The
Belles-Lettres
Series
JULIANA
SECTION 1
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The Belles-Lettres Series

SECTION I

ENGLISH LITERATURE

FROM ITS BEGINNING TO THE YEAR 1100

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Introduction

I THE TEXT

The Old English life of St. Juliana has been preserved in a single manuscript, the Codex Exoniensis or Exeter Book, written about two centuries after the composition of the poem.

This volume formed part of a bequest made by Leofric, first Bishop of Exeter, to Exeter Cathedral. From his name, Leofric seems to have been of English birth, but he was educated in Lotharingia. He became a chaplain to Edward the Confessor, and probably came to England with the king in 1042. In 1046 he was made Bishop of Crediton (comprising the sees of Devon and Cornwall); in 1050, with the consent of the king and of the Pope, he transferred his seat to Exeter, on the ground that the latter city was more secure from the attacks of pirates. He died in 1072.

On coming to Exeter, Leofric found the congregation poor, and the Cathedral despoiled of its estates and almost unprovided with books, vestments, and sacred utensils. For a time, it is said, he fed the congregation at his own expense, and he came to the aid of the Cathedral with splendid generosity. Besides recovering many

2 For the document recording Leofric's gifts, see Dugdale, Monasticon, ii. 257 (with Latin translation); Kemble, Cod. Dipl. iv. 274-276 (no 940); see also Warren, The Leofric Missal, pp. xxi-xxiv
of the alienated estates, he bestowed on it much land of his own. Further, he gave the Cathedral an ivory altar, ivory croziers, silver chalices, a silver censer, bells and banners, vestments and altar-cloths, and books to the number of sixty-one, thirty-one in English, and thirty in Latin. The list of these is still extant; they consist mainly of service-books, portions of the Bible (including the Gospels in English) and theological works. Ten of these volumes are still preserved elsewhere in England; one, and one only, remains in the possession of the Cathedral. This is the work designated in the list as

*i mycel englisc boc be gehwylcum pingum on leoð-wisan geworht*, that is, "one great English book on various subjects composed in verse," and now known as the Exeter Book.

Since Leofric’s time leaves from both the beginning and end of the book have disappeared.¹ There now remain 123 leaves, or 246 pages, numbered from 8ᵃ to 130ᵇ, of the original manuscript; seven other leaves have been prefixed at a comparatively modern time. In the interior of the book one leaf has been cut out between 37 and 38. The first and last pages are nearly illegible, owing to damages sustained by the manuscript at some period when it was unbound; the last twelve leaves are in varying degree marred by a hole, with charred edges, where some bit of ignited wood, or similar substance, has fallen on the open page. Otherwise the volume is in good condition.

The manuscript, which is on vellum, is neatly written, apparently in a single hand, either of the latter part of the tenth,² or the early part of the eleventh century.³

¹ This description is abridged from that given by Schipper, Germ. xix. 27–319.
² Thorpe; Miss L. T. Smith (article "Kynewulf" in Dict. Nat. Biogr.)
³ Schipper; Willker, Grundriss, p. 223.
Cook thinks that it may have been prepared under Leofric's own directions. After the manuscript had been written, it was corrected by a second hand, in paler ink.

The leaves are 14 cm. in height and 18 1/2 cm. in width (about 5 1/2 by 7 1/2 inches). A facsimile of part of page 77* (the beginning of Gifts of Men) may be seen in Thorpe, opposite p. 293.

Among the most notable poems contained in the volume may be mentioned Christ, Guthlac, the Phoenix, Juliana, the Wanderer, the Seafarer, Widsith, the Rhyming Poem, the Soul's Address to the Body, the Ruin, and the Riddles.

The first modern mention of the book was made by Wanley in 1705, in his Librorum Veterum Septentrionalium Catalogus, published as the second part of the Thesaurus of George Hickes (Hickesius). After a brief account of the size and condition of the manuscript, he analyzed the contents, as he understood them, making a purely arbitrary division into ten books. His seventh book is as follows:

Fol. 65b[-77b]. Liber VII. septem constans Capitibus, Tractans de Passione S. Juliane sub Maximiano Cæsare, etc. Sic autem Incip. Hwæt we þæt hyrdon hæcleð eahtian deman dædhwate. Exp. liber. to fæder on heofnum þær us eal seo fæstnug stondeð.

Nothing further is heard of the Exeter Book until the year 1812, when the Rev. J. J. Conybeare, Professor of Poetry at Oxford, submitted a paper dealing with it to

1 The Christ of Cynewulf, p. xvi.
2 See the variants to lines 72, 286, 322, etc.
3 For the complete list, see Wülker, Grundriss, pp. 223-224.
4 For a reprint of Wanley's account, see Wülker, Grundriss, pp. 219-221.
5 This is the conclusion of the Wanderer, which follows Juliana in the MS.
the London Society of Antiquaries. This was reprinted in *Archaeologia*, vol. xvii (1814). In this paper, the *Juliana* is not discussed. Conybeare's *Illustrations of Anglo-Saxon Poetry* (1826), compiled from his papers, after his death, by his brother W. D. Conybeare, gives a fuller description of the manuscript, with numerous excerpts and translations. Although with justice censuring Wanley's account "as scanty and inaccurate," Conybeare seems to have used it as a guide, for he echoes Wanley's wholly unjustified division into "ten books," and of several of them, including that which contains the *Juliana*, he gives even less information than Wanley had offered. In 1831 Robert Chambers made a copy of the whole manuscript, and in 1836 Thorpe made the copy which formed the basis of the first printed edition, his *Codex Exoniensis* (1842). This was the first publication of the *Juliana*, except for the brief passage noted below (p. x).

Thorpe's text of the *Juliana* served as a basis for those of Ettmüller in his *Scopas and Boturas* (1850) and of Grein in his *Bibliothek der angelsächsischen Poesie* (1858). A careful collation of the entire Exeter Book was made by Schipper in 1870-71, and published in *Germania*, vol. xix (1874). The text of Gollancz (1895), who is re-publishing the *Exeter Book* for the Early English Text Society, and that of Assmann (1897), in Wülker's re-edition of Grein, are based on later independent examinations of the manuscripts.

The text, as given in the original manuscript, contains numerous errors and some lacunae. The detection and emendation of these is due to the successive editors, and to the other scholars who have discussed the *Juliana*; see the appended bibliography, and the list of variants.

Introduction

The runic passage of the *Juliana* was translated by Kemble in 1840 (see p. x). A modern version of the entire poem was given by Thorpe, and again by Gollancz. A German translation was published by Grein (1859) in his *Dichtungen der Angelsachsen* ii. 47–66.

II THE AUTHOR

Wanley,¹ the first describer of the Exeter Manuscript, remarked the occurrence of runic letters in the "Poem on the Day of Judgment" (*Christ* 779–866), and Hickes, in his *Thesaurus*, which Wanley's *Catalogue* accompanied, had given a facsimile of the passage involved.² But neither Wanley, nor Hickes, nor their readers, detected the hidden purpose of the mysterious characters. Conybeare, in his *Illustrations*,³ again mentioned these runic letters, and referred to Hickes's facsimile. Each letter, Conybeare explained, denoted an entire word, either its name or some word of similar sound. He, also, had missed the cipher.

It was reserved for Kemble to discover the signature concealed in the "Poem on the Day of Judgment," and also those in *Juliana* and the *Elene*. His discovery was announced to the Society of Antiquaries of London in a paper entitled *On Anglo-Saxon Runes*, published in 1840,⁴ but apparently presented in 1839.⁵ Kemble says: ⁶ "In the Vercelli MS. is contained a poem on the find-

¹ P. 280; Wülker, *Grundriss*, p. 219.
³ P. 203.
⁴ *Archaeologia* xxviii. 327–372.
⁵ The paper, as printed in *Archaeologia*, is undated; it comes between a paper of Apr. 11, 1839, and one of Jan. 9, 1840.
⁶ P. 360.
Introduction

ing of the Cross by the Empress Helena; after the close of the poem, and apparently intended as a tail-piece to the whole book, comes a poetical passage consisting of one hundred and sixty lines, in which the author principally refers to himself, and after a reference to his own increasing age and the change from the strength and joyousness of youth, he breaks out into a moralizing strain, in which he concludes his work.” After quoting El. 1256b–1270a, Kemble continues: “The extreme rudeness and abruptness of the lines, and the apparent uselessness of the Runes, led me to suspect that there was more in them than merely met the eye. And this I found to be the case; for on taking the Runes out of the context, using them as single letters and writing them in one word, they supplied me with the name CYNEWULF, undoubtedly no other than the author of the poems. It was now with the utmost interest that I read the following passage from the still more celebrated Codex Exoniensis, fol. 19, b.” At this point, Kemble quotes Christ 795–808a, with a translation. He continues: “Here we have the same Runes, and that in a passage which bears a remarkable similarity in the thoughts and images to the one last cited; only the Rune M. i. e. E, is wanting, from which we may conclude that at least one couplet is lost.

“Not content with having once already given us this acrostic of his name, the poet repeats it at a later period in the Exeter Book, and in a manner which renders it very difficult to translate the lines, so great is their obscurity.” With this introduction Kemble quotes and translates Juliana 697–712a, remarking at the end, “It is evident here that the poet literally means to use the letters that

1 See below, p. xvi.
2 That is, two half-lines. See page xv, note 1
make up his name, and that he does not introduce them as words, which he had done in the passages previously quoted."

At very nearly the same time, Cynewulf's authorship of the *Elene* was announced by the great German scholar Jacob Grimm. Early in 1839 Grimm had with some difficulty obtained a copy of Thorpe's *Appendix B to Mr. Cooper's Report* (1835), containing the poems of the Vercelli MS. From this he took the text of the *Andreas* and *Elene* for his edition (1840; the preface is dated Oct. 19, 1839). To the Exeter MS. Grimm did not have access; consequently he could not know of the runic passages in *Christ* and *Juliana*.

A fourth passage of the same kind, occupying leaf 54a of the Vercelli MS., had by reason of its illegibility been silently omitted by Blume, the first transcriber, and remained undiscovered until 1888, when it was published by Napier. This passage follows the *Fates of the Apostles*, and has by some been regarded as the conclusion of that poem; it has also, by others, notably Trautmann and Skeat, been considered as forming, with the *Fates of the Apostles*, an epilogue to the *Andreas*. For the present, without entering into the question of its relation to these other poems, we may speak of it as the *Fragment*.

As early as 1840, then, it was known that there had existed an English poet who was undoubtedly the author of the *Juliana*, the *Elene*, and what was then called the *Poem on the Day of Judgment*. In one of these poems, the *Elene*, occurred a passage (lines 1236–1276) professedly autobiographic. In this passage the poet spoke of him-

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1 *Andreas und Elene*, pp. 1, 167.
2 *Zeitschr. für deutsch. Alt.*, xxiii. 66 f.
3 *Knywulf der Bischof und Dichter*.
5 Given in translation, on p. xvi.
self as one who in early life had been in and of the world, and had been rewarded with treasure in the hall, but who had acquired the consciousness of sin, had found comfort in the divine grace, and now, an old man, rejoiced in exercising a Heaven-sent gift of song. Little more than this could be gathered from the sombre and obscure allusions to his history made by the poet himself. The question naturally presented itself: was it possible to obtain any further information regarding him? Could he be plausibly identified with any previously known bearer of the name of Cynewulf; could any other of the Old English poems be recognized as his work; was it possible, by studying the language of the writings unquestionably his, to determine with any precision the time and place in which he lived?

To these queries, in the course of the more than sixty years that have elapsed since Kemble and Grimm discovered the poet's signature, many widely differing answers have been offered. Some of the early conjectures, however, made at a time when the phonology of the Old English dialects had not yet been scientifically examined, and before the researches of Sievers (1885) had determined the laws of Old English versification, present now only an interest of curiosity. Such, for instance, is the conjecture of Kemble (Archaeologia, p. 363) that the poet was the same as Cenwulf or Kenulf, Abbot of Peterborough and Bishop of Winchester, who died in 1006, and the argument of Leo (1857), that the poem known as the first Riddle is a charade, written by Cynewulf, which has for its answer the poet's name. Both these suppositions are

1 No attempt will be made here to furnish a complete history of conjecture and opinion concerning Cynewulf. For this the student is referred to Wülker, Grundriss, pp. 147 ff., Trautmann, Kynewulf, Cook, The Chriss of Cynewulf, pp. iii ff.

2 Quae de se tps Cynewulfus... tradiderit.
Introduction

inadmissible. With regard to the first it may be pointed out that Cynewulf and Cenwulf are entirely distinct names; that although each is found with several forms and spellings, the first always has the vowel y, the second always oe or e; further, that the second cannot possibly have a connecting vowel.¹ Besides, if Cenwulf had written poetry, he would have written it in late West-Saxon, similar to that of the writings of Aelfric and of contemporary entries in the Chronicle. No West-Saxon at the beginning of the eleventh century would have made, for instance, two syllables of sē (≅ si-e), as Cynewulf twice does (El. 675, Jul. 280), nor would he have written e for ē in such words as vēgon or wēge (Jul. 687, 487), or for ē in nēd (Jul. 464). As to the supposition that Cynewulf’s name was concealed in the so-called first Riddle, not only did this involve (by a process too intricate to be explained here) the same impossible equivalence of the prefixes Cyne- and Cen-, but in 1888 Mr. Henry Bradley ² made it certain that the “riddle” is no riddle at all, but an epic fragment, like The Wife’s Complaint. Leo’s conjecture, based on suppositions now easily seen to be fantastic, led by successive steps to a series of erroneous conclusions regarding the poet, notably that he had been a wandering minstrel and that he was the author of all the riddles of the Exeter Book. These misconceptions, though challenged as early as 1869, were for a long time almost universally accepted, and have contaminated nearly every account of Cynewulf and his writings previous to Trautmann’s monograph of 1898.

To discover whether Cynewulf, the poet, can be identified with any Cynewulf whose name is otherwise known

¹ Sievers, Anglia xiii. 19 ff.
² Academy, March 24, 1888, pp. 196-197.
to us, we must take into consideration the linguistic peculiarities of his signed poems, the linguistic evidence afforded by the way he spells his name, and the testimony regarding his life which he furnishes in the *Elene*. Then we must see whether the data thus obtained are sufficient to establish his identity with any of the recorded Cynewulfs.

Now Cynewulf's poems are preserved in manuscripts (the Exeter and Vercelli Books), both written somewhere about the year 1000 by scribes who not only made occasional blunders,¹ but also, by a process of incomplete normalizing, wrote words partly in their West-Saxon forms, and partly in non-Wessex forms, the latter undoubtedly representing the original version.² It is, of course, more difficult to derive conclusions from such late and contaminated texts, than it would have been if the poems were preserved in contemporary manuscripts, written throughout in the author's own dialect; still, as already indicated, it is perfectly plain that the author was not a West-Saxon. Further, it is shown on closer examination ⁸ that he was almost certainly a Northumbrian, as was first proposed by Leo, and subsequently, on more scientific grounds, urged by Sievers⁴ and Trautmann.⁵ Cook ⁶ thinks that we must concede the possibility of his having been an Anglian, and not necessarily a Northumbrian in the narrower sense.

The best indication of Cynewulf's period is afforded, as Sievers has pointed out,⁷ by the way in which he spells

¹ *Jul. 12, 16, 72, 128, 218, 271–272, 325, etc.*  
² Cf. *ormōte, Jul. 465, with wēge, 487; cwealde, Jul. 5, with galgan, 310, 482.*  
³ See above (p. xili), and note to *Jul. 704–708.*  
⁴ *Beitr. ix. 235, n. i, x. 209 ff., 464–475.*  
⁵ *Cynewulf*, 71–73.  
⁶ *Christ*, p. lxxi.  
⁷ *Angl. xlii. 11–15.*
his name. From the nature of the case, this significant word has been preserved as the poet wrote it, each letter being represented by an entire word, and the whole being embedded in four distinct records which must be practically intact, as they still make sense and metre. Apart from the interchange of K and C, the prefix that occurs in the name is found in three successive forms: Cyni-, Cyne-, and Cyn-. The change of unstressed i to e took place about the middle of the eighth century, before that period only Cyni- being found, as in the Historia Ecclesiastica of Bede (d. 735), who writes Cyniberct, Cynigils, Cynimund, etc. After 740 or 750, Cyni- is still occasionally written, but Cyne- becomes the established form. Finally, Cyn- (the e being lost before h, e, r, w, and finally before s) does not show itself until the end of the eighth or the beginning of the ninth century, at which time all three forms are found, the two earlier persisting as traditional usages. Now in Juliana and in Elene the poet signs himself Cynewulf; these poems were consequently not written before 750. In Christ and in the Fragment he writes Cynwulf; these poems are consequently of later date than the former two, and fall toward the close of the century.

Cynewulf is thus a Northumbrian, or at least an Anglian, whose maturity lies in the second half of the eighth century. The mere fact of his authorship points to his being a monk or ecclesiastic; when we reflect further that the Juliana, Elene, and Christ are all on religious themes, and are based, the two former wholly, the latter in part, on Latin originals, this conviction becomes a certainty. What he further tells of himself has already

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1 Before the discovery of the Fragment, all editors of the Christ concluded from the absence of the rune for E that a line, or two half-lines, had been lost from the text. Wülker (1897) still indicates an omitted line.
been indicated\textsuperscript{1}; but on account of the great interest attaching to the passage, we here translate it entire.\textsuperscript{2}

"Thus, experienced and ready to depart, by reason of the treacherous body, I have woven word-craft and curiously gathered, time and again pondered, and sifted my thought, in the confinement of night. I knew not rightly of the cross before wisdom, through the noble Might, disclosed a broader view to the thought of my heart. I was defiled by my deeds, fettered by sins, tormented by sorrows, bitterly bound, oppressed with cares, until the Mighty King through the bright estate bestowed wisdom for the solace of the old man, granted a glorious gift, and infused it into my mind, revealed instruction, in the course of time increased it, unbound my body, set free my heart, \[and\] unlocked the power of song which I have practiced with pleasure, with joy in the world. Of the tree of glory I had remembrance, not once only, but often, ere I had disclosed the miracle of the bright tree, accordingly as in the course of events I found related in writings concerning the token of victory. Always until that \[time\] was the man beaten by waves of sorrow, the warrior distressed, though in the meadhall he received gifts, embossed gold. Passion sorrowed; wrath, its companion, suffered sore pain, an oppressive secret, though for him the steed went, measured the milepaths, and proudly ran, adorned with wires. Joy has waned, pleasure \[has waned\] with years, youth has been transformed, the former pride. Possession was of old the

\textsuperscript{1} P. xii.

