in the passage from Gifts, and no satisfactory explanation has ever been suggested. Cosijn, P.B.B., XXIII (1898), 119, suggests the meaning "jucundis, dulcis", for geongra, comparing O.H.G. iucundlîh. Klaeber, M.P., II (1904-5), 141-2, considers the meanings "young, early, new, recent", are lame and inappropriate, and that, in all three instances, the word is a corruption of ginra, "extensive". He compares

Beow. 1466 gimme rice, as showing that ginne was easily misunderstood by scribes. Since, however, the same phrase occurs three times in different poems, it is not advisable to emend it.

622-31. 636-54 do not suggest a lyric, since the passage 625. strenðu. On the loss of -g- in consonant-groups, see the Introduction, p. lvi.

642-9. In the Physiologus attributed to St. Epiphanius, 626-9. On the source of these lines, see the Introduction, cap. XI, (P.G., t. XLIII, col. 536-7), the phoenix is given pp. cxxiii - cxxiv.

as a proof to the unbelieving of Christ's resurrection:

629. on eorðan. The use of the phrase on eorðan here, instead of the expected nominative eorðe, parallel to heofonas (l. 626), gives the impression that the poet has confused the structure of his sentence. A parallel

instance occurs in Cr. and Sat.:
 "Swa se wyrhta purh his wuldres gast that we with holy serede ond sette on six dagum eorðan dæles (i.e. dælas), and heanne holm".
 The translation gives (Cr. and Sat., 14-17). p. 213.

In this passage, up on heofonum is used instead of

643. treow. Most editors amend to the dative form treowe, heofonas, an acc. object of serede and sette, and parallel to dæles and holm.

accusative after on meaning "on, upon". But there are a

636-54. Bright, Cook, Zupitza, and Wülcker have taken this

passage in their editions as a second hymn of praise to

God, assuming that pa word in 655 must refer to a song

immediately preceding. It seems better, however, to suppose that 632-54 are a digression, and that in 655-618, the poet returns to his earlier subject of the song of the blessed. Da word will then refer to the hymn in 622-31. 636-54 do not suggest a lyric, since the passage contains another interpretation of the phoenix-symbol.

642-9. In the Physiologus attributed to St. Epiphanius, cap. XI, (P.G., t. XLIII, col. 526-7), the phoenix is given as a proof to the unbelieving of Christ's resurrection:

648. "Cur igitur Judaei iniqui Domini nostri Jesu Christi triduanam resurrectionem non crediderunt, cum avis triumphantium spatio ipsa se suscitaret?"

In another Greek version of the Physiologus, the phoenix is also, in one passage, made the symbol of Christ:

656. "The phoenix resembles our Saviour, who came from heaven with his two wings full of fragrance, that is, of virtuous celestial words, in order that we with holy prayers may extend our hands, and send up spiritual fragrance by means of our good lives".

The translation given is that of Cook, op.cit., p. 213. mei in 657, "whose spirit is sparrowed on to heaven".

643. treow. Most editors emend to the dative form treowe, on the grounds that the dative is more usual than the accusative after on meaning "on, upon". But there are a number of instances of the accusative after on with this meaning. See, for instance, Guðl. 825-7 fader was acenned... on neorxnawong, 135 on þæs engles dom ende gereachte,

þe ic him modsefan minne Garre
sweotule geseogan".

and many other examples.

667-77. Macaronic verse is extremely rare in Old English, and the phrases on last in Judith 292, Brunanburh 22, (beside the more usual on laste, as in Ph. 440, Judith 298), short poems A Seignors Prayer and Aldhelm. Besides and on gemang in Judg. Day II, 284, Exhortation to these, there are a few scattered lines in other works: Christian Living 17. It is, therefore, possible to retain Andr. 719 in þare besette is Ceruþim et Seraphim, the accusative case in the present instance. Az. 100 lofigen and lafigen Lux et tenebre, Durham 19 Dobbie, op.cit., p.279, compares El. 206 on rode treo, unspineda reliquia, Sl. 504 and he syððan was 706 be ðam lifes treo, with this line. From this, it appears that he takes the form treow in Ph. 643 to be a Hierusalem, 88 symle sigores full, sancta Maria, dative.

668. merueri. There is no infinitive of this form to be found in Latin, but no satisfactory emendation of the singular present indicative onwacneð, which is required by the context, but it is possible that the final d is due to the confusion of ð and d which is common in the Altenglische Vers, Studien zum Germanischen Alliterationsvers, I (1894), 18, and Ang. Bbl. XIV(1903), 162 thought

648. onwacned. All editors emend this word to the third singular present indicative onwacneð, which is required by the context, but it is possible that the final d is due to the confusion of ð and d which is common in the Altenglische Vers, Studien zum Germanischen Alliterationsvers, I (1894), 18, and Ang. Bbl. XIV(1903), 162 thought

656. pe him. This is a dative of possession, with the meaning "whose", and is intended to be construed with mod in 657, "whose spirit is spurred on to heaven". The indeclinable relative pronoun pe, "who, whom", is often found with the personal pronoun following it in the appropriate case. Compare Beow. 441 se pe hine deað nimeð, 1435-6 "he on holme was peri while still leaving her in the sundes pe sanra, ðe hyne swyft fornam", first half line, but this makes the second half of the line too short. "Nis nu cwicra nan EXII(1904), 183-3, suggests pe ic him modsefan minne durre sweetule asecgan",

and many other examples.

667-77. Macaronic verse is extremely rare in Old English.

The only other known passages of any length are the short poems A Summons to Prayer and Aldhelm. Besides these, there are a few scattered lines in other works:

Andr. 719 in þære ceastre is Ceruphim et Seraphim,

Az. 100 lofigen ond lufigen lux et tenebre, Durham 19

unarimeda reliquia, El. 504 ond he syððan wæs

sanctus Paulus, Cr. 50 Eala sibbe gesihð, sancta

Hierusalem, 88 symle sigores full, sancta Maria.

668. merueri. There is no infinitive of this form to be

found in Latin, but no satisfactory emendation of the

word has been suggested. The early emendation meruisse,

adopted by Ettmüller, makes no sense. Kaluza, Der

Altenglische Vers, Studien zum Germanischen Alliterations-

vers, I, (1894), 18, and Ang. Bbl. XIV(1903), 162 thought

that the preceding word her was a scribal error for the

Latin hic, and that it should be placed in the second

half line. He then wished to emend merueri to mereri,

giving a whole line which reads þæt we motun hic mereri.

This arrangement, however, throws the alliteration onto the

second stress in the second half line. Grein, Wülcker,

and Zupitza emend to mereri while still leaving her in the

first half line, but this makes the second half of the line

too short. Holthausen, Archiv, CXII(1904), 132-3, suggests

mistakenly considers that at is partly corrected from et.

emending the word to meri et veri, and supports the suggestion by examples from Pliny and Horace of the two adjectives being used together: libertas mera veraque virtus (Horace, Epistolae, I, 18, 8) and illa vera et mera Graecia (Pliny, Epistolae, VIII, 24, 2). Schlotterose, Zupitza, in the tenth edition of his Übungsbuch, and Cook emend to meritare. The objection to these last two suggestions is that they involve too great a departure from the MS. reading, and in the absence of any more convincing emendation, the remaining editors keep the word unchanged.

APPENDIX.

670. motum. On final -m as a probable scribal error for -n, see the Introduction, p. xxix, footnote (2)
672. et. The -t in et is of the type which is used after a tall e in half uncial handwriting, and which seems to be found only in this instance in the Exeter Book. For examples from other MSS., see the illustrations in W. Keller, Angelsächsische Palaeographie, teil I, Palaestra, XLIII (1906), p. 14, and "Angelsächsische Schrift", (J. Hoops, Reallexikon der Germanischen Altertumskunde, Bd. I, Strassburg, 1911-13), plate IV, no. 2; E. Maunde Thompson, An Introduction to Greek and Latin Palaeography, (Oxford, 1912), p. 387, and "The History of English Handwriting", Transactions of the Bibliographical Society, V (1898-1900), 114, 232, 234, 236. Gollancz mistakenly considers that et is partly corrected from er.

THE SCANSION OF THE PHOENIX.

Explanatory Note.

The scansion given here is that of the text as it appears on pp. 3-53. Where an emendation has been made in the text which affects the metre, or where other recent editions have made such emendations, the fact has been pointed out in a footnote.

The abbreviations employed to denote the various types of half-line are given in the Appendix. Steiner in his Altgermanische Metrik (1)

APPENDIX.

I. A.

- a) A1. Type A, with the stress on the first syllable of the first half-line, and the second half-line consisting of a syllable which may be stressed or on both stresses, with the variations due to resolution and the number of unaccented syllables.
- b) A2. Type A, with the stress on the first syllable of the first half-line, and the second half-line consisting of a syllable which may be stressed. There are the usual variations of resolution and extra unaccented syllables which may occur.

(1) H. Steiner, Altgermanische Metrik, (1912), Strassburg, 1912, pp. 111-112, 113.

1) A2a. $\bar{x}x$. A2 with the secondary stress in
 the first thesis.
 THE SCANSION OF THE PHOENIX.

A2as. The same type with a short second stress.
 11) A2b. $\bar{x}x$. A2 with the secondary stress in
 the second thesis.

The scansion given here is that of the text as it
 appears on pp. 8-53. Where an emendation has been made
 in the text which affects the metre, or where other recent
 editions have made such emendations, the fact has been
 pointed out in a footnote.

The abbreviations employed to denote the various types
 of half line are those used by Sievers in his Altgermanische
Metrik (1) :-

I. Normal types.

1. A.

a) A1. $\bar{x}x$. The normal form of type A, with the
 alliteration on the first stress or on both
 stresses, and including the variations due to
 resolution and different numbers of unaccented
 syllables.

b) A2. Type A, with one or both theses consisting of
 a syllable with secondary stress. There are
 the usual variations due to resolution and extra
 unaccented syllables. These subtypes occur:-

(1) H. Paul, Grundriss der Germanischen Philologie, (2nd. ed.,
 Strassburg, 1905), vol. II, pt. 2, pp. 9-10, 16.

- i) A2a. $\acute{x}\acute{x}$. A2 with the secondary stress in the first thesis.
- A2a \acute{s} . The same type with a short second stress.
- ii) A2b. $\acute{x}\acute{x}$. A2 with the secondary stress in the second thesis.
- iii) A2ab. $\acute{x}\acute{x}$. A2 with secondary stresses in both theses.
- c) A3. Type A with alliteration on the second stress only. This type is confined to the first half line.
2. B. $x\acute{x}$
- a) B1. Type B with a monosyllabic second thesis, together with the variations due to resolution and extra unaccented syllables.
- b) B2. $x\acute{xx}$. Type B with a disyllabic second thesis, together with variations due to resolution and extra unaccented syllables.
- c) B3. Type B with alliteration on the second stress only.
3. C. $x\acute{\acute{x}}$
- a) C1. The normal type, without resolution. Extra unaccented syllables may occur in the first foot.
- b) C2. $x\acute{x}\acute{x}$. The normal type, with resolution of the first stress.
- c) C3. $x\acute{\acute{x}}$. Type C with shortening of the second

stress.

III. Lengthened lines.

4. D. $\acute{\acute{}}\grave{x}$.

The only types used in the Phoenix are:-

a) D1. The normal type, together with variations AA. $\acute{x}\acute{x}\acute{x}$, with its variations, and due to resolution.

AD. $\acute{x}\acute{\acute{}}\acute{x}$ with its variations.

b) D2. $\acute{\acute{}}\grave{x}$. Type D with shortening of the secondary stress, together with variations A small \grave{a} before the abbreviations for types A and D indicates anacrusis. All syllables which are possibly due to resolution.

elided are placed in brackets.

c) D3. $\acute{\acute{}}\grave{x}$. Type D with shortening of the second stress, together with the variations due to resolution. Where types of half line occur which are rare in Beowulf, according to Sievers' classifications in P.E.B., X and XII, the fact is noted in a footnote, and the

d) D4. $\acute{\acute{}}\grave{x}\grave{}$. Type D with the secondary stress on the last syllable, together with variations due to resolution. reference to Sievers' articles is given. Any parallel half lines in Beowulf are quoted.

A few details of the alliteration are also pointed

5. E.

out in the footnotes.

a) E1. $\acute{\acute{}}\grave{x}\acute{}$ with variations due to resolution.

b) E2. $\acute{x}\grave{\acute{}}$ with variations due to resolution.

II. Extended types.

The only ones which are found in O.E. are:-

1. A*.

a) A*1. $\acute{\acute{}}\acute{x}\acute{x}$.

b) A*2. $\acute{x}\acute{\acute{}}\acute{x}$.

2. D*.

a) D*1. $\acute{x}\acute{\acute{}}\acute{x}$.

b) D*2. $\acute{x}\acute{\acute{}}\grave{x}$.

c) D*4. $\acute{x}\acute{x}\grave{}$.

1.	(x)xx-x	x(x)x-x	A3 C3.	12.	x/x-x	3x-x	(5)(6)
III. Lengthened lines.							
2.	x-x	x-x	E1 A1.	13.	x-x	x-x	B1. A1.
The only types used in the <u>Phoenix</u> are:-							
3.	x-x	x-x	A1 B1.	14.	x-x	x-x	(7)
AA. -x'-x'-x, with its variations, and							
4.	x-x	x-x	B1 A1.	15.	x-x	x-x	A1 B1.
AD. -x'--x, with its variations.							
5.	x-x	x-x	D1 B1.	16.	x-x	x-x	B1 B1.
A small <u>a</u> before the abbreviations for types A and D							
6.	x-x	x-x	B1 D1.	17.	x-x	x-x	(8)
indicates anacrusis. All syllables which are possibly							
7.	x-x	x-x	A3 B1.	18.	x-x	x-x	C3 B1.
elided are placed in brackets.							
8.	x-x	x-x	C1 A1.	19.	x-x	x-x	A1 C3.
Where types of half line occur which are rare in							
9.	x-x	x-x	A3 B1.	20.	x-x	x-x	A3 B1.
<u>Beowulf</u> , according to Sievers' classifications in <u>P.B.B.</u> ,							
10.	x-x	x-x	A1 A1.	21.	x-x	x-x	A1 A1.
X and XII, the fact is ^{recorded} noted in a footnote, and the							
11.	x-x	x-x	C3 A1.	22.	x-x	x-x	A1 C3.
reference to Sievers' articles is given. Any parallel							

half lines in Beowulf are quoted.

(1) There is cross alliteration in this line, and therefore a few details of the alliteration are also pointed out in the footnotes. Stress: but Sievers (Altgermanische Metrik, p. 14, paragraph 3) considers this alliteration as accidental, so that, according to his rules, it belongs to type A3.

(2) This line has cross alliteration.

(3) See P.B.B., XII, 469.

(4) See P.B.B., XII, 465. This line has cross alliteration.

(5) There are only two instances in Beow. of type B4 with anacrusis and resolution of the first stress, both in the first half line: 1180 stiwton weana dal, and 2286 onboren beaga hord. (P.B.B., X, 302). Cf. Ph. 315a.

(6) There are six instances in the second half line in Beow. of type E1 with two resolutions, 194, 1574, 2977 higelaces heah, 336 nebelwordum fram, 1411 nicorhusa fela, 3152 eofor bealodsegh. (P.B.B., X, 263-4). There is also one instance in the first half line, 667 seleweard aseted. (P.B.B., X, 303). Cf. Ph. 75a, 195b, 397a.

(7) Type A1 with a tri-syllabic first thesis and resolution of the second stress is rare in Beow. It is found only once, in the first half line, 1656 wiga under watare. (P.B.B., X, 273). Cf. Ph. 73a, 129a, 164a, 319a, 391a, 541a.

(8) Anacrusis with the simplest form of type A1 is comparatively rare. In Beow., there are ten instances in the second half line, (five of them with resolution; P.B.B., X, 334), and eight in the first half line, (five with resolution; P.B.B., X, 273). Cf. Ph. 61a, 137b, 262a, 293a, 296b, 362a, 472a.

1.	-(x)xx'-x	x(x)x'-x	(1)	A3 C3.	12.	x'-x'-x'	x'-x'-x'	(5)(6)	aD4 E1.
2.	-'x'-	x'-x'-x'		E1 A1.	13.	xx'-x'	-'x'-x'		B1.A1.
3.	-'xx'-x'	xx'-x'-		A1 B1.	14.	-(x)xx'-x'	xxx'-x'-	(7)	A1 B1.
4.	xx'-x'-	-'xx'-x'		B1 A1.	15.	x'-x'-	x'-x'-		B1 B1.
5.	-'-'x'	xxx'-x'-	(2)	D1 B1.	16.	x'-x'-x'	x'-x'-x'		B1 B1.
6.	x'-xx'-	-'-'x'		B1 D1.	17.	x'-x'-x'	x'-x'-x'	(8)	aA1 C1.
7.	x'-xxx'-	-'xx'-x'		A2b A1.	18.	x'-x'-x'	x'-x'-x'		C3 B1.
8.	xx'-x'-	-'x'-x'		C1 A1.	19.	-'xx'-x'	xx'-x'-x'		A1 C3.
9.	-'xxx'-	x'-xxx'-x'		A2b A1.	20.	-'xx'-x'	xx'-x'-x'		A2b B1.
10.	-'x'-x'-x'	-'x'-xx'-x'	(3)(4)	AA AA.	21.	-'xx'-x'	-'xxx'-x'		A1 A1.
11.	xx'-x'-x'	-'xx'-x'		C3 A1.	22.	-'xx'-x'	x'-x'-x'		A1 C3.

(1) There is cross alliteration in this line, and therefore 1a could be classed as type A1, with alliteration on both stresses; but Sievers (*Altgermanische Metrik*, p.14, paragraph 20) considers cross alliteration as accidental, so that, according to his rules, 1a belongs to type A3.

(2) This line has cross alliteration.

(3) See *P.B.B.*, XII, 459.

(4) See *P.B.B.*, XII, 463. This line has cross alliteration.

(5) There are only two instances in *Beow.* of type D4 with anacrusis and resolution of the first stress, both in the first half line: 1150 *atwiton weana dæl*, and 2284 *onboren beaga hord*. (*P.B.B.*, X, 302). Cf. *Ph.* 615a.

(6) There are six instances in the second half line in *Beow.* of type E1 with two resolutions, 194, 1574, 2977 *Higelaces pegn*, 236 *mepelwordum fragn*, 1411 *nicorhusa fela*, 2152 *eofor heafodsegn*. (*P.B.B.*, X, 263-4). There is also one instance in the first half line, 667 *seleweard aseted*. (*P.B.B.*, X, 309). Cf. *Ph.* 75a, 195b, 297a.

(7) Type A1 with a trisyllabic first thesis and resolution of the second stress is rare in *Beow.* It is found only once, in the first half line, 1656 *wige under wætere*. (*P.B.B.*, X, 273). Cf. *Ph.* 73a, 129a, 164a, 319a, 391a, 541a.

(8) Anacrusis with the simplest form of type A1 is comparatively rare. In *Beow.*, there are ten instances in the second half line, (five of them with resolution; *P.B.B.*, X, 234), and eight in the first half line, (five with resolution; *P.B.B.*, X, 273). Cf. *Ph.* 61a, 137b, 262a, 293a, 296b, 388a, 476a.

23. /-x-x' x-x'	D1 B1.	37. /-xx-x' x-xx-x'	A1 A1.
	(1)		
24. x-xx-x' x-x'	B1 C3.	38. /-xx-x' xx-x'	A1 C3.
	(2)		
25. /-xx-x' xx-x'	A1 B1.	39. /-xx-x' xx-x'	A1 C3.
	(3)		
26. /-x-x' xx-x'	E1 B1.	40. /-xx-x' xx-x'	A1 C1.
27. /-xxx-x' /-xx-x'	A1 A1.	41. /-xxx-x' xx-x'	A1 B1.
28. xx-x' /-x-x'	B1 A1.	42. /-x-x' /-x-x'	D*4 A2a.
29. /-x-x' xxx-x'	D*1 C2.	43. /-x-x' xx-x'	A2b B1.
30. /-xx-x' xx-x'	A2b C2.	44. /-x-x' x-x'	A2b C3.
31. x(x)-xxx-x' xx-xx'	(4)	45. x-x' /-x-x'	B1 A1.
	A3 B2.		(5)
32. /-x-x' xx-x'	D1 C2.	46. /-x-x' x-x'	D*1 C3.
33. /-(x)xx-x' /-x-x'	A2b A2a.	47. /-xxx-x' x-x'	A1 B1.
34. /-x-x' /-xx-x'	A2ab A1.	48. /-x-x' xx-x'	A1 C3.
35. /-x-x' xx-x'	A1 B1.	49. /-xx-x' x-x'	D*4 C2.
36. /-x-x' xx-x'	A1 B1.	50. /-xxx-x' /-x-x'	A3 A1.
			(7)

(1) There are only two instances in Beow. of type B1 with the resolution of both stresses, both in the second half line: 845 on nicera mere, and 1954 wið hæleda brego. (P.B.B., X, 236). Cf. Ph. 135b, 144b.

(2) Type B with a short first stress is unmetrical. See pp. 63-4, note to 25.

(3) Line 26a, unsmepes wint, has been scanned with a stress on the prefix un-. In nouns and adjectives, the stressing of this prefix varies in Ph. In 46a eadig, unwemme, 403a æppel unraðum, and 526a aleð uncyste, it is definitely stressed, and alliterates. In 26a, and 642a dom unbryce, it is probably stressed, but does not alliterate. In 625a micel, unmate, it is certainly unstressed, since the following syllable carries the alliteration.

(4) There is cross alliteration in this line.

(5) See the footnote to 26a.

(6) Type D*4 with resolution of the first stress and of the secondary stress is not found in Beow. Cf. Ph. 580a.

(7) This line has cross alliteration.

51.	x'-x'x'x' -\x'	B1 E1.	(1)	63.	'-x'-x' -xx'-x'	D*1 A1.
52.	'-xx'-x' xx'-x'	A1 B1.		64.	'-x'-x' -x'-x'	D*1 A1.
53.	x'-x'x'x' x'-x'x'x'	B1 B1.		65.	x'x'-x'x' xx'x'-x'	D2 C2.
54.	x'-x'x'x' x'-x'x'	B1 C3.		66.	x'-xx'-x' xxx'-x'-x'	B2 B1.
55.	x'-xx'-x' x'x'-x'	B2 C2.	(2)	67.	'-x'-x'x' x'x'-xx'x'	A2as D4 (5)
56.	x'-x'-x' x'-x'x'	B1 C3.		68.	'-x'-x'x' xx'-xx'-x'	D*1 B2.
57.	x'-xx'-x' x'-xx'-x'	B2 B2.		69.	xx'-x'-x' x'-x'-x'	C1 C1.
58.	'-xx'x'x' xx'-x'-x'	A1 B1.		70.	'-x'-x'x' x'x'-x'-x'	A1 E1.
59.	'-x'x'x'x'x' x'x'-x'	D*1 D1.	(3)	71.	'-xx'-x'x' -xx'-x'	A3 A1. (6)
60.	xx'-x'-x' -xx'-x'	B1 A1.		72.	x'xx'-x' xx'x'x'-x'	A1 B1. (7)
61.	x'-x'-x' xx'x'-x'	aA1 C2.	(4)	73.	'-(x)xx'x'x' -x'-x'	A1 A1. (8)
62.	'-xx'-x' xx'x'-x'	A1 C2.		74.	x'-xxx'-x' -x'-x'	aA1 A1.

(1) P.G. final vocalic $-n$ and $-l$ are treated as separate syllables in Ph. The evidence for this lies in the half lines 51b weatacen nan, 254b lifes tacen, 510b fugles tacen, 574a tirfast tacen, 612a wroht ne wepel.

(2) The only example of type C with a secondary stress in the second thesis in Beow. is 1737b ne gesacu ohwar, which Sievers considers a doubtful line. He wishes to emend ohwar to ower. (P.B.B., X, 248).

(3) No example is found in Beow. of type D*1 with resolution of the second stress and of the secondary stress.

(4) See p. , footnote to 17a, and this page, footnote to 51b.

(5) There is no example in Beow. of type D4 with resolution of the first stress and of the secondary stress.

(6) The MS. reads bledum gehongene for this half line.

(7) See p. 157, footnote to 14a.

(8) There are only six instances in Beow. of monosyllabic anacrusis in type A1 with a trisyllabic first thesis, all in the first half line: 758 gemunde pa se goda, 2529 gebide ge on beorge, 2640 onmunde usic marða; and, with resolution, 254 gewat him pa to waroðe, 505 gehedde under heofonum, 2697 ne hedde he pas heafolan. (P.B.B., X, 274). Cf. Ph. 247a, with elision.

(P.B.B., X, 501). Cf. Ph. 247a, 247b, 247c.

75.	úx-xúx	xx'-x	(1) E1 C1.	84.	ú-x' xxx'-xx'	D4 B2.	
76.	xxúx'-x	ú-xxúxx	C2 A1.	85.	xxúx'-x	ú-x'-x	C2 A1.
77.	úx'-úx	x'-x'	D1 B1.	86.	úx'-x'	xxúx'-x	D4 C2.
78.	xx'-úx	ú-x'-x	C1 A1.	87.	ú-x'-úx	ú-x'-x	D*2 A1.
79.	xúx'-úx	ú-xx'-x	(2) aD1 A1.	88.	ú-ú'-x	xxx'-úx	A2a C3.
80.	ú-x'-x	xxúx'-x	A1 C2.	89.	xx'-úx	xxúx'-x	C1 C2.
81.	ú-x'-x	xx'-x'	A1 B1.	90.	ú-xxx'-x	ú-x'-x	A1 A1.
82.	úxx'-ú	xx'-xx'	A2b B2.	91.	xx'-úx	úx'-úx	C3 D1.
83.	ú-xx'-x	xx'-úx	(3) A1 C3.	92.	ú-x'-x	ú-xxúxx	A1 A1.

(1) See p. 157, footnote to 12b.

(2) Type D1 with anacrusis and resolution of the first stress, is found only once in Beow., in the first half line, 3062 gewrecen wratlice. (P.B.B., X, 302.)

(3) It would be possible to scan this half line as type D*2, since arpon could take the alliteration; but this would give four alliterating stresses, which are avoided by the scansion given. Cf. p. , footnote to 40b.

(4) The half line reads wundrum fager. Fager has always a long vowel in Ph. (P.B.B., X, 498-9). Cf. Ph. 125a, 182b, 232b, 236a, 291a, 307b, 360a, 510a.

(5) The half line is se is fenix haten. The stem vowel in fenix is always short. (P.B.B., X, 499). Cf. Ph. 174a, 218b, 340b, 558a, 597a, 646b.

(6) This half line could be scanned as type C3 with a disyllabic first thesis, xx'-úx; but the demonstrative adverb þar seems to require a strong stress. Cf. the stressing in Beow. 463a, 520a þanon he gesohte (A3, with resolution of the first stress; P.B.B., X, 285), 710a þa com of more, 53a þa was on burgum, (both A3, with disyllabic first thesis; P.B.B., X, 284), and in other examples in P.B.B., X, 285, 286.

(7) The stressing of this line is doubtful. Se does not seem important enough to merit strong stress, but since it could alliterate the half line has been scanned as A1. Sceal could, perhaps, bear the stress. The half line would then belong to type A3, with anacrusis & disyllabic first thesis.

(8) This line has cross alliteration.

(9) In Ph., glæd has always a long vowel. (P.B.B., X, 501). Cf. Ph. 289a, 303a, 593a.

93. x(x)-'x 'xx'-x	C3 A1.	101. xx'-xx'x '-x'-x	B2 A1.
94. xx'-x '-x'-x	C3 A1.	102. x(x)-'x '-x'-x	C3 A1.
95. 'x'-x '-x'-x	D4 A1.	103. xx'-x' '-x'-x	B1 A1.
96. '-x'x '-xxx'-x	(1)(2) D4 A1.	104. xx'xx'x xx'-x	(6) B1 C1.
97. x'xxx'x '-x'-x	(3) aA1 E1.	105. 'x'-x '-x'-x	A2as A1.
98. x'-xx'- xx'-x'	(4) aA2b B1.	106. xx'-x '-x'x	C1 E1.
99. '-x'-x xx'-x'	(5) A1 B1.	107. x'xxx'-x xx'-x'x	(7) aA1 B1.
100. 'x'-x' x'-x'	D4 B1.	108. 'x'-x' x'-xx'	D1 B2.

(1) Type D4 with resolution of the secondary stress is found only twice in *Beow.*, once in the first half line, and once in the second: 570a beorht beacen godes, (P.B.B., X, 301), and 128b wop up ahafen, (P.B.B., X, 259-60). See, also, p. 159, footnote to 51b.

(2) See p. 159, footnote to 51b.

(3) Type A1, with anacrusis, resolution of both stresses, and a disyllabic first thesis, does not occur in *Beow.*

(4) Anacrusis with type A2 is found only five times in *Beow.*: 217a gewat pa ofer waghholm, 2252a gesawon seledream, 1545a ofsat pa pone selegyst, and 1758a, 1563a. (P.B.B., X, 280).

Cf. Ph. 273a.

(5) See p. 159, footnote to 51b.

(6) Type B1 with a disyllabic first thesis and resolution of both stresses is rare in *Beow.* It occurs three times in the first half line, 414 under heofones haðor, 2052, 3005 after haleda hryre, (P.B.B., X, 291), and twice in the second half line, 332 after adelum fragn, 868 hwilum cyninges begn.

(P.B.B., X, 237). Cf. Ph. 614b. See, also, p. 159, footnote to 51b.

(7) See p. 159, footnote to 51b. Type A1 with anacrusis, a disyllabic first thesis, and resolution of the first stress, is rare in *Beow.* It occurs only three times, all in the first half line: 1125 gewiton him pa wigend, 1751 forgytedond forgymed, 1767 forsited onð forsworced. (P.B.B., X, 274).

Cf. Ph. 186a, 311b, 532a.

(8) Type B2 with resolution of both stresses does not occur in *Beow.*, (678 no ic me ah herewadman, and 882, 1636, 2183, 2682; P.B.B., X, 237), and five times in the second half line, (850 nefne his his wite leora, and 857, 891, 1604, 1843; P.B.B., X, 246).

(9) See p. 157, footnote to 14a.

(10) Type D2 with resolution of both stresses does not occur in *Beow.*

109.	xx- <u>l</u> x	<u>l</u> -x-x	C3 A1.	120.	-xxx- <u>l</u> -x	<u>l</u> -x- <u>l</u> -x	A1 A1.
110.	<u>l</u> - <u>l</u> -x	x <u>l</u> xx- <u>l</u> -x	A2a aA1.	121.	-xx- <u>l</u> -x	xx- <u>l</u> -x <u>l</u> x	A1 B1.
111.	-xxx- <u>l</u> -x	xx- <u>l</u> - <u>l</u> x	A1 C3.	122.	-xx- <u>l</u> -x	<u>l</u> -xx- <u>l</u> -x	A1 A1.
112.	<u>l</u> - <u>l</u> - <u>l</u> x	x- <u>l</u> - <u>l</u> - <u>l</u>	A2as B1.	123.	<u>l</u> x- <u>l</u> -x	- <u>l</u> (x)x- <u>l</u> -x	D4 A1.
113.	xx- <u>l</u> -x- <u>l</u>	x- <u>l</u> - <u>l</u> x	B1 C3.	124.	-xx- <u>l</u> -x	<u>l</u> -xx- <u>l</u> -x	A1 A1.
114.	<u>l</u> -x- <u>l</u> -x	xx- <u>l</u> -x <u>l</u> x	A1 B1.	125.	-xxx- <u>l</u> -x	<u>l</u> -xx- <u>l</u> -x	A3 A1.
115.	xx- <u>l</u> - <u>l</u> x	<u>l</u> -x- <u>l</u> -x	C3 A1.	126.	x- <u>l</u> -x- <u>l</u> - <u>l</u> x	<u>l</u> -x- <u>l</u> -x	aD*2 A1.
116.	<u>l</u> -x- <u>l</u> -x	<u>l</u> -xx- <u>l</u> -x	A1 A1.	127.	-x- <u>l</u> -x	<u>l</u> -x- <u>l</u> -x	D*1 A1.
117.	<u>l</u> xx <u>l</u> xx	xx- <u>l</u> -x- <u>l</u>	A1 B1.	128.	<u>l</u> -x- <u>l</u> -x	x(x)xx <u>l</u> x- <u>l</u> -x	A1 C2.
118.	xx <u>l</u> xx- <u>l</u>	<u>l</u> -x- <u>l</u> -x	B1 A1.	129.	- <u>l</u> (x)xx <u>l</u> xx	xx- <u>l</u> - <u>l</u> x	A1 C3.
119.	x- <u>l</u> -x- <u>l</u>	<u>l</u> -x- <u>l</u> -x	B1 A1.	130.	<u>l</u> -x- <u>l</u> -x	<u>l</u> x <u>l</u> x <u>l</u> x	A1 D2.
148.	<u>l</u> -x- <u>l</u> -x	xx- <u>l</u> -x	A1 B1.	154.	<u>l</u> -x- <u>l</u> -x	<u>l</u> -x- <u>l</u> -x	D-AL.

(1) This line has cross alliteration.

(2) Type A1 with anacrusis, a monosyllabic first thesis, and resolution of the first stress, is not common in Beow. In the first half line, it occurs four times, 827 generated wið niðe, 1108 ahafen of horde, 1566 pat hire wið halse, 2878 ætgifan æt guðe, (P.B.B., X, 273). It occurs five times in the second half line, 93 swa water bebugeð, 1773 gesacan ne tealde, 666 swa guman gefrungon, 1878 forberan ne mehte, 2247 nu haleð ne moston, (P.B.B., X, 234).

(3) See p. 159, footnote to 51b.

(4) All the words in this line except the last alliterate together.

(5) See p. 159, footnote to 51b.

(6) Cf. p. 160, footnote to 85b.

(7) Only two instances of type D*2 with anacrusis are found in Beow., both in the first half line: 2591 alætan landagas, and, (with resolution), 1384 ne sorga, snotor guma. (P.B.B., X, 304).

(8) Type C2 with an initial thesis of four syllables occurs five times in the first half line in Beow., (678 no ic me an herewasmun, and 862, 1686, 2185, 2868; P.B.B., X, 297), and five times in the second half line, (250 nafne him his wlite leoge, and 257, 695, 1604, 1842; P.B.B., X, 246).

(9) See p. 157, footnote to 14a.

(10) Type D2 with resolution of both stresses does not occur in Beow.

131.	ǀxx-ǀx	xx-ǀx-ǀ	A1 B1.	143.	x-ǀǀx	ǀ(ǀx)x-ǀx	C3 A1.
132.	xx-ǀǀx	ǀxxǀxx	C1 A1.	144.	ǀǀx-ǀ	xǀxxǀx	D4 B1.
133.	x-ǀǀx	ǀxx-ǀx	C1 A1.	145.	ǀx-ǀǀx	ǀxxx-ǀx	D*2 A1.
134.	xǀxx-ǀx	ǀxx-ǀx	aA3 A1.	146.	xxx-ǀǀx	ǀxx-ǀx	C1 A1.
135.	x-ǀx-ǀ	xǀxxǀx	B1 B1.	147.	ǀxx-ǀx	xx-ǀx-ǀ	A1 B1.
136.	ǀxx-ǀx	x-ǀǀx	A1 C3.	148.	ǀx-ǀǀx	xxx-ǀx-ǀ	D*1 B1.
137.	ǀǀxx-ǀ	x-ǀx-ǀx	E1 aA1.	149.	ǀxx-ǀx	xǀx-ǀx	A1 C2.
138.	x-xxx-ǀx	x-ǀxx-ǀ	aA3 B2.	150.	ǀxx-ǀx	ǀx-ǀx	A1 A1.
139.	ǀxx-ǀx	xx-ǀxǀx	A1 B1.	151.	xxx-ǀǀx	ǀx-ǀx	C1 A1.
140.	ǀxxx-ǀx	ǀxx-ǀx	A1 A1.	152.	ǀx-ǀx-ǀ	ǀxx-ǀx	E1 A1.
141.	xx-ǀǀx	x-ǀǀx	C1 C3.	153.	ǀxxx-ǀx	ǀx-ǀx	A3 A1.
142.	ǀx-ǀx	xx-ǀx-ǀ	A1 B1.	154.	ǀx-ǀx-ǀ	ǀx-ǀx	D4 A1.

(1) Type A3 with anacrusis, a monosyllabic first thesis, and resolution of the first stress is found only five times in Beow., 22 pæt hine on ylde, 967 ic hine ne mihte, 2204 pa hyne gesohtan, 3009 and pone gebringan, 1599 pæt hine seo brimwylf. (P.B.B., X, 287).

(2) See p. 158, footnote to 24a.

(3) See p. 157, footnote to 17a.

(4) If gefēð is taken as the 3 sg. prs. ind. of gefōn, this half line must be scanned according to type B1. See p. 90, note to 143.

(5) See p. 158, footnote to 24a.

(6) See p. 159, footnote to 51b.

(7) The unaccented word symle alliterates with the second stress in this half line.

(8) See pp. 91-2, note to 151.

(9) See p. 159, footnote to 51b.

(10) For the first word in this half line, (grene), which bears the alliteration, the MS. has rene.

(8) See p. 160, footnote to 53b.

155.	x'-x' x'-xx'	(1)(2) aD4 A1.	155.	xx'-x' x'-x'	B1 A1.
156.	x'-xx'-x' x'-x'	(3) aA3 A1.	156.	x'-xxx'-x' x'-x'	A3 E1.
157.	x'-x'-x' xx'-x'	A1 C1.	157.	x'-x'-x' xx'-x'	A1 B1.
158.	x'-x'-x' xx'-x'	A1 B1.	158.	x'-x'-x' xxx'-x'	(6) aD1 C2.
159.	x'-x'-x' xx'-x'	(4) aD1 B1.	159.	x'-x'-x' x'-x'	C2 A1.
160.	x'-xx'-x' x'-xx'	aA1 B2.	160.	x'-x'(x)xx'-x' x'-x'	(7) aA1 A1.
161.	x'-x'-x' xx'-x'	A1 B1.	161.	xx'-x' x'-x'	B1 C3.
162.	x'-x'-x' x'-xx'	A1 A1.	162.	x'-xx'-x' x'-x'	A1 A1.
163.	x'-x'-x' x'-x'	D*4 A1.	163.	xx'-x'-x' xx'-x'	C2 B1.
164.	x'-xx(x) x'-x' x'-x'	(5) A1 A2a.	164.	x'-xx'-x' xx'-x'	(8) A1 B1.

(1) Type D4 with anacrusis occurs only five times in Beow., all in the first half line: 1590 aris, rices weard, 68, 1616 forbarn brodenmal, 1724 awrac wintrum frod, 2705 forwrat Wedra helm. There are also two instances with resolution, in 1150a, 2284a. (P.B.B., X, 302).

(2) Type A1 with a disyllabic second thesis is irregular. The syncopated form geblowne must be substituted for that in the text to obtain the regular metre.

(3) Type A3 with anacrusis and a disyllabic first thesis is found only seven times in Beow.: 675 gesprac pa se goda, 951 ful oft ic for lassar, 1474, 2417, 2542, 2971, 3107.

(P.B.B., X, 288). Cf. Ph. 271a, 305a, 339a, 377a, 395a, 430a, 470a, 546a, 552a, 583a.

(4) There are only two examples in Beow. of type D1 with anacrusis and resolution of the second stress. Both are in the first half line: 501 onband beadorune, 1486 geseon sunu Hreðles. (P.B.B., X, 302).

(5) See p. 157, footnote to 14a.

(6) Type D*1 with anacrusis is found only four times in Beow., all in the first half line, 1451 befongen freawrasnum, 1453 besette swinlicum, 2936 besat pa sinherge, 1610 onwinded walrapas. (P.B.B., X, 304). Cf. Ph. 243a.

(7) Type A1 with anacrusis, a trisyllabic first thesis, and resolution of the first stress, does not occur in Beow.

(8) See p. 160, footnote to 86b.

175.	xxx'x'x'x'x'x'x'x'x'	(1)	B1 E1.	186.	x'x'xxx'x'x'x'x'	(5)	aA1 A1.
176.	x'x'x'x'x'x'x'x'		D1 A1.	187.	x'x'x'x'x'x'x'x'		E1 A1.
177.	xx'x'x'x'x'x'		B1 A1.	188.	'(x)xx'x'x'x'x'		A3 A1.
178.	x'x'x'x'x'x'x'		C3 D1.	189.	'x'x'x'x'x'x'x'		D2 C3.
179.	'xx'x'x'x'x'x'		A1 B1.	190.	'xx'x'x'x'x'x'	(6)	A3 A1.
180.	'x'x'x'x'x'x'x'		A1 B1.	191.	xx'x'x'x'x'x'		B1 A1.
181.	x'xxx'x'x'x'x'		A1 C2.	192.	'x'x'x'x'x'x'x'		E1 B1.
182.	xx'x'x'x'x'x'	(2)	C3 A1.	193.	x'x'x'x'x'x'x'		C1 A1.
183.	'x'x'x'x'x'x'x'	(3)	D4 A1.	194.	'x'x'x'x'x'x'x'		D*2 C2.
184.	x'xx'x'x'x'x'	(4)	B2 A1.	195.	xx'x'x'x'x'x'	(7)	C3 E1.
185.	'x'x'x'x'x'x'x'		A1 B2.	196.	'x'x'x'x'x'x'x'		D*1 B1.

(1) There is only one instance in Beow., in a second half line, of type B1 with a trisyllabic first thesis and resolution of both stresses, 1181 pat he pa geogude wile. (P.B.B., X, 238). Cf. Ph. 666b.

(2) See p. 160, footnote to 85b.

(3) Type D*4 with resolution of the second stress is rare, and is found only once in Beow., in the first half line: 421 yde eotena cyn. (P.B.B., X, 305).

(4) See p. 161, footnote to 96a.

(5) See p. 161, footnote to 107a.

(6) The stressing of this half line is doubtful; but cf. the rather similar half line Beow. 2707a, ond hi hyne pa begen, which Sievers classes as A3 with a first thesis of four syllables. (P.B.B., X, 287). He puts the first stress on ond, not on the adverb pa.

(7) Type E1 with two unaccented syllables in the second foot, and resolution of both stresses, is unusual, and occurs only twice in Beow., both times in the first half line: 650 sceadu-helma gesceapu, 775 searoponcum besmiðod. (P.B.B., X, 309).

Cf. Ph. 297a, and p. 157, footnote to 12b.

(7) See p. 161, note to 225.

(8) Type A1 with enclasis, bisyllabic first thesis, and resolution of second stress, is found only once in Beow., in the first half line, 1581 pat hire on hafelan. (P.B.B., X, 273). Sievers is doubtful about the scansion, and thinks that the line might belong to type A3.

197.	↓x'-xx' xx'-xx'	D4 B2.	213.	↓x'-x' ↓x'-x'	D* 2 A2a.
198.	x'-x' ↓x'-x'	C1 A1.	214.	↓x'-x' x(x)x'↓x'-x'	A1 C2.
199.	↓xxx'-x' xx'↓x'	A1 C3.	215.	x'-x' ↓xx'-x'	B1 A1.
200.	xx'↓x' ↓x'-x'	C1 A1.	216.	↓xx'-x' xx'↓x'	A1 C3.
201.	xx'↓x'↓x' xx'↓x'	B1 C1.	217.	↓x'-x' ↓x'-x'	E1 A1.
202.	xx'↓x' ↓x'-x'	B1 A1.	218.	↓x'-x' x'↓x'-x'	A2a C2.
203.	↓xx'↓x' xx'↓x'	A2b B1.	219.	↓x'-x' xx'↓x'	E1 C3.
204.	↓xx'↓xx' xx'↓x'-x'	A1 C2.	220.	↓x'-x' ↓xx'-x'	D 2 A1.
205.	xx'↓x' ↓x'-x'	C3 A1.	221.	↓x'-x' xx'↓x'	A2b B1.
206.	x'-xx'-x' ↓x'-x'	A1 A1.	222.	↓x'-x' xxx'↓x'	A2a C3.
207.	xx'↓x'-x' ↓x'-x'	C2 A1.	223.	xx'↓x' ↓x'-x'	C1 D1.
208.	↓x'-x' xx'↓x'	D4 B1.	224.	↓xx'-x' ↓x'-x'	A3 A1.
209.	x'↓xx' ↓x'-x'	B1 A1.	225.	xx'↓x' ↓xx'-x'	C3 A1.
210.	xx'↓x'-x' xx'↓x'-x'	C2 C2.	226.	x'-xx'↓xx' xx'↓x'	aA1 B1.
211.	↓xx'-x' xx'↓x'	A1 B1.	227.	↓x'-x' ↓xx'-x'	A1 A1.
212.	↓x'-x' x'-x'↓x'	A1 B1.	228.	↓x'-x' ↓xx'-x'	E1 A1.

(1) Type D4 with two unstressed syllables in the second foot, & resolution of the first stress, is found only three times in the first half line in *Beow.*: 729 swefan sibbe gedriht, 848 atol yða gespring, 2527 metod manna gehwas. (*P.B.B.*, X, 301). It also occurs three times in the second half line, 494 þegn nytte beheold, 721 duru sona onarn, 2396 cyning ealdre beneat. (*P.B.B.* X, 260). Cf. *Ph.* 326a. (2) See p. 159, footnote to 51b.

(3) See p. 159, footnote to 51b.

(4) See p. 159, footnote to 51b.

(5) See p. 160, footnote to 86b.

(6) Cf. p. 160, footnote to 87a.

(7) See p. 161, note to 225.

(8) Type A1 with anacrusis, disyllabic first thesis, and resolution of second stress, is found only once in *Beow.*, in the first half line, 1521 þat hire on hafelan. (*P.B.B.*, X, 273). Sievers is doubtful about the scansion, and thinks that the line might belong to type A3.

229.	l-x l-x	xx l-x	E1 C2.	241.	l-l-x	l-x l-x	D1 A1.
230.	l(x)xx l-x	l-xx l-x	A3 A1.	242.	l-xx l-x	l-x l-x	A1 D1.
231.	xx(x) l-x	l-x l-x	B1 A1.	243.	x l-x l-x	l-x l-x	aD*1 A1.
232.	xx l-x	l-x l-x	B1 A1.	244.	x l-x	l-x l-x	C1 A1.
233.	l-xxx l-xx	l-x l-x	A3 A1.	245.	l-x l-x	x l-x l-x	D*1 B1.
234.	l-x l-x	x(x) x l-x	A1 C3.	246.	x l-x	xxx l-x	C2 B1.
235.	xx l-x	x(x) l-x	B1 B1.	247.	x l(x)xx l-x	xx l-x	aA1 C2.
236.	l-x l-x	xx l-x	D*1 B1.	248.	l-x l-x	xx l-x	E1 B1.
237.	l-xx l-x	xxx l-xx	A1 B2.	249.	x l-x	l-x l-x	C2 A1.
238.	l-x l-x	x l-x	A1 B1.	250.	l-xx l-x	xx l-x	A1 B1.
239.	l-xx l-x	xxx l-x	A1 B1.	251.	l-x l-x	l-x l-x	D*2 A1.
240.	l-x l-x	xx l-x	A1 C1.	252.	x l-xx	xx l-x	B2 B1.

(1) See p. 160, footnote to 85b.

(2) Type A with a disyllabic second thesis is irregular. The substitution of the normal form ægrum for that in the text gives the regular metre. See p. 162, note to 233.

(3) There are only nine instances in Beow. of type C3 with resolution of the first stress, three in the first half line, (212 on stefn stigon, 367 pinra gegncwida, 2903 him on efn liged; P.B.B., X, 297), and six in the second, (190 ne mihte snotor hæled, 1083 on pam meðelstede, 21, 1892, 2803, 3007; P.B.B., X, 248). Cf. Ph. 234b, 421a, 480a, 558a, 597a.

(4) This line has cross alliteration. See p. 170, footnote to 17a.

(5) See p. 160, footnote to 85b. Scanned according to type

(6) See p. 164, footnote to 168a. Scanned according to type

(7) See p. 159, footnote to 74a. Scanned according to type

(8) Type E1 with resolution of the first stress and of the secondary stress does not occur in Beow. Cf. Ph. 510b, 515a.

(9) Type D1 with resolution of the second stress is rare, and is found only twice in Beow., both in the first half line: 541 slæp wæter lode, 493 wæc wæter nio. (P.B.B., X, 301).

(10) Cf. p. 164, footnote to 168a. Scanned according to type

(11) Type A3 with anacrusis is rare, (see p. 161, footnote to 98a): but the scansion given seems the most natural.

253.	l-x-l-x	xx-l-x-l	A1 B1.	268.	l- <u>u</u> x-l-x	xx-l-x-l	D1 B1.
254.	x-l-l-x	l-x-l-x	C1 A1.	269.	l-x- <u>u</u> x-l-x	l-xx-l-x	D*1 A1.
255.	<u>u</u> x- <u>u</u> xx-l	xx-l-x-l	D4 B1.	270.	l-x-l-x	xx-l- <u>u</u> x	A1 C3.
256.	x-l-xx-l	l-x-l-x	B2 A1.	271.	x-l-xx-l-x	l-x-l-x	aA3 A1.
257.	l-x-l-x	xx- <u>u</u> x-l-x	A1 C2.	272.	l-x-l-x	l-x-l-x	A1 A1.
258.	<u>u</u> xxx-l-x	l-l-x	A1 D1.	273.	x-l-xx-l-l	l-xx-l-x	aA2b A1.
259.	l-xx-l-x	xx-l-x- <u>u</u> x	A1 B1.	274.	l-xx-l-x	xxx-l-x-l	A1 B1.
260.	<u>u</u> xx-l-x	xx- <u>u</u> x-l-x	A1 C2.	275.	l-l-x-l	l-x-l-x	E1 A1.
261.	l-x-l-x	x-l-x-l	A1 B1.	276.	xx-l-xx-l	l-x-l-x	B2 A1.
262.	x-l-x-l-x	xxx-l-x-l	aA1 B1.	277.	l-x-l-x	xx-l-x-l	A1 B1.
263.	l-x-l-x	xx-l-x- <u>u</u> x	A1 B1.	278.	l-l-x- <u>u</u> x	l-xx-l-x	E1 A1.
264.	l-l-x-l	l-x-l-x	E1 A1.	279.	l-x-l-x-l	l-xx-l-x	D*4 A1.
265.	l-xxx- <u>u</u> x	l-xxx-l-x	A3 A1.	280.	l-x- <u>u</u> x- <u>u</u> x	xxx-l-x-l	D*2 B1.
266.	<u>u</u> x-l-x-l	l-x-l-x	D4 A1.	281.	xx(x)-l-x-l	xx(x)- <u>u</u> xx-l	B1 B1.
267.	l- <u>u</u> xx-l	xxxx-l-x-l	D4 B1.	282.	<u>u</u> x-l-l-x	xx-l-x-l	A2a B1.

(1) See p. 161, footnote to 96a.

(2) Type D4 with resolution of both stresses is rare. It occurs only once, in a second half line, in Beow., 1870 cyning aedelum god. (P.B.B., X, 259).

(3) See p. 159, footnote to 51b. (4) See p. 159, footnote to 51b.

(5) See pp. 163-4, note to 262, and p. 157, footnote to 17a.

(6) This half line is most naturally scanned according to type A3; but it is rather unusual to have the second stress on a short syllable in type A. Sievers gives no instances under type A3, but several under other subtypes of A, eg. Beow. 881a eam his nefan, 3135b aedelung boren. (P.B.B., X, 275, 231). Cf. Ph. 310b, 313a.

(7) Type D4 with resolution of the second stress is rare, and is found only twice in Beow., both in the first half line: 341 wlanc Wedera leod, 423 wraec Wedera nið. (P.B.B., X, 301).

(8) Cf. p. 164, footnote to 156a. (9) See p. 159, footnote to 51b.

(10) Type A2 with anacrusis is rare, (see p. 161, footnote to 98a); but the scansion given seems the most natural.

283.	'-x'-x xx'-x'	A1 B1.	295.	'-(x)xx'-x '-xx'-x	A3 A1.
284.	x'-x'x '-xx'-x	C3 A1.	296.	x'-x'x'x x'-x'-x	B1a A1.
285.	'-xx'-x x(x)'-x	A1 C3.	297.	'x'-xx'x'x '-xx'-x	(8) E1 A1.
286.	x'-x'x'x'x '-x'-x	aD*1 A1.	298.	'-x'-x' xx'-x'	D4 C1.
287.	xx'-x'x xx'-x'	C1 C1.	299.	'x'-x'x'x'x xx'-x'	(9) A*1 C1.
288.	xx'-x'x' xx'-x'x'	B1 B1.	300.	x'-xx'-x' '-x'-x	B2 A1.
289.	'-x'-x xx'-x'x'	(2)(3) A1 B1.	301.	'-xx'-x xx'-x'x'	A1 B1.
290.	'x'-x'x'x' '-x'-x	E1 A1.	302.	'-x'-x' '-xx'-x	A1 A1.
291.	xx'x'x'x'x' '-x'-x	(4) C2 A2a.	303.	'-x'-x x(x)'-x'x'	(10) A1 C3.
292.	'-x'-x' xx'-x'x'	(5) D4 C3.	304.	'x'-x'x'x' x'x'x'x'	D1 C2.
293.	x'-x'-x' '-x'-x	(6) aA1 A1.	305.	x'-xx'-x' xx'-x'x'	(11) aA3 B1.
294.	'-x'-x'x' '-xx'-x'	A*1 A1.	306.	'-x'-x' '-x'-x	A1 A1.

(1) Type D*1 with anacrusis and resolution of the second stress is found only six times in Beow., in the first half line, 94 gesette sigehredig, 723 onbrad pa bealohydig, 772 widhæfde heaðodeorum, 1460, 2738, 2756. (P.B.B., X, 304).

(2) See p. 160, footnote to 92a.

(3) Type B1 with a secondary stress in the second thesis does not occur in Beow. Cf. Ph. 453a, 511a, 650a.

(4) See p. 160, footnote to 85b.

(5) This half line could be scanned as type E1, but both elements of bleobrygdum alliterate. See p. 165, footnote to 263a.

(6) See p. 157, footnote to 17a.

(7) See p. 157, footnote to 17a. There is a subsidiary alliteration on s in this line.

(8) See p. 165, footnote to 195b, and cf. p. 157, footnote to 12b.

(9) This half line cannot be exactly paralleled in Beow.; but under the extended type of E, Sievers lists several lines which are the same except that they have only one resolution: 61a Heorogar ond Hroðgar, 308a, 608a, 1698a, 2434a. (P.B.B., X, 310). Cf. p. 177, footnote to 536a.

(10) See p. 160, footnote to 92a.

(11) See p. 164, footnote to 156a.

307.	'xxx'x'x'x	(1) (2)	A2b A1.	323.	'x'x'x'x'x'	C3 A1.
308.	'x'x'x'x'x'		A1 C3.	324.	xx'x'x'x'x'	A1 B1.
309.	'xx'x'x'xxx'x'		A1 B1.	325.	'xx'x'x'x'x'	A1 B1.
310.	'xx'x'x'x'x'x'	(3)	A1 A1.	326.	'x'x'x'x'x'x'	C3 A1.
311.	'x'x'x'x'x'xxx'x'	(4)	A1 aA1.	327.	xx'x'x'x'x'x'	A1 D4.
312.	'x'x'x'x'x'x'		A2ab E1.	328.	'(x)xx'x'x'xxx'x'x'	A1 C2.
313.	'xx'x'x'x'x'x'	(5)	A1 C2.	329.	'xx'x'x'x'x'x'	D*2 E1.
314.	xx'x'x'x'x'x'		B1 C2.	330.	'x'x'x'x'x'x'	(10)
315.	'x'x'x'x'x'x'		A1 C2.	331.	xx'x'x'x'xxx'x'	A1 B1.
316.	xx'x'x'x'x'x'		B1 A1.	332.	'xx'x'x'x'x'x'	C3 A1.
317.	xxx'x'x'x'x'		B1 B1.	333.	'x'x'x'x'x'x'	A1 C2.
318.	'xx'x'x'x'x'x'		A2b A1.	334.	xxx'x'x'x'x'x'	D*2 C1.
319.	'(x)xx'x'x'xxxx'x'	(6)	A1 C3.	335.	'x'x'x'x'x'x'	A1 A1.
320.	'xxx'x'x'x'x'		A3 A1.	336.	x'x'x'x'x'x'	A1 C3.
321.	x'x'x'x'x'(x)'x'	(7)	B1 B1.	337.	'x'x'x'x'x'x'	D*2 B1.
322.	xx'x'x'x'x'x'		C2 A1.	338.	'x'x'x'x'x'x'	(11)
						B2 A1.
						D*2 D*2.
						D*1 A1.

(1) Type A2b with a trisyllabic first thesis and resolution of the secondary stress is not found in Beow.

(2) See p. 160, footnote to 85b. (3) See p. 168, footnote to 265a.

(4) See p. 161, footnote to 107a. (5) See p. 168, footnote to 265a.

(6) See p. 157, footnote to 14a. (7) See p. 159, footnote to 51b.

(8) See p. 166, footnote to 197a.

(9) Type D*2 with resolution of the first stress is found seven times in Beow., all in the first half line: 263 atole ecgprace, apele ordfruma, 1358 warigeað wulfhleopu, 596 atole ecgprace, 1710, 2443, 2825, 3055. (P.B.B., X, 303). Cf. Ph. 375a, 446a, 465a, 493a.

(10) See pp. 112-3, note to 330. (11) See p. 114, note to 336. For gehwo, the MS. reads gehwo.