\textsuperscript{2} This translation follows the text of Gr.-W. with the following exceptions: 1237 gewæf, Tr. — 1240 be ßEre rôde riht, Gr. — 1242 onwrah, Grimm. — 1244 bitre, Sievers. — 1248 tyht, Tr. — 1256 secg, Loo. — 1261 ßeah, Tr. — 1262 mœte, Tr. In the interpretation of the runes, Trautmann has been followed. In the translation I am under especial obligations to the translation and thorough study of this passage given by Professor Cook in his edition of the Christ, pp. lxvi ff.
splendor of youth; now are the days of yore passed away after the allotted time, the joys of life departed, as water flows away, the driven floods. Wealth is for each one transitory beneath the sky; the ornaments of the earth pass away, likest to the wind when it rises loud before men, wanders among the clouds, advances raging, and suddenly becomes still again, close confined in its prison, constrained by force." 1

The "Might" of which the poet speaks is the divine power; the "bright estate" is the priesthood, or, perhaps, some angelic vision; the "tree of glory" is the true cross, whose recovery forms the subject of the Elene. Cynewulf seems to say that in his youth he had lived a worldly life, had been a horseman and a warrior, and had been rewarded with treasure for deeds of prowess; but that later he had ceased to find pleasure in worldly joys, had become a priest, and had with devout care composed religious poetry. It is not necessary to accept the literal implication of all that he says, and to imagine him as old, poor, and decrepit. In mediæval times, men sometimes spoke of themselves as old at forty or less,2 and to the religious soul all human strength and wealth were naught.

Can we now recognize our Cynewulf in any Cynewulf of the records? The name was not uncommon; one manuscript of the Chronicle mentions three different holders of it within a space of six years.8 Other Cynewulfs are found as signatories to documents and in the lists of the Liber Vitæ of Durham.4

Two Cynewulfs have been put forward as claimants for the authorship of the poems; one, the Bishop of Lindis-
farne who died 781-783; the other, a priest, probably of Dunwich, who signed a decree executed at Clovesho in 803. The first was proposed by Dietrich, and accepted by Grein; his claims have recently been strongly urged by Trautmann. The second is suggested by Cook.

Of Cynewulf the Bishop, the *Chronicle* records that he was enthroned in 737 (MSS. D, E), that he retired in 779 and that he died in 782 (MSS. D, E, F). Simeon of Durham (d. about 1130) gives some further information. According to Simeon, Cynewulf met with continual difficulties in the discharge of his holy office. Offa, a relative of the royal house, who had taken sanctuary at the shrine of Cuthbert, had been forcibly dragged away and then murdered, whereupon King Eadberht had the bishop seized (A. D. 750) and imprisoned at Bamborough. Cynewulf’s duties were meanwhile performed by Frithu-berht, Bishop of Hexham. Subsequently the king relented, and Cynewulf was released and restored to his episcopate. In 780, broken down by age and infirmity, he withdrew from his office, which he consigned to Hilde-bald. After three years of repose and prayer, he died in 783 and was succeeded by Hige bald.

Against the identity of bishop and poet, three arguments are adduced. First, the argument of silence; the bishop is nowhere mentioned as a writer. Second, the argument that the circumstances of his life were not such as to have permitted poetical composition, until those last years when it would have been too late to begin practising an unfamiliar art. Third, the resemblance of *Elene* 1276-1320 to a passage in Alcuin’s treatise on the *Trinity* iii. 21, which must have been written after 800, being dedicated to Charlemagne as Emperor.

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1 *Works*, ed. Arnold (Rolls Series), l. 47-48, 50; ii. 39, etc.
If the burden of proof rests with the negative, these arguments are not conclusive. To the first, one may reply: If the early authorities know nothing about writings of Cynewulf the Bishop, neither do they know of the writings of Cynewulf the poet. The latter certainly exist; consequently the absence of any mention of writings of Cynewulf the Bishop is not a fatal objection. The second argument is no more convincing than the plea that Shakespeare could not have written his own plays. If Boethius, Cervantes, Bunyan, and William Penn could write in prison, why not Cynewulf? As to the third argument, Cook concedes that "the thought of Alcuin is not dissimilar to that of Caesarius of Arles, in a sermon printed among Augustine's works."¹ And C. F. Brown has since shown that almost the entire passage in Alcuin is transcribed verbatim from a writer of the seventh century (St. Eligius, Bishop of Noyon), and that all the views expressed in it can be traced back to the early Fathers.²

But though it cannot be proved that the Bishop was not the poet, it remains only possible, and not demonstrable, that he was. In the absence of any direct testimony that the Bishop wrote English poems and of any definite statement by the poet of his rank and office, we are not justified in regarding the identity of the two bearers of so common a name as an historical fact.

The claims of the other Cynewulf mentioned, the priest of 803, are still less substantial. He bears the magic name, it is true; he is a priest; we cannot reject him on the grounds of time and place; he may even have been a travelled Northumbrian, if conjecture is to be unconstrained. But this is not proof.

¹ Migne 39, 1946-1949.
² Carleton F. Brown, Cynewulf and Alcuin, Publications Mod. Lang Assoc. of Amer. N. S. xi. 308-334 (1903).
We must then reluctantly admit that no sufficient evidence exists to identify the author of the poems with any Cynewulf known to us from other sources.

The question, how much of the old English poetry is to be ascribed to Cynewulf, has been debated ever since the discovery of the runes. The mental satisfaction of being able to name an author for a given literary work has tempted many scholars to credit him with pieces on very slender evidence. Kemble and Thorpe thought it possible that Cynewulf had written everything in the Exeter and Vercelli MSS.; their immediate successors, though not quite so generous as this, went to great lengths in ascribing to Cynewulf poems which in tone and general phraseology resembled the signed works. Dietrich's combination into one poem, the *Christ*, of what had been printed by Thorpe as fifteen separate pieces, and Leo's supposed solution of the first Riddle, were important in this connection. To Wülker belongs the credit of having called a halt to the process of recklessly assuming Cynewulfian authorship of anonymous pieces on insufficient grounds. The dialectal and metrical researches of Sievers, and Napier's discovery of the Vercelli *Fragment*, afforded new starting points for a discussion which seems to be never-ending.

The *Juliana*, in itself, is not complicated with any dispute as to authorship. No extraneous lines have ever been conjectured to form a part of it; no passage in it has ever been denounced as an interpolation; the author's name is signed in full.

Everywhere else, however, we meet with some disputed point. It would be trespassing on the province of

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1 *Anglia* i. 483 ff. (1878).
the other volumes in this series, if the present editor did more than indicate what these disputed points are, waiving any thorough discussion.

Trautmann stoutly refuses to admit the unity of the Christ. For him only the second part (lines 440–866) is Cynewulf's work; the rest is to be rejected. His confidence in this view has reached the point of contempt for any contrary opinion. Cremer, however, regards the lines from 779 to the end as the only part written by Cynewulf.

Dietrich saw in the Dream of the Rood a prelude or introduction (by Cynewulf, of course) to the Elene. The Fragment, in which Sievers, with great probability, sees only a detached passage from some unknown or lost poem, has been regarded by several scholars as an epilogue to the Fates of the Apostles, thus fixing the latter upon Cynewulf, while some others have confidently combined Fragment, Fates and Andreas into one heterogeneous nondescript, and made Cynewulf responsible for the whole. One involuntarily recalls the guessing of the first Riddle, and the detection of the poet in Cenwulf of Peterborough.

On Leo's solution of the first Riddle and two further forced solutions of his own, Dietrich based the assumption that the Riddles were all by Cynewulf. All the suppositions that favoured this view have been discredited, however, and the Riddles are now generally recognized as non-Cynewulfian. Riddle xxxvi exists in a Leyden MS. that writes in unstressed syllables (ni, giœraec, helium),

2 Disputatio de crupe Ruthwellensi, Marburg, 1865.
3 Angl. xiii. 1 ff.
4 Napier, Wülker, Sarrazin.
5 Sarrazin, Trautmann, Skeat.
6 No. 86 (90) = Lupus = Cynewulf; No. 89 (95) = the wandering minstrel = Cynewulf.
7 Zeitschr. für deutsch. Alt. xi, 448–490.
and must be earlier than the period in which Cynewulf spelled his name with an e. Of course, there are still other reasons for dating the Riddles before Cynewulf's time, but one will suffice here.

The three other pieces for which Cynewulfian authorship has been most frequently urged are the *Andreas* (on grounds other than its supposed connection with the *Fragment*), *Guthlac* (especially "*Guthlac B*", the apparently distinct poem which begins at line 791), and the *Phoenix*. The arguments for Cynewulf are the similarity in subject and general treatment to his acknowledged works, the frequent coincidences of expression,¹ and the linguistic and metrical resemblances. To meet these are presented the absence of the runic signature, and the metrical necessity of admitting quantities and inflectional forms (as *glǽdum, glǽdum, Phoen. 92, 303; fōtas, Phoen. 311; fœondas, Guth. 189, 392*), not found in the acknowledged poems. Further, it must be admitted that the resemblances of word, phrase and idea extend in varying degree through practically the whole body of Old English religious poetry, and have common sources in the phraseology of the heroic poems, and in that Latin religious literature which was the common property of Christendom.

*Guthlac B* stands the tests well, and may very possibly be by Cynewulf. The *Andreas* and the *Phoenix*, while displaying resemblances probably amounting to imitation, must remain anonymous. If this is in some ways a disappointment, in that it deprives Cynewulf of honour that we might wish to have been his, it has the compensation of adding to the number of the early masters of English verse.

Next in order in the frequency of their attribution to

¹ See the Notes for instances; especially the notes to Jul. 236 and 589.
Cynewulf come the Harrowing of Hell and the Physiologus (Panther, Whale, Partridge). But even the Beowulf has not escaped.  

It will thus be seen that the list of Cynewulf’s writings has been much disputed. Where so much is debatable, it is best to be cautious in laying down conclusions, but the student will not go far wrong if he regards the Juliana, Elene, Christ, and Fragment as the authentic works, with a strong probability that Guthlac B is by the same hand. He may bear in mind, however, that the unity of the Christ has been contested by high authority.

## III THE LEGEND

Cynewulf derived the material for his poem from a history of Juliana’s life in Latin prose, one of the hundreds, indeed thousands, of lives of saints which in his day were current throughout Christendom, and which in similar abundance may still be read in the great folio volumes of the Bollandist Acta Sanctorum. It is interesting to note that of the numerous mediaeval accounts of this saint, both in verse and in prose, Cynewulf’s is the oldest in any vernacular language.

According to the legend, St. Juliana was put to death at Nicomedia in the reign of Galerius Maximianus. The place, Nicomedia, and the time, the reign of Maximian, equivalent to 305–311, are constant in all the versions of the legend. That at such a time and place a young girl named Juliana suffered martyrdom may be an authentic tradition; the rest of her story is for the most part obviously fabulous, the product of pious invention in ages when everything that was marvellous found ready acceptance.

1 Sarrazin, Anglia ix. 515 ff.
The earliest extant notices of St. Juliana occur in the *Martyrologium Vetustissimum*, ascribed to St. Jerome (d. 420), which has, under date of February 16,

Nicomedæ, passio sanctæ Julianæ virginis et martyris,\(^1\)

and in the *Liber Comitis*, a similar compilation, also ascribed to St. Jerome, in which we find,


The *Martyrologium Romanum Vetustius seu Parvum*, found at Ravenna by Archbishop Ado about 850, and supposed to have been written toward the end of the seventh century, gives, under February 16,

Et in Cumia,\(^3\) S. Julianæ virginis.\(^4\)

Juliana’s name appears with that of other saints in a litany of the English Church of the end of the seventh century,\(^5\)

S. Juliana. Ora,

but is lacking in many litanies of later date which Migne publishes.\(^6\)

But the notice of St. Juliana given in the martyrology of Bede (d. 735) is of a different character. Instead of the mere date, place and name, we find a much longer

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\(^1\) Migne 30, col. 444 (Nicomedia).
\(^2\) Migne 30, col. 495
\(^3\) A mistake frequent in the later martyrologies. Her body is related to have been removed, first, from Nicomedia to Pozzuoli (*Acta* §21), then, in the latter half of the sixth century, to Cumæ (*Alia Vita* §24), and next, in 1207, to Naples (*Translatio III. S. Julianæ* §8). The works cited are all printed in *Acta Sanctorum*, Feb. tom. II. The subsequent history of her remains is involved in contradictions and uncertainties; details in the prefatory remarks in the same volume.
\(^4\) Migne 123, col. 149-150.
\(^5\) Migne 72, col. 627.
\(^6\) For instance, in the *Officia per Feras* of Alcuin (d. 804), Migne 101, col. 523 and 596.
entry, concise it is true, but with circumstantial detail. Bede writes,

Et in Cumis natale sanctæ Julianæ virginis, quæ tempore Maximiani imperatoris primo a suo patre Africano caesa et graviter cruciata, deinde et a præfecto Eleusio, quem sponsum habuerat, nuda virgis caesa et a capillis suspensa est et plumbo soluto capite perfusa et rursus in carcerem recepta, ubi palam cum diabolo conflixit, et rursus evocata, rotarum tormenta,flammæ ignium, ollam ferventem superavit, ac decollatione capitis martyrium consummatavit. Quæ passa est quidam in Nicomedia, sed post paucum tempus, Deo disponente, in Campaniam translata.1

It is plain that Bede, or some unknown epitomizer by whose labours he profited, had access to a detailed account of Juliana’s martyrdom. More than this, his source can easily be identified. In every feature, his summary agrees with the Acta St. Julianæ published by Bolland in the Acta Sanctorum under date of February 16.2 And further, in spite of minor discrepancies and of changes made by the poet for his own purposes, a comparison, easily made, between Cynewulf’s Juliana and the Acta shows that the latter work, in a version not greatly differing from those which are still preserved, was the source of the Old English poem as well. The Acta St. Julianæ, then, as the source of Cynewulf’s poem, becomes the

1 Migne 94, col. 843. Another text, there cited, omits deinde et and est (after suspensa), and reads Eolais et in capite. The text in Giles’s edition of Bede (iv. 37) omits deinde et and est, has Eolais, a capite, and rursus (for rursus), and inserts Huc usque ad A. before et rursus in carcerem. This passage is part of the original work of Bede (Giles). Bede has also a Martyrologium Poeticum, which contains under February the line (with an inadmissible short u in the proper name),

Sic Julianæ et bisseptenas ornat honore,

referring to the date, xiv. Kal. Mart. (Migne 94, col. 605).

2 Feb. tom. 11, pp. 875–879.
subject of our investigation. What can be ascertained regarding the history of this work before it came into the hands of Bede and subsequently of Cynewulf? What, if anything, can be said with certainty, and what with reasonable probability, regarding its place and date of composition, and the source of the information which it professes to give?

Bolland\(^1\) used eleven manuscripts in preparing his printed text, and knew of the existence of others.\(^2\) He does not, however, tell more of their date than that they are "old." In his notes he gives at least the principal variants of his MSS. Schönbach\(^3\) is more explicit regarding three MSS. which he mentions: of two at Munich, one is of the twelfth century and the other a little older; one at Vienna is as early as the ninth century. Unquestionably other MSS. still exist in European libraries, and among them may perhaps some day be found one which will substantially represent Cynewulf's original.

Lives of martyrs, with accounts of their sufferings, were composed in the earliest days of the Church, and transmitted from one Christian community to another. But these oldest Acts perished, for the most part, in the systematic destruction of Christian books that accompanied the Diocletian persecution. After the victory of Christianity under Constantine, however, an effort was made to restore the lost works, and to collect the names of all the martyrs of the Church.\(^4\) From this time on, there was free opportunity for the development of this branch of religious literature, and in the course of the

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\(^1\) The *Acta St. Juliana* was edited by Bolland (d. 1665) himself.

\(^2\) *Commentarius* §7.

\(^3\) *Mitteilungen aus altdutschen Handschriften*, V., pp. 45-46

\(^4\) Horstmann, *Altsengl. Legenden, neue Folge*, p. xxix, where references and further details may be found.
following centuries, when almost every church in Europe had come to be the possessor of some holy tomb or precious relics, about which miracles were wrought, an enormous mass of tradition and legend arose, which was embodied in written form in the lives of countless saints, martyrs, and confessors.

In the seventh century, this literature had become so abundant as to excite, on the one hand, the zeal of enthusiasts, who aimed to secure for their own monasteries or churches complete sets of the various Lives, and on the other hand, the distrust of the authorities, who could not be unaware that much in these biographies was pure fable, and who found also that through the inadvertence or ignorance of their authors, the Lives occasionally seemed to give support to unsound doctrine.

"Baillet tells us in the *Discours sur l'histoire de la vie des saints* prefixed to his *Les vies des saints* (4 vols., folio, Paris, 1701), that the Council of Constantinople in 692 condemned to the fire all the false histories of martyrs and anathematized all who received them or gave them credence. He informs us further that St. Ceran (Cerannius) of Paris, who lived in the beginning of the seventh century under Lothair II., undertook to collect the Acts of the martyrs, and spared no pains to have copies made of those that were in the different churches of France. So, also, St. Prix (Præjectus) of Clermont in Auvergne, who lived fifty years after Ceran, not only collected the ancient Acts, but composed new ones. St. Aldhelm, too, of Sherborne, England, who died in 709, made extracts from the Acts of some of the martyrs for his works on the praise of virginity. Unfortunately he does not mention St. Juliana. We see, however, by the use that Aldhelm made of them, as Baillet says, that the false or falsified Acts of saints of the most distant
provinces of Asia were already current in the West in his time and had even reached England. He remarks further that almost all the histories turned into fables in the hands of those who treated them; the most conscientious thought themselves compelled to consecrate even falsehood to truth, and to use pious impositions to the greater glory of God. The Acts of Saints were brought into the Missals and Breviaries, and read just as the Epistle and the Gospel in the churches of the West.

Acts of saints and martyrs were thus abundant in western Europe early in the seventh century. Can we set the Acta S. Juliana still farther back? Inasmuch as the Acta does not mention the translation to Cumae, which is said to have taken place some time between 568 and 600, Bolland concludes that it must have been written before this period. This will hardly be questioned; unfortunately, however, there is no further evidence, such as citation by earlier writers, or indications in the text itself, to date the Acta more definitely. One cannot tell with certainty whether it is a work of the fourth, fifth, or sixth century.

Many of the early Acts of Martyrs were originally composed in Greek. Does this hold true of the Acts of St. Juliana? While no such Greek original is now known to exist, it is probable, on general grounds, that the Acta is a translation from the Greek. Juliana is an Eastern saint; it is most likely that her life should first be written in the language of her own country. Further, by reference to the Acta and variants, as printed in the Appendix to this edition, it will be seen that the variants denoted by M (from a MS. or MSS. cited by Schönbach, as there explained) agree so closely in substance with the

2 See note 3, p. xxiv.
text used by Bolland, and yet differ from it so noticeably in wording, as to suggest at once the inference that they represent two independent translations from the same original. And the original could only be Greek.

The removal of the saint’s body to Pozzuoli, and the establishment of her shrine in that place, made it natural that the record of her martyrdom should be translated into the language of western Christendom. It was probably some Italian clerk or priest, some Campanian, near enough to her resting-place at Pozzuoli to feel the inspiration of her presence, perhaps even connected with the church or monastery that possessed her relics, who turned her story into Latin and thus made possible its further dissemination.