339.	x ^l -xx ^l -x	⁽¹⁾ l-xx ^l -x	aA3 A1.	353.	xx ^l - ^l x	^l -x ^l -x	C3 A1.
340.	^l -(x)x ^l -x	^l xxx ^l -x	A1 A1.	354.	^l -x ^l -x	xxx ^l ^l xx ^l	A1 B1.
341.	^l -xx ^l -x	^l -x ^l -x	A1 A1.	355.	^l -x ^l -x	^l - ^l -x ^l	A1 D4.
342.	^l -x ^l - ^l x	xx ^l -x ^l	D*2 B1.	356.	^l xx ^l - ^l x	xxx ^l -x ^l	D1 B1.
343.	^l -x ^l - ^l x	^l -xx ^l -x	D*2 A1.	357.	^l -xx ^l ^l x	xx ^l - ^l -x	E1 C1.
344.	^l -x ^l -x	xx ^l ^l x ^l -x	A1 C2.	358.	^l -x ^l -x	xx ^l ^l x ^l -x	A1 C2.
345.	^l -x ^l - ^l x	^l -xx ^l -x	D*2 A1.	359.	xx ^l -x ^l	^l -x ^l -x	B1 A1.
346.	^l xxx ^l -x	xxx ^l - ^l x	A1 C3.	360.	^l -x ^l -x ^l	xx ^l -xx ^l	D*4 B2.
347.	x ^l -x ^l -x ^l	xxx ^l -xx ^l	aD*4 B2.	361.	xx ^l -x ^l	^l -x ^l -x	B1 A1.
348.	^l -xx ^l	xx ^l ^l xx ^l	E1 B1.	362.	^l -x ^l -x	^l xx ^l -x ^l	A1 E1.
349.	xx(x) ^l -x ^l	^l -x ^l -x	B1 A1.	363.	^l xxx ^l -x	xx ^l -x ^l	A1 B1.
350.	^l -xx ^l -xx	xx ^l - ^l x	A1 C1.	364.	^l -x ^l -x	^l -xx ^l -x	A1 A1.
351.	x ^l - ^l -x	^l -x ^l -x	C1 A1.	365.	^l -x ^l -x	x(x) ^l - ^l x	A1 C3.
352.	^l -x ^l -x	^l xxx ^l -x	A1 A1.	366.	x ^l -x ^l	x(x) ^l - ^l x	B1 C3.

(1) See p. 164, footnote to 156a. (2) See p. 160, footnote to 86b.

(3) There are only four instances in *Beow.*, all in the first half line, of anacrusis before type D*4: 1274 gehnagde helle gast, 1837 gepinged peodnes bearn, 2044 onginneð geomormod, 1543 oferwearp pa werigmod. (*P.B.B.*, X, 305). None of them have monosyllabic anacrusis. Cf. *Ph.* 428a.

(4) Type A1 with a disyllabic second thesis is irregular. The regular metre is obtained if the syncopated form gesælga is substituted for that in the text.

(5) See p. 115, note to 356.

(6) Type E1 with two unaccented syllables in the first foot, and a resolved second stress, is rare. It occurs three times in *Beow.*, twice in the first half line, (476 farnipa gefremed, 697 wigspeda gewiofu; *P.B.B.*, X, 309), and once in the second, (2765 guncynnes gehwone; *P.B.B.*, X, 266). Cf. *Ph.* 417a, 606a, 669a.

(7) See p. 160, footnote to 85b.

(8) See p. 115, note to 364.

367.	x ^l -l ^l -x	l ^l -xx ^l -x	aD1 A1.	(1)	381.	xx ^l -x ^l	l ^l -xx ^l	B1. E1.
368.	xxx ^l -l ^l -x	l ^l -xx ^l -x	C1 A1.	(2)	382.	xx ^l -l ^l -x	l ^l -x ^l -x	C3 A1.
369.	l ^l -x ^l -x	xx ^l -x ^l	D* 2 B1.		383.	x ^l -x ^l	xx ^l -x ^l	B1 B1. (3)
370.	xx ^l -l ^l -x	l ^l -l ^l -x	C3 D1.		384.	xx ^l -l ^l -x	l ^l -xx ^l -x	C3 A1.
371.	l ^l -xx ^l -x	xx ^l -l ^l -x	A1 C1.		385.	x ^l -l ^l -x	x ^l -x ^l	C1 B1. (6)
372.	x ^l -x ^l	x ^l -x ^l -x	B1 C2.		386.	l ^l -xxx ^l -x	l ^l -xx ^l -x	A1 A1.
373.	l ^l -x ^l -x	l ^l -l ^l -x	A1 A2as.	(3)	387.	xx ^l -xx ^l	l ^l -xx ^l -x	B2 A1. (7)
374.	xx ^l -x ^l	xx ^l -x ^l -x	B1 B1 .		388.	x ^l -x ^l -x	l ^l -x ^l -x	aA1 A1.
375.	l ^l -xx ^l -x	x ^l -x ^l	D* 2 B1.	(4)	389.	l ^l -xx ^l -x	xx ^l -xx ^l	A1 B2.
376.	l ^l -x ^l	l ^l -x ^l -x	D4 A1.	(5)	390.	x ^l -x ^l -x	xx ^l -x ^l	C2 B1. (8)
377.	x ^l -xx ^l -x	l ^l -x ^l -x	aA3 E1.		391.	l ^l -xxx ^l -x	xx ^l -x ^l	A1 B1.
378.	xxx ^l -l ^l -x	l ^l -x ^l -x	C1 A1.		392.	xx ^l -l ^l -x	l ^l -xx ^l -x	C1 A1. (9)
379.	l ^l -x ^l -x	xx ^l -x ^l	A1 B1.		393.	l ^l -xxx ^l -x	xx ^l -l ^l -x	A3 aD1. (10)
380.	l ^l -xx ^l -x	xxx ^l -l ^l -x	A1 C3.		394.	xx ^l -x ^l	xx ^l -x ^l	B1 B1.

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(1) Type D1 with anacrusis is rare in Beow. It occurs only three times, once with resolution, and all in the first half line: 141 gesægd soðlice, 2930 abreot brimwisan, 3062 gewrecen wraðlice. (P.B.B., X, 302). Cf. Ph. 393b.

(2) This line has cross alliteration.

(3) This line has cross alliteration.

(4) See p. 170, footnote to 329a. (5) See p. 164, footnote to 156a.

(6) In the text, this half line reads wunian in wuldre. For wuldre, the MS. has worulde.

(7) See p. 157, footnote to 17a. The stressing of this half line is doubtful, but it has been scanned according to type A1 with anacrusis because of the possible cross alliteration.

(8) See p. 157, footnote to 14a.

(9) There is only one example in Beow., in the second half line, of type D1 with disyllabic anacrusis, 9 para ymbsittendra.

(P.B.B., X, 256). Cf. this page, footnote to 367a.

(10) There is an extra alliterating syllable in this half line, worhte wer ond wif.

395.	x ^l -xx ^l -x	xxx ^l - ^l x	(1) aA3 C1.	409.	l-x ^l u ^l x ^l -x	xx ^l u ^l x ^l -x	D*1 C2.
396.	l-x ^l -x	xx ^l -x ^l	A1 B1.	410.	l-(x)x ^l -x	xxx ^l - ^l x	A1 C1. (4)
397.	l-x ^l -x ^l	xx ^l -x ^l	D*4 B1.	411.	xx ^l -x ^l	xxx ^l -x ^l	B1 B1.
398.	l-x ^l - ^l	xx ^l -x ^l	A2b B1.	412.	l-x ^l -x	x ^l u ^l x ^l -x	A1 C2.
399.	l-x ^l -x ^l u ^l x	l-x ^l -x	(2) D*4 A1.	413.	x ^l -x ^l	xx ^l -xx ^l	B1 B2.
400.	xx ^l -xx ^l	xx ^l -x ^l	B2 B1.	414.	l-x ^l -x	x ^l - ^l x	A1 C3.
401.	l-x ^l u ^l x	xx ^l -x ^l	E1 B1.	415.	x ^l -x ^l	xx ^l - ^l x	B1 C3.
402.	l-x ^l -x	xx ^l - ^l x	A1 C1.	416.	xx ^l - ^l x	l-x ^l -x	C3 A1. (5)
403.	l-x ^l - ^l x	xx ^l - ^l x	(3) D*1 C3.	417.	l-x ^l u ^l x	xx ^l -x ^l	E1 B1.
404.	l-xx ^l u ^l xx	xx ^l -x ^l	A1 B1.	418.	l-xx ^l -x	xx ^l -x ^l	A1 B1.
405.	l-(x)xx ^l -x	xx(x) ^l u ^l xx ^l	A1 B1.	419.	x ^l -x ^l u ^l x	l-xx ^l -x	B1 A1.
406.	l-x ^l -x	u ^l xx ^l -x	A2a A1.	420.	l-x ^l -x	xx ^l -x ^l u ^l x	A1 B1. (6)
407.	l-x ^l - ^l x	l-x ^l -x	D*1 A1.	421.	xx ^l u ^l x ^l u ^l x	l-xx ^l -x	C3 A1. (7)
408.	x ^l -xx ^l -x	xx ^l u ^l x ^l -x	aA1 C2.	422.	l-x ^l - ^l x	l-x ^l - ^l	E1 A2b.

(1) Anacrusis with the simplest form of type A3 occurs only

(1) The scansion of this half line is doubtful; but cf. Beow. 28a hi hyne pa atbaron, which Sievers (P.B.B., X, 288) classes as type A3 with monosyllabic anacrusis and a disyllabic first thesis. Cf. p. 164, footnote to 156a.

(2) Type D*4 with resolution of the secondary stress is found only twice in Beow., in the first half line: 1162 win of wunderfatum, 2205 hearde hildefreca. (P.B.B., X, 305). Sievers considers the latter instance to be doubtful, and suggests emending to hildfreca.

(3) See p. 158, footnote to 26a.

(4) This line has cross alliteration.

(5) See p. 171, footnote to 357a.

(6) See p. 167, footnote to 234b.

(7) This line has cross alliteration.

423.	xx'-x'-	'-x'-x	B1 A1.	436.	'-x'-x	'-x'-x	E1 A1.
			(1)				
424.	x'-x'-x	xxx'-x	aA3 C3.	437.	xx'-x	xx'-x	C3 C2.
425.	'-x'-x	x'-x	A1 C2.	438.	'-x'-x	'-x'-x	A1 A1.
							(5)
426.	xx'-xx'-	xx'-x	B2 B1.	439.	xx'-x	x'-x	B1 B1.
427.	'-x'-x	xx'-x	A1 B1.	440.	'-x'-x	xx'-x	A*1 B1.
			(2)				
428.	x'-x'-x	'-xx'-x	aD*4 A1.	441.	x'-x'	xx'-x	B1 C1.
429.	xx'-x'-	'-x'-x	B1 A1.	442.	'(x)''-x	'-x'-x	D*1 A1.
			(3)				(6)
430.	x'-xx'-x	'-xx'-x	aA3 A1.	443.	xx'-x'-x	xx'-x	aA3 B1.
							(7)
431.	x'-x	'-x	C2 A2a.	444.	x'-xxx'-x	'-x'-x	aA1 A1.
432.	'-x'-x	xx'-x	A1 C3.	445.	'-x'-x	xx'-x	D*1 B1.
			(4)				(8)
433.	xx'-x	x'-x	B1 C1.	446.	xx'-x	'-x'-x	D*2 A1.
							(9)
434.	x'-x'	'-xx'-x	B1 A1.	447.	xxx'-x	xx'-x	B1 B1.
435.	'-x	xx'-x	A2as C1.	448.	'-x	xx'-xx'	D2 B2.

(1) Anacrusis with the simplest form of type A3 occurs only five times in *Beow.*, all with resolution: 22 pat hine on ylde, 967 ic hine ne mihte, 2204, 3009, 1599. (P.B.B., X, 287).

Cf. Ph. 443a, & p. 157, footnote to 17a.

(2) See p. 171, footnote to 347a. (3) See p. 164, footnote to 156a.

(4) See p. 169, footnote to 289b. (5) See p. 159, footnote to 51b.

(6) Cf. this page, footnote to 424a. The scansion of the half line is doubtful, but the stressing of hwæðre is natural, and seems to be supported by *Beow.* 2442b, a half line of type B, with alliteration on h: sceolde hwæðre swa peah.

(7) Type A1 with monosyllabic anacrusis, trisyllabic first thesis, and resolution of the second stress occurs only three times in *Beow.*: 234 agewat him pa to warode, 504 agehedde under heofenum, 269 ane hedde he pas heafolan. (P.B.B., X, 274).

(8) See p. 170, footnote to 329a.

(9) In the text, the half line reads ðat is se hea beam.

Hea stands for an earlier disyllabic form.

The spelling of this half line, ðat is se hea beam, is supported in note to 471.

(6) See p. 157, footnote to 230b.

(7) See p. 134, note to 451.

449.	$\overset{!}{\backslash}\overset{!}{x}\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	E1 A1.	466.	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{\cup}$	A1 B1.
450.	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	A1 B1.	467.	$\overset{!}{-}xxx\overset{!}{-}$	$\overset{!}{-}(x)x\overset{!}{-}$	A1 A1.
451.	$xx\overset{!}{-}\overset{!}{x}$	$x\overset{!}{-}xx\overset{!}{-}$	C1 B2.	468.	$xx\overset{!}{-}\overset{!}{x}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	C1 B1.
452.	$\overset{!}{-}\overset{!}{x}\overset{!}{\backslash}\overset{!}{x}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	D*1 A1.	469.	$x\overset{!}{-}xx\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	B2 A1.
453.	$xxx\overset{!}{-}\overset{!}{x}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	C1 A1.	470.	$x\overset{!}{-}xx\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	aA3 A1.
454.	$\overset{!}{\cup}xx\overset{!}{-}$	$xx\overset{!}{-}xx\overset{!}{-}$	A1 B2.	471.	$\overset{!}{-}(x)x\overset{!}{-}$	$\overset{!}{\cup}xx\overset{!}{-}$	A1 A1.
455.	$\overset{!}{\cup}xx\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	A1 A1.	472.	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{\cup}$	A1 B1.
456.	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	A1 A1.	473.	$\overset{!}{-}(x)\overset{!}{\backslash}\overset{!}{x}$	$\overset{!}{-}xx\overset{!}{-}$	D*1 A1.
457.	$\overset{!}{-}\overset{!}{x}\overset{!}{\backslash}\overset{!}{x}$	$xx\overset{!}{\cup}xx\overset{!}{-}$	D*1 B1.	474.	$\overset{!}{-}xxx\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{\cup}xx\overset{!}{-}$	A3 A1.
458.	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$xx\overset{!}{\cup}xx\overset{!}{-}$	A1 C2.	475.	$x\overset{!}{-}\overset{!}{x}\overset{!}{\cup}$	$\overset{!}{-}xx\overset{!}{-}$	B1 A1.
459.	$\overset{!}{-}xx\overset{!}{-}$	$xx\overset{!}{-}\overset{!}{x}$	A1 C1.	476.	$xx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	aA1 A1.
460.	$\overset{!}{\cup}xxx\overset{!}{-}$	$x\overset{!}{-}xx\overset{!}{-}$	A1 B2.	477.	$\overset{!}{-}(x)x\overset{!}{-}$	$\overset{!}{\cup}x\overset{!}{\backslash}\overset{!}{x}$	A1 D1.
461.	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$x\overset{!}{\cup}xx\overset{!}{-}$	A1 C2.	478.	$\overset{!}{\cup}xx\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{\cup}xx\overset{!}{-}$	A1 A1.
462.	$\overset{!}{\backslash}\overset{!}{\backslash}\overset{!}{x}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	A2a B1.	479.	$\overset{!}{-}xx\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	A1 A1.
463.	$\overset{!}{-}xx\overset{!}{-}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	A1 B1.	480.	$xx\overset{!}{\cup}xx\overset{!}{\cup}$	$xxx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	C3 B1.
464.	$x\overset{!}{-}xx\overset{!}{\cup}$	$\overset{!}{\cup}xx\overset{!}{\backslash}$	B2 A2b.	481.	$xxx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{\cup}xx\overset{!}{-}$	B1 A1.
465.	$\overset{!}{\cup}xx\overset{!}{\backslash}\overset{!}{x}$	$xx\overset{!}{-}\overset{!}{x}\overset{!}{-}$	D*2 B1.	482.	$x\overset{!}{-}\overset{!}{x}\overset{!}{-}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	B1 A1.
480.	$\overset{!}{-}xx\overset{!}{-}$	$xx\overset{!}{-}$	A1 A1.	518.	$\overset{!}{-}\overset{!}{x}\overset{!}{\cup}$	$\overset{!}{-}\overset{!}{x}\overset{!}{-}$	D*3 A1.

(1) This line has cross alliteration.

(2) See p. 170, footnote to 329a.

(3) The scansion of this half line is doubtful. Cf. p. 164, footnote to 156a.

(4) Disyllabic anacrusis with type A is unusual, and the half line could be scanned according to type A3, $\overset{!}{-}xxx\overset{!}{-}$; but it is possible that *hi* alliterates with the second and third stresses. Cf. p. 157, footnote to 17a.

(5) The alliterating letter of the second stress is dropped in the spelling of this half line, *hate at eortan*. See p. 33, note to 477.

(6) See p. 167, footnote to 234b.

(7) See p. 134, note to 481.

483.	↓xx'-x	x'↓x	A1 C3.	501.	↓x'-x	xx'↓x	A1 C3.
484.	↓xx'-x	xx'-x↓x	A1 B1.	502.	↓↓x	x↓x'-x	D1 C2.
485.	↓x'-x	xx'↓x	A1 C3.	503.	↓(x)x'-x	xx'-xx'	A1 B2.
486.	↓x'↓x	↓xx'-x	D1 A1.	504.	↓x'-x	xx'↓x	A1 C3.
487.	↓x'-xx'	xx'-x'	D* ⁽¹⁾ 4 B1.	505.	↓x'↓x	↓↓x	D* ⁽²⁾ D2.
488.	↓x'-x	↓xx'↓xx	A1 A1.	506.	↓x'-x'	↓x'-x'	D* ⁽³⁾ 4 E1.
489.	↓x'↓x	xx'-x'	D* ⁽⁴⁾ 2 B1.	507.	↓xx'-x	↓x'-x	A1 A1.
490.	x'-x↓x	↓xx'-x	B1 A1.	508.	↓x'-x	x(x)x'↓x	A1 C3.
491.	xx'-x'	xx'↓x	B1 C1.	509.	↓x'-x	xx'↓xx'	A1 B1.
492.	↓x'-x	xx'↓x'-x	A1 C2.	510.	↓xxx'↓x	↓x'-x	A2b A1.
493.	↓xx'↓x	↓xx'-x	D* ⁽²⁾ 2 A1.	511.	x(x)↓x'	↓x'-x	B1 A1.
494.	↓xx'-x	↓xx'-x	A1 A1.	512.	x'↓x	↓x'-x	C3 A1.
495.	xx'↓x	↓xx'-x	C1 A1.	513.	↓x'↓x	x'-x'	D2 B1.
496.	↓x'-x	xx'-xx'↓x	A1 B2.	514.	xx'-x'	↓x'↓x	B1 D1.
497.	↓x'↓x'-x	↓x'-x	D* ⁽⁵⁾ 1 A1.	515.	xx'↓x	↓x'-x	C1 A1.
498.	xx'-x'	↓x'↓x	B1 A2b.	516.	↓x'-x'	↓x'-x'	D4 D* ⁽⁶⁾ 4.
499.	xx'-x'	↓x'-x	B1 A1.	517.	xx'-x'	↓x'↓x	B1 D2.
500.	↓xx'-x	↓xx'-x	A1 A1.	518.	↓x'↓x	↓x'-x	D* ⁽⁷⁾ 2 A1.

(1) Type D*4 with two unaccented syllables in the second foot is rare, and occurs only once in *Beow.*, in the first half line, 1421 *oncyð eorla gehwam.* (P.B.B., X, 305).

(2) See p. 170, footnote to 329a. (3) See p. 164, footnote to 166b.

(4) See p. 160, footnote to 85b. (5) See p. 159, footnote to 51b.

(6) See pp. 157-8, note to 511, and p. 169, footnote to 289b.

(7) Medial *-n-* in *byrgenum* is a simplification of an earlier *-nn-*. This line perhaps has cross alliteration.

(8) See p. 170, footnote to 329a.

(9) This half line could be scanned according to type D1. See, also, p. 167, footnote to 166a.

519.	$\acute{x}\acute{-}\grave{x}$	$\acute{-}\acute{x}$	D*1 A1.	534.	$\acute{-}\acute{-}\acute{x}$	$xx\acute{-}xx\acute{-}$	D1 B2.
520.	$x\acute{-}\acute{x}$	$xx\acute{x}\acute{-}x$	C3 C2.	535.	$\acute{-}xx\acute{-}x$	$\acute{-}x\acute{-}x$	A1 A1.
521.	$\acute{-}x\acute{x}x$	$\acute{-}x\acute{x}x$	A1 A1.	536.	$\acute{-}\acute{-}x\acute{-}\acute{-}$	$xxx\acute{-}x\acute{-}$	A*1 B1. (4)
522.	$\acute{x}\acute{-}\acute{-}x$	$x(x)\acute{-}xx\acute{-}$	A2a B2.	537.	$\acute{-}xx\acute{-}x$	$xx\acute{-}x\acute{x}$	A1 B1.
523.	$\acute{-}\acute{-}x\acute{-}x$	$\acute{-}xx\acute{-}x$	A*1 A1.	538.	$\acute{-}xxx\acute{-}x$	$\acute{-}xx\acute{-}x$	A1 A1.
524.	$x\acute{-}\acute{x}$	$xx\acute{x}x\acute{-}$	C3 B1.	539.	$xx\acute{-}\acute{x}$	$\acute{-}x\acute{-}x$	C3 A1.
525.	$\acute{-}x\acute{-}x$	$\acute{-}xx\acute{-}x$	A1 A1. (1)	540.	$\acute{-}x\acute{-}\acute{-}x$	$\acute{-}x\acute{-}x$	D*1 A1.
526.	$\acute{-}x\acute{-}\acute{-}x$	$xx\acute{-}x\acute{-}$	D*1 B1.	541.	$\acute{-}(x)xx\acute{x}x$	$xx\acute{x}x\acute{-}$	A1 B1. (5)
527.	$xx\acute{-}\acute{-}x$	$\acute{-}xx\acute{-}x$	C1 A1.	542.	$\acute{x}xxx\acute{-}x$	$\acute{-}xx\acute{-}x$	A1 A1. (6)
528.	$\acute{-}x\acute{-}x$	$xx\acute{x}x\acute{-}$	A1 B1.	543.	$\acute{x}xxx\acute{-}x$	$xxx\acute{-}\acute{-}x$	A1 C1. (7)
529.	$\acute{-}x\acute{-}\acute{x}$	$xxx\acute{-}x\acute{x}$	D*2 B1. (2)	544.	$x\acute{-}(x)x\acute{x}x$	$\acute{-}x\acute{-}x$	aA3 A1.
530.	$x\acute{-}x\acute{-}$	$x\acute{x}\acute{-}x$	B1 C2.	545.	$\acute{-}xx\acute{-}x$	$x\acute{x}\acute{-}x$	A1 C2. (8)
531.	$xx\acute{-}\acute{-}x$	$\acute{-}x\acute{-}x$	C1 A1. (3)	546.	$x\acute{-}xx\acute{-}x$	$\acute{-}x\acute{-}x$	aA3 A1.
532.	$x\acute{x}xxx\acute{-}x$	$xx\acute{-}x\acute{-}$	aA1 B1.	547.	$xx\acute{x}\acute{-}x$	$\acute{-}\acute{-}\acute{x}$	C2 D2.
533.	$x\acute{-}(x)xx\acute{-}x$	$\acute{-}\acute{-}x\acute{-}$	aA3 D4.	548.	$\acute{x}\acute{-}\acute{-}x$	$xxx\acute{-}x\acute{-}$	D1 B1.

(1) See p. 158, footnote to 26a.

(2) See p. 159, footnote to 51b.

(3) See p. 161, footnote to 107a.

(4) Type A*1 with a secondary stress in place of the final unaccented syllable occurs three times in *Beow.* in the first half line: 780: betlic ond banfah, 1017 Hroðgar ond Hroðulf, 1189 Hreðric ond Hroðmund. Cf. Ph. 299a, which has resolution of both stresses. (P.B.B., X, 310).

(5) See p. 157, footnote to 14a.

(6) See p. 159, footnote to 51b.

(7) Type A3 with anacrusis, disyllabic first thesis, and resolution of the second stress is rare, and is found only four times in *Beow.*: 728 geseah he in recede, 1145 þas wæron mid Eotenum, 1397 ahleop þa se gomela, 361 her syndon geferede. (P.B.B., X, 288).

(8) This half line could be scanned according to type C1. See, also, p. 164, footnote to 156a.

587.	xx ^l - ^l x	^l -x ^l -x	C1 A1.	601.	^l -(x)x ^l -x	^l -xx ^l -x	A1 A1.
			(1)				
588.	úxxx ^l úxx	x ^l -x ^l úx	A1 B1.	602.	xx ^l -x ^l	^l -x ^l -x	B1 A1.
			(2)				
589.	xx ^l - ^l x	^l -x ^l -x	C1 A1.	603.	^l -x ^l -x	^l -xx ^l	A1 E1.
590.	^l -xx ^l -x	^l -x ^l	A1 E1.	604.	^l -xxx ^l -x	úxx ^l -x	A1 A1.
591.	^l -úx	^l -x ^l -x	D2 A1.	605.	^l -xx ^l -x	^l -x ^l úx	A1 A2b.
							(5)
592.	^l -xx ^l úxx	^l -x ^l -úx	A1 D*2.	606.	^l -xx ^l úx	^l -úx	E1 A2a.
			(3)				
593.	xx ^l -x ^l	^l -xx ^l úxx	B1 A1.	607.	^l -xx ^l -x	xx ^l -xx ^l	A1 B2.
594.	^l -xx ^l -x	xx ^l -xx ^l	A1 B2.	608.	^l -(x)x ^l -ú	^l -xx ^l -x	A2b A1.
							(6)
595.	^l -x ^l -ú	^l -x ^l -x	D4 A1.	609.	xxx ^l úx ^l úxx	^l -xx ^l -x	C1 A1.
596.	xx ^l -x ^l	^l -x ^l úxx	B1 A1.	610.	^l -x ^l -x	x ^l úx ^l -x	A1 C2.
			(4)				
597.	xx ^l úx ^l úx	x ^l úx ^l -x	C3 C2.	611.	x ^l -xxx ^l -x	^l -x ^l -x	aA3 A1.
							(7)
598.	úxxx ^l -x	^l -úxx ^l	A1 D4.	612.	^l -x ^l -x	xx ^l -úx	A1 C3.
599.	^l -x ^l -x	xx ^l -x ^l	A1 B1.	613.	^l -xx ^l -x	xx ^l -x ^l	A1 B1.
							(8)
600.	xx ^l - ^l x	^l -x ^l -x	C1 A1.	614.	^l -xx ^l -x	xx ^l úxx ^l úx	A1 B1.

(1) Type A1 with disyllabic first thesis and resolution of both stresses is found five times in the first half line in Beow.: 52 hæled under heofenum, 161 seomade and syrede, 621, 811, 1674. (P.B.B., X, 272). It is also found three times in the second half line: 160 duguðe ond geoguðe, 2035 duguðe biwenede, 2722 watere gelafede. (P.B.B., X, 230).

(2) This half line could, perhaps, be scanned as type D*1.

(3) See p. 160, footnote to 92a.

(4) See p. 160, footnote to 86b, and p. 159, footnote to 51b.

(5) See p. 171, footnote to 357a.

(6) Type C1 with resolution of both stresses is not found in Beow. with a trisyllabic first thesis. It is found seven times with a monosyllabic first thesis (P.B.B., X, 295, 244), and four times with a disyllabic first thesis (P.B.B., X, 296, 245).

(7) See p. 159, footnote to 51b.

(8) See p. 161, footnote to 104a.

(9) See p. 161, footnote to 104a.

(10) See p. 160, footnote to 86b.

615.	x _u x'-xx _u '	x'-xx'	aD4 B2.	632.	'-'x _u '	'-'x	D2 D1.
616.	'-'x	x _u x' _u xx	A2a C1.	633.	'-xx _u 'xx	xxx'-x _u '	A1 B1.
617.	'-x' _u x	xx _u xx'	D* 2 B1.	634.	'x _u '-'x	'-'x'	A2a E1.
618.	'-x'-x'	'-x'-x	D* 4 A1.	635.	'-xx'-x	'-'xx'	A1 E1.
619.	'-(x)xx'-x	'-'x _u '	A1 A2as.	636.	x'-x'	'-x'-'	B1 A2b.
620.	'-x' _u x	'x _u '-'x	D* 2 D1.	637.	'-xx'-x	xx'-'-x	A1 C1.
621.	'-xx'-x	'x _u '-x'	A1 E1.	638.	'-x'-'	xxx'-x'	A2b B1.
622.	'-xx'-'	x'-x'	A2b B1.	639.	x'-x'	'-x'-x	B1 A1.
623.	xx'-'	'-'x	(3) C1 D1.	640.	x'-x'	xxx'-x'	B1 B1.
624.	'-x _u xx	'-xx'-x	A1 A1.	641.	'-xx _u 'xx	'-x' _u x	A1 D* 2.
625.	'x _u xx'-x	'-x'-x	(4) A1 A1.	642.	'-'x _u '	xx'-x'	(7) D2 B1.
626.	'-x'-x	'x _u xx'-x	A1 A1.	643.	x'-x'	'-x'-x	B1 A1.
627.	'-xx'-x	'x _u '-'x	A1 D1.	644.	'-'x'-x	xx'-x _u '	A2a B1.
628.	xx'-x'	'-x'-x	B1 A1.	645.	xx'-x _u '	'-'x'	B1 D4.
629.	'-xx'-x	xx'-x _u '	A1 B1.	646.	x _u 'x'-x	x _u 'x'-x	(8). C2 C2.
630.	x _u xxx'-x'-'	'-x _u '-'x'-x(5)(6)	aAA2 AD.	647.	'-x'-x	'-'x'	A1 E1.
631.	x'-x	'x _u xx'-'	C1 A2b.	648.	'-xxx'-x	'-x'-x	A3 A1.