The sources upon which the original author drew in composing the life of his heroine were various. His starting-point may well have been some authentic tradition; the name of the saint, the place and time of her martyrdom. Some circumstance connected with her life or death may have accompanied these. To this might be added traditions properly attaching to other persons of the same name, for there are several Julianas in sacred legend. Then would come further incidents, miracles like those of the Old and New Testaments and of the Apocryphal Gospels and Acts, transferred from their original performers or beneficiaries to the new heroine. Thus Juliana’s miraculous preservation in the molten lead (Acta 18; Juliana 577–594) seems to duplicate the apostle John’s miraculous immunity when immersed in boiling oil. Other miracles may have been borrowed from already current lives of saints, lest the writer’s own patroness should seem to be surpassed. Thus St. Lucia

1 Told in Old English in Ælfric’s Homily on the Assumption of St. John (Thorpe’s edition, 1. 58).
(Sept. 16) had remained unharmed in a brazen pot in which lead and pitch were melted; St. Catherine (Nov. 25) had been tortured with the wheel as ruthlessly as Juliana (Acta 14; the O.E. poem has a lacuna here). Finally, to complete and round out the story, pious invention came into free play, and new miracles, the creation of the unaided imagination, were joined to the others, and lavish dialogue was supplied, providing the devout reader with the menaces of the tyrant, the responses, the prayers, and sometimes the theologic dialectics of the sufferer, the infernal solicitations of the fiend, and even the comments of the bystanders. Such a literary process would produce the Acta St. Juliana as we have it, and as, in the eighth century, it lay before Cynewulf.

It is not remarkable that lives of saints composed in this fashion should bear a strong family resemblance. As a matter of fact, the circumstances and miracles of the Acta St. Juliana appear again and again, with only slight modifications, in the lives of the other woman saints of the early Church. St. Juliana is only one of a throng of virgin martyrs with similar history. The typical virgin martyr is a girl of noble rank (St. Juliana, St. Agatha, St. Anastasia, St. Catherine, St. Basilla, St. Cyrilla), devout and learned (St. Juliana, St. Susanna), sought in marriage by some heathen proconsul or prefect or prefect’s son (St. Agatha, St. Juliana, St. Agnes). She rejects her suitor, and refuses to sacrifice to Apollo (St. Anastasia, St. Euphemia, St. Juliana). Brought before the prefect for trial, she adheres to her faith, whereupon she is subjected to atrocious torture and

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1 Mart. Adonis, Migne 123, col. 358.
3 The notices of St. Juliana in the martyrologies of Ado, etc., the Alia Vita published by Bolland, the life by Simeon Metaphrastes, etc., are later than Cynewulf’s time, and are discussed further on (pp. xil-xlIV).
humiliation. She is stripped naked (St. Agnes, St. Barbara, St. Juliana), scourged and cudgelled (St. Agatha, St. Anastasia, St. Dorothea, St. Euphemia, St. Lucia); hung up by the hair (St. Juliana, St. Symphorosa); torn by a wheel in which are set swords or sharp hooks (St. Juliana, St. Catherine, St. Euphemia, St. Christina); placed in a hot cauldron (St. Juliana, St. Lucia, St. Fausta), and in the flames (St. Agnes, St. Juliana, St. Euphemia, St. Macra, St. Cecilia). Instead of harming her, the fire bursts out and consumes the miscreant bystanders (St. Agnes, St. Juliana, St. Christina). Her executioners become converted by her constancy, and meet death for their faith (St. Juliana, St. Anastasia, St. Fausta). After another imprisonment (St. Juliana, St. Lucia, St. Anastasia), she is beheaded (St. Agnes, St. Juliana, St. Dorothea, etc.; almost all perish in this way) and is thenceforward enrolled in the great army of the Church Triumphant, while her memory is tenderly and reverently cherished by the devout in this world.

IV THE POEM

In Northumbria, then, some time in the second half of the eighth century, a period marked in that kingdom by declining power and factional strife, Cynewulf, a monk or priest, perhaps the Bishop of Lindisfarne of that name, became acquainted with the Acta St. Juliana, in a form not greatly unlike that printed in this volume, and decided to make this saint the subject of an English poem,

1 The death by the sword is not to be understood as implying any peculiarity in the sword which made it proof against the effects of miracle; the heroines receive the crown of martyrdom in accordance with their own prayers. The reason is rather that as Christian heroines and as women of noble birth, the legends permit them to die only by what was always regarded as the noblest mode of suffering the death-penalty.
perhaps his first work of such an ambitious character. Whether any special circumstance prompted him to select Juliana rather than some other equally well-known virgin martyr—Margaret, Catherine or Dorothea—is beyond conjecture. His purpose in undertaking this work was to perform an act of piety and of religious edification: to embody in language which all might understand, the story of a heroine of the Christian faith, and to embrace the opportunities thus presented of dwelling upon matters of conduct and of doctrine. Such was his primary aim; his artistic ideal was to compose this work in the traditional form and diction of Old English poetry, the form and diction of the heroic and the religious poems, such as Beowulf and the epic of Cædmon, with which there is every ground for supposing him to have been acquainted. His artistic ideal comprised also the aim to free the story from certain blemishes present in the Latin original, to separate, as it were, the finer metal from the dross, and thus to convert the principal figure of the legend into one of wholly admirable saintliness.

One of the familiar characteristics of the Old English religious poetry is the continual application to sacred and to saintly personages of the old warlike epithets derived from the heroic poetry of ultimately pre-Christian origin. Thus the Andreas begins,

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Hwæt, wé gefrūnan on fyrndagum  
twelfe under tunglum tirēadige hæleð,  
þēodnes þegnas; nō hira þrym ālæg  
4 campriðedenne, þonne cumbol hnēotan,

. . . . . . . . .

þæt wæron mære men ofer eorðan,  
frome folctogan ond fyrdhwate,  
rōfe rincas, þonne rond ond hand  
10 on herefelda helm ealgodon,```
"Lo, we have heard of twelve glorious heroes beneath the stars in days of old, thanes of the Prince; their glory failed not in combat when ensigns clashed. . . . These were illustrious men upon earth, mighty leaders of the host and warlike, fierce warriors when shield and hand guarded the helm on the battlefield."

These fierce warriors are the twelve apostles; the Prince is God. The metaphor of the Church Militant is carried out in detail. Inasmuch as Juliana is a woman, the poem dealing with her cannot be written wholly in this strain. But the old Teutonic spirit asserts itself nevertheless. God is spoken of as æðelinga Wyn, beorna Hlēo, heofona Helm: "Delight of warriors, Protection of heroes, Helm of the heavens" (ll. 730, 272, 122); Peter and Paul are called Cristes peginas, "thanes of Christ" (299); Eleusius, the Roman prefect, is called rice gerēfa, æðeling, hildpremma, þœoden: "the mighty reeve, the atheling, the famous in war, the prince" (19, 37, 64, 83). When he summons Juliana's father before him, the two set down their spears together (63). And when, after the death of Juliana, Eleusius goes to sea, and is drowned with his men, the expressions used are characteristically Old English; the sea is called the "swan-road" (675), and of his men it is said that nevermore should they hope to sit in the hall upon the ale-benches and receive gifts of rings and embossed gold (683–688).

The Juliana of the Acta is not wholly a sympathetic figure. To begin with, she is deceitful. After leading Eleusius to believe that she will marry him on condition of his becoming prefect, thus inducing him to go to the expense of obtaining that office, she makes a new condition and demands that he change his religion if he would marry her (§1). She is vindictive. She prays that her

Introduction xxxiii
persecutor Eleusius may die in agony: \textit{et fac ipsum praefectum, participem daemoniorum, a me derideri, et ipsum consumptum a verribus magno dolore torqueri (§5)}; she beats the miserable Belial with a chain until he shrieks \((§10)\). She is coarse of speech \((§3)\). All this Cynewulf omits, and instead of representing her as ready, upon condition, to accept her suitor, he ascribes to her what the Church commended as the noblest of resolves, the vow of perpetual virginity \((28-31)\). Yet, by a strange inconsistency, he later returns to his original, and makes her ready to marry Eleusius if he will become a Christian \((46-50; 108-116)\).

It is significant also that Cynewulf suppresses the names of devils and of false gods that occur in the Latin: Mars, Apollo, Diana, Satan, Beelzebub, Belial \((§§ 2, 4, 7, 8)\). It has been suggested\(^1\) that his object was to avoid putting a possible stumbling-block in the way of the weaker brethren; that the hold of Christianity upon the English was so uncertain as to make such mention dangerous; that he avoided everything that might contribute to a lapse into heathendom. But Northumbria had been Christian since 627, and the last great champion of the old gods, Penda, King of Mercia, had been slain in 655. Cynewulf could hardly have feared to undermine the faith of his readers. It is more likely that his excision of these names is a manifestation of that ancient and world-wide instinct which leads men to be cautious in pronouncing the names of dangerous and possibly malignant supernatural powers, the instinct which finds expression in the proverb, no longer understood, “Speak of the devil and he’s sure to come,” — in other words,

\(^1\) O. Backhaus, \textit{Über die Quelle der me. Legende von der heiligen Juliana}, p. 25; Fritzche, \textit{Das agi. Gedicht Andreas und Cynewulf, Angl. ú.} 459.
don't speak of him at all if you can help it, or trouble may follow.

Some of the differences between Cynewulf's Juliana and the Acta as we have them are thus merely stylistic; others represent an intentional alteration in the substance of the story. Some of the other apparent omissions, alterations and additions are very possibly to be explained as due to Cynewulf's use of a MS. of the Acta not wholly like any at present known.¹

In Cynewulf's hands, the story takes the following form:

I

"In the days of Maximian, the cruel persecutor of Christians, there dwelt in Nicomedia a rich and noble reeve, by name Eleusius,² an idolater. To him, by her father, Africanus, was betrothed a Christian maiden, Juliana. Eleusius was eager to marry her, but she answered that she would consent only if he gave up his false gods and became a Christian; otherwise, neither threats nor torments could persuade her (1-57). Eleusius, infuriated, sent for her father, who was also a heathen, and reported her reply to him. Africanus urged Juliana to accept the reeve, and threatened, in case of her refusal, to give her to wild beasts. Finding her still unmov ed, he had her scourged, and gave her over to Eleusius (58-160).

"In the morning she was brought before his tribunal, where all marvelled at her beauty. Eleusius greeted her affectionately, and promised her immunity if she would

² Holissius is the spelling of the MS.
worship his gods. The maiden defied him, and again refused to marry him unless he would forsake his idols. He caused her to be stripped naked and scourged, and threatened her with worse tortures. She proclaimed again her faith in God and her contempt of the reeve's divinities. Eleusius next had her hung by the hair from a tree and scourged for six hours; she was then taken down and led to prison (160–235).

"The devil, in the form of an angel, entered her prison, and urged her to sacrifice to Eleusius's gods and thus escape his wrath. Questioned by her, he assured her that he was an angel of God, sent from on high with this message. Juliana prayed that she might learn who the visitant really was. A voice from heaven replied, 'Seize the insolent one, and hold him fast until he tell his errand and his origin' (236–286).

"Her heart was cheered. She seized the devi[ and made him confess that he was indeed a demon, the tempter of Adam and Eve, of Cain, and of many others, he who had induced Judas] to betray the King of Kings, the instigator of the deaths of John the Baptist, of Peter and Paul, of Christ, and of Andrew (289–315). Ordered to tell yet more, he confessed that he had been sent by his father, the chief of all devils, and told of the punishment to which he was liable for having failed in his mission. Plied with further questions by the Saint, he told her of his methods of leading the righteous astray, of his frequent discomfitures, of the sufferings which he had inflicted upon the good, and of the crimes which he had caused since

1 Here occurs the first break in the poem (after l. 288). The words in brackets are conjecturally restored from the Acts.
the time of Creation (316-510). But no one, even of the patriarchs and prophets, had ever won over him such a signal victory as hers (511-530).

"Then the reeve again sent for her. She dragged the devil with her a little way, but upon his entreaty not to disgrace him further, let him go, to tell his fellows of his ill success (530-558)."

III

"[As she came before the reeve, he asked her by what enchantments she had endured her tortures. She replied that God had sent His angel to aid and comfort her. She added a warning that he, the reeve, should beware of eternal torment, and repent. Eleusius then subjected her to torture by means of a wheel set with sharp swords, and also by fire, but Juliana, although torn and bleeding, was unshaken in faith. An angel descended from heaven and extinguished the flames. Juliana, free from pain, uttered a long prayer, rehearsing God's past deliverances and mercies, and beseeching deliverance from the tyrant (Acta §§ 13-15).

"[The executioners became converted and proclaimed their belief in Juliana's God and their readiness to suffer martyrdom. Eleusius sent the news to Maximian, who returned orders that all should be beheaded. Five hundred men and one hundred and thirty women then suffered death (§ 16).

"[The prefect ordered Juliana to be burned alive. In response to her prayer for aid] an angel descended and scattered the fire. Juliana stood uninjured. Next she

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1 Here occurs the second break in the poem. The missing incidents are conjecturally supplied from the Acta, as before.
2 Lines 559-563 are probably the concluding words of this prayer, although they are not like anything in the corresponding passage of the Acta (§ 16).
was immersed in a vessel of molten lead; the lead spurted upon the throng and destroyed five and seventy of the heathen host; the Saint remained unharmed. Eleusius, raging and gnashing his teeth, ordered her to be beheaded (559-614).

"The devil reappeared and cried for vengeance upon her, but fled at the glance of the Saint. At the place of execution, Juliana addressed farewell counsels to the onlookers, and asked for their prayers. Then she met her death (614-671).

"Eleusius, putting to sea, was drowned with thirty-four companions (671-688). Juliana's body was brought back into the city by a great host, singing songs of praise; over her grave in later years the praises of God were sung, as they are to this day (688-695)."

In his closing words, the poet speaks of his need of this saint's intercession at the Day of Judgment. The sins of his early days were too late repented. He begs each reader of his poem to pray for him by name (the name is woven into the verse), that on that awful day he may find a lenient Judge (695-731).

What are the merits of Cynewulf's poem considered as a work of literature? The judgments hitherto expressed have been unfavourable,¹ and in truth, it cannot be regarded as a very remarkable performance. The comparatively close adherence to the original gives it a unity, a directness of movement, not to be found in the Christ, a poem which in almost every other respect is of a distinctly higher order. By suppressing certain crudities in the legend, already mentioned, Cynewulf has succeeded in making the character of his heroine more consistent

and more saintly. On the other hand, the dialogue is undramatic and tedious, especially in the long scene between Juliana and the tempter; the verse frequently lacks vigour;¹ and the entire treatment of the story is bookish, and lacking in those touches of observation or imagination which might have redeemed it from tediousness.

"Local colour" is an invention of the nineteenth century; we cannot find fault with Cynewulf for being unable to give us a picture of oriental life and manners; but if we compare the scene between Juliana and the demon with the encounter of Christian and Apollyon in the Pilgrim's Progress, or even with the corresponding scene in the Old French Vie Sainte Juliane, we can see the difference between a conventionalized, bookish conception of good and evil, and one which is closely associated with physical images or with the humble facts of every-day life. In Bunyan's scene, which is too familiar to call for quotation, the presentation of the struggle between right and wrong is as allegorical as in the Juliana (352-417), but Bunyan, it is evident, sees his allegory with vividness, whereas Cynewulf almost repeats his by rote. In the Vie Sainte Juliane, on the other hand, the devil repeats literally to Juliana the wicked suggestions by which he leads his victims astray, and his language is precisely that which might be used by some godless man to his churchgoing neighbour: "Those clerks chant too long prayers; when you go there, you have to stay too long. You ought to be going to your work, by which you must live the year round. It is better to earn money than to pray, for from the proceeds of your labour you can give alms and clothe the poor. You can go to church often enough when you have more leisure."² There is nothing in

¹ See note to l. 482.
² ll. 735-744.
Cynewulf's whole poem so lifelike and natural as this simple bit of bad counsel. Nowhere in the Juliana is there any real evidence that the author knew more of the acts and speech of men and women than what he had read in books. Little worse could be said of any poem introducing human figures.

But although the direct human interest of the Juliana is slight, the piece may yet claim consideration on other grounds. Any one can recognize its linguistic, antiquarian, and historic interest. It is one of the priceless records of our early speech; it is a relic of Christian faith in days when England was only one century removed from heathendom; with its companion pieces, the Christ and the Elene, it entitles its author to a place of honour, almost at the beginning, in the long line of poets of English speech, extending now over more than twelve centuries. Let us be grateful that "Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments."

like Hebrew jingles: "lead captivity captive" etc as oft in old rest.
APPENDIX TO INTRODUCTION

THE LEGEND AFTER CYNEWULF

We have seen that the first work relating the martyrdom of St. Juliana was in all probability composed in Greek; that of this lost Greek account two independent Latin translations were made, both still extant, and known as the Acta S. Juliana; that a summary of the Acta was inserted by Bede in his Martyrology; and that next the Acta was paraphrased by Cynewulf in his Juliana. This is, in brief, the literary history of the legend from the fourth to the close of the eighth century.

Although works of later date are not strictly relevant to our present study, it may not be amiss, by way of postscript, to append a brief account of the fortunes of the legend during the remainder of the mediæval period.

Several martyrrologists of the ninth century repeat Bede's summary with only slight verbal changes: Florus, head of the cathedral school at Lyons (d. about 860); Ado, Archbishop of Vienne (appointed 860)\(^1\); Rabanus Maurus, Archbishop of Mayence (about 845)\(^2\); Usuard, a monk of St. Germain-des-Prés (about 875)\(^3\); Notker, a monk of St. Gall (d. 912)\(^4\).

Early in the tenth century Simeon Metaphrastes (the 'paraphraser'), a Byzantine author, included a life of Juliana in his collection of 122 lives of Saints. Simeon is said to have treated his sources in a very arbitrary fashion, and to have drawn freely upon his imagination in

\(^1\) Migne 123, col. 230.
\(^2\) Migne 110, col. 1132.
\(^3\) Migne 123, col. 767-8.
\(^4\) Migne 131, col. 1046.
embellishing his narratives, but it must be admitted that his version of the Juliana legend is reasonably close to the form found in the *Acta*. He supplies the detail that the saint was eighteen years old at the time of her death. Simeon's source was presumably the old Greek life from which the *Acta* had been translated. A Latin translation of the work of Metaphrastes was published by A. Lippomanus about 1558, and reprinted in 1570 by L. Surius. Both the Greek and the Latin texts have been reprinted by Migne.1

A second life in Latin is the *Alia Vita*,2 written by a certain Peter, a subdeacon, about 1100, and dedicated by him to Peter, Archbishop of Naples. This writer declares that in his day the saint's life was little read, because of its crude style. He handles the legend with great freedom, and with much display of learning and rhetoric. Many of the long speeches of the original are suppressed, and the scene between Juliana and the devil is greatly abridged. In exchange, hexameter verses are inserted, the scenes between Juliana and Eleusius are expanded into a formal debate, the correspondence between Eleusius and Maximian is given in full, and an account of the translation to Cumae is added.

In the twelfth century a priest named Arnolt, author of the poem *Von der Siebenzahl zum Lobe des heiligen Geistes*, versified her story in Middle High German, in an Austro-Bavarian dialect.3 His most notable departure from the *Acta* consists in converting the injuries inflicted by the devil upon the righteous (*Acta §11*) into

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punishments inflicted by "Sathanat" upon his followers (ll. 456–469).

An Anglo-Norman poetical version of the legend, *La vie Sainte Juliane*, composed about the end of the twelfth century, has been published by H. von Feilitzen, from MSS. Cant. Misc. 74 and Douce 381. This version, in which the *Acta* is expanded with considerable freedom, has 1300 lines. Von Feilitzen names also the MSS. in which may be found a second Old French poetical life, an Old French prose translation of the *Acta*, and translations made by Jean Belet and Jehan de Vignay in the fourteenth century of the *Legenda Aurea*, which includes an account of St. Juliana.

A document entitled by Bolland *Translatio III. S. Juliana* professes to be an account by an eyewitness of the translation of St. Maximus and St. Juliana from Cumæ to Naples after the destruction of Cumæ by the Neapolitans in 1207. St. Juliana's relics, contained in a marble sarcophagus, were borne by two cardinal priests, escorted by a procession of clergy and populace carrying candles and singing hymns, to the church of the nunnery of St. Maria de Donna Aromata. The writer makes no reference to the legend.

Of the beginning of the thirteenth century are two Middle English poetical lives, both in Southern dialect, edited for the Early English Text Society in 1872 by Cockayne and Brock, the alliterative *Liflade of Seinte Juliene* (from Bodl. MS. 34 and Royal MS. 17 A. xxvii), and the rhyming *Seyn Julian* (from Ashmole MS. 43). The former is on about the same scale as the

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1 *Li vœr del juïce*, Upsala, 1883.
2 *Id.*, *Appendices*, p. 3; see also P. Meyer, *Romania* vii. 163; viii. 322 and n. 6.
Introduction

*Acta*, to which, on the whole, it is very faithful. The latter has only 228 lines, and forms a part of the collection known as the *South-English Legendary*, a cycle of saints' lives for the entire year, of which numerous MSS. exist. Von Feilitzen mentions also a short prose life in Old (presumably Middle) English, MS. Douce 377.

St. Juliana's life is found also in an Italian version of the fourteenth century, and in Old Swedish. It will be sufficient, in conclusion, without attempting to pursue further the history of the legend in detail, to mention the inclusion of a short summary of the story given in the *Acta*, about 500 words in length, in the famous and popular collection of saints' lives known as the *Legenda Aurea*, composed toward the end of the thirteenth century by Jacobus de Voragine (James of Varazze), Archbishop of Genoa. In its original Latin form and in numerous translations, this work enjoyed extraordinary favor for several centuries, first in manuscript and subsequently in print. With the mention of two of these translations we may fittingly conclude this sketch: the poetical *Legends of the Saints* sometimes attributed to the Scottish poet John Barbour (d. 1395), and the *Golden Legende* in English prose, printed at Westminster by William Caxton in 1484, seven centuries after Cynewulf's Juliana.

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1 For information regarding the MSS., see Horstmann, *Altengl. Legenden*, 1875, pp. iii ff.; *Altengl. Legenden, Neue Folge*, 1881, pp. xlii ff.
3 Klemming, *Svenska fornskriftsällskapets samlingar*, xvii. 314 ff. These last two references are from von Feilitzen.
Juliana
The Text

For the readings of the MS., the editor has relied upon the collations of Schipper (Germ. xix. 332), Gollancz (Exeter Book), and Assmann (Grein-Wülker, Bibliothek der angels. Poesie iii. 117–139). All deviations from the MS. are indicated in the variants. Additions to the text and letters substituted for others are placed in brackets, but the common contractions used by the scribe are expanded without indication. The punctuation and the use of capitals are modern, and according to English (not continental) usage. The variants from other editions given by Assmann (Grein-Wülker, as above) have been collated with the editions themselves. As the text is short, variants have been given in full, without limitation to those actually involving a change of meaning or of metre, except that some of Ettmüller’s arbitrary alterations of spelling have not been recorded. Differences of punctuation involving a distinctly different interpretation of the relations of words or clauses are pointed out in the notes. Further textual emendations proposed elsewhere than in editions of the entire poem are also given among the variants.

The abbreviations used in the list of variants are as follows: Cos. = Cosijn, Beitr. xxiii. 123–125; Edd. = all editors except those expressly mentioned as disagreeing; Ett. = Ettmüller; Fr. = Frucht, Metrisches, etc.; Go. = Gollancz; Gr. = Grein, Bibliothek, ii.; Gr2. = Grein, Germ. x. 423; GrW. = Grein-Wülker, Bibliothek, iii.; Ho. = Holthausen, IdgF. iv. 305; S. = Sievers, Beitr. x, xii; Sch. = Schipper, Germ. xix. 332; Th. = Thorpe; Tr. = Trautmann, Kynewulf der Bischof. For titles, see the Bibliography.
Juliana

After 750

Oldest account in any vernacular language

Hwæt! wē sæt hỳrdon ‘hæleð eahtian,
dēman dædhwate, þætte in dagum gelamp
Maximianes, sē geond middangeard,
ārleæs cyning, [ē]htnysse āhōf,
cwealde Crīstne men, circan fylde,
geāt on græswong Godhergend[r]a,
hæpen hildstruma, hāligra blōd,
ryhtfremmendra. Wæs his rice brād,
wīd ond weedlic ofer weedēode,
lyðtesna ofer ealne yrmenne grund.

Fōron æfter burgum, swā hē biboden hæfde,
þegnas þrēðfulle; of[t] hi þrēce rārdon,
dædum gedwolene, þa þe Dryhtnes æ
féodon þurh firencrǣft; féondsctype rārdon,
hōfon hæpengield, hālge cwelmdon,
brēotun bóccrǣgtge, bær[n]don gecorene,
gæston Godes cēmpan gāre ond līge.
Sum wæs Æhtwelīg æþeles cynnes
rice gerēfa, rondburgum wēold,

eard weardade oftast symle

in þære ceastre Commedia,
héold hordgestreóen. Oft hé héspengield,
ofor word Godes, wéoh gesóhte
néode geneahhe. Wæs him noma cenned
25 Heliseus, hæfde ealdordóm
micelne ond mærne. Ðá his mód ongon
fæmnan lufian (hine fyrwet bræc),
Julianan. Hio in gæste bær
hálge tréowe, hogde georne
30 þæt hire mægðhád máná gehwylces
fore Cristes lufian clæne gehéolde.
Ðá wæs sió fæmne mid hyre fæder willan
welegum biweddad; wyrd ne ful cúpe,
fréondrædenné hú héo from hogde,
35 geong on gæste; hire wæs Godes egsa
mára in gemyndum þonne eall þæt mæþum-

gestealde
þe in þæs æþelinges æhtum wunade.
Ðá wæs se weliga þær[a] wifgifta,
goldspédig guma, georn on möde,
40 þæt him mon fromlícæst fæmnan gegeyrede,
brýd tó bolde. Héo þæs beornes lufan
fæste wiðhogde, þéah þe feohgestreóen
under hordlocan hyrsta unrím

21 Th., Ett. end line with heold. — 25 Ett. Eliseus through-
out. — 28 Ett., Gr., GrW. Juliana(n) throughout. — 34 Th.,
Ett., Go. from(-)hogde. — 36 Ett. mæþumgesteald. — 38 MS.,
Gr., GrW. þære; Th. r. þæra. — 42 Gr. conjectures þéah
he.
[ā]hte offer eorpan; hēo þæt eal forseah
45 ond þæt word ācwæð on wera mengu:
“Íc þe mæg gesecgan þæt þū þec sylfne ne þearst
swīþor swencan; gif þū sōðne God
lufast ond gelyfest ond his lōf rārest,
ongietest gāsta Hléo, ic bēo gearo sōna
unwāclice willan þīnes.
Swylce ic þē secge, gif þū tō sāmran gode
þurh dēofolgielg dǣde biþencest,
hrēts[t] hēpen[f]eoh, ne meaht þū habban mec
nē geþrēatian þē tō gesin[i]gan;
55 næfre þū þæs swīþlic sār gegearwast
þurh hāstne nīð heardra wīta,
þæt þū mec onwende worda þissa.”
Ðā se æþeling wearð yrre gebolgen,
firendǣdum fāh, gehyrde þære fæmnan word,
60 hēt ðā gefetigan fērend snelle
hrēoh ond hygeblind hāligre fæder
recene tō rūne. Reord ūp āstāg,
sipplan hū tōgædre gāras hlǣndon,
hildeþremman; hǣðne wāron bēgen
65 synnum sēoce, swēor ond āðum.
Ðā reordode rīces hyrde
Juliana

wið þære fæmnan fæder freocene móde, daraðhaebbende: "Mē þūn dohtor hafað geþwed orwyrdū; hēo mē on ān sagað, 70 þæt hēo mǣglufan minre ne gīme, frēondrdædenne. Mē þā fraceðū sind on mōds[e]fan mǣste weorce, þæt hēo mec swā torne tæle gerǣhte fore þissum folce, hēt mē fremdne god, 75 ofer þā òþre þe wē Ær cūþon, welum weorpian, wordum lofian, on hyge hergan, oppe hī nabban."

Geswearc þā swīðferð sw[e]or æfter worde, þære fæmnan fæder, ferðlocan onspēon:

80 "Ic þæt geswerge þurh sōð godu, swā ic āre æt him þēre finde oppe, þōðen, æt þē þīne hyldu winburgum in, gif þās word sind sōþ, monna lēofast, þe þū mē sagast, 85 þæt ic hī ne sparige, ac on spild giefe, þōðen mǣra, þē to geweald[e]!
Dēm þū hī to dēaþe, gif þē gedafen þince, swā to lífe læt, swā þē lēofre sī!"

Èode þā fromlice fæmnan tō sprǣce,

68 MS., Edd. darað hæbbende; Ett. hebbende; Gr2., GrW. daraðhaebbende. — 69 Ett. geypeð. — 72 MS. modsifan; si over erasure. — 73 Th. r., Ett. gereahte. — 74 Ett. mec.; n in fremdne over erasure. — 78 MS., Go. swor (‘swore’). — 83 Gr2. winburgum. — 85 Th., Ett., Gr. hi. — 86 MS., Gr. geweald. — 87 Ett. þynce. — 88 Th. conjectures oððe to for swa to.
Juliana

90änraed ond yrepweorg, yrre gebolgen, pär hē glædmōd geonge wiste wic weardian. Hē þā worde cwæð:
“Dū eart dohtor mīn sēo dyreste ond sēo swēteste in sēfan mīnum,
95ānge for eorþan, mīnra ēagna lēoht, Iuliana! þū on gēaþe hafast þurh þīn orlegu unbiþyrfe ofer witenā dōm wīsan gefongen; wiðsæcest þū tō swīpe sylfre rādes
100þīnum brýdguman, sē is betra þonne þū, æpelra for eorþan, æhtspēdigra feohgestrēona; hē is tō frēonde gōd. Forþon is þās wyrþe þæt þū þās weres frīge, ēce ēadlufan, ān ne forlæte!”

105Hīm þā sēo ēadgē āgeaf ondsware Iuliana (hīo tō Gode hǣfe frēondrǣdenne fāste gestāpelad):
“Nǣfre ic þās þēodnes þāfian wille mǣgrǣdenne, nemne hē mǣgna God
110goernor bigonge þonne hē ēgēn dyde, luþge mid lācum þone þe lēoht gescōp, heoson ond eorþan ond holma bigong, eodera ymbhwyrft; ne mǣg hē elles mec bringan tō bolde; hē þā brýdlufan

90 Ett. conjectures ōreþweorg. — 91 Cos. glædmode. — 96 Th., Ett. ongeþe. — 104 MS. anne-forlæte; division-mark and blank line in MS. after forlæte. — 110 Ett. dide. — 114 Th., Ett., Gr. end line with sceal.
Iuliana

115 sceal tō ōberre āhtgestealdum
ōdese sēcan; nafā hē ēn[ge] hēr!"
Hyre pā purh yrre āgeaf ondsware
fæder fëondlice, nāles frætwe onheht:
"Ic þæt gefremme, gif mīn feorh leofað,
120 gif þū unrædes ēr ne geswīcest
ond þū fremdu godu forð bigonest,
ond þā forlætest þe ðūs lēofran sind,
þe þissum folce tō freme stondæð,
ðæt þū ungēara ealdre scyldig
125 purh dēora gripe dēape sweltest,
gif þū geþafan nelt þingræðenne,
mōdges gemānan! Mīcel is þæt ongin
ond þrēa[nī]edlīc þīnre gelican,
ðæt þū forhycge hlāford ūrne."
130 Him þā sēo ēadge āgeaf ondsware
glēaw ond Gode lēof Iuliana:
"Ic þē tō sóðe secgan wille,
bī mē lifgendre nelle ic lyge fremman,
nǣfre ic mē ondræde dōmas þīne,
135 nē mē weorce sind wītebrōgan,
hildewōman, þe þū hǣstlice
mānfremmende tō mē bēotast,
nē þū nǣfre gedēst þurh gedwolan þīnne
þæt þū mec ācyrre from Cristes lofe!"

116 MS., Go. ænig; Th. r., Edd. ænige.— 124 Edd. conjectures ealdres. — 128 MS. þreamedlic. — 129 Th. contraction for þæt; Go. þæt. — 136 Th. hilde woman.
ultana 7

140 Una wæs ellenwöd, yrre ond rèpe,
frëcne ond ferðgrim, fæder wið dehter,
hêt hi þa swingan, süsle þræagan,
wîtum wægan ond þæt word ðæcwæð:
"Onwend þec in gewitte ond þa word oncyr
þe þu unsnyttrum ðær gespræce,
þa þu goda ðssa gield forhogdest!"

Him sëo unforhte ðegað ondswære
þurh gæstgehygd Ìuliana:
"Næfre þu gelærest þæt ic læsingum,
dumbum ond ðeafum ðeofolgieldum,
gæst [a] gënëslum, gaful onhåte,
þåm wyrrestum wîtes þegnum,
cal ic wëroðìe wuldres Ëaldor,
middangeardes ond mægenþrymmes,
ond him anum tò eal biþence,
þæt he mundbora mìn geweorthe,
helpend ond hælend wið hellsecþæmum."

Hý þa þurh yrre Affricanu
fæder fæmnan ðegað on ðëonda geweald
150 Heliseo. Hë in æringe
gelædan hêt æfter lëohtes cyme
tò his dömsëtle. Duguð wåfade
on þære fæmnan wîte, folc ealgeador.
Hý þa se ææeling ærest grette,

151 MS., Th., Go. gæste. — 154 GrW. mægenþrymmes. —
160 Gr. conjectures he hi æringe. — 163 MS., Edd. eal gea-
dor.
Juliana

165 hire brīdguma, blīpum wordum:

“Min se swētesta sunnan scima,
Iuliana! hwæt þū glæm hafast,
ginfæste giefe, geoguðhādes blæd!
Gif þū godum ûssum gēn gecwēmest

170 ond þē tō swā mildum mundbyrd sēcest,
[h]ylldo tō hālgum, bēōð þē āhylded fram
wrāþe geworhtra wīta unrīm,
grimra gyrna, þe þē gegeawrēd sind
gif þū onsecgan nelt sōþum gieldum.”

175 Him sēo æþele mǣg āgeaf ondsware:

“Nǣfre þū geprēatat þīnum bēotum,
nē wīta þæs fela wrāðra gegeawrēst,
þæt ic þēodscype þīne lufie,
būton þū forlǣte þā lēasinga,

180 wēohweordēinga, ond wuldres God
ongyte glēawlice, gǣsta Scyppend,
Meotud moncynnes, in þæs meahum sind
ā būtan ende ealle gescæfta.”

Ḍā for þām folce frēcne mōde

185 bēotwordum sprēc, bealg hine swīþe
folcāgende ond þā fǣmnan hēt
þurh niðwrēcce nacode þennan
ond mid sweopum swīngan synna lēase.
Āhlōg þā se hererinc, hospwordum sprēc:

165 Th., Gr., Go. hyre. — 167 Ett. gleam. — 171 MS., Th.
— 187 Th. r., Gr. ðenian; Ett. ðenjan; Gr2. ðennan.
Juliana

190 “Pis is ealdordóm uncres gewynnes on fruman gefongen! gēn ic fœores þe unnan wille, þēah þū ār fela unwærlícra worda gespræce, onsōce tō swīðe þæt þū sōð godu
195 lufian wolde. þē þā lēan sceolan wiperhycgend[r]e wītebrōgan æfter weorhæn, būtan þū ār wiþ hī gehingige ond him þoncwyrðe æfter leahtorcwidum lāc onsecge,
200 sibbe gesette. Lǣt þā sace restan, lāð lēodgewin! gif þū leng ofer þis þurh þīn dolwillen gedwolan fylgest, þonne ic nīde sceal nīða gebæded on þære grimmestan godscyld wrecan,
205 torne tēoncwide, þe þū tǣlnissum wiþ þā sēlestan sacan ongunne ond þā mildestan þāra þe men witen, þe þēs lēodscype mid him longe biēode.”

Him þæt æhele mōd unforht oncwǣð:
210 “Ne ondrāede ic mē dōmas þine, ãwyrged womsceaða, nē þīnra wīta bealo! Hæbbe ic mē tō hyhte heofonrīces Weard mildne mundboran, mægna Waldend,

190 Th., Ett., Gr. gewynnes. — 191 Tr. feores þē nu. — 194 Th., Go. swīpe; Th. sōðgodu. — 196 MS., Th. wiper(-)hyc-gende; Ett. wita brogan. — 202 Th. r., Ett. þinne dol-willan. — 203 Th. conjectures, Ett. niþe. — 204 Cos on þe þa grimmestan. — 205 Gr. conjectures tornne. — 208 Ett. scipe.
sē mec gescylded wið þūnum scēnlāce
215of gromra gripe, þe þū tō godum tiohhast:
ðā sind gēasne gōda gehwylces,
idle, orfeorme, ubyryrfe;
ne þær fremē mēte [ð] fīra ðēnig,
sōðe sibbe, þēah [h]ē sēce tō him,
220frēōndrǣdenne; hē ne findeð þær
dugulfe mid dēoflum. Ic tō Dryhtne mīn
mōd staþelige, sē ofer mēgna gehwylc
waldeð wīðeferh wuldrēs āgend,
sigora gehwylces; þēt is sōð Cyning!"
225Dā þām folctogan frācūðlic þūhte
þēt hē ne meahēt mōd oncyrran,
ǣmnan foreþonc. Hē bī feaxe hēt
āhōn ond āhebban on hēanne bēam,
230þēr sēo sunsciene slegen þrōwade,
sace singrimme, siex tīda dēges,
ond hē ædre hēt eft āsettan,
lāðgēniðla, ond gelēdan bibēad
tō carcerne. Hyre wæs Čristes lōf
in ferōlocan fāeste biwunden,
235milde mōdsefēn, mēgen unbrice.
2

Đā wāes mid clūstre  carcernes duru
behliden, homra geweorc;  hālig þær inne
wærfæst wunade. Symle hēo Wuldrocyning
herede æt heortan,  heosonrīces God,
in þām nūdcl[eo]fan,  Nergend fīra,
heolstre bihelmad;  hyre wāes hālig Gāst
singāl gesið. Đā cwōm semninga
in þæt hlinræced  hæleða gewinna
ytheles ondwīs,  hæfte engles hiw,
245glǣaw gyrmstafa  gāstgeniðla,
helle hæftling,  tō þære hālgan spræc:
" Hwæt drēogest þū,  sēo dyreste
ond sēo weorpeste  Wuldrocyninge,
Dryhtne ūssum?  Đē þēs dēma hafað
250þā wyrrestan  wītu gegearwad,
sār endelēas,  gif þū onsecgan nelt
glǣawhycgende  ond his godum cwēman.
Wes þū on ofeste,  swā hē þec ùt heonan
lādan hāte,  þæt þū lác hræpe
255onsecge sigortīfr,  ðār þec swylt nime,
dēað fore duguðe.  ḵy þū þæs dēman scealt,
ēadhrēðig mǣg,  yrre gedīgan."
Frægn þā fromlice  sēo þe forht ne wāes,

239 Th. heoron-rīces. — 240 MS., Edd. nydclaðan; Th. con-
jectures -clyfan or cleofan; Ett. -cleofan. — 243 Gr. hlinreced. —
255 MS., Edd. sigortīfre; Cos. sigortīfr; Ett. swīlt. — 257
Ett. eadhredig. — 258 Ett. ne nās.
Criste gecwême, hwonan his cyme wære.