(1) There are no examples in Beow. of type D4 with anacrusis, resolution of the first stress, and two unaccented syllables in the second foot. Cf. Ph. 12a.

(2) See p. 179, footnote to 609a.

(3) The half line reads ond þe þonc sy. Sy stands for the disyllabic form sie. The line has cross alliteration.

(4) See p. 158, footnote to 26a.

(5) Anacrusis in a lengthened half line is comparatively rare in Beow. See P.B.B., XII, 461, 473.

(6) See P.B.B., XII, 467.

(7) See p. 158, footnote to 26a.

(8) See p. 160, footnote to 86b.

649.	x ^l -x ^l ^l xx ^l -x	B1 A1.	664.	^l xx ^l -x xxx ^l - ^l x	A1 C3.
650.	xx ^l - ^l ^l -xx ^l xx	(1)(2) B1 A1.	665.	^l -x ^l -x x ^l xx ^l -x	A1 C2. (4)
651.	xx ^l -xx ^l ^l -xx ^l -x	B2 A1.	666.	^l -xx ^l -x xxx ^l xx ^l ^l x	A1 B1
652.	xx ^l xx ^l -x x ^l -x ^l	(3) C2 B1.	667.	^l xxx ^l -x ^l -x ^l -x	A3 A1.
653.	x ^l - ^l x ^l -xx ^l -x	C3 A1.	668.	xx ^l -x ^l ^l -x ^l -x	B1 A1. (5)
654.	^l -x ^l -x x(x)x ^l -x ^l	D*1 B1.	669.	^l -xx ^l xx ^l ^l -xxx ^l -x	E1 A1.
655.	x ^l xx ^l xxx ^l xx ^l -x	B3 C2.	670.	^l -x ^l -x ^l -xx ^l -x	A3 A1.
656.	^l -x ^l -x xxx ^l xx ^l -x	D*1 B1.	671.	^l -xxx ^l -x ^l -xx ^l -x	A1 A1.
657.	xx ^l -x ^l xx ^l -x ^l -x	B1 A1.	672.	^l -xx ^l -x ^l -xx ^l -x	A1 A1.
658.	x ^l -x ^l xx ^l -xx ^l xx	B1 B2.	673.	^l -x ^l -x ^l -xx ^l -xx	D*1 A1.
659.	^l -xx ^l -x ^l -x ^l -x	A1 E1.	674.	^l -x ^l -x ^l -xx ^l -x	D*2 A1.
660.	xx ^l -xx ^l ^l xx ^l -x	B2 A1.	675.	x ^l - ^l xx ^l ^l -x ^l -x	aD4 A1.
661.	xx ^l -x ^l xx ^l - ^l -x	B1 C1.	676.	x ^l - ^l -x ^l -xx ^l -x	C1 A1.
662.	x ^l xx ^l xx x ^l -x ^l	C1 B1.	677.	^l -xx ^l -x ^l -x ^l -x	A1 A1.
663.	^l -x ^l -x xx ^l - ^l -x	A2b C1.			

(1) See p. 169, footnote to 289b.

(2) The half line reads elpe gefremede. The alliterating h of the first stressed syllable is dropped in the spelling.

(3) See p. 159, footnote to 51b.

(4) See p. 165, footnote to 175a.

(5) See p. 171, footnote to 357a.

INTRODUCTORY NOTE.

The order of words in the glossary is alphabetical, with a coming after ad, and ȳ and ē coming together after i. All words with prefixes are glossed under the initial letter of the prefix, whatever part of speech they may be.

Words are glossed under the forms found in the text, except where the appearance of two spellings or forms side by side has made this impossible. Therefore, in a few instances, words must be sought under their alternative forms:-

a before a nasal must be sought under g.

a + consonant + a front vowel after a palatal consonant must be sought under ea.

e in the form self must be sought under y.

e as a parallel spelling to ea in the form estan must be sought under ea.

e without back mutation in the form metude must be sought under eo.

i due to the L.W.S. unrounding of y (the i-mutation of y), or to the L.W.S. monophthongisation of ie (the i-mutation of io), will usually be found under y.

i due to the i-mutation of ea in the words miht, mihtiga, must be sought under ea.

I N T R O D U C T O R Y N O T E .

The order of words in the glossary is alphabetical, with a coming after ad, and p and ð coming together after t. All words with prefixes are glossed under the initial letter of the prefix, whatever part of speech they may be.

Words are glossed under the forms found in the text, except where the appearance of two spellings or forms side by side has made this impossible. Therefore, in a few instances, words and letters must be sought under their alternative forms:-

a before a nasal must be sought under o.

a + consonant + a front vowel after a palatal consonant must be sought under ea.

e in the form self must be sought under y.

e as a parallel spelling to ea in the form estan must be sought under ea.

e without back mutation in the form metude must be sought under eo.

i due to the L.W.S. unrounding of y (the i-mutation of u), or to the L.W.S. monophthongisation of ie (the i-mutation of io), will usually be found under y.

i due to the i-mutation of ea in the words miht, mihtiga, must be sought under ea.

o weakened from a in an unstressed syllable in the form anhoga must be sought under a.

y as a L.W.S. spelling of ī will be found under i.

y which results from the palatal diphthongisation of e in the form gyfena will be found under eo.

eo due to the back mutation of i before a guttural will be found under i.

eo in the form weordum will be found under o.

io after palatal ġ will be found under eo.

ie as the i-mutation of u will be found under y.

ie as the palatal diphthongisation of e after ġ in the form giefe will be found under eo.

The i-mutated forms of the diphthongs ēa, īo, will sometimes be found under y, and sometimes under ie.

The prefix be- must sometimes be sought under bi-.

Words with an initial h- lost are glossed under the forms with the h- retained.

Roman numerals indicate the classes of strong verbs, and wk.1, wk.2, wk.3, those of the weak verbs.

The declensions of nouns are indicated by a-decl., ō-decl., i-decl., etc.

The grammatical abbreviations used in the glossary are as follows:-

For other abbreviations used, see pp. iii-vi.

<u>abl.</u>	ablative.	<u>n.</u>	neuter.
<u>acc.</u>	accusative.	<u>nom.</u>	nominative.
<u>adj.</u>	adjective, adjectival.	<u>num.</u>	numeral.
<u>adv.</u>	adverb, adverbial.	<u>ord.</u>	ordinal.
<u>anom.</u>	anomalous.	<u>p.</u>	participle.
<u>comp.</u>	comparative.	<u>pers.</u>	personal.
<u>conj.</u>	conjunction.	<u>pl.</u>	plural.
<u>cons.</u>	consonant.	<u>poss.</u>	possessive.
<u>dat.</u>	dative.	<u>pp.</u>	past participle.
<u>decl.</u>	declension.	<u>pr.</u>	pronoun.
<u>def.</u>	definite.	<u>prp.</u>	preposition.
<u>dem.</u>	demonstrative.	<u>prs.</u>	present.
<u>f.</u>	feminine.	<u>prt.</u>	preterite.
<u>gen.</u>	genitive.	<u>rel.</u>	relative.
<u>imp.</u>	imperative.	<u>sbj.</u>	subjunctive.
<u>ind.</u>	indicative.	<u>sbst.</u>	substantive.
<u>indecl.</u>	indeclinable.	<u>sg.</u>	singular.
<u>indef.</u>	indefinite.	<u>sup.</u>	superlative.
<u>inf.</u>	infinitive.	<u>tr.</u>	transitive.
<u>instr.</u>	instrumental.	<u>vb.</u>	verb.
<u>interj.</u>	interjection.	<u>voc.</u>	vocative.
<u>intr.</u>	intransitive.	<u>w.</u>	with.
<u>m.</u>	masculine.	<u>wk.</u>	weak.

For other abbreviations used, see pp.iii-vi.

After the abbreviations indicating number, case, tense, mood, etc., the form of the word is always given where

it differs from the one preceding. Where a form is

due to emendation, an asterisk is prefixed to the line

reference, and the manuscript reading is given in

brackets afterwards.

Words which are found only in poetry are preceded

by the sign †, and those which occur only in the

Phoenix by the sign ‡.

- Ā, adv., ever, always: 30, 107, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.
- ĀBYWAN, wk. 1 tr., purify: 22.
- AC, conj., but: 5, 19, 26, 36, 52.
- ACENNAN, wk. 1 tr., give birth to: 241; pp. nom. pl. m. Acenne 256.
- ADLAC, m. i-decl., fire, flame of the pyre: nom. sg. 229.
- Ā, f. i-decl., law: acc. sg. 457.
- ĀFEST, m. f. i-decl., envy: nom. sg. 1401.
- ĀFRE, adv., ever: 40, 93, 128, 562, etc.; Āfre tō ealdre, for ever.
- ĀFTER, pp. w. dat. or instr., (1) after: 111, 223, 225, 238, 258, etc.; (2) according to: 408.
- ĀG, n. os-es-decl., egg: dat. pl. Egerum 233 (see note).
- ĀGWEAS, adv., entirely: 44, 512.
- ĀGEWYLC, pp., each, every one: nom. sg. m. 164.
- ĀHTAESTREON, n. a-decl., treasure, valuable possessions: acc. sg. 306.
- ĀLAN, wk. 1 tr., burn: 3 sg. pra. ind. āleð 222, 526. (F. A. Wood, J. E. G. P., XIII, 1914, 500).
- ĀLDE, n. pl. i-decl., men: gen. aldra 198, 546; dat. aldum 509.
- ĀLED, n. a-decl., fire: nom. sg. 522.
- ĀLEDPIR, n. a-decl., fire, flames: acc. sg. 356.
- ĀPPEL, n. u-decl., apple: acc. sg. 403; gen. sg. aples 230. (F. A. Wood, L. P., XI, 1913-14, 515).
- ĀPPLIAN, wk. 2 tr., make round: pp. acc. sg. n. wk. appledē 506 (see note).
- ĀR, adv. w. dat., before: 107, 245.
- ĀR, adv., first, before, formerly: 252, 268, 283; Āre, first, first of all, 235, 231.
- ĀRDAGAS, n. pl. a-decl., former days: dat. Ārdagum 414.
- ĀRIST, m. f. i-decl., resurrection rising up: acc. sg. Āriste 495, 572; dat. sg. 559.
- ĀRÞON, conj., before, until: 40, 85.
- ĀRÞON, adv., before: 379.
- ĀSPRING, n. i-decl., spring of water: dat. sg. Āspringe 104.
- ĀT, pp. w. dat., at: 104, 110, 259, 262, etc.
- ĒT, n. a-decl., food, meal: acc. sg. 401; dat. sg. ēte 405.
- ĒSOMNE, adv., together: 272.
- ĒPELE, adj., noble, excellent: nom. sg. m. 9, 460; nom. sg. n. ēpele 26, 43, 104, 514; nom. sg. f. ēpele 20; acc. sg. m. ēpealne 104, 546; acc. sg. n. wk.

GLOSSARY.

A.

- Ā, adv., ever, always: 35,180, 385,596.
ĀBYWAN, wk.1 tr., purify: pp. nom.pl.m. ābywde 545.
AC, conj., but: 5,19,26,35,62, etc.
ĀCENNAN, wk.1 tr., give birth to: pp. ācenned, nom.sg.f. 241; pp.nom.pl.m. ācende 256.
ACOLIAN, wk.2 intr., cool: pp. ācolad, nom.sg.m. 228.
ĀD, m.a-decl., fire, funeral fire: nom.sg. 365; gen.sg. ādes 272; dat.sg. āde 230; instr.sg. 503. (F.A.Wood, J.E.G.P., XIII, 1914, 500).
 † ĀDLEG, m.i-decl., fire, flame of the pyre: nom.sg. 222.
Ā, f.i-decl., law: acc.sg. 457.
ĀFEST, m.f.i-decl., envy: nom.sg. 401.
ĀFRE, adv., ever: 40,83,128, 562, etc; āfre tō ealdre, for ever.
ĀFTER, prp.w.dat. or instr., (1) after: 111,223,225,238, 258, etc; (2) according to: 408.
ĀG, n.os-es-decl., egg: dat.pl. agerum 233 (see note).
ĀGHWÆS, adv., entirely: 44,312.
ĀGHWYLC, prp., each, every one: nom.sg.m. 164.
 † ĀHTGESTREON, n.a-decl., treasure, valuable possessions: acc.sg. 506.
ĀLAN, wk.1 tr., burn: 3 sg.prs. ind. āleð 222,526. (F.A.Wood, J.E.G.P., XIII, 1914, 500).
 † ĀLDE, m.pl.i-decl., men: gen. alda 198,546; dat. aldum 509.
 † ĀLED, m.a-decl., fire: nom.sg. 522.
 † ĀLEDFYR, n.a-decl., fire, flame: acc.sg. 366.
- ĀLMESSE, f.wk., alms: acc.sg. almessan 453.
ĀLMIHTIG, adj., almighty: nom.sg.m. 356,473,630; nom.sg.m.wk. almihtiga 393; voc.sg.m. almihtig 627.
ĀNIG, adj.pr., any: nom.sg.m. 31,138,357,546,581; acc.sg.m. ānigne 59; gen.sg.m. ānges 136.
ĀNLIC, adj., peerless, excellent: nom.sg.m. 312,536; nom.sg.n. 9.
ĀPPEL, m.u-decl., apple: acc.sg. 403; gen.sg. æples 230. (F.A.Wood, M.P., XI, 1913-14, 315).
 † ĀPPLIAN, wk.2 tr., make round: pp.acc.sg.n.wk. æpplede 506 (see note).
ĀR, prp.w.dat., before: 107,245.
ĀR, adv., first, before, formerly: 252,268,283; comp. ārest, first of all, 235,281.
ĀRDAGAS, m.pl.a-decl., former days: dat. ārdagum 414.
ĀRIST, m.f.i-decl., resurrection, rising up: acc.sg. āriste 495,572; dat.sg. 559.
ĀRÞON, conj., before, until: 40, 83.
ĀRÞON, adv., before: 379.
ĀSPRING, n.i-decl., spring of water: dat.sg. āspringe 104.
ĀT, prp.w.dat., at: 104,110,239, 262, etc.
ĀT, m.a-decl., food, meal: acc.sg. 401; dat.sg. āte 405.
ĀTSOMNE, adv., together: 272.
ĀPELE, adj., noble, excellent: nom.sg.m. 9,460; nom.sg.m.wk. apela 26,43,104,614; nom.sg.n. apele 20; acc.sg.m. apelne 164,546; acc.sg.m.wk.

- æpelan 281; nom.pl.m. æðele
 500; nom.pl.f.wk. æpelan 528;
instr.pl.m. æpelum 586; sup.
 æpelast, nom.sg.n. 2,93; instr.
pl.f. æpelestum 207,431.
- † ÆBELING, m.a-decl., prince,
 nobleman: nom.sg. 319 (see
 note), 354.
- † ÆBELSTENC, m.i-decl., sweet
 odour: gen.pl. æpelstenca 195.
- † ÆBELTUNGOL, n.a-decl., noble star:
gen.pl. æpeltungla 290.
- † ÆFERAN, wk.1 tr., terrify: pp.
 æfæred, nom.sg.m. 525 (see
 note).
- † ÆFEDAN, wk.1 tr., feed, support,
 maintain: 3 sg.prs.ind. æfēdeð
 263.
- † ÆFYRRAN, wk.1 tr., remove, set
 apart: pp. æfyrred, nom.sg.m. 5.
- † ÆFYSAN, wk.1 tr., urge, make
 eager: pp. æfýsed, nom.sg.m. 274,
 654,657.
- † ÆGAN, prt.prs.I tr., have, possess:
inf. 559,673.
- † ÆGEN, adj., own: acc.sg.m. ægenne
 264,275; acc.sg.f. ægne 256;
instr.pl.m. ægnum 536; instr.
pl.f. 528.
- † ÆGLÆCA, m.wk., adversary, monster,
 evil person: nom.pl. æglæcan
 442 (see note).
- † ÆGYLDAN, III tr., repay, reward:
3 sg.prt.ind. ægeald 408
 (see note).
- † ÆHEBBAN, VI tr., raise: 3 pl.prs.ind.
 æhebbað 540.
- † ÆHYDAN, wk.1 tr., hide, conceal:
pp. æhýded, nom.pl.n. 96.
- † ÆLÆDAN, wk.1 intr., come forth,
 result: inf. 251; 3 sg.prs.sbj.
 ælæde 233 (see note).
- † ÆLYFAN, wk.1 w.dat.of person,
 grant, permit: pp. ælyfed 667.
- † ÆLYSAN, wk.1 tr., deliver: 3 sg.
prs.ind. ælyseð 566.
- † ÆMERIAN, wk.1 tr., purify: pp.
 æmerede 544,633.
- † ÆN, adj., alone: dat.sg.m.
 ænum 636.
- † ÆN, pr., one: gen.pl.m. ænra
 487,503,522,534,598.
- † ÆANA, wk.adj., alone: nom.sg.m.
 177,355,358.
- † ÆANFORLÆTAN, VII tr., leave, for-
 sake: 3 pl.prt.ind. ænfor-
 læton 438.
- † ÆANGA, wk.adj., only: nom.sg.m.
 423.
- † ÆANHAGA, m.wk., lone dweller,
 solitary: nom.sg. 87
 (see note), æanhoga 346.
- † ÆAR, f.ō-decl., honour: nom.sg.
 663.
- † ÆASCACAN, VI tr., shake: 3 sg.
prs.ind. æscæceð 144.
- † ÆASCE, f.wk., ash: dat.sg.
 ascen 231,373,648; acc.pl.
 285,576.
- † ÆASTELLAN, wk.1 tr., raise:
3 sg.prs.ind. æstelled*511
 (M5. astellað).
- † ÆASUNDRIAN, wk.2 tr., separate,
 set apart: pp. æsundrad,
nom.sg.f. 242.
- † ÆASWEBBAN, wk.1 tr., calm, end:
pp. æswefed, nom.sg.m. 186.
- † ÆATER, n.a-decl., poison: instr.
sg. æatre 449 (see note).
- † ÆAWEAXAN, VII intr., grow: pp.
 æweaxen 265.
- † ÆAWECCAN, wk.1 tr., awaken,
 revive: 3 sg.prs.ind. æweceð
 567; pp. æweaht, nom.sg.m.
 367.
- † ÆAWYRDAN, wk.1 tr., damage, harm:
3 sg.prs.sbj. æwyrde 247.
- B.
- † ÆAC, n.a-decl., back: acc.sg.
 309.

- BĀL, n.a-decl., fire, funeral pyre: nom.sg. 216; gen.sg. bāles 47; instr.sg. bāle 227, 284.
- † BĀLPRACU, f.ō-decl., action of fire, attack of fire: dat.sg. bālprace 270.
- BĀP, n.a-decl., bath, bathe: gen.pl. baða 110.
- BĀN, n.a-decl., bone: acc.pl. 221, 270, 271, 283, 286, 512; gen.pl. bāna 575. (F.A.Wood, M.L.N., XXIX, 1914, col.69.)
- † BĀNFĀT, n.a-decl., vessel of bones, body: nom.sg. 229; acc.pl. bānfātu 520.
- BASU, adj., purple: nom.sg.n. 296.
- BĒACEN, n.a-decl., sign: gen.sg. bēacnes 107.
- BĒACNIAN, wk.2 tr., show, exhibit, symbolise, signify: 3 sg.prs.ind. bēacnað 389, 575, 646.
- BEADUCRĒFTIG, adj., skilled in battle: nom.sg.m. 286.
- BĒAG, m.a-decl., ring, circlet, crown: nom.sg. 602; gen.pl. bēaga 306.
- BEALD, adj., bold: nom.sg.m. 458, 550.
- † BEALOSORG, f.ō-decl., grievous sorrow: acc.sg. bealosorge 409.
- BĒAM, m.a-decl., tree: nom.sg. 447; acc.sg. 112, 171, 202; gen.sg. bēames 402; dat.sg. bēame 122; nom.pl. bēamas 35; gen.pl. bēama 177.
- BEARN, n.a-decl., child, son: nom.pl. 396.
- BEARO, m.wa-decl., grove, wood: acc.sg. 67; gen.sg. bearwes 122, 148; dat.sg. bearwe 432; nom.pl. bearwas 71; gen.pl. bearwa 80.
- BEBYRGAN, wk.1 tr., bury: 3 sg.prs.ind. bebyrgeð 286.
- BĒGEN, pr., both: nom.n. bū 402.
- BĒGIETAN, V tr., obtain: inf. 669.
- BĒODAN, II w.dat., command: 3 sg.prs.ind. bēodeð 497.
- BĒON, sbst.vb., be, shall be: 3 sg.prs.ind. bīð 11, 37, 82, 125, 145, etc.; bip 131, 185, etc.; 3 pl.prs.ind. bēoð 116, 184, 255, etc.; bēop 96. (F.Kluge, P.B.B., VIII, 1882, 339-41).
- BEORG, m.a-decl., mountain: nom.pl. beorgas 21; gen.pl. beorga 31.
- BEORGAN, III tr., taste, sip: 3 sg.prs.ind. beorgeð 110.
- † BEORHSTEDE, m.i-decl., mound, funeral pyre: dat.sg. 284.
- BEORHT, adj., bright, clear, pure: nom.sg.m. 122, 240; nom.sg.m.wk. beorhta 602; acc.sg.m. beorhtne 389; instr.sg.f.wk. beorhtan 128; (~~see note~~); nom.pl.m. beorhte 31; nom.pl.f.35; sup. beorhtast, nom.sg.m. 80, 179, 306; (~~see note~~); nom.sg.n. 227.
- BEORHTE, adv., brightly: 545, 592, 599. (The word may be an adj. in all these instances.)
- BERAN, IV tr., bear, carry: 3 sg.prs.ind. biered 199.
- BĪ, prp. (1) w.dat., to, compared to: 388; (2) w.instr., by means of: 262.
- BIBAPIAN, wk.2 tr., bathe: 3 sg.prs.ind. bibapað 107.
- BIBĒODAN, II w.dat., command, bid: 3 sg.prt.ind. bibeað 36.
- BICLYPPAN, wk.1 tr., embrace, grasp: 3 sg.prs.ind. biclypped 277.
- BIDAN, I intr., remain: 3 sg.prs.ind. bideð 47.
- BIDĒGLAN, wk.1 tr., conceal, hide: pp. bidēglad, nom.pl.n. 98.

- BIFŌN, VII tr., envelope, surround, cover: pp. bifongen, nom.sg.m. 259, 380, 535; nom.pl.m. 527.
- BĪGAN, wk.1 tr., bend: 3 sg.prs.ind. bīgeð 459.
- BĪGENGA, m.wk., inhabitant: dat.sg. bīgenan 148 (MS. bigenga).
- BIHEALDAN, VII tr., observe, attend, inhabit: inf. 114, behealdan 90; 3 sg.prs.ind. bihealdeþ 87.
- BIHELAN, IV tr., conceal: pp.acc.sg.f. biholene 170.
- BIHYDAN, wk.1 tr., hide: pp. bihyded, nom.sg.n. 418; acc.sg.f. bihydde 170.
- BINIMAN, IV w.dat., deprive of: pp.acc.pl.m. binumene 488.
- BISETTAN, wk.1 tr., surround, set within: 3 sg.prs.ind. biseted 530; pp. biseted, nom.sg.m. 304; nom.sg.n. beseted 297.
- BISORGIAN, wk.2 tr., trouble over, dread: 3 sg.prs.ind. bisorgað 368.
- BISWICAN, I tr., deceive: 3 sg.prt.ind. biswac 413.
- † BITELDAN, III tr., cover, surround: 3 sg.prs.ind. biteldeð 273; 3 pl.prs.ind. beteldað 339; pp. bitolden, nom.sg.m. 555; nom.pl.m. 609.
- BITTER, adj., harmful, bitter, grievous: nom.sg.f. 404; acc.sg.f. bittre 409; gen.sg.n. bitres 179 (see note).
- BITYNAN, wk.1 tr., shut: pp. bityned, nom.sg.m. 419.
- BĪPECCAN, wk.1 tr., cover: pp. nom.pl.m. bipeahte 490, 605.
- † BĪPRINGAN, III tr., throng about: pp. bīprungen, nom.sg.m. 341.
- BIWEAXAN, VII tr., overgrow: pp. biweaxen, nom.pl.m. 310.
- BIWINDAN, III tr., wind about, surround, encompass: pp. biwunden, nom.sg.m. 666.
- BIWITIGAN, wk.2 tr., observe, attend: inf. 92.
- BLAC, adj., bright: instr.pl.n. blācum 296.
- BLĀD, m.a-decl., glory: nom.sg. 662; acc.sg. 391, 549.
- † BLĀDDAEG, m.a-decl., day of glory: gen.pl. blāddaga 674.
- BLĀST, m.a-decl., burning: nom.sg. 15; acc.sg. 434.
- BLĒD, f.ō-decl., leaf, fruit: acc.sg. blēde 402; nom.pl. 35, 466; instr.pl. blēdum 38, 71, 207.
- † BLEOBRYGD, m.n.i-decl., change of colour: instr.pl. blēobrygdum 292 (see note).
- BLETSIAN, wk.2 tr., bless: 3 pl.prs.ind. bletsiað 620.
- BLĪCAN, I intr., shine, gleam: inf. 95; 3 sg.prs.ind. blīceð 186, 599; 3 sg.prs.sbj. blīce 115.
- BLISS, f.jō-decl., bliss, joy: instr.pl. blissum 126, 592.
- BLĪPE, adj., joyful: dat.sg.m.wk. blīpan * 599 (MS. blīpan); nom.pl.m. blīpe 620.
- BLOSTMA, m.wk., blossom, flower: nom.pl. blostman 74; instr.pl. blostmum 21.
- † BRĀD, f.ō-decl. (?), flesh: nom.sg. 240.
- BREAHTM, m.a-decl., sound, melody: dat.sg. breahtme 134 (see note).
- BRECAN, V intr., break out, burst forth: 3 pl.prs.ind. brecað 67.

- BREGDAN, III tr., weave, set, stud:
pp. nom. sg. m. brogden 602, (see note), bregden 306 (see note).
- BREGO, m. u-decl., prince: nom. sg. 497; acc. sg. 568, bregu 620.
- BREOST, n. a-decl., breast: acc. pl. 292; dat. pl. brēostum 458, 568; instr. pl. 550.
- † BREOSTSEFA, m. wk., heart: nom. sg. 126.
- BRID, m. ja-decl., young bird: nom. sg. 235; gen. sg. briddes 372.
- † BRIMCALD, adj., sea-cold: acc. sg. n. 110 (see note); nom. pl. n. 67 (see note).
- BRINGAN, III tr., bring: 3 pl. prs. ind. bringað 660.
- BROND, m. a-decl., fire: nom. sg. 216; gen. sg. brondes 283.
- BROŚNIAN, wk. 2 intr., wither, shrivel, fade: 3 pl. prs. ind. brōsniað 38.
- BRUCAN, II w. gen., enjoy: inf. 148, 674.
- BRUN, adj., dark, dark brown: nom. sg. n. 296. (W. E. Mead, P: M. L. A., XIV, 1899, 193-5).
- BRYNE, m. i-decl., burning, fire: nom. sg. 229, 520; acc. sg. 545; 575.
- BŪGAN, II tr., inhabit, dwell in: 3 pl. prs. ind. būgað 157.
- BURG, f. cons.-decl., city: dat. sg. byrig 475, 588, 633, 666; dat. pl. burgum 389.
- BURNA, m. wk., stream: dat. sg. burnan 107.
- BŪTAN, conj., except: 358.
- BUTAN, prp. w. dat., without: 637, 651.
- BYME, f. wk., trumpet: gen. sg. 497; nom. pl. 134.
- BYRE, m. i-decl., son: nom. sg. 128; nom. pl. 409.
- BYRGAN, wk. 1 tr., taste: 3 pl. prt. ind. byrgdon 404.
- BYRGEN, f. jō-decl., grave: dat. pl. byrgenum 512.
- BYRNAN, III intr., burn: 3 sg. prs. ind. byrneð 214, 218, 502, 531.
- CALD, adj., cold: instr. pl. n. caldum 59.
- CASERE, m. ja-decl., emperor, almighty: gen. sg. cāseres 634. (Lat. Caesar).
- CEMPA, m. wk., warrior: nom. sg. 452 (see note); nom. pl. cempān 471.
- CENNAN, wk. 1 tr., give birth to: pp. cenned, nom. pl. m. 639.
- CĒOSAN, II tr., choōse: 3 pl. prs. ind. cēosað 479; 1 sg. prs. subj. cēose 553.
- CILD, n. os-es-decl., child: gen. sg. cildes 639.
- CLA, f. wō-decl., claw: instr. pl. clām 277.
- CLĀNE, adj., clean, pure, free from (w. gen.): nom. sg. m. wk. clāna 167; nom. sg. n. clāne 252; nom. pl. m. 518, 541; instr. pl. n. clānum 459.
- CLĀNE, adv., completely: 226.
- CLEOWEN, n. a-decl., ball: dat. sg. cleowenne 226.
- CNEO, n. wa-decl., knee: acc. sg. 514; acc. pl. 459.
- CNYSSAN, wk. 1 tr., strike, oppress: 3 sg. prs. ind. cnyseð 59.
- CONDEL, f. jō-decl., candle: dat. sg. condelle 91. (Lat. candela).
- CORN, n. a-decl., corn: gen. sg. cornes 252.
- † CORDER, n. a-decl., company, host, crowd: gen. pl. corðra 167.
- CRAFT, m. a-decl., skill, power: nom. sg. 622 (see note); instr. pl. adv. craftum, skilfully, 344.