260 Hyre se wræcmaecga wið þingade:
“Íc eom engel Godes usan siþende,
þegn geþungen, ond tô þe sended
hålíg of hēahþu. þe sind heardlicu
wundrum w[æ]lgrim wiðu geteohhad
265 to gringwæce. Hêt þe God bêodan,
bearn Waldendes, þæt þe burge ða.”
Dā wæs sêo fæmne for þám færspelle
egsan geáclad, þe hyre se ðæglæca,
wuldres wiþber breca, wordum sægede.

270 Ongan þâ fæstlice ferð stapelian
geong grondorlēas, tô [Gode] cleopian:
“N[ū] ic þec, beorna Hléo, biddan wille,
þe, ælmihtig, þurh þæt æþele gesceap,
þe þū, Fæder engla, æt fruman settest,
275 þæt þū mē ne læte of lofe hweorfan
þinre ðadgife, swā mē þēs är bodað
frēcne færspell, þe mē fore stondeð.
Swā ic þe bilwitne biddan wille,
þæt þū mē gecyðe, cyninga Wuldor,
280 þrymmes Hyrde, hwæt þēs þegn s[íe]
lyþtlæcende, þe mec lǣred from þe
on stearcne weg.”  Hyre stefn oncwæð
"Forfóh ðone fræctgan ond fæste geheald, ðæt hē his síðsæt secge mid ryhte ealne from orde, hwæt his æpelu sēn!"

Dā wæs þære fæmnan fērō geblißad, dōmēadigr[e]. Hēo ðæt dēosol genōm

* * * * * * * * *
ealra cyninga Cyning tō cwale syllan.

290 Dā gēn ic gecræfte ðæt se cempa ongon
Waldend wundian (weorud tō sēgon),
ðæt ðær blōd ond wātēr būtū ætgādre eorhān sōhtun. Dā gēn ic Herode
in hyge bispē[n] ðæt hē Iohannes bibēad

295 hēasfe bihēawan, 단 se hālga wer
þære wīflufan wordum styrde,
unryhtre æ. Éac ic gēlērde
Simon searoþoncum ðæt hē sacan ongon
wīþ þā geccorenān Cristes þegnas

300 ond þā hālgan wēras hospe gerēhte
þurh dēopne gedwolan, sægde hī drīs wēron.
Nēpde ic nearobregdum, ðær ic Neron bi-

sw[ā]c,
Júliana

\[ ðæt hē ãcwellan hēt Cristes ðegnas Petrus ond Paulus. Pilatus ær \]

305 on rōde ãhēng rodera Waldend, Metud meahtigne, mīnum lārum. Swylce ic Egias ðæc gelǣrde ðæt hē unsnytrum Andreas hēt ãhōn hāligne on hēanne bēam, 310 ðæt hē of galgan his gæst onsende in wuldres wīte. ðus ic wrāpra fēla mid mīnum brōþrum bealwa gesremede, sweartra synna, ðe ic ðæc [c]gan ne mēg, rūme āreccan, nē gerīm witan heartra heteponca." Him sæo hālte oncwæð þurh Gæstes giefe Iuliana:

"Þu scealt furþor gēn, fēond moncynnes, sīþfæt secgan, hwā þec sende tō mē." Hyre se āglēca āgeaf ondsware, 320 forht, āfongen, friþes orwēna:

"Hwæt! mec mīn fæder on þās fōre tō þē, hellwarena cyning, hider onsende of þām engan hām, sē is yfla gehwæs in þām grornhofe geornfulra þonne ic. 325 Þonne hē ūsic sendeð, ðæt [w]ē sōðfæstra þurh misgedwield mōd oncyrren,

307 MS. e in swylce inserted above the c by another hand. —
309 Gr. heahne. — 313 MS., GrW. æsegan; Edd., Gr., Cos. æsecan; Gr. n. æsēgan = āsēnian; Gr2. āsēngan. — 322 MS. werena; an a in another hand above the first e. — 325 MS. se for we.
ahwyrfen from hālor, wē bēo hygegeomre, forhte on ferðē. Ne biþ ús frēa milde egesful ealdor; gif wē yfelis nóht 330 gedōn habbaþ, ne durran wē sīþan for his onsýne ōwer gefēran; þonne hē onsendeō geond sidne grund þegnas of þystrum, hāteō þracē rēran, gif wē gemēte sin on moldwege 335 ophone feor ophone néah fundne weorþen, þæt hī úsic binden ond in bælwylme sūslum swingen. Gif sōðfæstra þurh myrrelsan mōd ne o[ð]cyrrēð, hāligra hyge, wē þa heardestan 340 ond þa wyrrestan witu gepol[i]āð þurh sārslege. Nū þū sylfa meaht on sefan þīnum sōð gecnāwan, þæt ic þisse nōpe wæs nīde gebæded, þrāgmǣlum gebrēad, þæt ic þe söhte.” 345 þā gēn sēo hālge ongon hæleþa gewinnan, wrohtes wyrhtan, wordum frignan, fyrnsynna fruman: “þū mē furþor scealt secgan, săwla fēond, hū þū sōðfæstum

328 Ett. ferē. — 331 Ett. ohwer. — 334 Gr. gemetēd; Gr. gemete, adj.; Fr. gemette. — 336 Gr W. “MS. hi, not he (Th. Gr.)”; Ett. bindan. — 337 Ett. swingan. — 338 MS. neod cyrrēð; Th. ne oncyrrēð. — 340 MS. gepoliað; i cancelled with dot beneath; Edd. gepoliað; Go. gepolað. — 341 Ett. sylfe; Gr. sylfe. — 342 Th. þīnum. — 344 Th. contraction for þæt. Division indicated in MS., as after 104. — 348 MS. sōðfæst- tum.
Juliana

"purh synna slide swīpæst scepbæ,

sæcne bisongen." Hyre se fœond oncwæð, wræcca wærlæs, wordum mælde:

"Ic þe æ[þe] mæg yfla gehwylces ẽr gecyð[an] oð ende forð,
þāra þe ic gefremede nālæs fēam si[þum]
synna wundum, þæt þū þy sweotolicor
sylf gecnāwe þæt pis is sōð nāles lēas.
Ic þæt wēnde ond witod tealde
þriste gefoncge, þæt ic þe meahte
būtan earseþum Ænes cræfte

ãhwyrfan from hālor, þæt þū Heofoncyninge
wiðsōce, sigora Frēan, ond tō sāmrān gebuge
onsægde synna fruman. Þus ic sōðfæstum
purh mislic blēo mōd oncyrrē:
þær ic hine finde ferð stapelian
tō Godes willan, ic bēo gearo sōna
þæt ic him monigfealde mōdes gēlsan
ongēan bere grimra gefonca,
dyrnra gedwilda; þurh gedwolenā rīm
ic him geswēete synna lustas,
mǣne mödlufan, þæt hē mīnum hraþe,
leahtrum gelenge, lārum hyr[e]ð;

350 One or two letters erased after hyre. — 352 MS., Edd. ead mæg; Th. conjectures ead-mede; Ett., S., Cos. eaðe mæg; Gr. n. ead, adj.; Go. ead-mæg ('blessed maiden'). — 353 MS., Edd. gecyðē; Ett., S., Cos. gecyðan. — 354 Th. r. fea. — MS., Th., Ett. sindon. — 355 Ett. sweotolicor. — 358 Ett., Gr., (Cos.) gefonce. — 371 MS., Th., Go. hyrað.
ic hine þæs wiðe
þæt hê byrnende from gebede swiceð,
stepeð stronglice, staþolfæst ne mæg

fore leahtra lufan leng gewunian
in gebedstöwe. Swâ ic brögan tô
lâðne gelæde þâm þe ic lifes ofonn,
léohtes gelæafan; ond hê lærum wile
þurh mîdes myne mînum hûran,
synne fremman, hê sipþan sceal
gödra guncysta gîasne hweorfan.

Gif ic ænigne ellenrôsne
gemête mîdigne Metodes cempan
wið flânþræce, nele seor þonan

buðan from beaduwe, ac hê bord ongêan
hefeð hygesnottor, häligne scyld,
gæstlic gûðräf, nele Gode swîcan,
ac hê beald in gebede bîdsteal gifeð
fæste on fêðan, ic sceal seor þonan

hêanmôd hweorfan hrôþra bîdæled,
in glêda gripe gehóu mænan,
þæt ic ne meahte mægnes craêtfe
gûðe wiðgongan. Ac ic gëomor sceal
sêcan òperne ellenlêasran

under cumbolhagan cempan sênran,
þe ic onbryrdan mæge beorman mîne,
ágælan æt gûþe; þêah hê gôdes hwæt

374 Th. conjectures steppeð. — 375 MS., Edd. lenge. — 381
onginne gæstlice, ic bêo gearo sôna
hêt ic ingehygd eal geondwlite,
hû gefæstnad sê ferd innanweard,
wiðsteall geworht; ic þaes wealles geat
ontyne þurh têonan; bið sê têr ðyrrel,
ingong geopenad, þonne ic ærest him
þurh eargfare in onsende
in brêostsefan bitre geponcas
þurh mislice mödes willan,
þêt him sylfumi sêlle þynceð
leahtras tô fremman ofer lof Godes,
lîces lustas; ic bêo lârêow georn
þêt hê m[a]nþeawum minum lifge
ãcyrrred cúðlice from Cristes ð,
môd gemyrred mé tô gewealdæ
in synna sêað. Íc þære sawle mà,
geornor gýme ymb þaes gæstes forwyrd,
þonne þaes lîchoman, sê þe on legre sceal
weordan in worulde wyrme tô hrôpor
bifolen in foldan.”

"Saga, earmsceapen unclæne gæst,
hû þu þec gepýde, þystra stihtend,
on clænra gemong? þu wið Criste gêo
wærleas wunne ond gewin tuge,
hogdes wip hâlgum; þê wearð helle sêað

401 Th. r. wig-steal. — 410 MS., Edd. monþeawum; Th.
conjectures, Ett. man(-)þeawum; Go. transl., ‘evil habitu.’
— 414 Gr. omits þæs. — 420 Ett. in. — 422 Ett. hogdest.
niper gedolfen, þær þu nýdbysig
fore oferhygdum eard gesohtes.

Wénde ic þæt þu þý værra weorþan sceolde
wið sóðfæstum swylces gemétes
ond þý unbealdra, þæ þe oft wiðstód
þurh Wuldorcyning willan þínes.”

Hyre þá se werga wið þingade,

earm áglæca: “þu mē ærest saga,
hú þu gedyrstig þurh dēop gehygd
wurde þus wiþ∂rist ofer eall wiða cyn,
þæt þu mec þus fæste fetrum gebunde
æghwæs orwigne? þu in écne God

þrymsittendne þinne getrēowdes,
Meotud moncynnes, swā ic in mínne fæder,
hellwarena cyning, hyht stapelie.
Þonne ic bēom onsended wið sóðfæstum,
þæt ic in mānweorcum mōd oncyrrē,

hyge from hālor, mē hwīlum biþ
forwyrned þurh wiþer-steall willan mínnes,
hyhtes æt hālgum, swā mē hēr gelamp
sorg on sīþe; ic þæt sylf geecnēow
tō late micles! sceal nú lange ofer þīs

scyldwyrcende scame þrōwian.

Forþon ic þec hālsige þurh þæs Hīhstan meaht,
Rordorcyninges giefe, sé þe on rōde trēo

425 Et. omits ðy. — 426 Go. sóðfæstum. — 428 Gr. conjectures wuldor cyning. — 429 Th., Et. Go. wið(-)þingade. — 437 MS. werena; a in another hand above first e; Th., Et. -warana.
gebrōwade, prynnmes Ealdor,
þæt þū miltsige mē þearfendum,
þæt unsælig eall ne forwearþe,
þēah ic þec gedyrstig ond þus dolwillen
sīhe gesōhte, þær ic swīpe mē
þyslicre þrāge ne gewēnde!
Dā sēo wītescīne wuldres condel

tó þām wǣrlogan wordum mǣlde:
"þū scealt onddettan yfeldēða mā,
hēan hellegēst, þær þū heonan mōte,
hwæt þū tō tēonan þurhtogen hǣbbe
micelra mānweorca manna tūdre
deorcum gedwīldum." Hyre þæt dēofol on-
cwǣd:
"Nu ic þæt gehyre þurh þinne hlēoporc-
cwide
þæt ic nīde sceal nīha gebǣded
mōd meldian swā þū mē bōdest,
þrēanēd þolian. Ís þēos þrāg ful strong,
þrēat ormǣte! ic sceal þinga gehwylc
 þolian ond þafían on þinne dōm,
womdēða onwrēon, þ[e] ic wīdeferg
sweartra gesyrede. Of[t] ic syne ofþēah,
ablende bealþoncum beorna unrīm

450 Ett. eall ic. — 452 After gewende, division mark in MS.
— 456 Th., Go. ðū. — 462 Th. conjectures, Ett. niþe. — 465
Gr. conjectures þre. — 467 MS., Edd. by ; Gr. n. by (quoniam);
Th. conjectures, Ett. þe ; Cos. þē. — 468 MS. of.
Juliana

470 monna cynnes, misthelme forbrægd
purh ättres or[od] ęagna lēoman
sweartum scūrum, ond ic sumra fēt
forbræc bealosearwum, sume in bryne sende
in līges locan, ȝæt him lästa wearð
475 sīpast gesēyne. Ėac ic sume gedye
ȝæt him bānlocan blōde spīowdan,
Ȝæt hī færinga fēorh ālēton
purh ēdra wyłm. Sume on yōfare
wurdon on wēg[e] ȝætrum bisencte
480 on mēreslōde mīnum crāeftum
under rēone strēam. Sume ic rōde bisealh,
ȝæt hī hyra drēorge on hēan galgan
līf ālētan. Sume ic lārum getēah,
tō geslīte fremede, ȝæt hī færinga
485 eald[e] æfþoncan edniwedan
bēore dru[n]cne; ic him byrlade
wrōht of wēge, ȝæt hī in wīnsele
purh sweordgripe sāwle forlētan
of flæschoman fæge scyndan,
490 sārum gesōhte. Sume, þā ic funde
būtan Godes tācne, gymlēase,

471 MS., Edd. ord. — 474 Th. contraction for ȝæt; Go. ȝæt. — 475 Ett. gedide. — 476 MS., Edd. spiowedan; S. spiowdon. — 479 MS., Edd. on weg; Th., Go. ‘way’; Gr. wēg; Fr. on wēge; Cos. æfter wēge. — 481 Ett. conjectures rynestream or = hreohnæ stream. — 482 Gr. conjectures heoru-dreorge. — 485 MS., Edd. ealdæfþoncan; Ett., Gr. ealde, etc. — 486 MS. drucne. — 487 Ett. wēge, on.
ungeblêtsade, þ[ā] ic bealdlice
þurh mislic cwealm minum hondum
searoponcum slóg. Ic âsecgan ne mæg,
þeah ic gesitte sumerlongne dæg,
eal þæ earfeþu þe ic ær ond sîp
gesremede tō façne, síþan furhûm wæs
rodor äræred ond ryne tungla,
folde gefæstnad ond þa forman men,
Adam ond [E]ue, þâm ic ealdor odprong
ond hû gelærde þæt hî lufan Dryhtnes,
êce êadgiefe ánforlêton,
beorhtne boldwelan, þæt him bæm gewearð
yrmþu tō ealdre ond hyra eaferum swâ,
mircast mânweorca. Hwæt sceal ic mā rîman
yfel endelēas? ic eall gebær,
wrāpe wrōhtas geond wearðode,
þæ þe gew[u]rdun wîdan feore
from fruman worulde fira cynne,
eorlum on eorðan. Næs ænig þâra,
þe mē þus þriste swâ þû nû þâ
hâlig mid hondum hrînan dorste;
næs ænig þæs mōdig mon ofer eorðan

492 MS., Go., CrW. þeah; Go. ‘nevertheless’; Gr. conjectures = pret. of bicgan; Th. conjectures, Ett. Gr. þa; Cos. þe.
— 493 Ett. bondum. — 495 Ett. sumorlongne. — 499 Th., Gr., Gr2. feorman. — 500 MS., Th., Go. ðue; Edd. Eve. — 506 Th. conjectures ealle bær; Ett. ealle. — 508 MS., Go. gewurdon; Th. r. gewurdon; Tr. to wîdan feore. — 510 MS., Edd. ne wæs.
— 511 MS., usual contraction for þæt; Edd. þæt; Ett. conjectures þæt he me.
Juliana

3urh hálge meaht, hēahfædra nān
nē witgena; þēah þe him weoruda God
onwringe wuldres Cyning wisdōmes gæst,
giefse unmāte, hwæpre ic gong tō þām
āgan móste; nās ēnig þāra,
þe mec þus bealdlice bēnum bīlegde,
520 þrēam forbrycte, ær þū nū þā
þā miclā[n] meaht min oferswiōdest,
fæste forfēnge, þe mē fæder sealde,
féond moncyynnes, þā hē mec fēran hēt
þōden of þūstrum, þæt ic þē sceolde
525 synne swētan; þær mec sorg bicwōm,
hefig hondgewinn. Íc bihlīhhan ne þeart
æfter sāwrāece sīōfāet þisne
māgum in gemonge, þonne ic mīne sceal
āgiefan gnorncearīg gafūlřǣdennē
530 in þām rēongan hām.” — Dā se gērēsa hēt
gēalgmōd guma Iulianan
of þām engan hōse ut gelǣdan
on hyge hālge hēþnum tō sprǣce
tō his dōmsetle. Hēo þæt dēofol tēah
535 brēostum inbryrded bendum fāestne,
hālig hēþenne. Ongan þā hrēowcearīg
sīōfāet seofan, sār cwānian,

514 MS. heah fædra; Edd. heah(-)fædera; GrW. heah-
fædra. — 519 MS. usual contraction for þæt; Edd. þæt; MS.,
Go. bennum. — 521 MS. miclam; Cos. conjectures min’ (=mine).
— 526 Ett. biblihhan. — 530 Ett. on. — 533 Th., Gr. halige;
MS. halige with i cancelled.
wyrd wānian, wordum mælde:
“Íc þec hälsige, hlæfdige mīn
Iuliana, fore Godes sibbun,  
þæt þū furþur mē fræþu ne wyrce,
edwīt for eorlum, þonne þū ēr dydest,
þā þū oferswīþdest þone snotrestan  
under hlinscuan helwe[a]rena cyning
in feonda byrig; þæt is fæder ðūser,
mormres mānsrēa. Hwæt! þū mec þrēades
þurh sārslege; ic tō söpe wāt
þæt ic ēr nē sīð ǣnig ne mēte
in woruldricce wi[f] þē gelic,
þrīstan gehōhtes ne þweorhtimbran
mēgpa cynnes. Is on mē sweotul
þæt þū unscamge ǣghwæs wurde  
on ferpe frōd.” Þā hine sēo fæmne forlēt
æfter þræchwile þystra nēosan
in sweartne grund, sāwla gewinna[n],  
on wita forwyrd; wiste hē þī gearwor,
mānes melda, māgum tō secgan,
sūsles þegnum, hū him on sīðe gelomp.