- CRĪST, m. a-decl., Christ: nom. 590; gen. Crīstes 388, 514. (Lat. Christus).
- CUMAN, IV. intr., come: inf. 91; 3 sg. prs. ind. cymeð 222, 366, 484, 508; 3 sg. prs. subj. cyme 93, 102.
- CWEALM, m. a-decl., torment: acc. sg. 642.
- † CYLEGICEL, n. a-decl., icicle: instr. pl. cylegicelum 59. (On gicel, see W. Lehmann, Ang. Bbl., XVIII, 1907, 298).
- CYME, m. i-decl., coming: nom. sg. 53; acc. sg. 47, 490; dat. sg. 107, 245.
- † CYNEGOLD, n. a-decl., royal gold, crown: nom. sg. 605.
- CYNEPRYM, m. a-decl., regal glory: acc. sg. 634.
- CYNING, m. a-decl., king: nom. sg. 175, 356, 496, 514, 614, 664; acc. sg. 344 (see note); gen. sg. cyninges 541.
- CYNN, n. ja-decl., race: nom. sg. 335; acc. sg. 159, cyn 330; gen. sg. cymes 358, 492, 535, 546; dat. sg. cynne 198.
- CYRRAN, wk. I intr., turn back: 3 pl. prs. ind. cyrrað 352.
- CYRAN, wk. I tr., make known: 3 pl. prs. ind. cýpað 30, 332, 344, 425, 634.
- CYRPU, f. o-decl., homeland: acc. sg. 277.
- D.
- DÆD, f. i-decl., deed: gen. pl. dæda 463; instr. pl. dædum 445, 452, 528.
- DÆG, m. a-decl., day: nom. sg. 334; gen. sg. adv. dægēs, by day, 147, 478; instr. sg. dæge 644.
- DÆGRED, n. a-decl., dawn, the hour before sunrise: acc. sg. 98.
- DÆL, n. a-decl., dale, valley: nom. pl. dalu 24.
- DÆL, m. i-decl., portion: acc. sg. 261.
- DÆLAN, wk. I w. acc. of thing and dat. of person, distribute, share out: 3 sg. prs. ind. dæleð 453.
- † DEAL, adj. w. instr., proud of, exulting in: nom. sg. m. 266. (C. C. Uhlenbeck, P. B. & XXXIII, 1908, 182).
- DĒAD, m. a-decl., death: nom. sg. 52, 485, 499, dēap 88; acc. sg. dēað 368, 383; gen. sg. dēapes 642; dat. sg. dēape 434, 557, dēaðe 583.
- † DĒADĒNU, f. o-decl., valley of death: acc. sg. dēaðdene 416 (see note).
- † DĒADRĒCED, n. a-decl., house of death, tomb: nom. pl. 49.
- DĒMAN, wk. I tr., judge: inf. 494.
- DĒNE, m. i-decl., valley, vale: nom. pl. 24.
- DEORC, adj., dark, gloomy: nom. sg. m. wk. deorca 499; nom. sg. f. wk. deorce 98; acc. sg. m. deorcne 383.
- DĒOR, adj., dear, beloved: nom. sg. f. wk. 560.
- † DĒORMŌD, adj., bold of heart: nom. sg. m. 88.
- † DŌGORRĪM, n. a-decl., number of days: gen. sg. dōgorrīmes 485.
- DOHTER, f. r-decl., daughter: dat. pl. dohtrum 406.
- DOM, m. a-decl., judgment, glory: nom. sg. 642; acc. sg. 524; gen. sg. dōmes 48.
- DŌMLIC, adj., glorious: instr. pl. f. dōmlicum 445, 452.
- DREĀM, m. a-decl., joy, song, harmony: acc. sg. 658; gen. sg. drēames 482; acc. pl. drēamas 560; gen. pl. drēama 138, 658.
- DREĀGAN, II tr., perform, carry out: 3 sg. prs. ind. drēogeð 210 (see note).

- DRĒOSAN, II. intr., fall, decline, wither: 3 sg. prs. ind. drēoseð 261; 3 pl. prs. ind. drēosað 34.
- DROHTAÐ, m. a-decl., manner of life: acc. sg. drohtað 88, 416.
- † DRŪSAN, wk. intr., decline, fail: prs. p. drūsende, nom. sg. m. 368.
- DRYHT, f. i-decl., multitude, crowd; in pl. men: dat. pl. dryhtum 334.
- DRYHTEN, m. a-decl., lord: nom. sg. 138, 445, 463, 494; acc. sg. 454, 478, 560; gen. sg. dryhtnes 48, 383, 452, 499, etc; dat. sg. dryhtne 658.
- DRYMAN, wk. 1 intr., rejoice: prs. p. gen. pl. m. drymendra 348.
- † DRYRE, m. i-decl., fall, descent: nom. sg. 16.
- DUGUÐ, f. ō-decl., (1) tried warriors, men, host: gen. pl. duguða 348 (see note); gen. pl. dugeða 454.
- † DŪNSCRÆF, n. a-decl., mountain cavern, mountain hollow: nom. pl. dūnsorafu 24.
- DURŪ, f. u-decl., door: nom. sg. 12.
- DWÆSCAN, wk. 1 tr., anul: 3 sg. prs. ind. dwæseþ 456.
- † EADWELA, m. wk., prosperity, plenteous stores, bliss: nom. sg. *251 (MS. eadwelan); dat. pl. eadwelum 586.
- EAFERA, m. wk., son, child: dat. pl. eaferum 405.
- † EAGGEBYRD, f. i-decl., nature of the eye: nom. sg. 301.
- EAL, adv., entirely, all: 241, 505, eall 7, 279. (All four instances could be taken as adjs.)
- EAL, adj., all: acc. sg. m. ealne 42, 67; acc. sg. f. ealle 77; acc. sg. n. eal 511 (see note); gen. sg. n. adv. ealles, entirely, 581; nom. pl. m. ealle 495; acc. pl. f. 576; gen. pl. m. ealra 177, 628; dat. pl. m. eallum 132.
- EALD, adj., old, ancient, former: acc. sg. m. ealdne 321; gen. sg. f. ealdre 376; dat. sg. m. ealdum 238.
- EALDCYÐBU, f. ō-decl., former country: acc. sg. 435; gen. sg. ealdcyðpe 351.
- † EALDFĒOND, m. nd-decl., ancient enemy, devil: gen. sg. ealdfēondes 401; gen. pl. ealdfēonda 449.
- EALDOR, m. a-decl., life: acc. sg. 487; dat. sg. ealdre 40, 83, 562, 594; tō ealdre, æfre tō ealdre, ēce tō ealdre, for ever.
- EALDORDOM, m. a-decl., ~~lordship, supremacy~~ lordship, supremacy: acc. sg. 158.
- EALOND, n. a-decl., land by the water, island: dat. sg. ealonde 287 (see note to iglond, 1.9)
- EAC, adv., also, besides: 375.
- EAD, n. a-decl., bliss: acc. sg. 319; gen. sg. eades 398, 638.
- EADIG, adj., blessed, noble, excellent: nom. sg. m. 20, 46, 482; nom. sg. m. wk. eadga 361; acc. sg. f. eadge 473 (see note); acc. sg. n. eadig 279; nom. pl. m. eadge 621, 677; nom. pl. m. wk. eadgan 526; gen. pl. m. eadigra 381, 603; dat. pl. m. eadgum 11, 500.
- EARD, m. a-decl., country, dwelling: acc. sg. 87, 158, 264, etc.; gen. sg. eardes 361; dat. sg. earde 346, 354.
- EARDING, f. ō-decl., dwelling: acc. pl. eardinga 673.
- † EARDSTEDE, m. i-decl., dwelling-place: dat. sg. 195.
- † EARDWĪC, n. a-decl., dwelling: acc. sg. 431.

- EARM, adj., poor, wretched, miserable: nom.pl.m. earne 442; dat.pl.m. earmum 453.
- EARN, m.a-decl., eagle: gen.sg. earnes 235; dat.sg. earne 238.
- EARNIAN, wk.2 w.gen., earn, merit: 3 sg.prs.ind. earnað 484.
- EASTAN, adv., from the east: 102, 290, 325, ēstan 94 (see note).
- EASTDÆL, m.i-decl., eastern region: dat.pl. ēastdælum 2 (see note).
- † EASTWEG, m.a-decl., eastern path: dat.pl. ēastwegum 113.
- ECE, adj., eternal: nom.sg.m. 319, 473, 608; acc.sg.n. 381, 572; gen.sg.m. ēces 398, 411; gen.sg.m.wk. ēcan 482, 600.
- ECE, adv., eternally: 594; ēce tō ealdre, for ever.
- EDGEONG, adj., rejuvenated, renewed, ever new: nom.sg.m. 373, 435, 536, 608, edgiong 581.
- EDNIWE, adj., always new, renewed: nom.sg.m. 287; nom.sg.f. 241; nom.sg.n. 77, 223; acc.sg.n. 370, 558.
- EDNIWE, adv., again, once more: 258 (or adj.).
- EDNIWINGA, adv., afresh, anew: 534.
- † EDWENDEN, f.ō-decl., change: nom.sg. 40.
- † EFENHLEOPOR, n.a-decl., chorus: instr.sg. efenhleopre 621 (see note).
- EFT, adv., again, afterwards: 222, 224, 231, 241, etc.
- EGESLIC, adj., terrible: nom.sg.m. 522.
- EGSA, m.wk., terror: dat.sg. egsan 461.
- ELLEN, n.a-decl., boldness: dat.sg. elne 484.
- ENDE, m.i-decl., end: nom.sg. 365, 484; acc.sg. 562, 637, 651.
- ENDIAN, wk.2 tr., end, bring to an end: 3 sg.prs.sbj. endige 83.
- ENGE, adj., confining, oppressive, cruel: nom.sg.m.wk. enga 52 (see note).
- ENGEL, m.a-decl., angel: gen.pl. engla 492, 497, 568, 610; dat.pl. englum 621, 629, 677. (Lat. angelus).
- EOM, sbst.vb., I am: 2 sg. eart 630; 3 sg. is 1, 5, 7, 9, 13, etc.; w. prefixed ne, nis, 3, 50, 314; 3 pl. sindon 71, 297, 310, 626, 655, sind 359, 465, 528; 3 sg.sbj. sī 622, sý 623, 661.
- EORCNAŪSTAN, m.a-decl., precious stone: instr.pl. eorcnaŪstanum 603.
- ĒOREDCIEST, f.i-decl., crowd, host: instr.pl. ēoredciestum 325 (see note).
- EORL, m.a-decl., man: nom.sg. 482; gen.pl. eorla 251. (C.C. Uhlenbeck, P.B.B., XXXIII, 1908, 183).
- EORPE, f.wk., earth, world: acc.sg. eorpan 131, 249, 331, eorðan 154; gen.sg. eorpan 43, 207, 349, 487, eorðan 243, 506; dat.sg. eorpan 136, 460, 638, eorðan 629 (see note).
- † EORÐWEG, m.a-decl., earth: dat.sg. eorðwege 178.
- ĒST, f.i-decl., bounty, grace, favour, permission, will: acc.sg. 46, 403.
- † ĒPEL, m.a-decl., native land: acc.sg. 158, 349, 427; gen.sg. ēðles 411; dat.sg. ēðle 392.
- † ĒPELLOND, n.a-decl., native land: acc.sg. 279.
- † ĒPELTURF, f.cons-decl., land, earth world: dat.sg. ēpelturf 321.

F.

- FĀCEN**, n.a-decl., deceit, crime, evil: gen.sg.fācnes 450 (see note); instr.sg.fācne 595.
- FĀCNE**, adj., deceitful: acc.sg.n. 415.
- FĀDER**, m.r-decl., father: nom.sg. 197, 375, 492, 630; voc.sg. 627; acc.sg. 455, 610; gen.sg. 95, 390, 646.
- FĀGE**, adj., doomed: gen.sg.m. fāges 221.
- FĀGER**, adj.w.instr., fair, beautiful, excellent: nom.sg.m. 85, 182, 232, 291; nom.sg.f. 125, 307; nom.sg.n. 236, 360, 510; acc.sg.f.fāgre 328; gen.sg.f. 352; instr.pl.m.fāgrum 64, 654; instr.pl.f. 610; comp.acc.pl.f.fāgran 330 (see note); sup.dat.pl.m.fāgrestum 8.
- FĀGRE**, adv., fairly, beautifully: 274, 295, 585, 627.
- FĀRINGA**, adv., suddenly, presently: 531. (Cf. R.W. Chambers, Beowulf, notes to semninga, ll. 644, 1414).
- FĀST**, adj.w.instr., firm, secure, strong, fixed: acc.sg.m. fāstne 172 (see note); acc.sg.n.fāst 468.
- FĀSTE**, adv., fast, tightly, firmly: 419, 569.
- FĀDM**, m.a-decl., embrace, bosom: acc.sg. 487, 556.
- † **FĀDMRIM**, n.a-decl., measure of fathoms: gen.sg.fādmrīmes 29 (see note).
- FĀG**, adj., adorned: nom.sg.m. 292.
- FĀH**, adj., hostile: nom.sg.m. 595.
- FĀRAN**, VI intr., go, come: 3 sg.prs.ind.fareð 123; 3 pl.prs.ind.faraða 326.
- FEALLAN**, VII intr., fall: 3 sg.prs.ind.feallep 61; 3 pl.prs.ind.feallað 74.
- FEALO**, adj., yellow, pale-coloured: nom.sg.m. 218; nom.pl.m.fealwe 74, 311. (W.E. Mead, P.M.L.A., XIV, 1899, 198-9).
- FELA**, n.indecl.w.gen., much, many: 387, 580.
- FELD**, m.u-decl., field, plain: nom.sg. 26.
- FENG**, m.i-decl., grasp, embrace: acc.sg. 215.
- FENIX**, m.a-decl. (?), phoenix: nom.sg. 86, 218, 340, 558, 597, 646; acc.sg. 174 (see note). (Lat. phoenix).
- FEOND**, m.nd-decl., enemy: nom.sg. 595; gen.sg.fēondes 419.
- FEOR**, adv., far: 1, 192, 415.
- FEORH**, n.a-decl., life: nom.sg. 223, 266, 280; acc.sg.feorh 263, 371, 433, 558, feorg 192 (see note).
- FEORHORD**, n.a-decl., life, store of life: nom.sg. 221.
- FEORMIAN**, wk. 2 tr., devour: 3 sg.prs.ind.feormað 218 (see note).
- FEORRAN**, adv., from afar: 326.
- FERÐ**, m.a-decl., mind, heart: acc.sg. 415; dat.sg.ferppe 504 (see note).
- FEÞER**, f.ð-decl., feather: nom.pl.feðre 137; acc.pl.feþre 145, 205; instr.pl.feþrum 86, 100, 123, 163, etc., feðrum ~~88, 100, 123, 163~~ 306.
- FEÞERHOMA**, m.wk., feather covering, plumage: nom.sg. 280.
- FINTA**, m.wk., tail: nom.sg. 295.
- † **FIRAS**, m.pl.a-decl., men: gen.fīra 396, 535, fīra 492; dat.fīrum 3.
- † **FIRGENSTREAM**, m.a-decl., ocean: acc.sg. 100.
- FIPRE**, n.a-decl., wing: nom.pl.fipru 297; acc.pl. 652; instr.pl.fiprum 316.

- FLĀSC, n.i-decl., flesh: acc.sg. 221; instr.sg. flāsce 259, 535.
 FLEOGAN, II intr., fly: inf. 163; 3 sg.prs.ind. flēogeð 322.
 FLEON, II tr., flee: 3 sg.prs.ind. flyhð 460.
 FLYHT, m.i-decl., flight: instr.sg. flyhte 123, 340.
 † FLYHTHWĀT, adj., eager for flight: gen.sg.m. flyhthwates 335; nom.pl.f. flyhthwate 145.
 FNĀST, m.i-decl., breath: nom.sg. *15 (MS. fnæft).
 FODDOR, n.a-decl., food: acc.sg. 259.
 † FODORPEGU, f.ō-decl., sustenance, taking food: gen.sg. fōdorpege 248.
 FOLC, n.a-decl., people: gen.pl. folca 326; dat.pl. folcum 322.
 † FOLCAGEND, m.nd-decl., possessor of a people, chieftain: gen.pl. folcāgendra 5 (see note).
 FOLDE, f.wk., earth, region, ground: nom.sg. 29; acc.sg. foldan 64, 155, 197; gen.sg. 3, 8, 257, 352, 396; dat.sg. 60, 74, 174; instr.sg. 490.
 † FOLDWĀSTM, m.a-decl., fruit of the earth, plant, herb: instr.pl. foldwāstmum 654.
 † FOLDWYLM, m.i-decl., surging from the earth, spring: dat.pl. foldwylmum 64 (see note).
 FOLGIAN, wk.2 w.dat., follow: 3 pl.prs.ind. folgiað 591.
 FOR, prp., (1) w.acc., as: 344; (2) w.dat., on account of: 461.
 FORAN, adv., in front: 292.
 FORBĒODAN, II tr., forbid: pp.acc.sg.m. forbodene 404 (see note).
 FORBERSTAN, III intr., fail: 3 sg.prs.ind. forbirsteð 568.
 FORE, prp., before, in front of: (1) w.acc., 514; (2) w.dat., 600.
 FOREGENGA, m.wk., forefather, ancestor: nom.pl. foregengan 437.
 † FOREMIHTIG, adj., supreme, chief: nom.sg.m. 159.
 FORGIEFAN, V w.acc.of thing & dat.of person, give, grant, allow: 3 sg.prs.ind. forgifeð 615; 3 sg.prt.ind. forgeaf 377; pp. forgiefen 175.
 FORGILDAN, wk.1 w.acc.of thing & dat.of person, reward, give in exchange: inf. 473.
 FORGRINDAN, III tr., crumble, turn to ashes: pp. forgrunden 227.
 FORGRĪPAN, I tr., snatch, seize: 3 sg.prs.ind. forgrīpeð 507.
 FORHT, adj., afraid: nom.sg.m. 504, 525 (see note).
 FORHYCGAN, wk.3 tr., scorn: 1 sg.prs.ind. forhycge 552.
 FORNĪMAN, IV tr., seize, destroy: 3 sg.prt.ind. fornōm 268.
 FORST, m.a-decl., frost: nom.sg. 58, 248; gen.sg. forstes 15.
 † FORSWELAN, IV intr., burn, consume with fire: 3 sg.prs.ind. forsweleð 532.
 FORÐ, adv., forth, onwards, for ever: 455, 579, 637.
 FORÐON, conj., therefore, for this reason: 368, 411.
 FORÐWEARD, adj., eternal: acc.sg.m. forðweardne 569.
 FORPYLMAN, wk.1 tr., embrace, cover, envelop: 3 sg.prt.ind. forpylme 284.
 FŌT, m.cons.-decl., foot: nom.pl. fōtas 311; dat.pl. fōtum 578; instr.pl. 276.
 FRĀTWE, f.pl.wō-decl., ornaments, adornments: nom. 73, 257; acc. 200, 330, 335, 508; gen. frātwa 150; instr. frātwmum 95, 309 (see note), 610.
 FRĒA, m.wk., lord: acc.sg. frēan 675; gen.sg. 578.
 FRĒCNE, adj., terrible: acc.sg.f.wk. frēcnan 390, 450.

- FRĒFREND, m.nd-decl.,
comforter: nom.sg. 422.
- FREMMAN, wk.1 tr., do, perform:
3 pl.prs.ind. fremmað 470.
- † FREOFU, f.wk., peace: acc.sg.
597.
- FRŌD, adj.w.instr., wise: nom.
sg.m. 84, 154, 219, (~~see note~~),
426, 570. (F.A.Wood, M.L.N.,
XXIX, 1914, col.70-1).
- FROM, prp.w.dat., from, away
from: 353, 524.
- FROMLICE, adv., speedily,
promptly: 371.
- FRUMA, m.wk., beginning,
beginner, creator: nom.
sg. 377; dat.sg. fruman
328.
- FRYMD, f.ō-decl., beginning:
nom.sg. 637; dat.sg. frympe
84, 280, frymðe 239; gen.
pl. frymða 197, frympa 630.
- FUGEL, m.a-decl., bird: nom.
sg. 86, 100, 104, 121, etc.,
fugol 145; gen.sg. fugles
174, 309, 360, etc.; dat.sg.
fugle 328, 585 (~~see note~~);
nom.pl. fuglas 163, 315,
591, (~~see note~~), fugelas
352; gen.pl. fugla 155,
159, 330, 335.
- † FUGELTIMBER, n.a-decl., young
bird, bird-material: nom.
sg. 236.
- FUL, adj.w.gen., full, filled
with: nom.sg.n. 267.
- FULTUM, m.a-decl., help, aid:
acc.sg. 390, 455, 646.
- FURÞOR, adv., further: 236.
- FUS, adj.w.gen., eager, eager
for: nom.sg.m. 208.
(W. Lehmann, Ang. Bbl., XVIII,
1907, 299).
- FYL, m.i-decl., fall, death: dat.
sg. fylle 371.
- FYR, m.a-decl., fire: nom.sg.
219, 380, 525; gen.sg. fyres
15, 215, 276, 490, 545; instr.
sg. fyre 531.
- † FYRBÆD, n.a-decl., bath of fire:
dat.sg. fyrbaðe 437.
- FYRNDAGAS, m.pl.a-decl.,
former days: dat. fyrndagum
570.
- FYRNGEAR, n.a-decl., past year:
instr.pl. fyrngearum 219.
(~~see note~~).
- † FYRNGESCEAP, n.a-decl.,
ancient decree: nom.sg. 360.
- † FYRNGESET, n.a-decl., former
dwelling: acc.pl. fyrngesetu
263.
- † FYRNGEWEORC, n.a-decl., ancient
work: nom.sg. 95; acc.sg. 84.
- FYRSTMEARC, f.ō-decl., period
of time: dat.sg. fyrstmearce
223.
- G.
- GÆDRIAN, wk.2 tr., gather, collect:
3 sg.prs.ind. gædrað 193.
- GÆST, m.a-decl., spirit: acc.sg.
513; gen.sg. gæstes 549;
nom.pl. gæstas 519, 539, 544,
593; gen.pl. gæsta 615.
- GÆRSECG, m.i-decl., ocean: acc.
sg. 289.
- GE, conj., or: 523.
- GEADOR, adv., together: 285.
- GEAFΛ, m.a-decl., jaw: nom.pl.
geafΛas 300 (~~see note~~).
- GEAR, n.a-decl., year: dat.pl.
gearum 258; instr.pl. 154.
- GEARD, m.a-decl., dwelling: dat.
pl. geardum 355, 578, 647.
- GEARDAGAS, m.pl.a-decl., days of
life: dat. geardagum 384.
- GEARWIAN, wk.2 tr., prepare:
inf. 189.
- GEASCIAN, wk.2, hear, learn
by asking: pp. geāscad 393.
- GEBÆRU, f.wk., bearing,
behaviour: nom.sg. 125.
- GEBED, n.a-decl., prayer: acc.
pl. gebedu 458 (~~see note~~).

- GEBEODAN, II w. acc. of thing & dat. of person, offer:
3 sg. prt. ind. gebead 401.
- GEBIDAN, I tr., pass (time), experience: inf. 562;
3 sg. prs. ind. gebidep 152.
- GEBLISSIAN, wk. 2 tr., make joyful, make fair: pp.
geblissad, nom. pl. m. 7, 140.
- GEBLONDAN, VII tr., mingle:
pp. geblonden, nom. sg. n. 294.
- GEBLOWAN, VII intr., flourish, be overgrown, grow: pp. geblöwen, nom. sg. m. 47, 179, 240; nom. sg. n. 21; acc. sg. f. geblöwene 155.
- GEBOD, n. a-decl., command:
nom. sg. 68.
- GEBRECAN, V tr., break, damage:
pp. gebrocen, nom. sg. m. 80; nom. sg. n. 229.
- † GEBREDIAN, wk. 2 tr., cover with flesh: pp. nom. sg. m.
gebredad *372 (MS. gebreadad); nom. pl. m.
gebredade 592.
- GEBREGD, m. a-decl., alternation, moving to & fro:
nom. sg. 57.
- GEBRINGAN, III tr., bring, assemble: 3 sg. prs. ind.
gebringeð 271, 283.
- GEBROSNIAN, wk. 2 intr., crumble:
pp. gebrösnad, nom. pl. n.
270.
- GEBYRD, f. i-decl., nature: acc.
sg. 360.
- GEBYRGAN, wk. 1 tr., eat: 3 sg. prs. sbj.
gebyrge 261.
- GEBYSGIAN, wk. 2 tr., urge on, agitate: pp. gebysgad, nom. sg. m. 162, 428; nom. sg. n. 62.
- GECEOSAN, II tr., choose: 3 sg. prs. ind. gecēoseð 382; pp. nom. pl. m. gecorene 593; nom. pl. f. 541; dat. pl. gecornum 388.
- † GECLINGAN, III intr., draw together, contract: pp. nom. pl. f. geclungne 226.
- GECWEDAN, V intr., speak: 3 sg. prt. ind. gecwæð 551.
- GECYGAN, wk. 1 tr., invoke: 3 sg. prs. ind. gecygd 454.
- GECYND, f. n. i-decl., nature: nom. sg. 387; acc. sg. 252, 256 (see note), 329.
- GECYNDE, n. ja-decl., nature, sex:
nom. sg. 356.
- GEDĀLAN, wk. 1 tr., divide: pp. gedāled, particoloured,
nom. sg. m. 295.
- GEDAL, n. a-decl., division: acc. sg. 651.
- GEDEMAN, wk. 1 w. dat. of person, award, allot to: pp. gedemed, nom. sg. n. 147.
- † GEDRYHT, f. i-decl., company, multitude: nom. sg. 348, 615, 635.
- GEEALDIAN, wk. 2 intr., grow old: pp. geealdad, nom. sg. m. 427.
- GEEAWAN, wk. 1 w. acc. of thing & dat. of person, show, reveal:
3 sg. prs. sbj. geēawe 334.
- GEENDIAN, wk. 2 tr., bring to an end: pp. geendad, nom. sg. m. 500.
- GEFER, n. a-decl., journey: nom. sg. 426.
- GEFEA, m. wk., joy, delight, happiness: nom. sg. 422, 607; acc. sg. gefēan *248 (MS. gefeon), 389, 569; dat. sg. 400.
- GEFEALIC, adj., joyful, delightful: nom. sg. n. 510.
- GEFEGAN, wk. 1 tr., join, fit together: pp. gefēged, nom. sg. m. 309 (see note).
- † GEFERE, adj. w. dat. of person, accessible: nom. sg. m. 4.
- † GEFRĀGE, n. i-decl., information, knowledge: instr. sg. gefrāge 176.