542 Ett. didest.— 544 MS., Th. -werena.— 545 MS. his.  
— 548 Go. sip.— 549 MS., Edd. wib; Gr. wif.— 554 Ett.  
neosjan.— 555 MS., Tr. gewinna; Ett. gewinna, gpl. of gewin;  
Th. r. gewinnan.— 556 Ett. by.— After 558 division indicated, as after 104. Here a page of the MS. has been lost, as after 288.
georne ær

heredon on hēahþu ond his hālig [weorc],
sægdon sōðlice  þæt hē sigora gehwæs
ofe r ealle gesceaf  āna w[ē]olde,
ēcra ēadgiefa.  Đā cwōm engel Godes
frætwum blīcan  ond þæt fyr tōscēaf,
gesfēode ond gesfēode  fācnæs clæne,
leahtra læase,  ond þone lig tōwearp
heorogīferne,  þær sēo hāl[g]e stōd,
mægpa bealdor,  on þām midle gesund.
þæt þām weligan wæs  weorc tō þolian
(pær hē hit for worulde  wendan meahte);
sōhte synnum fāh,  hū hē sārlīcast
þurh þā wyrrestan  witu meahte
feorhcwale findan.  Nāes se fēond tō lēt,
sē hine gelǣrde  þæt hē læmen fæt
biwyrcean hēt  wundorcræfte,
wīges wōmum  ond wudubēamum,
holte bi[h]lēnan.  Đā sē [hearda] bibēad

560 Th. heahþum;  Ett. heahþum, halige;  Th. notes omission
of word;  Ett. supplies meaht;  Gr.,  Go.,  GrW. wuldor;  Ho.
wēorc;  Cos.  word. — 562 MS.,  Th.,  Go. wolde;  Ett.  walde.
— 563 Ett. com. — 567 Th. heoro giferne;  MS.,  Th. halie.
— 569 MS.,  Edd. þolianne;  S. þolian. — 570 [In El. 978,
Gr., ten Brink, Zupitza 2, read þæt, ne meahton;  Kemble  ne
meahton]. — 573 Th. wæs. — 574 Ett. þe for se. — 577 MS.
bilsēnan;  Th. conjectures bilegan;  Th. supplies hearda.
æt mon æt læmsæt læades gefylde, ond þa onbærnan hét bælfira mæst,
580 ðæmælan; sē wæs æghwona
ymbboren mid brondum; bæð hāte wēol.
Hēt þa ofestlice yrre gebolgen
leahtra læase in þæs læades wylm
scūfan būtan scylendum. þā tōscāden wearð
585 lig tōlŷsēd; leād wide sprung,
hāt, heorogifre. [H]æleð wurdon ācle
ārāsad for þū rāse; þær on rīme forborn
þurh þæs fīres fīnest fīf ond hundseofontig
hæðnes herges. Dā gēn sīo hālge stōd
590 ungewemde wīte; nēs hyre wūō nē hrǣgl,
nē feax nē fel fyre gemǣled,
nē lic nē leopu. Hēo in līge stōd
æghwēs onsund, sægde ealles þonc
dryhtna Dryhtne. þā se dēma wearð
595 hōrōh ond hygegrīm, ongon his hrǣgl teran;
swylce hē grennade ond grīstbitade,
wēdde on gewitte swā wilde dēor,
grymetade gealmōð ond his godu tǣlde,
þæs þē hū ne meahtū[n] mægne wipstōndan
600 wīifes willan. Wæs sēo wuldres mǣg
ānraed ond unforht, eafōða gemyndig,
Dryhtnes willan. þā se dēma hēt

579 Gr. omits hēt; Ett. bælysya. — 582 Th., Ett., Gr. ofes-
līce. — 584 Th., Ett., Gr. toscaden. — 586 MS. æleð. —
588 Ett. fyres. — 589 Th., Ett., Gr. seo. — 598 Ett. grime-
tade. — 599 MS., Th. hyne meahtum (‘him with might’).
Klultana 47

aswebban sorgcearig ṭurh sweordbite
on hyge hälge, hēasfe binēotan

605 Criste gecorene; hine se cwealm ne ṭēah,
sippān hē ṭone fīntan furḥor cūpe.
Ďa wearō pāre hālgan hyht genīwad
ond ṭæs mægdnes mōd miclum geblissad,
sippān hēo gehyrde hæleō eahtian

610 inwitrūne, ṭæt hyre endeñtæf
of gewindagum weorþan sceolde,
lif ālyfēd. Ģet ṭā leahtra ful
clēne ond gecorene to cwale lædan,
synna lēase. Ďa cwōm semninga

615 hēan hellegæst; hearmlēōδ āgōl,
earm ond unlǣd, ṭone hēo ār gebond
āwyrgedne ond mid wītum swong;
cleopade ṭā for corþre ceargealdra full:
“Gyldaδ nū mid gyrne ṭæt hēo Goda ússa

620 meaht forhogd[e] ond mec swīpast
geminsade, ṭæt ic tō meldan wearō!
Lētaδ hī lāþra lēana hlēotan
ṭurh wǣpnes spor! wrecasδ ealdne nīð
synne gesōhte! Ic ṭā sorge gemon,

625 hū ic bendum fāst bisga unrīm
on ānre niht earfeδa drēag,

yfel ormsētu.” pā sēo ēadge biseah
ongēan gramum Iuliana;
gehyrde hēo hearm galan helle dēofol.

630 Feond moncynnes ongon pā on flēa[m] sceacan,
wītā nēosan ond pæt word ācwǣd:
"Wā mē forworhtum! nū is wēn micel
pæt hēo mec eft wille earmne gehēnan
yflum yrmþum, swā hēo mec ār dyde!"

635 Dā wæs gelǣded londmearce nēah
ond tō pære stōwe pær hī stearcserpe
þurh cumbolhete cwellan þōhtun.
Ongon hēo pā lēran ond tō lose trymman
folc of firenum ond him frōfre gehēt,

640 weg tō wulдре, ond pæt word ācw[ǣ]d:
"Gemunāð wigena Wyn ond wuldrē þrym,
hālīgra Hyht, heofonengla God!
Hē is pæs wyrđe pæt hine werþēode
ond eal engla cynn up on roderum

645 hergen, hēahmǣgen, pær is help gelong
ēce tō ealdre, pām þe āgan sceal.
Forþon ic, lēof weorud, lēran wille,
ǣfremmende, pæt gē ēower hūs
gefǣstnige, þū lēs hit fērblǣdum

628 MS. iulianan. — 629 Th. hearmgalan ('harmsful singing');
Th. begins new sentence with helle deofol. — 630 MS., Th., Go.
fleam; Ett. conjectures fleam. — 634 Ett. dide. — 640 MS. acweǣ,
with tagged e. — 641 Th. brym; Go. brymm. — 649 Th. n
gefǣstnian; Ett. gefǣstnīgan. — Ett. fērblǣdum.
windas tōweorpan; weal sceal þy trumra
strong wiþstondan storma scūrum,
leahtra gehygdum! Gē mid lufan sibbe,
lēohte gelēafaþ, tō þām lifgendan
stāne striðhydge stapol fæstnian;
Sōðe trēowe ond sibbe mid ēow
healdað æt heortan, hálge rūne
þurh mōdes myne. Ponne ēow miltse giefeð
Fāder ālmihtig, þær gē [frofre] āgun
æt mægna Gode, mæste þearfe
aefter sorgstafum; forþon gē sylfe neton
ütgong heonan, ende līfes.
Wærlic mē þinceð, þæt gē wæccende
wið hettendra hildewōman
wearde healden, þy læs ēow wiþerfeohtend
weges forwyrnen tō wuldres byrig.
Biddað Bearn Godes þæt mē Brego engla,
Meotud moncynnes, milde geweorþe,
sigora Sellend! Sibb sī mid ēowic,
symle sōþ lufu!” Ðā hyre sāw[ɔ]l wearð
ālǣded of lice tō þām langan gefēan
þurh sweordslege. — Þā se synscāþa
tō scipe scēohmōd sceapena þrēate
Heliseus ēhstrēam sōhte,

650 Ett. trymra. — 654 MS. stīð hydge; Edd. stīð(-)hygde.
— 658 Th., Ett. end line with æt; Gr. supplies frofre. —
660 Th. r. nyton. — 662 Ett. þinceð. — 664 Ett. healdan. —
665 Ett. forwyran. — 669 Edd. soþ; GrW. soþ. — MS., Edd.
sawl.
leolc ofer laguflöd longe hwile

leolc ofer laguflöd longe hwile

675 on swonråde. Swylt ealle fornöm
secga hlöpe ond hine sylfne mid,
ær þon hý tó lande geliden hæfdon,
þurh þearlic þræa. Þær XXX wæs
ond fëowere eac fëores onsóhte

680 þurh wæges wylm wigena cynnes,
héane mid hláford; hröpra bidæled
hyhta læase helle sóhton.

Ne þofstan þa þegnas in þam þýstran hám,
seó genéatscolu in þam néolan scræfe,

685 tó þám frumgärre feohgesteald[a]
witedra wénan, þæt hý in wínsele
ofér bëorse[t]le bëagas þegon,
æppledede gold. — Ungelice wæs
læded lossongum lic háligre

690 micle mægne tó moldgræfe,
þæt hý hit gebróhton burgum in innan,
sidfolc micel; þær síðan wæs
gëara gongum Godes lóf hafen
þrymme micle òf þisne dæg

695 mid þëodscipe. — Is më þearf micel
þæt séo hálge më helpe gefremme,
þonne më gedælað dëorast ealra,

675 Ett. swilt. — 678 Ett. þrittig. — 681 Ett. hlaforde. —
684 Ett. neowlan. — 685 MS. -gestealde; Th. r. -gestealda. —
686 Ett. wîtodra. — 687 MS. beor-sele; Th. conjectures -setle.
— 691 Gr. on innan. — 692 MS., Edd. sid folc; Ett. síð folc;
Gr. conjectures síð-folc.
sibbe tōslītāð sinhiwan tū,
micle mōdlufan; mīn sceal of līce
sāwul on sīðfēt, nāt ic sylfa hwider,
eardes uncyð[gu]; of sceal ic þissum,
secan ōþerne ērgewyrhtum,
gongan ēudēdum; géomor hweorfed
. h.. h. ond . t.; Cyning bǐþ rèpe,
sigora Syllend, þonne synnum fā
. m.. p. ond . h. àcle bīdað
hwēt him ēfter dādum Dēma wille
līfes tō lēane; . r.. r. beofað,
seomað sorgcearig, sār eal gemon,
synna wunde, þe ic sīþ ofþe ār
geworhte in worulde; þæt ic wōpig sceal
tēarum mǣnan; wās an tīd tō lēt
þæt ic yfeldēda ār gescomede,
þenden gǣst ond līc geador sīþedan
onsund on earde. þonne ārna bīþearf,
þæt mē sēo hālge wīð þone hūhstan Cyning
gēpingige; mec þæs þearf monāþ,
micel mōdes sorg; bidde ic monna gehwone

698 G r W. “The second i of sinhiwan above the line, apparently in another hand.” — 701 MS., Edd. uncyðṣu. — Go. i[c]. — 703 Gr. geongan. — Edd. hweorfað. — 705 Edd. selland; MS., Edd. fah; Tr. fa. — 707 Edd. conjectures he him. — MS., Edd. deman; Tr. dema. — 709 G r 2. conjectures seofað. — 709b-710a transposed by Kemble and Wright. — 712 Th., Edd. regard an ān. — 713 Th. contraction for ðæt; Go. ðæt. — 716 Edd. mec
gumena cynnes þe þis gied wræce,
720 þæt hē mec nēodful þi noman minum
gemyne mödig, ond Meotud bidde
þæt mē heofona Helm helpe gesremme,
meahta Waldend, on þām mielan dæge,
Fāeder, frōfre Gāst, in þā frēcnan tīd,
725 dǣda Dēmend, ond se déora Sunu,
þonne sēo þrīnīs þrymsittende
in ānnesse ðelda cynne
þurh þā scīran gesceafþ scrīfēð þi gewyrhtum
meorde monna gehwām. Forgif ðūs, mægna
God,
730 þæt wē þine onsīne, æpelinga Wyn,
milde gemēten on þā mēran tīd! Amen.

719 Ett. his. — Ett. spece; Gr. ræde; Gr2. wræce. — 726
Ett. brinis. — Th. þrym; Go. þrymm. — 729 Ett. meorðe.
Acta S. Julianæ

S. Juliana connubium gentilis prefecti aversata, ab eo et patre dire torquetur.

1. Benignitas Salvatoris nostri, martyrum perseverantiae comprobata, eo usque processit, ut fidei amicos coronaret, et inimicos eorum ex ipsis inferorum claustris erueret. Denique temporibus Maximiani imperatoris, persecutoris Christianæ religionis, erat quidem senator in civitate Nicomedia, nomine Eleusius, amicus imperatoris. Hic despensaerat quandam puellam nobili genere ortam, nomine Julianam. Cujus pater Africanus cog-

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1 As published by Bolland, Acta Sanctorum, Feb. tom. II, pp. 875-879 (Feb. 16), under the title, Acta auctore anonymo ex xi veteribus MSS. He enumerates these as (1) a MS. at München-Glädbach; (2) a MS. at Cusano (Campania); (3, 4) two MSS. at Treves (Germany), in the monasteries of St. Maximin and of St. Martin; (5) a MS. at Utrecht, in the Church of St. Saviour; (6) one at Rougeval (Brabant); (7) one at Hubergen, in the diocese of Antwerp; (8) one belonging to the Queen of Sweden; (9, 10, 11) three MSS. of his own, of which one agreed closely with (1), the second was slightly briefer, and the third briefer still. Variants from these MSS., as given by Bolland, will be designated by G, C, Max, Mar, . . . H, S, and BBB. Bolland gives no variants from (5) and (6). What he tells of the readings of the other MSS. is frequently somewhat indefinite, as will appear below. Some extracts given by Schönbach from the MSS. consulted by him (see Intr., p. xxvii), apparently representing a different translation from the (lost) Greek original, will be indicated by M (Munich).

2 The chapter-headings, and the division into chapters and sections, are presumably by Bolland.

3 Many MSS. begin, Temporibus Maximiani; others, Martyrum perseverantiae comprobata. — Bolland.

4 C, erudiret.

5 So most MSS.; some give Helysæus; B, Gelasius; other sources give Evilius, Elvitius, Eleolius, Elongius, Bolesius, Eulæus, Colesius, Eplesius, Eulostius, Eulolius. — Bolland. M, quidam senator fuit, nomine Eleusius, amicus Maximiani imperatoris.

* For correspondences with the poem see page 50.
nominabatur, qui et ipse erat persecutor Christianorum; uxor vero ejus dum intentione animi sacrilegia Martis\(^1\) perhorresceret, neque Christianis neque paganis misceratur. Juliana autem habens animum rationabilem, prudensque consilium, et dignum conversationem, et virtutem plenissimam, hoc cogitabat apud se quoniam verus est Deus, qui fecit coelum et terram; et per singulos dies vacans orationibus concurrebat ad ecclesiam Dei, ut divinos apices\(^2\) intelligeret. Eleusius vero sponsus ejus nuptiarum complere festinebat festivitatem. Illa autem dicebat ad eum: Nisi dignitatem praefecturae administraveris, nullo modo tibi possum conjungi. Hae audiens Eleusius, dedit munera imperatori Maximiano, et successit praefecto alio administranti, seditque in carruca,\(^3\) agens officium praefecturae. Transactis autem paucis diebus, denuo misit ad eam. Tunc Juliana prudenti pertractans consilio dixit ad eos: Euntes dicite Eleusio: Si credideris Deo meo, et adoraveris Patrem et Filium et Spiritum Sanctum, accipiam te maritum. Quod si nolueris, quære tibi aliam uxorem.


\(^1\) Other MSS., Jovis; BB, marit.
\(^2\) Letters, writings.
\(^3\) Two MSS., curru; one, cathedra.
\(^4\) Here some MSS., principes et amatores; one, per misericordes et amantes omnium deos.
Acta S. Julianæ

Sanctum, nubam illi; quod si noluerit, non potest me accipere in conjugium. Hæc audiens pater ejus dixit: Per misericordes deos Apollinem et Dianam, quod si permanseris in his sermonibus, feris te tradam. Juliana respondit: Noli credere, pater, quia te timere habeo. Per Filium Dei vivi, quod si viva habeo incendi, numquam tibi consentiam. Tunc denuo rogavit eam pater suus, ut ei consentiret, nec tale perderet decus. Ad hæc Juliana respondit: Eia pater, non intelligis quæ a me tibi dicuntur. Verum dico et non mentior, quia omnem questionem et omnia judicia grataanter sustineo, nec recedam a Domini mei Jesu Christi præcepto. Statim pater ejus jussit eam exspoliari et caedi, dicens ad eam: Quare non adoras deos? Illa autem clamans dicebat: Non credo, non adoro, non sacrifico idolis surdis et mutis; sed adoro Dominum Jesum Christum, qui vivit semper et regnat in coelis. Tunc pater ejus cruciatam tradidit eam præfecto sponso ejus.


1 Some MSS., Deltras pater.
2 One MS. adds, Si non acquievit ut nubat, diversis poemis interfice eam.
3 Some MSS., credo.
caput meum gladio amputabit. S. Juliana respondit: Et si tu times istum imperatorem mortalem et in stercore sedentem, quomodo me cogere potes immortalem imperatorem negare, unde multum blandiens decipere me non potes? Quæ tibi videntur, in me exerce tormenta. Ego autem credo in quem credidit Abraham, Isaac et Jacob, et non sunt confusi, quia potens est me liberare de tormentis tuis.