- GEFRĀGE, adj. w. dat. of person, well-known(to): nom. sg. n. 3.
- GEFRĀTWAN, wk. 1, 2. tr., adorn: pp. gefrätwed, acc. sg. n. 274; nom. pl. f. 585; gefrätwad, nom. sg. m. 239; nom. pl. frætwa, xgefrätwa n. 116. (K. Brunner, Alt-englische Grammatik nach der Angelsächsischen Grammatik von E. Sievers, Sammlung Kurzer Grammatiken Germanischer Dialekte, A. Hauptreihe 3, Halle, 1942, §408, Anm. 8).
- GEFREMMAN, wk. 1 tr., perform, do: 3 pl. prs. ind. gefremmap 495; 3 sg. prs. subj. gefremme 463; 3 sg. prt. ind. gefremede 650.
- GEFREOPĪAN, wk. 2 tr., deliver, have mercy upon: imp. sg. gefreopa 630.
- GEFRIGE, n. i-decl., knowledge, information: dat. pl. gefreogum 29.
- GEFRIGNAN, v tr., hear, come to know: pp. gefrugnen 1.
- GEFYLGAN, wk. 1 w. dat., follow: inf. 347.
- GEFYLLAN, wk. 1 tr. w. gen. or instr., fill (with): 3 sg. prs. ind. gefylleð 653; pp. gefylled, nom. pl. m. 627.
- GEGÆDRĪAN, wk. 2 tr., gather: 3 sg. prs. ind. gegædrað 269, 512.
- GEHEALDAN, vii tr., protect, keep safe, keep: 3 pl. prt. ind. gehēoldan 476; pp. gehealden, nom. sg. m. 45.
- GEHEFIGIAN, wk. 2 tr., make heavy, weigh down, exhaust: pp. gehefgad, nom. sg. m. 153.
- GEHEGAN, wk. 1 tr., hold (a meeting): inf. 493.
- GEHLADAN, vi tr., load: pp. nom. pl. m. gehladene 76.
- GEHŌN, vii tr., hang: pp. gehongen, nom. sg. m. 38; nom. pl. m. gehongne *71 (MS. gehongene).
- † GEHREODAN, ii tr., adorn: pp. gehroden, nom. pl. n. 79.
- GEHWA, pr., each one, every: acc. sg. m. gehwone 195, *336 (MS. gehwore), 606, gehwane 464; gen. sg. m. gehwas 487, 598; gen. sg. n. 197; dat. sg. m. gehwām 66, 451, 469, 603; dat. sg. f. gehwāre 206; ānra gehwā, each, every one.
- GEHWÆDER, pr., each (of two), both: nom. sg. m. 374.
- GEHWYLC, pr., each, every one: nom. sg. m. 185, 381, 503, 522, 534; nom. sg. n. 460; acc. sg. n. 615; gen. sg. n. gehwylces 624; dat. sg. m. gehwylcum 133; dat. sg. n. 110; ānra gehwylc, every one.
- GEHYGD, f. n. i-decl., thought: instr. pl. gehygdum 459.
- GEHYRAN, wk. 1, (1) w. acc., hear: imp. pl. gehyrað 548; (2) w. dat., obey: 3 pl. prs. ind. gehyrdun 444.
- GELÆDAN, wk. 1 tr., bring: 3 sg. prs. ind. gelædeð 244.
- GELĒAFA, m: wk., faith, belief: instr. sg. gelēafan 479.
- GELĪC, adj., w. dat. or instr., like: nom. sg. m. 237; gen. sg. n. gelīces 387; sup. gelīcast, nom. sg. f. 302; nom. sg. n. 424; nom. pl. f. 585.
- GELICE, adv., likewise, in like manner: 37, 601.
- GELĪCNES, f. ō-decl., likeness: nom. sg. 230.
- GEMAH, adj., stubborn, wicked: nom. sg. m. 595.
- GEMEARCĪAN, wk. 2 tr., mark, record: 3 sg. prs. ind. gemearcað 146; pp. gemearcad, nom. sg. m. 318 (see note).

- GEMĒTAN, wk.1 tr., encounter, Vocabulary of O.E., Halle, 1902, p.152).
 find: 3 sg.prs.ind.
 gemēteð 429; pp.gemēted,
nom.sg.n. 251.
- GEMONG, n.a-decl., host,
 pile: dat.sg. gemonge
 265; in gemonge, w.dat.,
amongst.
- GEMOT, n.a-decl., meeting,
assembly: acc.sg. 491.
- GENĒOSIAN, wk.2 w.gen., visit,
3 sg.prs.ind. genēosað
 351.
- GENIWIAN, wk.2 tr., renew:
pp.geniwad, nom.sg.m. 279;
nom.pl.f. 580.
- GEOFON, n.a-decl., ocean: gen.
sg. geofones 118.
- GEOFU, f.ō-decl., grace, gift:
acc.sg. giefe 327, 557; dat.
sg. 658; gen.pl. geofona
 267, 384, gyfena 624.
- GĒOMOR, adj.w.gen., sad,
 grieving over: nom.sg.m.
 556; acc.sg.f.wk.
 gēomran 139, 517.
- GĒOMORMOD, adj., sad at heart:
nom.pl.m. gēomormōde 353;
nom.pl.n. 412.
- GEOND, pp.w.acc., about, around: 671.
 82, 119, 323.
- GEONDFARAN, VI tr., flow around:
~~3 sg.prs.ind.~~ 3 pl.prs.ind.
 geondfarað 67.
- † GEONDLĀCAN, VII tr., flow over:
3 sg.prs.sbj. geondlāce 70.
- † GEONDWLITAN, I tr. shine upon,
 shine over: 3 sg.prs.ind.
 geondwliteð 211.
- GEONG, adj., young, new: nom.sg.
m. 258, 647, giong 355; nom.
sg.n. 267; acc.sg.n. 192
 (see note), 433 (see note);
gen.pl.f. geongra 624 (see
 note).
- GEORNE, adv., eagerly, readily:
 92, 101; comp. geornor 573.
- GESĀLIG, adj., blessed: nom.sg.
m.wk. gesāliga 350.
 (H.S. MacGillivray, Influence
of Christianity on the
- GESCEAP, n.a-decl., decree,
 destiny: acc.pl. gesceapu
 210 (see note).
- GESCEAFT, f.ō-decl., creation:
acc.sg. 660.
- GESCEDDAN, VI w.dat., harm,
 injure: 3 sg.prt.ind. gescōd
 400; 3 pl.prt.ind. gescōdan
 442.
- GESCĪNAN, I tr., shine upon,
 shine over: 3 sg.prs.ind.
 gescīnep 118.
- GESCYLDAN, wk.1 tr., shield,
 protect: pp.gescylded, nom.
sg.m. 180.
- GESCYPPAN, VI tr., create: 3 sg.
prt.ind. gescōp 84, 138, 197.
- GESĒCAN, wk.1 tr., reach: 3 sg.
prs.ind. gesēceð 156, 264;
3 pl.prs.ind. gesēcað 166.
- GESEON, V tr., see: inf. 675.
- GESET, n.a-decl., dwelling: acc.
pl. gesetu 278, 417, 436.
- GESETTAN, wk.1 tr., establish,
 place: 3 sg.prt.ind. gesette
 10, 395.
- GESITTAN, V tr., occupy: inf.
 671.
- GESOMNIAN, wk.2 tr., assemble:
3 sg.prs.ind. gesomnað 576
 (see note).
- GESTAPĒLIAN, wk.2 tr., establish,
 found: pp. gestapelad, nom.
sg.n. 474.
- GESTRYNAN, wk.1 tr., acquire,
 lay up, amass: 3 pl.prs.ind.
 gestrynep 392.
- GESWIGAN, wk.1 intr., become
 silent: pp. geswigeð, nom.
sg.m. 145.
- GESWIN, n.a-decl., melody: nom.sg.
 137 (see note).
- GETIMBRAN, wk.1 tr., build: 3 sg.
prs.ind. getimbred 202, 430.
- GEPEON, III intr., thrive, prosper,
 grow: pp. gepungen, nom.sg.m.
 160, 649.

- GEPONC, n.a-decl., thought:
instr.pl. geponcum 552.
- † GEPRYPAN, wk.1 tr., arm,
make strong: pp.
geprýped, nom.sg.m. 486.
- GEWEAXAN, VII intr., grow:
pp. geweaxen, nom.sg.m.
313.
- GEWEORDAN, III intr., come to
pass, befall, become: 3 sg.
prs.ind. geweorped 558; 3 sg. prs.
sbj. geweorðe 41. (Cf. Klaeber, J.E.G.P.,
XVIII, 1919, 250-71).
- GEWEORDIAN, wk.2 tr., honour,
dignify: pp. geweorðad,
nom.sg.m. 551.
- GEWICIAN, wk.2 intr., dwell:
3 sg. prs.ind. gewicað 203.
- GEWIN, n.a-decl., misery: nom.
sg. 55 (see note).
- † GEWINDEG, m.a-decl., day of
strife, day of struggle:
nom.pl. gewindagas 612.
- GEWIT, n.a-decl., mind, spirit:
gen.sg. gewittes 191 (see
note).
- GEWITAN, I intr., depart: 3
sg. prs.ind. gewiteð 99, 122,
162, 320, 428; 1 sg. prs. sbj.
gewite 554; pp. gewiten,
nom.pl.n. 97.
- GEWLITIGIAN, wk.2 tr., make
beautiful: pp. gewlitedag,
nom.sg.f. 117.
- GEWRIT, n.a-decl., document,
writing: nom.pl. gewritu
313, 655; dat.pl. gewritum
30; instr.pl. *332 (MS.
gewritu).
- GEWUNIAN, wk.2 tr., live in,
inhabit: 3 pl. prs. sbj.
gewunien 481.
- GEWYRCAN, wk.1 tr., (1) build,
make: 3 sg. prs.ind. gewyrceð
469; (2) bring about,
contrive 3 sg. prs.ind. 537.
- GEWYRDAN, wk.1 intr., do
harm: inf. 19.
- GEWYRTIAN, wk.2 tr., cover
with herbs, spice: pp.
gewyrtad, nom.pl.m. 543.
- GIEDDIAN, wk.2 tr., speak: 3 sg.
prt.ind. gieddade 571.
- GIEDDING, f.ō-decl., speech: acc.
pl. gieddinga 549.
- GIFRE, adj., greedy, ravenous:
nom.sg.m. 507.
- GIM, m.a-decl., gem, sun: nom.sg.
117, 183, 208, 300, 516; dat.
sg. gimme 92, 303; gen.pl.
gimma 289. (Lat. gemma).
- GIN, adv., still, still more: 236.
- GLÆD, adj., bright, joyful: dat.
sg.m. glædum 92 (see note),
glædum 303; dat.sg.m.wk.
glædan 593; sup. glædost,
nom.sg.m. 289.
- GLÆDMOD, adj., glad at heart:
nom.sg.m. 462; nom.pl.m.
glædmōde 519.
- GLÆM, m.i-decl., brightness,
radiance nom.sg. 253.
- GLÆS, n.a-decl., glass: nom.sg.
300.
- GLÆAW, adj.w.instr. or gen.,
wise: nom.sg.m. 144; nom.
pl.m. glæawe 29.
- GLÆAWMÖD, adj., wise in heart:
nom.sg.m. 571.
- GLENGAN, wk.1 tr., adorn: 3 sg.
prs.ind. glengeð 606.
- GLIDAN, I intr., glide: inf. 102.
- GLEO, n.ja-decl., delight, enter-
tainment, music: dat.sg.
glīwe 139.
- GOD, m.a-decl., God: nom.sg.
36, 281, 355, 565; voc.sg.
622; gen.sg. Godes 46, 91,
96, etc.: dat.sg. Gode 517,
657.
- GÖD, adj., good: gen.pl.f. gōdra
462; comp.nom.sg.n. sēlle
417; sup.acc.sg.m.wk.
sēlestan 395, 620.
- GÖD, n.a-decl., good, good
thing: gen.pl. gōda 615,
624.

- GODBEARN, n.a-decl., son of God:
gen. Godbearnas 647.
- GÖDDÆD, f.i-decl., good deed:
instr.pl. göddædum 669.
- GOLD, n.a-decl., gold: acc.sg.
 506.
- GOLDFÆT, n.a-decl., gold setting:
dat.sg. goldfate 303 (see
 note).
- GOMEL, adj., old: nom.sg.m. 258,
 gomol 154.
- GONG, m.a-decl., path: acc.sg.
 gong 118.
- GONGAN, VII intr., go: 3 pl.prs.
ind. gongað 519.
- GRÆDIG, adj., greedy: nom.sg.m.
 507.
- † GRÆSWONG, m.a-decl., grassy plain:
dat.sg. græswonge 78.
- GRENE, adj., green: nom.sg.m. 298;
nom.sg.n. 293; acc.sg.f.*154
 (MS. rene); nom.pl.m. 13, 36,
 78.
- GRĒOT, n.a-decl., dust, ashes:
gen.sg. grēotes 556; dat.sg.
 grēote 267.
- GRIM, adj., terrible: acc.pl.m.
 grimme 461.
- GRUND, m.a-decl., ground, earth:
acc.sg. 118, 498.
- † GŪDÆD, f.i-decl., former deed:
gen.pl. gūðæda 556.
- GUMA, m.wk., man: nom.sg. 570;
dat.pl. gumum 139.
- † GŪÐFRECA, m.wk., bold warrior: dat.
sg. gūðfreca 353.
- GYFAN, V w.acc. of thing & dat. of
 person, give: 3 sg.prs.ind.
 gefeð 143 (see note), 319.
- † GYFL, n.i-decl., food: acc.sg. 410.
- GYLT, m.i-decl., guilt: dat.sg.
 gylte 408; acc.pl. gieltas 461.
- † GYRN, n.i-decl., grief: instr.sg.
 gyrne 410.
- GYRNAN, wk.1, desire, long: 3 sg.
prs.ind. gyrneð 462.
- H. HABBAN, wk.3 tr., have: 1 sg.
prs.ind. habbe 1,569; 3 sg.
prs.ind. hafað 175,667;
1 pl.prs.ind. habbap 393;
3 pl.prt.ind. hæfdon 408.
- HĀD, m.a-decl., condition, age,
 status: acc.sg. 372, 639.
 (H.S. MacGillivray, Influence
of Christianity on the
Vocabulary of OE., Halle, 1902,
 p.82.)
- HĀDOR, adj., bright: acc.sg.n.
 212.
- HĀDRE, adv., brightly, clearly:
 115, 619.
- HĀGL, m.a-decl., hail: nom.sg.
 60; gen.sg. hægles 16.
- HĀLAN, wk.1 tr., heal, save:
prs.p. hālande, nom.sg.m.
 590 (see note).
- HĀLE, m.i-decl., warrior, man:
nom.sg. 554.
- HĀLEND, m.nd-decl., saviour:
nom.sg. 650; acc.sg. 616.
- HĀLEP, m.cons.-decl., warrior,
 man: gen.pl. hālepa 49, 135,
 170.
- HĀRFEST, m.a-decl., autumn: dat.
sg. hārfeste 244.
- HĀTU, f.wk., heat: nom.sg. 17.
- HALIG, adj., (1) holy: nom.sg.
 m. 183; nom.sg.m.wk. hālgā
 81, 418; nom.sg.f. hālig 626;
acc.sg.m.wk. hālgan 339;
acc.sg.f. hālgē 476; acc.sg.
n.wk. 619; gen.sg.m. hāliges
 79, hālges 399; nom.pl.m.
 hālgē 447, 539; gen.pl.m.
 hāligra 656; dat.pl.m.
 hālgum 421, 515; instr.pl.
 m. 206, 444; (2) unharmed,
 steadfast, uninterrupted:
nom.sg.f. hālig 641; nom.
pl.f. hālgē 73 (see note).

- HALS, m.a-decl., neck: nom.sg. 298.
 HĀM, m.a-decl., home: gen.sg. 222. hāmes 483; dat.sg. ham 593, 599.
 HĀM, adv., homewards: 244.
 † HASU, adj., grey: nom.sg.m.wk. haswa 121 (see note).
 † HASWIGFEDRA, wk.adj., grey of feathers: nom.sg.m. 153.
 HĀT, adj., hot, fierce: nom.sg.m. 521; nom.sg.m.wk. hāta 613; acc.sg.f. hāte 477.
 HĀTAN, VII tr., intr., call by name, be called: 3 pl.prs.ind. hātað 173; pp. hāten, nom.sg.m. 86.
 HĀTOST, sup.adv., most hotly: 209.
 HĒ, pers.pr.3 sg., he, it, himself; 3 pl., they, them: nom.sg.m. 5, 142, 146, 148, etc.; nom.sg.f. hēo 413; nom.sg.n. hit 531; acc.sg.m. hine 106, 111, 281, 365, 380; acc.sg.n. hit 84; gen.sg.m. his 211, 262, 267, 282, etc.; dat.sg.m. him 88, 179, 189, etc.; nom.pl.m. hī 247, 327, 389, etc., hī 166, 481, 609; nom.pl.n. hī 402, 410 (see note), 415, hī 411; acc.pl.m. 246; acc.pl.n. 395; gen.pl.m. hyra 543; gen.pl.n. 405; dat.pl.m. him 36, 160, 167, 391, etc.; dat.pl.n. 39, 397, 400, 401, 404, 417.
 HEAFELA, m.wk., head: nom.pl. heafelan 604.
 HEAFOD, n.a-decl., head: nom.sg. 298; dat.sg. hēafde 604; instr.sg. 143.
 HEAH, adj., high, lofty, great, supreme: nom.sg.m. 590; nom.sg.m.wk. hēa 447; nom.sg.f. hēah 626, 641; acc.sg.m. hēanne 112, 171, 202, 391; acc.sg.n. hēah 429; comp.nom.sg.n. hērra 28 (see note).
 HEAH, adv., high: 23, 521 (or adj.) hēa 32, 121.
- † HEAHCYNING, m.a-decl., mighty king, great king: nom.sg. 129 (see note), 446; acc.sg. 483.
 † HEAHMOD, adj., bold, courageous: nom.sg.m. 112.
 HEAHSELD, n.a-decl., throne: acc.sg. 619.
 HEAHSETL, n.a-decl., throne: dat.sg. hēahsetle 515.
 HEALDAN, VII tr., maintain, preserve, keep, hold: inf. 399; 3 sg.prs.ind. healded 457; 3 pl.prs.ind. healdap 391.
 HEALF, f.ō-decl., side: gen.pl. healfa 206, 336.
 HEAN, adj., abject: nom.sg.m. 554.
 HEANNES, f.ō-decl., height: dat.sg. hēannesse 631.
 HEAP, m.a-decl., crowd: instr.pl. hēapum 336.
 HEARD, adj., cruel: nom.sg.m.wk. hearda 58, hearde 613 (see note).
 † HEARM, adj., injurious, evil: gen.pl.m. hearma 441 (see note).
 HEARPE, f.wk., harp: gen.sg. hearpan 135.
 † HEAPOROF, adj., brave in war, valiant: gen.sg.m. heaporofes 228.
 HEBBAN, VI tr., raise: 3 sg.prs.ind. hefeð 112.
 HELP, f.ō-decl., help: acc.sg. elpe 650 (see note).
 HEOFON, m.a-decl., heaven, sky: acc.sg. 131; gen.sg. heofones 183; nom.pl. heofonas 626; gen.pl. heofona 446, 483, heofuna 631; dat.pl. heofonum 58, 73, 129, 391, 444, 521, 641, 656. (F. Kluge, E. Studien, XX, 1894, 334-5).

- HEOFONCYNING, m.a-decl.,
 heavenly king: gen.sg.
 heofoncyninges 616.
- HEOFONRICE, n.a-decl.,
 heavenly kingdom: gen.sg.
 heofonrices 12.
- † HEOFONTUNGOL, n.a-decl., star
 of heaven: dat.pl. heofon-
 tunglum 32.
- HEOFUNHROF, m.a-decl., roof
 of heaven: dat.sg. heofunhrōfe
 *173. (MS. heofumhrofe).
- HEOLSTOR, n.a-decl., darkness:
instr.sg. heolstre 418.
- † HEOLSTORCOFA, m.wk., coffer of
 darkness, grave: nom.pl.
 heolstorcofan 49.
- HEONAN, adv., hence: 1.
- † HEOREDREORIG, adj., cast down,
 sad: gen.sg.m. heoredrēorges
 217 (see note).
- HEORTE, f.wk., heart: gen.sg.
 heortan 552; dat.sg. eortan
 477.
- HER, adv., here: 23, 31, 536, 638,
 668.
- HERIAN, wk.1 tr., praise: 3 pl.
prs.ind. hergað 541, 616.
- † HETTEND, m.nd-decl., hater, enemy:
nom.pl. hettende 441.
- HIDERCYME, m.i-decl., coming
 higher, advent: acc.sg. 421.
- HIGE, m.i-decl., mind: instr.
sg. 477.
- HINDAN, adv., behind: 293.
- † HINDANWEARD, adv., behind, at the
 back: 298.
- † HINDERWEARD, adj., backward,
 sluggish: nom.sg.m. 314.
- HĪW, n.wa-decl., shape, colour:
dat.sg. hīwe 81, 311; instr.
sg. 291, 302.
- HLĒW, m.wa-decl., barrow, mound,
 small hill: nom.pl. hlēwas
 25.
- HLĒO, n.wa-decl., protection,
 cover: acc.sg. 374, 429.
- HLEONIAN, wk.2 intr., incline,
 slope: 3 sg.prs.ind.
 hleonað 25 (see note).
- HLEOPOR, n.a-decl., sound,
 voice, song: nom.sg. 656;
gen.sg. hlēoðres 131; gen.
pl. hlēopra 12 (see note).
- † HLEOPORCWISE, m.i-decl., word:
acc.sg. 399.
- HLEOPRIAN, wk.2 intr., sing:
3 pl.prs.ind. hlēopriað 539.
- HLIFIAN, wk.2 intr., tower up:
3 sg.prs.ind. hlīfað 604;
3 pl.prs.ind. hlīfiað 23, 32.
- HLINC, m.a-decl., wooded hill:
nom.pl. hlincas 25.
- HLUTTOR, adj., bright: nom.sg.
m. 183.
- HLYN, m.ja-decl., sound: nom.
sg. 135.
- HLYST, m.f.i-decl., hearing,
 listening: acc.sg. 143
 (see note).
- HOF, n.a-decl., house, dwelling:
nom.sg. 228.
- HOLD, adj., gracious: nom.sg.m.
 446.
- † HOLMÞRACU, f.ō-decl., violence
 of the waves: dat.sg.
 holmþrace *115 (MS. holm-
 wræce).
- HOLT, n.a-decl., wood, grove:
nom.sg. 81; gen.sg. holtes
 73, 429.
- † HOLTWUDU, m.u-decl., wood: dat.
sg. holtwuda 171.
- HOND, f.u-decl., hand, power,
 clutch: acc.sg. 441 (see
 note).
- HORN, m.a-decl., horn: nom.pl.
 hornas 134.
- HRA, n.wa-decl., corpse, body:
nom.sg. 228.
- † HRAWERIG, adj., exhausted in
 body: nom.sg. 228, 554.
- † HRĒMIG, adj.w.instr., exultant:
nom.sg.m. rēmig 126 (see
 note); nom.pl.m. hrēmige
 592.

- HRĒOH, adj., fierce: nom. sg.
 m. 58, 217; gen. pl. m.
 hrēora 45.
- HRĒOSAN, II intr., fall: 3
pl. prs. ind. hrēosað 60
 (see note).
- HRĪM, m. a-decl., rime, frost:
nom. sg. 60; gen. sg. hrīmes 16.
- HRING, m. a-decl., ring, circle:
nom. sg. 305; instr. sg.
 hringe 339.
- HRÖF, m. a-decl., roof: acc. pl.
 hröfas 590 (see note).
- HRYRE, m. i-decl., falling,
 downfall: nom. sg. 16;
dat. sg. 645.
- HU, adv., how: 342, 356, 359, 389.
- HUNGOR, m. a-decl., hunger:
nom. sg. 613.
- HŪS, n. a-decl., house: nom. sg.
 212; acc. sg. 202, 217.
- HWÆVRE, conj., yet, however: 222,
 366, 443, 640.
- HWEORFAN, III intr., go: 3 pl.
prs. ind. hweorfað 500, 519.
- HWIT, adj., white: nom. pl. n.
 298.
- HWONNE, adv., when: 93, 102, 114,
 334.
- † HWÖPAN, VII intr., threaten:
inf. 582.
- HYGEGELSA, wk. adj., sluggish,
 in mind: nom. sg. m. 314.
- HYHT, m. i-decl., hope: nom. sg.
 423, 480 (see note).
- HYHTLICE, adv., delightfully:
 79 (see note).
- HŪRAN, wk. 1 tr., hear: 3 sg.
prt. ind. hūrde 129.
- I.
- IC, pers. pr. 1 sg., I: nom.
 1, 547, 552, 553, 561, 568;
dat. me 567.
- † IDGE, adj. (?): nom. pl. m.
 407 (see note).
- IGLOND, n. a-decl., island, land
 by the sea: nom. sg. 1x 9
 (see note).
- ILCA, wk. adj. pr., the same:
nom. sg. n. ilce 379.
- IN, prp., in, into: (1) w. acc.
 77, 139, 200, 416, 441, 464, etc.;
 (2) w. dat. 107, 168, 201,
 204, 205, 265, 303, etc.
- † INDRYHTU, f. ō-decl., honour,
 glory: dat. pl. indryhtum 198.
- INNAN, adv., within: 200, 301.
- IOB, m. a-decl., Job: gen.
 Iobes 549.
- IŪ, adv., formerly, long ago:
 41.
- L.
- LĀCAN, VII intr., fly: 3 pl.
prs. ind. lācað 316.
- LĀDAN, wk. 1, (1) tr., lead,
 escort, bring: 3 sg. prs. ind.
lādeþ 577 (see note); 3 pl.
prs. ind. lādað 345; pp.
lāded, nom. pl. m. 491 (MS.
lādaþ); (2) intr., sprout,
 grow: prs. p. gen. pl. m.
lādendra 178 (see note).
- LĀNE, adj., transitory: acc. sg.
m. lāne 220; acc. sg. n.
lāne 481; gen. sg. n. wk.
lānan 456; acc. pl. m. lāne
 489, 505.
- LĀT, adj., slow: nom. pl. m.
 late 316 (or adv.).
- LĀPPU, f. ō-decl., injury:
instr. pl. lāppum 582.
- LĀF, f. ō-decl., leaving; some-
 thing left, inheritance:
acc. sg. lāfe 269, 272, 276,
 375; gen. sg. 376. (A. S. Cook,
 A. J. Phil., VI, 1885, 476-9).
- LAGŪ, m. u-decl., flood, ocean:
acc. sg. 101,
- LAGUFLÖD, m. a-decl., flood,
 stream: gen. pl. laguflōda
 70.

- † LAGUSTRĒAM, m.a-decl., stream, rivulet: nom.pl. lagu-strēamas 62.
- LĀM, n.a-decl., earth: instr. sg. lāme 555.
- LĀR, f.ō-decl., teaching: acc. sg. lāre 476.
- LĀST, m.a-decl., path, track: dat.sg. lāste 440; on lāste, adv., behind.
- LĀP, adj., hostile: gen.sg.m. lāpes 53.
- † LĀDGENIÐLA, m.wk., foe: nom.sg. 50 (see note).
- LĒAF, n.a-decl., leaf: nom.pl. 39.
- † LĒAFSCEAD, n.a-decl., shade of leaves: dat.sg. lēafsceade 205.
- LĒAHTOR, m.a-decl., sin: acc.pl. leahtras 456; gen.pl. leahtra 518.
- LĒAN, n.a-decl., reward: dat. sg. lēane 386, 475.
- LĒAS, adj.w.gen., without: dat.pl.m. lēasum 454.
- LECCAN, wk.1 tr., bathe, flow over: 3 pl.prs.ind. leccap 64.
- LEGER, n.a-decl., a lying down, illness: nom.sg. 56.
- LENCTEN, m.a-decl., spring: dat.sg. lenctenne 254.
- † LĒODFRUMA, m.wk., prince, leader: acc.sg. lēodfruman 345.
- LĒODSCYPE, m.i-decl., nation, company: dat.sg. 582.
- LĒOF, adj., dear, beloved: acc.sg.m. lēofne 345, 479, 561.
- LĒOFLIC, adj., delightful: acc.sg.n. 440.
- LĒOHT, adj., light, bright, clear, pure: nom.sg.m. 317; acc.sg.n.wk. lēohte 661; instr.sg.m. lēohte 479.
- LĒOHT, n.a-decl., light: nom.sg. 288; acc.sg. 508; gen.sg. lēohtes 116, 563; instr. sg. lēohte 596.
- LĒOHTE, adv., brightly: 607.
- LĒOMA, m.wk., beam, ray: nom. sg. 103, 116.
- LEORNERE, m.ja-decl., learner, learned man: nom.pl. leorneras 424 (see note).
- LĒOÐ, n.a-decl., song, poem: acc.sg. 547.
- † LĒOÐUCRÆFTIG, adj., skilled in the use of limbs: acc. sg.n. 268.
- LĒIC, n.a-decl., body: nom.sg. 563; acc.sg. 205, 268, 513; gen.sg. līces 645, 651 (~~see note~~); dat.sg. līce 523, 584.
- LĒIGAN, V intr., fail, die down: 3 sg.prs.ind. ligeð 182 (see note).
- LĒICHOMA, m.wk., body: acc.sg. līchoman 220; nom.pl. 518; acc.pl. 489.
- LĒICIAN, wk.2 w.dat., please: inf. 517.
- LĒIF, n.a-decl., life: nom.sg. 220, 417; acc.sg. 370, 381, 434, 481, 533, 572, 645, 649, 651, 661; gen.sg. līfes 53, 150, 151, 254, 365, 456, *513 (MS. līges), 561, 649; dat. sg. līfe 191, 367, 607.
- LĒIFGAN, wk.3 intr., live: inf. 672; 3 pl.prs.ind. lifgað 596.
- LĒIG, m.i-decl., flame, fire: nom.sg. 39, 218, 268, 505; gen.sg. līges 434; dat. sg. līge 533.
- † LĒIGBRYNE, m.i-decl., fire, burning: dat.sg. 577.
- † LĒIGPRACU, f.ō-decl., fierceness of fire: dat.sg. līgprace 225, 370.