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1 Some variants are recorded by Bolland.
2 C, septem; H, B, sex; M, extensam vero in terra sanctam Julianam quatuor virgis nudam cepertam cedere, ut mutarentur in ipsa sex milites vicissim.
3 Mar, septem.
4 G, H, B, et non te liberabit Deus tuus quem collis.
5 Another MS., tormenta affari; G, H, as incendi; Max, B, ærumentum conflagri.
Acta S. Julianæ

eam a capite, usque ad talos perfundi, et sic eam incendi. Quo facto, nihil ei nocuit. Iterum jussit ligamen \(^1\) per femora ejus mitti, et sic eam in carcerem recipi.

5. Hoc autem facto posita S. Juliana in carcerem cœpit dicere: Domine Deus omnipotens, anima mea in exitu posita est; confirma me, et exaudi me, et miserere mei, et dolentibus circumstantibus mihi miserere; et præsta mihi misericordiam tuam, sicut et omnibus qui tibi plauuerunt.\(^2\) Deprecor etiam te, Domine, ne deseras me, quia pater meus et mater mea dereliquerunt me; sed tu Domine Deus meus suscipe me; et ne projicias me a facie tua, et ne deseras me in isto tempore doloris, sed serva me in his tormentis, sicut servasti Danielem in lacu leonum, et sicut liberasti Ananiam, Azariam, Misaelem de camino ignis ardentis, sic et me custodi in brevitate vitæ istius, et deduc me in portum voluntatis tuæ, sicut deduxisti filios Israel fugientes ex Ægypto per mare sicut per terram, inimicos autem illorum operuit mare; ita me Domine exaudire dignare, et extinguere minas tyranni, qui contra me exsurrexit, et destrue potestatem ejus ac mente, quoniam tu Domine scis naturam humanam, quia captivitatem non potest pati. Esto mihi Deus præsens auxiliator et adjutor in tormentis, quæ inducturus est super me ille qui judicii tui præceptum non servat; \(^3\) et fac ipsum præfectum, participem daemoniorum, a me derideri, et ipsum consumptum a vermis magno dolore torqueri, ut ostendatur virtus tua super me ancillam tuam, quia tu es Deus solus, et tibi gloriæ dicimus in secula seculorum, Amen.

\(^1\) S, C, and others, ligamenta.
\(^2\) G, H, and B add: Pater omnium, dispensator omnium bonorum, spei inferior, consilii dator, defensor moerentium, susceptor ligatorum, servator et recreator dolentium, pastor errantium.
\(^3\) The rest missing in Max, Mar, C, S, BB.
Acta S. Julianæ

Caput II

Deæmon S. Juliana impia suadens, ab ea verberatur, et vinctus trahitur.


7. Tunc S. Juliana exsurgingens de pavimento, facto Christi signaculo, tenuit Belial daemonem et dixit ei: Dic mihi, quis es tu et unde es, vel quis te misit ad me. Tunc daemon respondit: Dimitte me et dicam tibi. B. Juliana dixit: Dic primo et sic te dimittam. Tunc daemon coepit loqui: Ego sum Belial daemon (quem aliqui Jopher nigrum vocant) malitiis hominum oblectatus, homicidiis gaudens, amator luxuriae, amplexens pugnam, dissolvens pacem. Ego sum qui feci Adam et Evam in

1 Two MSS., de doloribus in quibus erat constricta.
2 So G; B, Jovem nigrum; C, Max, H, Jofar, Tophar; some MSS. read after loquit, Ego princeps malignorum spirituum, malitiis hominum, etc.; S and two others, Belial daemon et Satanas; M, ego sum Ioeh niger.
paradiso prævaricari; ego sum qui feci ut Cain interfeceret Abel fratrem suum; ego sum qui feci omnem substantiam Job perire; ego sum qui feci populum Israel in deserto idola venerari; ego sum qui feci Isaiah propheta ut lignum ad serram secare; 1 ego sum qui feci Nabuchodonosar regem facere imaginem; 2 ego sum qui tres pueros feci mitti in caminum ignis ardentis; ego sum qui feci Jerusalem inflammari; 3 ego sum qui feci ab Herode infantes occidi; ego sum qui feci Judam tradere Filium Dei; ego præoccupavi Judam ut laqueo vitam finiret; ego sum qui compunxi militem lancea sauciare latus Filii Dei; ego sum qui feci ab Herode Joannem decapitari; ego sum qui per Simonem locutus sum quia magi essent Petrus et Paulus; ego sum qui ad Neronem imperatorem ingressus sum ut Petrum crucifigeret et Paulum decapitaret; ego sum qui Andream feci tradi in regione Patras; 4 ego ista omnia et alia deteriora feci cum fratribus meis.


1 Max, terra lignæ secari; B, in ligno cum serrâ; others, ab ictu ferro; C and others, Eidram prophetam in ligno ad serram secari. Terra lignæ secari is in accordance with the legend; see Renan, l’Église chrétienne (Paris, 1879), p. 266 and n. 3.

2 M, statuam auream. This of Nebuchadnezzar omitted in C and others.

3 C, mar, B, infamari; B, in fama descre. In some MSS. the betrayal by Judas, his death, and the deaths of John and Andrew are missing: C adds, ego sum qui feci Stephanum lapideri; M has this of Stephen, and, ego sum qui a Salomone tentus sum.

4 Some MSS. omit the passage regarding the punishment, flight, and hiding of the demons who have failed to entrap the righteous.
menta. Si missi fuerimus contra justum, ut subvertamus illum; quod si non potuerimus, non videbimur ab illo a quo mittimur. Quando enim quæsiti ab illo fuerimus et non inventi, demandat aliiæ dæmonibus ut ubi inventus fuerit is qui missus est, male tractetur ab illis; deinde fugit, ut non possit inveniri. Necesse ergo est nobis facere quod præcipit, et obaudire illi ut gratissimo parenti. S. Juliana dixit: Ad quæ opera justa profisciscimini, narram mihi. Dæmon respondit: Ecce domina mea, ut omnia tibi dicam, et agnoscas a me veritatem, quomodo ego malo meo huc ad te introivi et putavi te inducere ut sacrificares et negares Deum tuum; sic ingredimur ad omnes homines, tam ego quam fratres mei.

9. Et ubi invenerimus prudentem 1 ad opus Dei consistere, facimus eum desideria multa appetere, convertentes animum ejus ad ea quæ apponimus ei; facientes errorem in cogitationibus ejus, et non permittimus illum vel in oratione vel in quocumque opere bono perseverare. Et iterum si viderimus aliquos concurrere ad ecclesiam 2 et pro peccatis suis se affligentes, et scripturas divinas cu- pientes audire, ut aliquam partem ex ipsis custodiant, statim ingredimur domos ipsorum et non permittimus illos boni aliquid agere, et multas cogitationes immitti- mus in corda eorum. Nam si quis ipsorum superare potuerit et recesserit a cogitationibus suis vanis et ierit orare et sanctas scripturas audire et communicare divi- num mysterium, ab illo præcipites effugamur. Quando enim Christiani communicant divinum mysterium, recedentes nos sumus illa hora ab eis. Nos enim nullius rei curam gerimus, nisi solum subvertere homines bene viventes. Si vero viderimus eos aliquid boni tractare,

1 Many MSS., promptum.
2 G, aut ad sepulchra martyrum, aut aliquam partem mandatorum Dei custodire; another, aut aliquam pauperibus eleemosynam tribuentes, aut Patris mandata custodientes.

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1 This section reads in M, Et ubi invenimus hominem prudentem et ad opus Dei consistenteum, facimus eum desidera mala complecti, convertentes animum ejus ad ea quae adponimus ei et facientes errores inseseendo cogitationes inanes, et non permittimus illum vel in oracionibus se adjuvare neque in quocunque bono operæ perseverare. Iturum si viderimus aliquem concurrere ad ecclesiam aut pro peccatis se affigere et scripturas sanctas volentes custodire, ingredimus in domum ipriorum et non permittimus illos aliquid boni agere et multa accidimus in mente ipriorum. Si autem aliquis ipriorum potest sapere et deserere et communicaverit divinum mysterium, illo fugat nos. Quando autem Christiani communicans divina mysteria, recedimus nos in illa hora ab eis, nulam vero curam gerimus. Si vero viderimus aliquem volentes bonum tractare, amaras cogitationes inferimus illi, ut subvertatur.

2 M, Dic mihi quomodo ausa es tu me tenere, nisi quia confidens es in Christo? Sic et ego confido in patre meo, quia malaram arcium est inven-
tor, et quod jubes facio.

3 M, quomodo, domina mea, malo meo immisssum sum tibi . . . me miserum, quid pertuli?

4 M, Quomodo non intellexit futura mihi esse? Quomodo non intellexit pater meus quid mihi in futurum esset? Dimitte me, ut ad alterum locum seque

5 G, Nam si accusavero te patri meo, non expedies mihi.

6 M, Sancta Juliana ligans manus ejus post tergum posuit cum super
lorum comes, martyrum consors, particeps patriarchorum, socia angelorum, adjuro te per passionem Domini Jesu Christi miserere infelicitati meæ.  

11. S. Juliana dixit: Confite pare mihi, immunde spiritus, cui hominem injuriam fecisti? Dæmon respondit: Ego multorum hominum oculos extinxi, aliorum pedes confregi, alios in ignem misi, alios appendi, alios autem sanguinem vomere feci, alios in pontum submersi, alios vitam finire feci violenter, alios autem in suo furore manibus suis cruciari feci, et ut breviter dicam: Omnia mala, quæ in isto mundo sunt, meo consilio peraguntur, et ego ipse perficio; et alios quos inveni non habentes signaculum Christi, interfeci. Et cum omnia mala fecerim, nemo ausus fuit me torquere, quantum tu. Nemo apostolorum manum meam tenuit; tu autem et ligasti me. Nemo martyrum me cecidit; nemo mihi prophetarum injurias fecit quas a te sustineo; nemo patriarcharum in me manum misit. Nam et ipsius Filii Dei experimentum cepi in deserto, et feci illum ascendere in montem excelsum, et nihil mihi fecit; et tu me sic tormentis consumis? O virginitas, quid contra nos armaris? O Joannes, quid contra nos virginitatem tuam ostendisti?

12. Et ista dæmone dicente, jussit præfectus Julianam de carcere accersire ad se. Sancta autem Juliana, dum
ducetetur, trahebat secum daemonem. Daemon autem rogabat eam dicens: Domina mea Juliana, dimitte me; jam amplius noli hominibus me ridiculum facere; non enim potero postea homines convincere. Patrem meum superasti, me vinxisti, quid adhuc vis? Dicunt increduli Christianos misericordes esse, tu autem in me ferox visa es. Et dum haec diceret daemon, S. Juliana trahebat eum per forum; et dum diu rogaret eam, projecit eum in locum stercore plenum.

CAPUT III

S. Juliana varie torta decollatur, et CXXX ab ea conversi. Translatio corporis.

13. Et veniens intra praetorium, facies ejus gloria est omnibus. Et cum respexisset ad eam praefectus, admiratus eam, dixit: Dic mihi Juliana, quis te docuit talia? Quomodo tanta et talia tormenta incantationibus superasti? S. Juliana respondit: Audi me, impiiissime praefecte, et dicam tibi. Dominus meus Jesus Christus docuit me colere Patrem et Filium et Spiritum Sanctum, et ipse vicit patrem tuum Satanam et demones ejus, et misit de sedibus suis sanctis angelum suum qui mihi auxiliaretur et confortaret me. Tu autem miser ignoras quia tibi parantur æterna tormenta, ubi habebis æternos cruciatus, vermem edentem, nec deficientem, atque ob-

1 C, seducere; Max, convenire.
2 M, rogans eam dicit, ... Juliana, nolit me amplius hominibus ridiculum facere; non enim jam possum postea venire ad patrem meum. Superasti me; quid alius vis?
3 M, Et sum [?] talia ... trahens eum per forum projecit demonem in locum stercoris.
4 M, Ipsa cum venisset in praetorium, facies ejus ut fulgor ignis fulgebatur, et cum praefectus illam aspexisset, miratus est, et dixit ei: Juliana, quis te docuit talia venena facere? quomodo talia et tanta tormenta per venena superasti?
5 Mar, te autem arubescere fecit.
scuritatem æternam. Poenitere infelix. Nam Dominus Jesus Christus misericors et pius est, et vult omnes homines salvos facere, et dat poenitentiam salutis et remissionem peccatorum.


15. Sancta autem Julianæ stans sine dolore glorificabat Dominum, et extendens manum ad coelum cum lacrymis et gemitu coepit dicere sic: Domine Deus omnipotens, solus habens immortalitatem, vitae dator, creator omnium sæculorum, qui coelum extendisti manibus, et terræ fundamenta fecisti, et hominem tuis mani-

---

1 C, O pessimæ hora natus, hoc te poenitentias infelix.
2 B, clavés for gladios; G, H, B, et fieri verbæ acuta.
3 C, Max, ut S. Julianam contererent. Trahebant militæ machinam; erat corpus immobile, et custodiebatur famula Christi immaculata. Angelus autem Domini descendit et comminuit catastam (the scaffold) et omnia vincula resoluta sunt.
4 C and Max omit this torture by fire. B, ignis ex ingenio.
5 This section in M, Tunc praefectus iratus jussit adduci rotam ferream et in ea fieri verbæ acuta, et . . . imponi sanctam Julianam, . . . milites in una parte, quatuor in alia parte, qui trahebant rotam, ut Julianæ superposita conteretur. Traherentibus autem militibus machinis, nobile corpus omnibus membris . . . medulla . . . extiebat. Tunc sanctæ, tali pena examinata, perseverabant renunciæs vitæ humanae. Angelus autem Domini descendit et comminuit argumenta (the machine), et vincula soluta sunt. MS. clm. 14418 has comminuit vincula.
6 In C, Mar, and Max, this prayer is much shorter.
bus plasmasti, paradisi plantator et viventis arboris humani
generis gubernator; qui Loth a Sodomis propter hospi-
tatalitatem liberasti, qui Jacob benedixti, et Joseph de fra-
terna invidia liberasti, qui et venditus est in Ægypto, et
honorem principum ei donasti, qui servum tuum Moy-
sen misisti in Ægyptum et servasti eum de manu Pharaoh-
nis, et per mare rubrum populum tuum deduxisti terres-
tri similitudine, et genus allophylorum¹ subjugasti, et
gigantem Goliam per manus sancti pueri tui David stra-
visti, et David in regno sublimasti; qui de Virgine car-
inem assumpsisti, et a pastoribus visus es, qui ab angelis
magnificaris et a magis adoratus es; qui mortuos resus-
citasti, et apostolos congregasti, et regnum tuum eos
annuntiare jussisti, qui a Juda traditus es, et in carne cru-
cifixus es, et in terra sepultus, et post resurrectionem a
discipulis visus es et ad coelos ascendisti; qui diffusis per
mundum apostolis notitiam tuam omnibus credentibus
donasti; qui es salus pereuntium, via errantium, refu-
ggium deficientium, unus potens et solus verus Deus, quem
nullus injuste sed juste laudare potest; gratias tibi ago,
omnium Deus, qui me indignam et peccatricem, ad tuum
auxilium perducere dignatus es. Et peto, Domine, ut
me liberare digneris a malitia istius tyranni, ut perfecte
erubesca cum patre suo Satana; et gloriam tibi dicam
semper in cuncta secula seculorum.

16. Et ipsa dicente Amen, clamaverant carnifices
Nicomediensium civitatis: Unus Deus omnipotens sanctæ
puellæ Julianæ, et non est alius Deus præter ipsum.
Poenitet nos, Praefecte, quod usque nunc inducti sumus
in errorem. Et dixerunt omnes una voce: Ad te confu-
gimus, Domine, sufficiat nobis huc usque errasse; amodo
credemus ipsum Deum, quem colit Julianæ.² Et conversi

¹ Gentiles.
² M. et nos colimus Deum quem tu colis, sancta Julianæ.


18. Sed Praefectus fremebat contra ipsam quasi fera maligna, cogitans quale supplicium illi inferret. Tunc jussit ollam adferri et plumbum mitti in ea et super ignem

2 C, Max, centum viginti; B, viri quingenti cum mulieribus centum triginta.
3 M, autem . . . cremari jussit.
4 C, B, extinxit.
ferventem eam poni. Cumque superposita esset, factum est illi sicut balneum bene temperatum. Ipsa autem illa olla resililiit, et incendit de adstantibus hominibus numero septuaginta quinque. Et cum hæc vidisset praefectus, iratus scidit vestimenta sua et cum gemitu vituperavit deos, quia non potuerunt illam lædere, et quia cum ipsis quoque injuriam fecisset, nullatenus eam lædere potuerunt. Et statim dictavit adversus eam sententiam, ut gladio puniretur.

19. Audiens autem hæc S. Juliana gaudio magno repleta est, eo quod appropinquasset finis certaminis ejus. Cumque ad locum traheretur ubi decollanda erat, daemon, qui cruciatus fuerat ab illa, subito currens venit ad praesidem et dicit ei: Noli ei parcere; deos vituperavit et hominibus injuriam fecit; multa etiam mala ego ab ea perpessus sum; reddite ergo ei quod meretur. Sancta autem Juliana paullulum aperuit oculos, ut videret quis esset qui talia loquebatur. Tunc timidus daemon clamavit et dixit: Heu me miserum! Forsitan modo iterum vult me tenere. Et statim evanuit, et obmutuit fugiens.

20. Et cum ducta fuisset ad locum ubi decollanda erat, coepit dicere his qui conversi erant ad fidem, praesentibus

—sua—

1 C, resilierunt guttae et incenderunt, etc.; Max, exillerunt.
2 M, Praefectus autem fremebat contra sicut fera maligna, et cogitabat quasi supplicio subiceret illam, et jussit... in eam, et sanctam Juliamam ponit super ollam ferventem. Sed dum imponeretur, facta est ipsa olla velut balneum temperatum, ex ipsa autem olla resiluit ignis, qui incendit de adstantibus viris LXXV.
3 C, H, Max and B omit ad praesidem, and substitute, clamans dicebas: nolite parcere ei.
4 C reads, Nam mihi multa mala ostendit in nocte una: et dum non potuissem perferre plagas ejus, omnia ei confessus fui quacumque ego a juventute mea. Almost the same in Max.
5 M, Dum appropinquasset finis... et dum traheretur ad nocandum, demon, qui... ab ea, subito venit clamans et dicens: Nolite parcere ei, quia deos vituperavit... multa et mihi mala in una nocte ego; reddite ei quemde digna est. Tunc sancta Juliana... oculos suos... qui hoc diceres. Sed timidus... dicens... vult me iterum tenere... evanuit ab oculis eorum fugiens.
aliis Christianis: Patres mei et matres, audite me, et poeniteat vos daemonibus immolasse, et edificate domos vestras super firmam petram, ne venientibus ventis validis disrupamini. Sed semper orate indeficienter in ecclesia sancta, et ad sanctas scripturas intenti estote, et amate vosmetipso, et dabit vobis Dominus invenire misericordiam in conspectu sanctorum suorum. Bonum est vigilar ad Deum, bonum est frequenter psallere, bonum est orare sine cessatione, quia nescitis quando vitam istam finiatis. Ego autem rogo vos ut oretis pro me, ut Dominus meus Jesus Christus acceptabilem me dignetur habere, et me humilem ancillam suam introducere dignetur in aulam sanctam suam, et provideat cursum agonis mei, ut non me vincat inimicus. Et cum dedisset omnibus pacem, iterum oravit ad Dominum dicens: Domine Deus, pater omnium, amator fidei, qui non tradis figuram tuam in manus inimicorum tuorum, miserere mei et auxiliare mihi, et cum pace suscipe spiritum meum Domine. Et cum hoc in oratione diceret decollata est.