LIM, n.a-decl., limb: acc.pl.
leomu 513; instr.pl.
leomun 649.

LISS, f.jō-decl., joy, delight:
dat.sg. lisse 672; gen.pl.
lissa 150, 563.

LĪXAN, I intr., shine, glitter:
inf. 94; 3 sg.prs.ind.
līxēð 33, 290, 299; 3 pl.prs.
ind. līxað 604.

LŌCIAN, wk.2 intr., look, gaze:
3 sg.prs.ind. lōcað 101.

LŌF, m.n.a-decl., praise: nom.
sg. 661; acc.sg. 617, 634,
676.

LŌFIAN, wk.2 tr., praise: 3 pl.
prs.ind. lōfiað 337, 561.

LOND, n.a-decl., land: nom.sg.
20, 28; acc.sg. 70, 166;
gen.sg. londes 150, 508; dat.
sg. londe 50; nom.pl. lond
116; gen.pl. londa 2.

† LONDWELA, m.wk., treasure of
the earth: acc.pl.
londwelan 505.

LONG, adj., long: nom.sg.m.wk.
longa 607; acc.sg.m. longne
440, 555.

LONG, adv., long: 481 (see note).

LONGE, adv., long: 489.

LŪCAN, II intr., unite, come
together: inf. 225.

LUFIAN, wk.2 tr., love: 3 pl.
prs.ind. lufiað 478.

LYFT, m.f.i-decl., air, sky:

acc.sg. 101, 316; dat.sg. lyfte
39, 123, 340; instr.sg. 62.

LYGEWORD, n.a-decl., lying word,
false speech: instr.pl.
lygewordum 547.

LYHTAN, wk.1 intr., shine: 3 sg.
prs.ind. lyhteð 187, lihteð
587.

LYRE, m.i-decl., loss: nom.sg.
53.

M.

MÆGEN, n.a-decl., strength,
might: gen.sg. magnes 625;
instr.sg. mægne 471.

MÆGENPRYM, m.ja-decl.,
glorious power: gen.sg.
mægenprymmes 665.

MÆRAN, wk.1 tr., praise, honour:
3 pl.prs.ind. mærað 338, 344.

MÆRE, adj., glorious, splendid:
acc.sg.f.wk. mæran 660;
dat.sg.m. mærum 165; dat.
sg.f.wk. mæran 633; sup.
mærost, nom.sg.n. 119.

MÆRSIAN, wk.2 tr., glorify: 3 pl.
prs.ind. mærsiað 617.
(J.H.Kern, Ang., XXVIII, 1905,
394-6).

MÆRDU, f.ō-decl., glory, glorious
deed: acc.pl. mærdæ 472.

MÆPEL, n.a-decl., council: dat.
sg. mæple 538.

MAGAN, prt.prs.V, can, be able:
1 sg.prs.ind. mag 561; 3 sg.
prs.ind. 14, 113, 179, 347, 448,
581, 594; 3 pl.prs.ind. magon
134 (see note); 3 pl.prt.sbj.
meahten 573.

MĀN, n.a-decl., evil, wickedness:
gen.sg. mānes 633.

MEAGOL, adj., powerful, raised
(voices): instr.pl.f. meaglum
338.

† MĀNFREMMEND, m.nd-decl., evil-
doer: dat.pl. mĀnfremmendum 6.

MANDĒD, f.i-decl., evil deed: acc.
pl. mandæde 457.

MĀRMSTĀN, m.a-decl., marble: dat.
sg. marmstāne (MS. mearmstane)
333.

MEAHT, f.i-decl., might, power:
acc.sg. 6, 647, miht 583; acc.
pl. meahte 617; gen.pl. ~~meahte~~
~~617~~ gen.pl. meahta 640; instr.
pl. meahtum 10 (see note), 79,
499.

- MEAHTA, wk. adj., mighty: nom. sg. m. 377.
 MEAHTIG, adj., mighty: nom. sg. m. 538; nom. sg. m. wk. mihtiga 496.
 MEARCIAN, wk. 2 tr., mark, inscribe: 3 pl. prs. ind. mearciað 333.
 MELEDĒAW, m. wa-decl., honey dew: gen. sg. meledēawes 260. (~~see note~~).
 MENGU, f. wk., great number: acc. sg. 420.
 MEORD, f. ō-decl., reward: acc. sg. meorde 472.
 MEOTUD, m. a-decl., Creator, Lord: nom. sg. 176, meotod 358; gen. sg. meotudes 6, 457, 471, 524; dat. sg. meotide 443, 660, metude 617.
 † MEREFLOD, m. a-decl., sea flood: nom. sg. 42.
 METAN, wk. 1 tr., find, meet with: 3 pl. prs. ind. mētað 247.
 METE, m. i-decl., food: acc. sg. 260.
 MĒPE, adj., weary: gen. pl. m. mēpra 422.
 MICEL, adj., great: nom. sg. f. 189, 432, 625; sup. m. est, acc. sg. f. 462; instr. sg. m. mēste 618; instr. sg. n. 167.
 MID, adj., mid: dat. sg. f. midde 262; dat. pl. n. middum 340; on middum, in the midst.
 MID, prp. (1) w. dat. or instr., with, by means of, among, together with: 8, 23, 31, 149, 160, 215, etc.; (2) w. acc., together with: 483, 560, 610.
 MIDDANGĒARD, m. a-decl., earth, world: acc. sg. 42, 119, 323, 640; gen. sg. middangeardes 157, 665.
 MIDDEL, m. a-decl., middle, centre: dat. sg. midle 65.
 MILDE, adj., merciful: nom. sg. m. 538; dat. sg. m. wk. mildan 657.
 MĪN, poss. pr., my: nom. sg. n. 563; dat. sg. n. mīnum 553; instr. sg. n. mīne 176.
 MIRCE, adj., dark: acc. pl. f. 457.
 MŌD, n. a-decl., heart, mind: nom. sg. 657; dat. sg. mōde 446; instr. sg. 471.
 MŌDIG, adj., supreme, triumphant: nom. sg. m. 10 (see note); nom. sg. m. wk. mōdga 262; acc. sg. m. mōdigne 338.
 † MOLDĒRN, n. a-decl., house of earth: dat. sg. moldārne 564. (On Ērn, see G. Hempl, Ang., XXIV, 1901, 386-9; F. A. Wood, M. L. N., XXIX, 1914, col. 72).
 MOLDE, f. wk., region, world: gen. sg. moldan 66; dat. sg. 260, 496; acc. pl. 10.
 † MOLDGRAF, n. a-decl., grave: dat. pl. moldgrafum 524.
 MOLSNIAN, wk. 2 intr., crumble: pp. molsnað, nom. sg. n. 564.
 MON, m. cons-decl., man; someone: nom. sg. 243; gen. sg. monnes 128; nom. pl. men 157, 173, 496; gen. pl. monna 323, 358, 544.
 MONAÐ, m. cons.-decl., month: gen. pl. mōnþa 66.
 MONCYN, n. ja-decl., mankind: gen. sg. moncymnes 176, 377, 422.
 MONIG, adj., many: dat. sg. m. monegum 170, mongum 323; nom. pl. m. monge 443, 491; dat. pl. m. monegum 521, mongum 4.
 MŌT, prt. prs. V, may: 3 sg. prs. ind. 148, 361, 383, 516; 1 pl. prs. ind. mōtun 668, *670 (MS. motum); 3 sg. prs. sbj. mōte 190, 433, 436, 559.
 MUND, f. ō-decl., hand: instr. pl. mundum 333.
 MUNT, m. a-decl., hill, mountain: nom. pl. muntas 21.

N.

- NĀDRE, f.wk., serpent: gen.sg.
 nādran 413.
 NĀFRE, adv., never: 38, 88, 567.
 NĀNIG, adj.pr., no, none: gen.
sg.n.nānges 397.
 NĀN, adj.pr., no, none: nom.sg.
m.449; nom.sg.n.51.
 NE, conj., nor, neither: 14, 15,
 16, 17, 18, 21, 22, 24, 25, etc.
 NE, adv., not: 14, 22, 34, 74, 82,
 134, etc.
 NEAH, adv., near: 192.
 NEAN, adv., from near: 326.
 NEARWE, adv., oppressively, by
 strong persuasion: 413.
 NEBB, n.ja-decl., beak: nom.
sg.299.
 NEMNAN, wk.1 tr., name, call:
3 pl.prs.ind. nemnað 397.
 NEMNE, conj., except: 260.
 † NEOBED, n.ja-decl., bed for a
 corpse, grave: acc.sg.553
 (see note).
 NEOD, f.i-decl., need: nom.sg.
 189, 432.
 NEORXNAWONG, m.a-decl.,
 paradise: acc.sg.397
 (see note).
 NEOTAN, II w.gen., enjoy: inf.
 149, 361, 384.
 NEOPAN, adv., beneath: 307.
 NERGEND, m.nd-decl., saviour:
nom.sg.498.
 NEST, n.a-decl., nest: acc.sg.
 189, 432, 451, 469, 530; dat.
sg.neste 215, 553; gen.pl.
nesta 227.
 NIHT, f.cons-decl., night:
nom.sg.98; gen.sg.adv.
nihtes, by night, 147, 478;
dat.sg.nihte 262 (see
 note).
 NIMAN, IV.tr., take, seize: 3 sg.
prs.ind.nimeð 485; 3 sg.prs.
sbj.nime 380.

NIOPWEARD, adv., below: 299.
 NIP, m.a-decl., malice, envy,
 enmity: nom.sg.400; acc.sg.
413; gen.pl.nipa 451, 469.
 NIWE, adj., new: nom.sg.n.266;
acc.sg.n.431; dat.sg.m.wk.
niwan 400 (see note).
 NŌ, adv., never: 72, 80, 157, 259.
 NOMA, m.wk., name: dat.sg.
noman 174.
 NORPAN, adv., from the north:
 524.
 NŪ, adv., now: 447, 470, 583.

O.

Ō, adv., ever, at all: 72, ōo 25.
 OF, prp.w.dat., from, out of:
 65, 66, 109, 122, 174, 230, etc.
 OFER, prp., throughout, over,
 across, above, upon, at the top
 of, on, against, before:
 (1) w.acc.: 4, 94, 101, 103, 118,
 159, 197, etc.; (2) w.dat.: 115,
 588, 604, 641.
 OFERHLIFIAN, wk.2 tr., rise over,
 hang above: 3 sg.prs.ind.
oferhlifað 121.
 † OFERMAGEN, n.a-decl., resistless
 power, great power: dat.sg.
ofermagne 249.
 OFEST, f.ō-decl., haste: dat.pl.
adv. ofestum, hastily, quickly,
 190. (O. Ritter, E. Studien,
 LIV, 1920, 97-100).
 OFETT, n.a-decl., fruit: nom.sg.
 77 (see note).
 OFGIEFAN, V tr., give up, leave:
inf.412; 3 sg.prs.ind.ofgiefed
 426.
 OFT, adv., often: 11, 108, 261, 442.
 ON, prp., in, on, into, to: (1) w.dat.:
 2 (see note), 30, 50, 74, 76, 78,
 81, 84, 89, 113, 123, 136, etc.;
 (2) w.acc.: 97, 98, 100, 112, 141,
 209, 281, 390, etc.

- ONĀLAN, wk.1 tr., kindle, set fire to: pp.onāled, nom.sg.n.216; nom.sg.f.503.
- ONBREGDAN, III w.dat., move quickly, bow: 3 sg.prs.ind.onbrygdeð 143.
- ONBRYRDAN, wk.1 tr., inspire: pp.onbryrded, nom.sg.m.126,550.
- OND, conj., and: 20,37,91,98,108, etc.
- ONDLĒOFEN, n.f.i-decl., food: dat.sg.ondleofne 243.
- ONETTAN, wk.1 intr., hasten: 3 sg.prs.ind.onetteð 217, 455.
- ONFĒON, VII tr., receive, assume: inf.192,433; 3 sg.prs.ind.onfēhð 159,533; 3 sg.prt.ind.onfēng 645.
- ONGĒAN, prp.w.dat., towards: 91.
- ONGIETAN, V tr., perceive: inf.573.
- ONGINNAN, III w.inf., begin: 3 sg.prs.ind.onginneð 188; 3 pl.prs.ind.onginnað 224.
- ONGYLDAN, III w.gen., atone, pay for: 3 pl.prt.ind.onguldon 410.
- ONGYN, n.a-decl., beginning: nom.sg.638.
- ONHĒTAN, wk.1 tr., heat: pp.onhated, nom.sg.n.212.
- † ONHLIDAN, I tr., open: pp.onhliden, nom.sg.f.12 (see note); nom.sg.n.49.
- ONLIC, adj.w.dat., like: sup.onlicast, nom.sg.m.312.
- ONLICE, adv., in the same way, as; 242.
- † ONSAWAN, VII tr., sow: pp.onsawen, nom.sg.n.253.
- ONSPRINGAN, III intr., spring up: 3 pl.prs.ind.onspringað 63.
- ONSUND, adj., safe, secure, unharmed: nom.sg.m.20,44.
- ONSYN, f.i-decl., (1) deprivation, want: nom.sg.55,398; (2) face, countenance: dat.sg.onsyne 600.
- ONTYNAN, wk.1 tr., open: 3 sg.prt.ind.ontynde 423.
- ONWĒCMAN, wk.1 intr., awake: 3 sg.prs.ind.onwæcneð 648 (see note).
- ONWALD, m.n.a-decl., almighty power: nom.sg.663, anwald 511 (see note).
- ONWENDAN, wk.1 tr., change, alter: pp.onwended, nom.sg.m.82.
- OPEN, adj., open, plain, revealing: nom.sg.f.11; acc.sg.f.wk.openan 509 (see note).
- ORGANA, m.wk., organ, instrument: nom.pl.organan 136. (Lat. pl.organa).
- ORPONC, m.a-decl., skill: instr.pl.orponcum 304.
- OD, prp.w.acc., until: 47,490.
- ODĒAWAN, wk.1 intr.w.dat.of person, show oneself, appear (to): 3 sg.prs.ind.odēaweð 322 (see note).
- ODĒER, adj., other: dat.sg.m.ōprum 343.
- † ODĒLEOGAN, II intr., fly away: 3 sg.prs.ind.odfleogeð 347.
- † ODSCUFAN, II w.dat., spurn away: 3 sg.prs.ind.odscufeð 168.
- OPPET, conj., until: 141,151,166,263,346,363,420,484.
- OPPE, conj., or: 300.

P.

PĒA, m.wk., peacock: dat.sg.pēan 312 (see note). (Lat. pavō).

R.

- RÆFNAN, wk. 1 tr., endure, undergo: inf. 643.
- RĒN, m. a-decl., rain: nom. sg. 14; gen. sg. rēnes 246.
- REORD, f. ō-decl., voice: instr. sg. reorde 128 (see note); instr. pl. reordum 338.
- REORDIAN, wk. 2 intr., speak: 3 pl. prs. ind. reordia⁸ 632; 3 sg. prt. ind. reordade 550.
- RICE, n. a-decl., kingdom, realm: acc. sg. rice 156; dat. sg. 664.
- RŌD, f. ō-decl., cross: gen. sg. rōde 643.
- RODOR, m. a-decl., heaven, firmament: gen. pl. rodera 664; dat. pl. roderum 14.
- RŪM, adj., broad: nom. pl. m. rūme 14.
- RYHT, n. a-decl., right, justice: acc. sg. 664; dat. sg. ryhte 494; on ryht, by right, rightly.
- † RYHTFREMMEŊ, m. n̄-decl., doer of right: instr. pl. ryhtfremmende 632.
- RYP, m. a-decl., harvest, reaping: gen. sg. rypes 246
- † SĀRWRACU, f. ō-decl., great misery, affliction: nom. sg. 54 (see note); dat. sg. sārwrace 382.
- SAWEL, f. ō-decl., soul: nom. sg. 523; acc. sg. sawle 566; nom. pl. sawla 540, 584; gen. pl. 498; dat. pl. sawlum 589; instr. pl. 488.
- SCANCA, m. wk., shank, leg: nom. pl. scancan 310.
- SCEAD, n. a-decl., shadow, darkness: dat. sg. sceade 234, scade 168 (see note); acc. pl. sceadu 210.
- SCEARPLICE, adv., abruptly, quickly: 168.
- SCEAT, m. a-decl., region, distant part: nom. sg. 3; gen. pl. scēata *396 (MS. sceates) (see note).
- SCEAWIAN, wk. 2 tr., see: 3 pl. prs. ind. scēawiap 327.
- SCEPPAN, VI w. dat., harm, damage: inf. 449, 595, sceððan 180; 3 sg. prs. ind. scepeð 39, 88.
- SCĪNAN, I, (1) intr., shine: 3 sg. prs. ind. scīneð 183, 210; (2) w. dat., to shine on: 3 sg. prs. ind. scīneð 515, 589.
- SCĪR, adj., pure, bright, clear: nom. sg. m. 234; nom. sg. f. 308.
- SCOLU, f. ō-decl., company: nom. sg. 560.
- SCOMU, f. ō-decl., shame: dat. sg. scome 502.
- SCULAN, prt. prs. IV, have to, shall: 3 sg. prs. ind. sceal 90, 250; 3 sg. prs. sbj. scyle 563; 3 pl. prt. ind. sceoldon 412; 3 sg. prt. sbj. sceolde 378, 643.
- SCUR, m. a-decl., shower: nom. sg. 246.
- SCYLD, m. a-decl., (1) shield: nom. sg. 463; (2) a bird's shoulder: nom. sg. 308 (see note).

S.

- SACU, f. ō-decl., strife: nom. sg. 54.
- SĀ, m. i-decl., sea: acc. sg. 103.
- SĀD, n. a-decl., seed: nom. sg. 253.
- † SĀGAN, wk. 1 intr., sink: pp. sāged, nom. sg. f. 142.
- SĀL, m. a-decl., joy: instr. pl. sālum 140.
- SĀR, adj., grievous, cruel: acc. sg. f. säre 369.
- SĀRLIC, adj., grievous: nom. sg. n. 406.

- SCYLD, f. i-decl., wickedness, sin: instr. pl. scyldum 180.
- † SCYLDWYRCENDE, adj., doing evil: nom. sg. f. 502.
- SCYLL, f. o-decl., shell, scale: dat. sg. scyлле 234; instr. pl. scyllum 310.
- SCYNE, adj., bright: nom. sg. f. 308; nom. pl. m. 300, 591.
- SCYPPEND, m. n̄-decl., creator: voc. sg. 630; gen. sg. scyppendes 327.
- SE, (1) def. art., the: nom. sg. m. 7, 19, 26, 33, 43, 52, etc.; nom. sg. f. sēo 98, 120, 141, 301, 307, 334, 560, 587; nom. sg. n. p̄at 293, 299, 379; acc. sg. m. pone 281, 305, 339, 395, 439, ðone 85; acc. sg. f. p̄ā 450 (see note), 509, 660; acc. sg. n. p̄at 200, 381; gen. sg. m. p̄as 65, 122, 131, 174, 309, 360; gen. sg. f. p̄are 90, 288; gen. sg. n. p̄as 107; dat. sg. m. p̄am 78, 195, 230, 328, 353, 392, 657; dat. sg. f. p̄are 66, 231, 633, 666; dat. sg. n. p̄am 104, 175, 201, 287, 538, 663; instr. sg. m. p̄y 644; nom. pl. m. p̄ā 35, 71, 255, 310, 409, 518, 526, ðā 437; nom. pl. f. p̄ā 224, 359, 465, 528; nom. pl. n. 297, 655; acc. pl. f. 193; acc. pl. n. 292; gen. pl. m. p̄āra 31, 138; dat. pl. m. p̄am 8, 188, 388; dat. pl. n. 76, 109, 470; instr. pl. f. 207, 431; (2) dem. pr., that, this, he, it: nom. sg. m. sē 3, 90, 177 (see note), 319, 536; sē pe, who; nom. sg. n. p̄at 9, 13, 20, 28, 68, 528, 655, ðat 447 (see note); acc. sg. f. p̄ā 517; acc. sg. n. p̄at 69, 273, 319, 357, 410, 551, 552, 619, 661; gen. sg. n. p̄as 409, 561, 567; gen. sg. n. adv., as, according to what, according to that 313, 424, on this account, for this 472, 476, with regard to this 546; p̄as pe, because; dat. sg. m. p̄am 89, 107, 204, 232, 400, 463, 516, 582, 593, 599, 636; dat. sg. n. 50, 205; instr. sg. m. 134; instr. sg. n. p̄on 238, 262, 424 (see note), p̄y 573; p̄y lās, conj., lest, 246; nom. pl. m. p̄ā 316, 443; p̄ā pe, who; nom. pl. n. p̄ā 66; acc. pl. f. 10; dat. pl. m. p̄am 250; dat. pl. f. 474; dat. pl. n. 611; (3) rel. pr., who, which: nom. sg. m. sē 10, 84, 86, 261, 401; nom. sg. n. p̄at 82, 379; acc. sg. m. pone 173, 396; acc. sg. n. p̄at 268, 574; dat. sg. m. p̄am 447; dat. sg. n. 430 (or m.); acc. pl. f. p̄ā 466; acc. pl. n. 283; dat. pl. f. p̄am 529.
- SEALT, adj., salt: acc. pl. m. sealte 120.
- SEARO, n. wa-decl., skill, cunning: acc. sg. 419; instr. pl. searwum 269.
- † SEAROLICE, adv., cunningly: 297.
- SECAN, wk. 1 tr., seek: inf. 275, 320, 436, 671; 3 sg. prs. ind. sēceð 278, 349, 458 (see note), 524; 3 pl. prt. ind. sōhton 416.
- SECGAN, wk. 3 intr., say: 3 pl. prs. ind. secgað 313, 425, 655.
- SELLA, SELESTAN: see GOD.
- SELLIC, adj., excellent: nom. sg. n. 606; comp. acc. sg. n. sellicran 329.
- SENDAN, wk. 1 tr., send: 3 sg. prs. ind. sendeð *488 (MS. sendað).
- SEOMIAN, wk. 2 intr., remain, lie, tower up: 3 sg. prs. ind. seomað 19.
- SEONOP, n. a-decl., synod: acc. sg. 493. (Lat. synodus).
- SETL, n. a-decl., seat: acc. sg. 439.

- SETTAN, wk. 1 tr., set, place, endow: 3 sg. prt. ind. sette 282, 328.
- SIB, f. jō-decl., peace: nom. sg. 622; dat. sg. sibbe 601.
- † SIBGEDRYHT, f. i-decl., peaceful company: nom. sg. 618.
- SĪD, adj., broad: acc. sg. m. siðne 103, siðne 498; acc. sg. n. siðe 156.
- SĪDE, adv., widely: 467; siðe ond wide, far and wide.
- † SĪDWEG, m. a-decl., a path stretching far: dat. or instr. pl. adv. siðwegum, from far and wide, 337 (see note).
- SĪGAN, I intr., come: 3 pl. prs. ind. 1sg prs. ind. siġa 337 (see note).
- † SIGEWONG, m. a-decl., victorious plain: nom. sg. 33.
- SIGOR, m. os-es. decl., victory: gen. pl. sigora 329, 464, 493, 675.
- SIGORÆST, adj., unchanging in power, almighty, supreme: nom. sg. m. 282.
- † SĪNCALDU, f. ō-decl., continual cold: nom. sg. 17.
- † SĪNDREAM, m. a-decl., continual joy: dat. pl. siðdreāmum 385.
- SINGAN, III tr. & intr., sing: inf. 676; 3 sg. prs. ind. siġeð 124, 140; 3 pl. prs. ind. siġeð 617, 635.
- SITTAN, V intr., sit: 3 sg. prs. ind. siteð 208.
- SĪD, m. a-decl., time; journey, departure, undertaking: acc. sg. 90, 114, 440, 555; gen. sg. siðes 208; dat. sg. siðe 220; gen. pl. siða 464; instr. pl. siðum 69, 106, 146.
- SĪPIAN, wk. 2 intr., journey: 3 pl. prs. ind. siðia 584.
- SĪPPAN, conj., when, since: 117, 129, 224.
- SĪPPAN, adv., afterwards, then: 111, 385, 409, 577, 579; siðpan forð thenceforward, 579.
- SĪÆP, m. a-decl., sleep: nom. sg. 56 (see note).
- SMIÐ, m. a-decl., smith, jewel-smith: gen. pl. smiða 304.
- SMYLTE, adj., calm, peaceful: nom. sg. n. 33.
- SNAW, m. wa-decl., snow: nom. sg. 14, 248.
- SNEL, adj. w. instr., swift: nom. sg. m. 163, 317, 347; snell 123.
- SNUDE, adv., quickly: 488.
- SNYTTRU, f. wk., wisdom: gen. sg. 622 (see note).
- SOLERE, m. ja-decl., sunny dwelling: dat. sg. 204. (Lat. solarium).
- SOMNIAN, wk. 2 tr. & intr., gather, assemble; compose: 1sg prs. ind. somnige 547; 3 sg. prs. ind. somnað 193, 269, 467; 3 pl. prs. ind. somniað *324 (MS. somnað).
- SOMOD, adv., also, besides, together: 513, 584, 629.
- SŌNA, adv., as soon: 120; sōna swā, as soon as. (F. Kluge, E. Studien, XX, 1894, 333).
- SONG, m. a-decl., song: acc. sg. 540; instr. sg. songe 337.
- SONGCRÆFT, m. a-decl., power to sing, skill in singing: instr. pl. songcræftum 132.
- SORG, f. ō-decl., anxiety, sorrow: nom. sg. 56; dat. sg. sorge 611.
- SORGFUL, adj., sorrowful: comp. acc. pl. n. sorgfulnan 417.
- SŌD, adj., true: voc. sg. m. 622.
- SŌDGYNING, m. a-decl., true king: nom. sg. 329 (see note), 493.
- SŌDÆST, adj., firm in truth, true, virtuous, just: nom. sg. m. 523; nom. sg. f. wk. sōðfaste 587 (see note); nom. pl. f. sōðfaste 540; gen. pl. m. sōðfastra 606, 635; dat. pl. f. sōðfastum 589.
- SPĒD, f. i-decl. w. gen., power (over), richness (in): nom. sg. 640; acc. sg. 394.

- SPEDIG, adj.w.instr., rich: nom.sg.m.10 (see note).
- SPELBODA, m.wk., preacher, prophet: nom.sg.571.
- SPLOTT, n.a-decl., spot: instr.pl.splottum 296. (Bos.-Toll., p.903).
- STAN, m.a-decl., stone: dat.sg.stāne 302.
- STANCLIF, n.a-decl., rocky cliff, crag: nom.pl.stān-clifu 22.
- STAPELIAN, wk.2 tr., establish, set in place: 3 sg.prt.ind.stapelode 130.
- STĒAP, adj., steep: nom.pl.m.stēape 22.
- STĒARC, adj., bold, piercing(?): nom.sg.f.302 (see note).
- STEFN, f.ō-decl., voice: nom.sg.135,542; dat.sg.stefne 542; instr.sg.497.
- STENC, m.i-decl., perfume: nom.sg.81; acc.sg.659; dat.pl.stencum 8; instr.pl.206,586.
- STIGAN, I intr., rise, ascend: 3 sg.prs.ind.stigeð 520; 3 pl.prs.ind.stigað 542.
- STILLE, adj., still, quiet: nom.pl.f.185.
- STONDAN, VII intr., stand, lie, rise; last: 3 sg.prs.ind.stondeþ 89, stondeð 181; 3 pl.prs.ind.stondað 22, 36, 185, stondap 78 (see note); 3 sg.prt.ind.stōd 45.
- STORM, m.a-decl., storm: ~~xxxxxx~~. gen.pl.storma 185.
- STOW, f.wō-decl., place: acc.sg.stōwe 169.
- STREAM, m.a-decl., stream: acc.pl.strēamas 120.
- STRENDU, f.ō-decl., strength, power: nom.sg.625 (see note).
- STRONG, adj.w.instr., strong, powerful (in): nom.sg.m.86,99,161.
- STYMAN, wk.1 intr., steam: 3 sg.prs.ind.stýmeð 213.
- SUM, adj., some, part: nom.sg.n.296; gen.sg.n.adv.sumes, somewhat, 242; nom.pl.m.sume 315.
- SUMOR, m.u-decl., summer: gen.sg.sumeres 209; gen.sg.adv., in summer, 37.
- † SUNBEARO, m.wa-decl., sunny grove: nom.sg.33.
- † SUNBEORHT, adj., sun-bright: acc.pl.n.278,436.
- † SUNDPLEGA, m.wk., splashing in water: dat.sg.sundplegan 111.
- SUNNE, f.wk., sun: nom.sg.120,141,209,587 (see note); gen.sg.sunnan 17,90,253,288,305; dat.sg.532,579,601.
- SUNU, m.u-decl., son: nom.sg.375; dat.pl.sunum 406.
- SÚÞAN, adv., from the south: 186,324.
- SÚÐRODOR, m.a-decl., southern sky: acc.sg.141.
- SWA, conj., as, like, then: 23, 29,36,41,120,121,243,597,655.
- SWA, adv., thus, as, like, so, likewise: 47,104,108,125,140,147,etc.; swā þēah, nevertheless, 565.
- SWÆCC, m.a-decl., odour: instr.pl.swæccum 214.
- SWĒS, adj., dear, own dear: nom.sg.m.375.
- SWAN, m.a-decl., swan: gen.sg.swanes 137.
- SWAR, adj., heavy, grievous: nom.sg.m.315 (see note); nom.sg.n.56.
- SWEG, m.i-decl., sound, music: nom.sg.131; gen.pl.swēga 618.
- SWEGL, n.a-decl., ~~xxxxxx~~, sky, heaven, sun: acc.sg.swegl 212 (see note); gen.sg.swegles 103,114,208,288,374; dat.sg.swegle 124,186,199,467,635.

- † SWEGLCONDEL, f. jō-decl.,
candle of heaven: gen. sg.
sweglcondelle 108. (Lat.
candela).
- † SWEGLEOPOR, n. a-decl.,
music, song: gen. sg.
swēgleopres 137 (see
note).
- SWELGAN, III tr., swallow:
3 sg. prs. ind. swelgeð
507.
- SWEORA, m. wk., neck: acc. sg.
swēoran 305.
- SWETE, adj., sweet: gen. sg. n.
swētes 199 (see note);
instr. pl. m. swētum 214;
instr. pl. f. 652; comp.
nom. sg. m. swētra 132;
sup. acc. pl. f. wk.
swētestan 193.
- SWEPRIAN, wk. 2 intr., die
down, cease: 3 sg. prs.
ind. sweprað 229, 608.
- SWIFT, adj., swift, quick:
nom. sg. m. 317.
- SWIGIAN, wk. 2 intr., become
silent: 3 sg. prs. ind.
swiað 142.
- SWINSIAN, wk. 2 intr., sing,
make melody: 3 sg. prs.
ind. swinsað 124, 140, 618.
- SWIPE, adv., very: 317.
- SWOL, n. a-decl., fire: gen.
sg. swoles 269; dat. sg.
swole 214.
- SWONGOR, adj., heavy, lazy:
nom. sg. m. 315 (see note).
- SWYLC, adv., just as: 239.
- SWYLCE, conj., as if: 233.
- SWYLCE, adv., like, the same
as: 235, 305.
- SWYLCWALU, f. ō-decl., death,
destruction: acc. sg.
swyltcwale 369.
- † SWYLTHWIL, f. ō-decl., time of
death: dat. sg. swylthwile
350, 566.
- SYLF, adj. pr., self, himself:
nom. sg. m. 199, 204, 382,
self 374; nom. sg. m. wk.
sylfa 532; acc. sg. m.
sylfne 111; gen. sg. m.
sylfes 282, 530.
- SYMBEL, n. a-decl., banquet, feast:
nom. sg. 406. (Lat. symbola,
Grk. συμβολή).
- SYMLE, adv., always, continually:
76, 108, 146, 369, 375, 601, 661.
- SYNN, f. jō-decl., sin: nom. sg.
54; instr. pl. synnum 242.
- SYNNIG, adj., sinful: nom. sg. m.
523.
- † SYRWARE, m. pl. i-decl., inhabitants
of Syria: gen. Syrware 166.

T.

- TACEN, n. a-decl., sign, token,
significance: nom. sg. 96, 254,
510; acc. sg. 574 (see note);
instr. sg. tæcne 450 (see note).
- TAN, m. a-decl., twig: instr. pl.
tānum 430.
- TAPUR, m. a-decl., taper: nom. sg.
114. (F. Kluge, E. Studien,
XX, 1895, 335).
- TELGA, m. wk., branch: nom. pl.
telgan 76 (see note); dat. pl.
telgum 188.
- TEON, II tr., take: 3 pl. prt. ind.
tugon 440.
- TEONLICE, adv., grievously: 407.
- TID, f. i-decl., time, hour:
nom. sg. 334; acc. sg. 77, 209,
390, 509, 517; acc. pl. tida
146.
- TIHT, m. i-decl., movement,
advance: dat. sg. tihte 525.
- TILGAN, wk. 1 tr., strive after,
obtain: 3 pl. prs. ind. tilgað
472.
- TĪMA, m. wk., time: dat. sg. tīman
246.
- TIMBRAN, wk. 1 tr., build: inf. 188.
- † TĪREADIG, adj., glorious,
splendid: nom. sg. m. wk.
tīreadga 106.
- TĪRFÆST, adj., glorious: acc. sg. n.
574; acc. sg. n. wk. tīrfæste
69.

- † TĪRMEANTĪG, adj., glorious, mighty: nom.sg.m. 175.
 TŌ, prp., to, as: (1) w.dat., 40, 83, 139, 191, 195, 198, 226, 243, etc.; āfre tō ealdre, for ever; (2) w.acc., 60; tō ēacan, adv., besides, as well, 285; (3) w.inf., 275.
 TŌĢDRE, adv., together: 225.
 TŌĢEANES, prp.w.dat., towards: 11, *124, *421 (MS. toheanes in both instances), 579.
 TORHT, adj., bright: nom.sg.m. wk. torhta 574; nom.sg.n. torhte 28; acc.pl.f. 200.
 TŌþ, m.cons.-decl., tooth: nom.pl. tōþas 407.
 † TŌWEGAN, V tr., drive away: pp.tōwegen, nom.pl.n. 184.
 TRĒOW, n.wa-decl., tree: acc.sg. 200, 643 (see note); dat.sg. trēowe 175; dat.pl. trēowum 76.
 TUNGOL, n.a-decl., star: nom.pl. 96; gen.pl. tungla 93, 119.
 TURF, f.cons-decl., turf: dat.sg. tyrf 66, 349.
 TWEGEN, num.adj., two: acc.n. tū 652.
 TWELF, num., twelve: 69, 106, 146; instr. twelfum 28.
- P.
- PĀ, conj., when: 281, 413.
 PĀ, adv., then: 43, 190, 395.
 PĒR, conj., where, to where: 157, 327, 397, 429, 441, 448, 468, 489, 560, 581, 587, 658, 670.
 PĒR, adv., there: 14, 21, 25, 50, 60, etc.; þār 11, 171, 518.
 PĒT, conj., that, so that: 148, 168, 177, 190, 235, 237, etc.
- PĒTTE, conj., that: 1, 69.
 PE, rel.pr., who, that, which: 31, 138, 196, 252, 316, etc.; ðe 568.
 PE, conj., or: 357.
 PĒAH, conj., although: 380, 563, 638, 642.
 † PĒARLĪC, adj., terrible: acc.sg.n. 644.
 PĒAW, m.a-decl., action, custom: instr.pl. þeawum 444.
 PECCAN, wk.1 tr., cover, envelop: 3 sg.prs.ind. peccað 216 (see note), 365; 3 pl.prs.ind. peccað 249; 3 sg.prt.ind. peahte 42.
 PEGN, m.a-decl., attendant, retainer, follower: nom.sg. 165, 288 (see note); dat.pl. pegnum 388.
 PĒNDEN, conj., while: 89, 181, 398.
 PĒOD, f.ō-decl., people, nation: dat.sg. pēode 160; nom.pl. pēoda 341.
 PĒODEN, m.a-decl., prince, lord: gen.sg. pēodnes 68, ðeodnes 605; dat.sg. pēodne 165.
 PĒOW, m.wa-decl., servant: nom.sg. 165.
 PĒS, adj.pr., this: nom.sg.f. pēos 501; nom.sg.n. pis 465; acc.sg.f. pās 139, 390, 416; acc.sg.n. pis 481; gen.sg.m. pisses 387, 426, 509; gen.sg.n. 151; dat.sg.f. pisse 321, 349.
 PICGAN, V tr., devour, eat, take: 3 sg.prs.ind. pigeð 219, 259, 505; 3 pl.prt.ind. pēgun 402, 410.
 PĪN, poss.pr., thy, thine: gen.sg.n. pīnes 628.
 PONAN, conj., whence: 113.
 PONAN, adv., thence: 415, 554.
 PONC, m.a-decl., (1) thought: gen.sg. ponces 144; (2) w.gen., thanks (for): nom.sg. ponc 625.
 PONNE, conj., (1) when: 48, 208, 221, 248, 253, etc.; (2) than: 31, 128.

- ÞONNE, adv., then: 99, 142, 156, 161, 192, 211, etc.; þonne 125, 153, 182, 188, etc.
- ÞRAG, f.ō-decl., time: dat.sg. adv. þrage, for a time, 160; dat.pl.adv. þragum, at times, 68.
- ÞRĒAT, m.a-decl., crowd, host, † multitude: instr.pl. þrĒatum 341, 501.
- ÞRIDDA, ord.num., third: instr.sg.m. þridðan 644.
- ÞRINGAN, III intr., throng, crowd: 3 pl.prs.ind. þringað 163, 336, 501.
- ÞRIST, adj., bold: nom.sg.m. 144 (see note).
- ÞRIWA, adv., three times: 144.
- ÞRYM, m.ja-decl., power, might: nom.sg. 41, 628; acc.sg. 541; instr.sg. þrymme 605; gen.pl. þrymma 628.
- ÞRYMLICE, adv., gloriously, powerfully: 68, 514.
- † ÞRYMSITTEND, adj., sitting in glory: dat.sg.m. þrymsittendum 623.
- † ÞRȪP, f.i-decl., violence, strength, force, host: nom.pl. þrȪpe 184; instr.pl. þrȪpum 326.
- ÞŪ, pers.pr.2 sg., thou: nom. 630; dat. þē 622, 623.
- ÞURH, prp.w.acc., through, throughout, by means of, by way of, because of: 6, 30, 46, 191, 212, 215, 252, 256, etc.
- ÞURST, m.a-decl., thirst: nom.sg. 613.
- ÞUS, adv., thus: 482, 621, 8us 570, 632.
- ÞŪSEND, num.n.f. thousand: nom.sg. 364; acc.sg. þūsende 151 (see note).
- U.
- UFAN, adv., above, from above: 308.
- UFEWEARD, adv., above: 299.
- UNBRYCE, adj., unbroken, un-interrupted: nom.sg.m. 642.
- UNCYST, f.i-decl., vice: acc.pl. uncyste 526.
- UNDER, prp., under, beneath: (1) w.dat., 14, 27, 32, 39, 58, etc.; (2) w.acc., 97, 101, 374.
- † UNGEWYRDED, pp.adj., unharmed: nom.sg.m. 181.
- UNMĒTE, adj., immeasurable, boundless: nom.sg.f. 625.
- UNRĒD, m.a-decl., bad plan: dat.pl.adv. unrĒdum, ill-advisedly, 403.
- UNSMĒPE, adj., unsmooth, uneven: gen.sg.n. unsmĒpes 26.
- UNWEMME, adj., undefiled, undamaged: nom.sg.m. 46.
- UP, adv., up: 93, 102, 178 (see note), 289, 511.
- ŪPLĪC, adj., upper, above: dat.sg.m.wk. ūplīcan 392; dat.sg.n.wk. 663.
- UPPE, adv., up, above: 629.
- USER, poss.pr.1 pl., our: nom.pl.m. ūsse 438; acc.pl.m. 414.
- ŪT, adv., out: 233.
- UTAN, adv., from without, from far & wide; outside, without: 164, 204, 301, 530.
- W.
- WĀDL, f.ō-decl., poverty, beggary: gen.sg. wādle 55. (F.Kluge, P.B.B., VIII, 1882, 535-6).
- WĀG, m.i-decl., wave: gen.pl. wāga 45.
- † WALGIFRE, adj., eager for slaughter: nom.sg.m. 486.

- † WELREAF, n.a-decl., plunder from the slain: acc.sg. 273 (see note).
WEPEN, n.a-decl., weapon: instr.pl. wapnum 486.
WESTM, m.a-decl., growth; shoot, leaf, branch, crop: nom.pl. wastmas 34; acc.pl. wasmas 243 (see note); gen.pl. wastma 332 (see note), 466; dat.pl. westmum 250; instr.pl. 72; instr.pl.adv., in growth, in size, 237, 580.
WETER, n.a-decl., water: nom.sg. 61; gen.sg. watres 41; nom.pl. water 65; gen.pl. watra 184.
WAFIAN, wk.2 intr., marvel, be amazed: 3 pl.prs.ind. wafiað *342 (MS. wefiað).
WALDEND, m.nd-decl., ruler, disposer: nom.sg. 464; voc.sg. 631.
WAP, f.ō-decl., journey, flight; instr.pl. wapum 99, 161.
 † WAPENA, m.wk., wave, water; acc.sg. wapeman 97.
WE, pers.pr.1 pl., we: nom. 393, 573, 668, 670; acc. ūsic 630; dat. ūs 23, 29, 31, 424, 650, 655, 667.
WEALD, m.u-decl., wood: nom.pl. wealdas 13.
WEALLENDE, adj. surging: instr.sg.m. 477.
WEARD, m.a-decl., guardian: nom.sg. 152.
WEARDIAN, wk.2 tr., guard, watch over, inhabit: 3 sg.prs.ind. weardap 85, weardað 161, 168, 172; 3 pl.prs.ind. weardiað 448.
WEARM, adj., warm: nom.sg.m. 18, 187.
WEARMIAN, wk.2 intr., grow warm: 3 pl.prs.ind. wearmiað 213.
- † WEATACEN, n.a-decl., sign of woe: nom.sg. 51.
WEAXAN, VII intr. grow: 3 sg.prs.ind. weaxeð 232, 234.
WECCAN, wk.1 tr., waken: 3 sg.prs.ind. weceð 255.
WEDER, m.a-decl., weather: nom.sg. 18, 182; gen.pl. wedra 57.
 † WEDERCONDEL, f.jō-decl., candle of summer: nom.sg. 187. (Lat. candela).
WEL, adv., well: *443 (MS. we), 516.
WELA, m.wk., wealth: gen.sg. welan 55, 149.
WELDÆD, f.i-decl., good deed: dat.pl. weldædum 543.
WEN, f.i-decl., expectation, hope: nom.sg. 567.
WENAN, wk.1., think, imagine: 3 sg.prs.sbj. wēne 546.
WENDAN, wk.1 tr., change, transform: inf. 191.
WEORC, n.a-decl., deed: nom.sg. 598; gen.pl. weorca 386, 475, 659; instr.pl. weorcum 527.
WEOROD, n.a-decl., host; men (in pl.): gen.pl. weoruda 465, 565; dat.pl. weorodum 187, weoredum 588. (H. Peterson, P.B.B., XXXVIII, 1913, 319-20; F. Klaeber, Ang., XLVI, 1922, 234-6).
WEORPAN, III intr., become, be, befall: inf. 378, 564; 3 sg.prs.ind. weorpeð 80, 142, 240, 257, 304, 364, 503, weorðeð 211, 372; 3 pl.prs.ind. weorpað 49; 3 sg.prt.ind. weardað 404, 417, 445; 3 pl.prt.ind. wurdon 407.
WEORPIAN, wk.2 tr., honour: 3 pl.prs.ind. weorpiað 343.
WEORÐMYND, m.f.a-or ō-decl., honour: nom.sg. 636.
WER, m.a-decl., man: acc.sg. 394; gen.sg.adv., weres, male, 357 (see note); nom.pl. weras 331.
WERIAN, wk.1 tr., clothe, cover: pp.nom.pl.m. werede 596.

- † WĒRIGMŌD, adj., weary-hearted: nom. sg. m. 428.
- WESAN, sbst. vb., (1) to be: inf. 165; 3 sg. prt. ind. was 239, 280, 379; w. prefixed ne, nās 637; 3 pl. prt. ind. wæron 443; 3 sg. prt. sbj. wære 639; (2) become: inf. wesan 435; 3 sg. prs. ind. weseð 373 (see note).
- WEST, adv., westwards: 162.
- WESTAN, adv., from the west: 325.
- WESTE, adj., deserted: acc. sg. f. 169.
- WESTEN, n. a-decl., waste, deserted land: acc. sg. 161; dat. sg. wēsteme 201.
- WESTDĒL, m. i-decl., western region: acc. pl. westdēlas 97.
- WĒPĒL, f. ō-decl., beggery, poverty: nom. sg. 612.
- WĪC, n. a-decl., dwelling: nom. pl. 474; acc. pl. 448 (or sg.); dat. pl. wicum 470, 611.
- WĪCSTŌW, f. wō-decl., dwelling-place: dat. sg. wīcstōwe 468.
- WĪDE, adv., widely: 467.
- WĪF, n. a-decl., woman: acc. sg. 394.
- WĪFHAD, m. a-decl., female sex: gen. sg. adv. wīfhādes, female, 357 (see note).
- WĪGA, m. wk., warrior: nom. sg. 486.
- WĪHT, f. i-decl., anything, a thing: nom. sg. 26, 179, 611; dat. sg. adv. wihite, at all, 19, 448.
- WILDE, adj., wild, untamed: nom. sg. m. wk. wilda 201 (see note), 466, 529; acc. sg. m. wildne 343.
- † WILGEDRYHT, f. i-decl., willing company: nom. sg. 342.
- † WILGIEFA, m. wk., generous giver: nom. sg. 465.
- WĪLLA, m. wk., delight, pleasure, will: acc. sg. willan 470; dat. sg. 565; dat. pl. willum 149; instr. pl. 537.
- WĪLLAN, anom. vb., be going to, wish, want: 3 sg. prs. ind. wille 164, wile 472, 492; 3 pl. prt. ind. woldan 399.
- † WĪLLSELE, m. i-decl., pleasant dwelling: nom. sg. 213.
- † WĪLLWONG, m. a-decl., pleasant plain: dat. sg. willwonge 89.
- WĪLSUM, adj., pleasant, delightful: dat. pl. n. wk. wilsuman 109.
- WĪND, m. a-decl., wind: nom. sg. 182.
- WĪNDIG, adj., windy, windswept: nom. sg. n. 61 (see note).
- WĪNTER, m. u-decl., winter: gen. sg. wintres 245; gen. sg. adv., in winter, 37; gen. pl. wintra 152, 363, 420, 580; instr. pl. wintrum 162, 428.
- † WĪNTERGEWĒDE, n. ja-decl., winter garment: instr. pl. wintergewādum 250.
- † WĪNTERGEWEORP, n. a-decl., storm of winter: nom. sg. 57.
- † WĪNTERSCUR, m. a-decl., shower in winter: nom. sg. 18.
- WĪSE, f. wk., circumstance: nom. pl. wīsan 359.
- WĪSDŌM, m. a-decl., wisdom: acc. sg. 30.
- WĪST, f. i-decl., food, nourishment: acc. sg. wiste 245.
- WĪTAN, prt. prs. I, know: 3 sg. prs. ind. wāt 355, 357, 369.
- WĪTE, n. i-decl., torment, suffering: acc. sg. 644.
- WĪTEDŌM, m. a-decl., prophecy: acc. sg. 548.
- WĪTGA, m. wk., wise man, scholar: nom. pl. wītgan 30.
- WĪÐ, prp. w. dat., against: 44, 451, 469.
- WĪLĪTAN, I intr., gaze, look: 3 pl. prs. ind. wlītað 341.

- WHITE, m.i-decl., beauty: nom. sg. 75 (see note).
 WLITIG, adj., beautiful, bright: nom. sg. m. 7, 203 (see note), 318, 516; nom. sg. f. 588; acc. sg. m. wk. wlitigan 439; dat. sg. f. wk. 666; nom. pl. m. wlitige 598; instr. pl. m. wlitigum 72; comp. wlitigra, nom. sg. m. 132.
 WLITIGE, adv., beautifully: 543.
 † WLITIGFÆST, adj., beautiful: nom. sg. m. 105.
 WLITU, f. ō-decl., beauty: gen. sg. wlite 332 (see note); dat. sg. 609.
 WLONC, adj. w. instr., proud (of): nom. sg. m. 100.
 WOLCEN, n. a-decl., cloud, air: nom. sg. 61 (see note); nom. pl. 184; dat. pl. wolcnum 27, 247.
 WOMB, f. ō-decl., belly: nom. sg. 307.
 WON, adj., dark: nom. sg. f. 99.
 WONG, m. a-decl., plain: nom. sg. 7, 13, 19, 43, 418; acc. sg. 281, 439; gen. sg. wonges 149; dat. sg. wonge 363; acc. pl. wongas 320.
 WONIAN, wk. 2 intr., diminish, decrease: 3 pl. prs. ind. woniað *72 (MS. wuniað).
 WOP, m. a-decl., weeping: nom. sg. 51.
 WORD, n. a-decl., word, speech, commandment: acc. sg. 398, 411, 551; nom. pl. 655; gen. pl. worda 659; instr. pl. weordum 425 (see note).
 WORN, m. a-decl., multitude: nom. sg. 343.
 WORULD, f. i-decl., world: nom. sg. 89, 117, 181, 501; acc. sg. 130, 139, 211, 662; dat. sg. worulde 41; gen. pl. worulda 662.
 WORULDGESTREON, n. a-decl., treasure of earth: acc. sg. 255.
 WORULDWELA, m. wk., earthly riches: acc. pl. woruldwelan 480.
 † WŌÐCRÆFT, m. a-decl., skill in song: instr. sg. wōðcraefte 127 (see note), 548.
 WRACU, f. ō-decl., misery: nom. sg. 51.
 † WRÆCHWĪL, f. ō-decl., time of exile, time of misery: dat. sg. wræchwīle 527.
 WRÆTLIC, adj., marvellous, wonderful: nom. sg. f. 307.
 WRÆTLICE, adv., remarkably, marvellously, wonderfully: 63, 75, 294, 367, 378.
 WRÆÐU, f. ō-decl., support, sustenance: acc. sg. wræðe 247.
 WRENC, m. i-decl., modulation: gen. pl. wrenca 133.
 WRĪDIAN, wk. 2 intr., thrive, prosper, increase: 3 sg. prs. ind. wrīdað 27, 237.
 WRIT, n. a-decl., writing, written document: nom. pl. writu 425 (see note).
 WRĪTAN, I tr., write: 1 sg. prs. ind. write 548.
 WRĪXLAN, wk. 1 intr., exchange, modulate, trill: 3 sg. prs. ind. wrīxleð 127 (see note), 294 (see note).
 WRŌHT, m. f. a- or ō-decl., crime, accusation, complaint: nom. sg. 612.
 WUDU, m. u-decl., wood, forest: nom. sg. 37; acc. sg. 85; gen. sg. wuda 65.
 † WUDUBEAM, m. a-decl., tree in a wood: gen. pl. wudubēama 75.
 WUDUBEARO, m. wa-decl., grove, wood: gen. sg. wudubearwes 152; dat. sg. wudubearwe 169.
 † WUDUBLED, f. ō-decl., leaf: acc. pl. wudublēda 194.
 WUDUHOLT, m. a-decl., grove, wood: nom. sg. 34; dat. pl. wudu-holtum 362.

- WULDOR, n.a-decl., glory, heaven: acc.sg. 567; gen.sg. wuldres 117, 130, 439, 475, 516, 588, 628, 662; dat.sg. wuldre *386 (MS. worulde), 542, 598; instr.sg. 551, 609, 666; instr.sg. adv., gloriously, 318 (see note).
- WULDORCYNING, m.a-decl., glorious king: nom.sg. 196, 420, 537.
- WUNDOR, n.a-decl., (1) wonder, marvel, miracle: gen.pl. wundra 394; dat.pl. adv. wundrum, wonderfully, amazingly, 63, 85, 232, 307, 367, 468, 602; (2) wonder, amazement: instr.pl. wundrum 342.
- WUNDORLIC, adj., wonderful: nom.pl.f. wundorlice 359.
- WUNDORLICE, adv., wonderfully: comp. wundorlicor 127.
- WUNDRIAN, wk.2 w.gen., wonder at: 3 pl.prs.ind. wundriað 331.
- WUNIAN, wk.2 tr. & intr., remain, dwell, inhabit: inf. 363, 386; 3 sg.prs.ind. wunaþ 82, wunað 105, 172, 181; 3 pl.prs.ind. wuniað 580, 609; 3 sg.prt.ind. wunade 641.
- WURMA, -E, m.f.wk., purple: instr.sg. wurman 294.
- WYLLA, m.wk., spring: nom.pl. wyllan 63.
- WYLLGESPRYNG, n.a-decl., spring: dat.pl. wyllgespryngum 109.
- † WYLLESTREAM, m.a-decl., stream, spring: acc.pl. wyllestrēamas 105; gen.pl. wyllestrēama 362.
- WYLM, m.i-decl., surging; eagerness: nom.sg. 283; acc.sg. 191.
- WYN, f.i-decl., delight, joy: the best among, pleasantness of (w.gen.pl.): nom.sg. 12 (see note), *155 (not in MS.), 290, 348 (see note), wynn 70; acc.sg. wyn 411; gen.sg. wynne 480 (see note); dat.pl. wynnum 237, 278, 345; dat.pl. adv., delightfully, beautifully, 7, 27, 313.
- WYNLIC, adj., pleasant, delightful: nom.sg.m. 34.
- † WYNLOND, n.a-decl., delightful land, joyous land: acc.sg. 82.
- WYNSUM, adj., pleasant, delightful: nom.sg.m. 13, 203 (see note), 318; acc.sg.m. wynsumne 659; acc.sg.f. 245; nom.pl.f. 529; nom.pl.n. wynsumu 65; acc.pl.f. wynsume 194; gen.pl.f. wynsumra 196; instr.pl.f. wynsumum 653; comp. wynsumra, nom.sg.m. 133.
- WYRCAN, wk.1 tr., make, create: 3 sg.prs.ind. wyrceð 451; 3 sg.prt.ind. worhte 394.
- WYRHTA, m.wk., maker: nom.sg. 9, 130.
- WYRM, m.i-decl., worm: nom.sg. 232; dat.pl. wyrnum 565.
- WYRT, fi-decl., root, herb: nom.pl. wyrta 213, 465, 529; acc.pl. 194; gen.pl. 196; dat.pl. wirtum 265, 474; instr.pl. 172 (see note), 273, 430, 653.

Y.

- YFEL, n.a-decl., evil: instr.sg. yfle 594; gen.pl. yfla 460.
- YLDRA, m.wk., forefather: nom.pl. yldran 438; acc.pl. 414.
- YLDU, f.wk., age: nom.sg. 52, yldo 614; acc.sg. 190.
- YMB, prp.w.acc., about; with regard to: 292, 305, 360, 572, 619.
- YMBE, prp.w.acc., about, around: 164.

- YMBFÖN, VII tr., embrace,
grip, clutch: 3 sg.prs.
ind. ymbfēhð 276.
- YMBHWYRFT, m.i-decl., circuit:
acc.sg. 43.
- YMBSETTAN, wk.1 tr., surround:
3 sg.prs.ind. ymbseteð
204.
- YRFEWEARD, m.a-decl., heir,
inheritor: nom.sg. 376.
- YRMÞU, f.ō-decl., grief,
sorrow: nom.sg. 405, 614,
yrmðu 52.
- YRNAN, III intr., pass by,
go: pp.urnen, nom.sg.n.
364 (see note).
- YRRE, n.i-decl., wrath: acc.
sg. 408.
- YSLE, f.wk., ash: nom.pl.
yslan 224; acc.pl. 271,
286, 576.
- ȲĀST, sup.adv., most easily:
113.
- † ȲĀFARU, f.ō-decl., tossing of
waves: dat.sg. ȲĀfare 44.
- ‡ ȲĀMERE, m.i-decl., sea,
ocean: acc.sg. 94.
- IN, prp.w.abl., in: 669.
- LAETITIA, f, joy: gen.sg.
laetitiae 673.
- LAUS, f, praise: abl.sg. laude
676.
- LUX, f, light: gen.sg. lucis
667, 672.
- MAXIMUS, sup.adj., most, greatest:
acc.pl.n. maxima 670.
- MERUERI, tr., deserve: inf. 668
(see note).
- MITIS, adj., gentle: acc.sg.m.
mitem 674.
- PAX, f, peace: gen.sg. pacis
672.
- PERENNIS, adj., eternal: abl.sg.
f. perenne 676.
- REGNUM, n, kingdom: acc.pl.
regna 670.
- SEDES, f, seat: abl.pl. sedibus
671.
- SINE, prp.w.abl., without: 675.
- ALLELUIA, interj., alleluia:
677.
- ALMUS, adj., gentle, fair:
gen.sg.f. almae 673.
- ALTUS, adj., high, lofty: abl.
pl.f. altis 671.
- AUCTOR, m, author, creator:
nom.sg. 667.
- BLANDIS, adj., mild: acc.sg.m.
blandem 674.
- COELUM, n, heaven: abl.sg.
celo 669.
- ET, conj., and: 672 (see
note), 674.
- FĪNIS, f, end: abl.sg. fine
675.
- GAUDIUM, n, joy: acc.pl.
gaudia 669.