22. Praefectus autem Eleusius cum navigasset in suo
suburbano, venit tempestas valida et mersit navem ipsius, et mortui sunt viri numero viginti quatuor; et cum aqua jactasset eos in locum desertum ab avibus et feris corpora eorum sunt devorata. Passa est autem B. Juliana die decima quarta kalendarum Martianum a praefecto Eleusio, regnante Domino nostro Jesu Christo, cui est gloria in secula seculorum. Amen.

1 H, triginta duo.
2 M, Prefectus autem cum navigasset in suburbanum, venit . . . dimersit . . . sunt numero XXX et IV viri, . . . eos ad locum desertum jactasset, . . . ipsorum devorata sunt.
3 Some MSS., vii Id. Febr. (Feb. 7); C, v Id. Febr. (Feb. 9).
Correspondence of the Poem to the 
Acta S. Julianae

<table>
<thead>
<tr>
<th>Poem</th>
<th>Acta</th>
<th>Poem</th>
<th>Acta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1–57</td>
<td>§1</td>
<td>454–530</td>
<td>§11</td>
</tr>
<tr>
<td>58–160</td>
<td>§2</td>
<td>530–558</td>
<td>§12</td>
</tr>
<tr>
<td>160–183</td>
<td>§3</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>184–233</td>
<td>§4</td>
<td>559–568</td>
<td>§17</td>
</tr>
<tr>
<td>233–242</td>
<td>§5</td>
<td>569–606</td>
<td>§18</td>
</tr>
<tr>
<td>242–286</td>
<td>§6</td>
<td>607–634</td>
<td>§19</td>
</tr>
<tr>
<td>287–315</td>
<td>§7</td>
<td>635–671</td>
<td>§20</td>
</tr>
<tr>
<td>315–363</td>
<td>§8</td>
<td>671–688</td>
<td>§22</td>
</tr>
<tr>
<td>364–417</td>
<td>§9</td>
<td>688–695</td>
<td>§21</td>
</tr>
<tr>
<td>417–453</td>
<td>§10</td>
<td>695–731</td>
<td></td>
</tr>
</tbody>
</table>
Notes

1. The division into three parts, corresponding to the three chapters in the Acta as published by Bolland, has no MS. authority, but is due to Grein. Thorpe, Ettmüller, and Gollancz divide the poem into seven parts, beginning with lines 1, 105, 225, 345, 454, 559, and 607. Although this latter division is indicated in the MS., it has not much else to commend it, and can hardly have been intended by the author.


19. rondburgum. As rond = scyld, the compound is equivalent to scildburg (Mal. 242, Jud. 305), 'phalanx, testudo.'

23. wēoh. The original stem-vowel is i, as shown by Gothic weih. The io, due to loss of h and contraction in the oblique cases (Sievers 3, 114. 3), has been substituted also in the uncontracted cases.

25. Heliseus. See variants to the Acta §1. Helīsēus is the Latin form of the name of the prophet Elisha. In the poem this word alliterates with words beginning with a vowel; the h is not pronounced. The same is true of Herode, 293.

27b. = Beow. 232b. Fyrwet, in the present passage, Cosijn would translate impatience, with reference to l. 40.

28. Iulianan. This word alliterates, throughout the poem, with words in g, before either a palatal or a guttural vowel or even another consonant, showing that g was regularly pronounced as a spirant.

34. from hogde. From bears the stress, and is hence an adverb, not a prefix.

36. māppumgesteald. Literally, 'possession of treasure,' for 'treasure'; similarly Æggestealdum, 115.
47. **swencan.** Previous editions have a comma after this word, and a colon after *Hlto.*

49. **gearo.** Used with the genitive in *Bēow.* 2118.

57. **onwende.** *on-* from *ond-*; see the article *ond-* in the glossary.

73. **gerāhte.** Sievers 3, 407, n. 11.

86. **māra.** When used with a noun in the vocative, the adjective commonly takes the weak form.

88. **swā tō life lǣt.** *Swā* may be considered here as an adverb, ‘likewise,’ or as a conjunction, ‘or.’ No hard and fast line can be drawn between the two uses. Compare *El.* 605b–607a:

\[ \text{Þē synt ū gearu,} \\
\text{swā līf swā deān, swā þē lēofr beō} \\
\text{tō gecēosanne.} \]

90. **yrepweorg.** The MS. is plainly at fault, but no satisfactory emendation has been proposed. Cosijn points out that *pweorh* does not occur as the second member of compounds. Holthausen reads *pweorg.*

91. **glædmōd.** *Glæd* is used in *Bēow.* as an epithet of princes, ‘illustrious.’

104. **eadlufan.** Cosijn would translate this by ‘riches’ (*das liebe Geld*), as more in keeping with the father’s real motives. (Cf. *eadlufan,* *Bēow.* 692, lit. ‘love of one’s abode,’ for ‘beloved abode.’) There is no corresponding passage in the Latin to decide; but *eadlufan* seems to be used as a synonym of *frige.*

116. **ēnge.** Proposed by Holthausen.

126. **pingrǣdenne.** Cosijn establishes the meaning of this word in this passage by comparing Bede’s *Hist.* (ed. Miller) 170. 23, where *pingung* and *bēn* are used as a synonymous pair.

133. **bī mē lifgendre.** ‘As long as I live.’ Cosijn cites the same idiom in Schmid, *Gesetze,* *be lifendre pāre,* *Äthered* 6. 5 § 1. So also *Gu.* 1207, *bī mē lifgendum.*

190. **ealdordōm.** Apparently a mistranslation of the Latin, *Ecce principium quaestionis,* due to an association of *principium* with *princep,* ‘ruler.’ The real force of the original is, ‘This is only the beginning of the ordeal.’
Notes

201. *Godgewin.* The compound here means no more than the simple *gewin.*

202. *dolwillen.* Explained by Cosijn as the substantive use of the neuter of an adjective similar to *druncenwillen,* ‘ebrious,’ *Cur.* *Past.* 401. 29. Cf. *druncen,* ‘drunkenness,’ *Father* 34.

204. *wrecan.* Sievers (Beitr. x. 514) suggests *wrecan* from *wrec,* ‘punishment,’ citing *Dan.* 577.

205. *be.* Professor Hart would read *bē,* ‘because,’ an instrumental form similar to *pē.* The passages supporting this view are *B lickl.* H. 183. 34, *Orosius* 120. 28 and 132. 14, and especially *Alcuin* *De Virtutibus* (*Angl.* xi. 386, line 363), where *bē* translates *quia.*

216. *gēasne.* S. 76, n. 1. The *ē* is an exceptional palatalization of an *ā* arising from *i*-umlaut of *ā.*

219. *hē.* This reading, suggested by Professor Hart, is supported by line 397. The same change could be made in line 42, but is there less necessary.

229. *slege prōwade.* This third scourging (cf. 142, 188) is not found in the *Acta,* in which the corresponding passage reads, *Tunc praefectus jussit eam capillis suspendi.* *Appensa vero per sex horas clamans dicebat,* *Christe fili Dei,* *veni, adjuva me.* *Tunc praefectus jussit eam deponi,* etc.

233b–234. Cf. *Andr.* 57b–58, *him was Cristes lōf on fyrhōlo- can fæste bewunden.*

236–237. Compare *Andreas* 1074b–1077a:

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Histō wēn gelāh,
syðsan mid corre carcerēs duru
eorre æscberend opene fundon,
onhildan hamēra geweorc.
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242a. Holthausen transposes: *gesīd singāl.*


244. *hæfde engles hīw.* Cf. *ii Cor.* xi. 14, ‘Satan himself is transformed into an angel of light.’


253. *swā.* The meaning is practically ‘when’; the Latin has *cum.*
259b. The same idiom in Brow. 257, hwanan drewre syne syndon.

264. wælgrim. Inflected like the simple adjective; not as a polysyllable. Compare heardlicu, 263.

270. sīe. The change (proposed by Holthausen) is necessary for the metre. This is the only certain occurrence of sīe as a disyllable in the poem.

278. The length of the missing passage was probably 65–75 lines. Its general nature may be determined by consulting the Acta, § 7; see Intr., p. xxxvi.

289a. = Chr. 168a. The ealra of the latter passage has commonly been considered a part of the preceding line; the transfer was proposed by Sievers and carried out by Cook in his text.

292. Cf. Chr. 1112–1113b, þær blōd ond wæter þūtæ atsomne ðæt bicwōman.

293. Herode. See note to 25, and Mat. xiv. 3–10.


304b–306. Nothing in the Latin corresponds to this passage; it is also out of chronological order. It was probably inserted in order to provide in Pilatus a word to alliterate with Petrus ond Paulus.

307. Egius. This name does not appear in the Acta S. Juliam, which have, "ego sum qui Andream feci tradi in regione Patras." Of apocryphal Acts of Andrew there are also several versions; see Lipsius, Apostelgeschichten i. 543–622; and for texts Tischendorff, Acta Apostolorum Apocrypha, Leipzig, 1851, pp.
105-131, Fabricius, op. cit., pp. 456-515, and Migne, Patrol. Lat. 71, coll. 1011-1102. The story of Andrew’s trial before the proconsul Aegeas at Patrae in Achaia, and of his martyrdom there, is told in OE. by Aelfric (Hom. ed. Thorpe, i. 586-598). The story of Andrew’s adventures among the cannibals of “Mermedonia” (poem Andreas and nineteenth Blickl. Homily) is derived from another work, the apocryphal Acts of Andrew and Matthew (Greek text in Tischendorff, pp. 132-166).

307-311b. Cf. Fates of the Apostles, 16-22:

Swylce Andreas in Achagia
for Eglas aldre genede;
ne preodode he fore pryemme Æodcyninges
Æninges on eordan, ac him ece gecæs
langsumre lif, leohet unhwilien,
sydian hildeheard heriges byrhtme
æfter gœsplegan gealgan þehte.

310. Cf. Andr. 1327, þæt hê on gealgan his gæst onsende; El. 480, on galgan his gæst onsende.

313b. Cf. 494b, Þæt Ææcngan ne mæg. A common formula; cf. Chr. 1176b, þæt áæcngan ne magun; Chr. 219-221a, ðæs þæn ngæl under lyfie, secg scaroncol, tœ pes swiðe gæraw ðæ þæt Ææcngan mæge, etc.

321. fæder. According to the Latin, Beelzebub. The demon’s own name is Belial.


352-353. æðe . . . gecyðan. This reading is supported by El. 588b-90, þæ þæm ðœ gæcynan, onwurdon wyrdan gerýno . . . of ende forð.

359. Ænes cræfte. The same idiom in Chr. 567b, Ænes meæhtum.

368. Previous editions have a comma after gedwilda and a semicolon at the end of the line.

378. ond. Translate by ‘if.’ For this use of OE. ond, see J. M. Hart in Mod. Lang. Notes xvii, p. 231. Although later commonly distinguished by being written an, this is the same word as the ordinary and; the conditional idea lies in the optative which follows.
Notes

Previous editions have a comma after *gelæsæfan* and a colon after *fremman* (380).

382–413. The metaphorical character of this passage is due to Cynewulf; the Latin original is literal and matter-of-fact. There is apparently an echo of *Ephes.* vi. 10-19.


408. *tō fremman.* The uninflected infinitive is found accompanied by *tō* in 557 and (as amended by Sievers) 569. Other passages in which this construction occurs are *Chr.* 1555; *Dan.* 76; *As.* 37; *Phoen.* 275; *Seaf.* 37; *Beow.* 316, 2556; *Gu.* 502 (list taken from Cook’s note to *Chr.* 1555).


474–475. *him lāsta weard sīpast gesyne.* Cosijn cites *Beow.* 1403 and 2947 for *gesyne* serving as predicate.

481–483a. This passage is not in the same place as its Latin original, *alus appendi,* which follows *alus in ignem misi* (= 473–475).

482. *hyra drēorge.* Grein’s *heorudrēorge,* the adjective from *heorudrōr,* ‘(sword-)blood,’ is accepted by Holthausen. It occurs, *Bœ.* 935, 1780, 2720; *Andr.* 998–1083; *El.* 1214. But Cosijn cites *Heliand* 4155, *drōrag sterban,* and the half-line as it stands is no weaker metrically than many others in the poem; e.g., 358b.

485. *ealde æfþoncan.* As corrected, this half-line = *Judith* 265a.

491. *Godes tācne.* In the Latin, *signaculum Christi,* that is, the sign of the cross.

492. *pā.* It is not possible to make good sense out of the reading of the MS.

496. *Ær ond sip.* This formula, literally ‘before and after,’ is commonly to be translated ‘early and late.’ Cf. 548, 710.

510. *næs.* The half-line has been brought into agreement with 518b. Cf. also 513.
and 519. This reading is not an alteration, but a different interpretation, of the MS., which has a crossed p.

515. witgena. Previous editions have a comma after this word and a colon after unmåte (517).

531a. Cf. note to 4a.

536. hæpenne. Logical gender, not in accord with deofol.

549. wif. This change is imperative. Ænig requires a neuter noun; gelic is not used with wîd; a preposition wîd would be unstressed and consequently would not alliterate.

557. tō secgan. See note to 408.

558. The lost passage represented the Acta §§ 13, 14, 15 and part of 16. The scale of the poem varies too greatly from one passage to another to enable us to judge whether only one leaf has been lost, or more. See Intr., p. xxxvii.

563–564. cwðm blīcan. A common idiom in OE. poetry: a verb of motion followed by a complementary infinitive; thus, Gen. 2849, Gewit ða ofestlice, Abraham, fēran; Bēow. 1644, Dā cōm in gān ealdor pegna; Brun. 53–55, Gewiton him pā Norðmenn . . . Dyfin scean; etc.

569. Cf. Andr. 1659, bæt wæs pām weorode weorc to geþolingenne (MS. weor, Kluge weorc, Wülker, weorce); Bēow. 1417b–1419, Denum eallum wæs, winum Scyldinga, weorc on mōde tō geþolianne, þegne mone gum. The change from polianne to polian is necessary for metrical reasons (Sievers, Beitr. x. 482). For tō with the infinitive, see note to 408.

570. = El. 978 (hte . . mehton). þær is to be translated by ‘if,’ i.e., ‘if only!’ ‘would that!’ For þær in this sense, cf. Chr. 1312, Soul 142; for þær introducing conditional clauses, cf. Bēow. 797, 1835; Gen. 388; Chr. 753, 1106; El. 838, and for examples in prose, Mather, Conditional Sent. in OE. p. 40, n. 2.

576. wîges wōnum. Cf. El. 18b–19a, Him wæs hild boden, wîges wōma. Wōma was probably used of some kind of incantation; Ōmi (Gylfaginning 3, Grimnesmal 49) was one of the names of Woden, the great master of magic. Without the authority of his original, Cynewulf seems to declare that after the cauldron has been made, the prefect has charms sung about it, of a sort used against an enemy.
576-577. *wudubēamum, holte.* *Bēam* ordinarily means ‘tree,’ and *holte,* ‘grove’; the common word for ‘wood,’ the material, is *treow.*

589-594. Cf. *Andr.* 1469-77:

\[\text{Arīs pā mægene rōf, sægde Meotude ūc},
\]
\[\text{hāl of hæfte heardra wita;}
\]
\[\text{næs him gewemmed wite nē wīōh of hrægle}
\]
\[\text{lungræ ǣlēd nē loc of hēafde,}
\]
\[\text{nē bān gebrocen, nē blōdīg wund}
\]
\[\text{līce lenge, nē læðes dæl}
\]
\[\text{purh dolgaleza dēore bestēmed,}
\]
\[\text{ac wæs eft swā ēr purh pā æhelan mīht}
\]
\[\text{lof lædende ond on his līce trum.'}
\]

Dan. 437-440:

\[\text{næs hyra wīte gewemmed nē nēnig wrōht on hrægle,}
\]
\[\text{nē seax fyrē beswēlæd, ac hie on friðe Dryhtnes}
\]
\[\text{of ūm grimman gryre glade treddeðon,}
\]
\[\text{gīcawmōde guman on gāstes hyld.}
\]

605. *hine.* *Dēon* ordinarily takes the dative. Klaeber corrects to *him.*

610. *inwitrūne.* The OE. *inwit,* ‘hate,’ has no connection with the ME. *inwit,* ‘conscience.’ It seems to be a borrowing, hard to account for, of the Latin *invidia.*

621. *bæt.* Professor Hart would prefer to interpret the crossed *p* as standing for *pār.*

635. *londmearce neah.* The Latin has simply, *Et cum ducta fuisset ad locum ubi decollanda erat.* The English version seems to record the trace of some old custom. In the OFr. *Vie Sainte Juliane* and in the ME. *Seyn Julian* she is led without the town to die: ‘Ge vos commant ke l’en menez De fors la ville en cex preiz’ (1199-1200); ‘And smyt of hire heved wiþboute þe toun’ (186).

636. *ond.* Hart, *Mod. Lang. Notes* xvii, p. 231, suggests that *ond* is here equivalent to *usque* (‘even’).


649. *gefaestnige.* This pres. opt. pl. in -e is in accordance with the Northumbrian dialect in which the poem was originally written, but as the case is isolated, it may be due only to an accidental omission of final *n* by the copyist.
658. frōfre. Holthausen declares this restoration metrically impossible, and suggests friðes or gefěan.

678–679. xxx wæs ond ðeowere. See the variants to the Acta § 22. The number 34 is also given by the ME. Līsfad (both versions, pp. 78, 79), the ME. Seyn Julian (1. 221), and the MHG. Juliana (1. 621).

692a. Cf. note to 44.

688–695. Ungelice wæs, etc. Instead of following the Acta, which relate that Juliana’s body was taken to Pozzuoli by Sophia, or Sephonia, Cynewulf implies that Juliana was buried at Nicomedia, which remained her burial-place to his own day, — a most curious departure from his authority.

691. burgum. Plural in the sense of the singular. Cf. on burgum (Ps. liv. 8), translating in civitate; the King James version has, “in the city” (numbered lv. 9). Similarly, Guthlac’s body is said to rest, burgum on innan (Gu. 1341), and the same phrase is used parallel with in Ierusalem, El. 1056.

697–712b. Printed, with modern version, by Kemble in his article On Anglo-Saxon Runes, in Archaeologia xxviii. 363 (1840), in connection with his discovery of the name of Cynewulf in the runes of Christ, the Ælne and Juliana. Kemble wrote, “Not content with having once already given us this acrostic of his name, the poet repeats it at a later period in the Exeter book, and in a manner which renders it very difficult to translate the lines, so great is their obscurity. [After giving the passage, with a modern English version:]” It is evident here that the poet literally means to use the letters that make up his name, and that he does not introduce them as words, which he had done in the passages previously quoted.” Kemble’s excerpt and translation and the substance of his remarks were repeated by Thomas Wright, Biographia Britannica Literaria: Anglo-Saxon Period, pp. 504–5 (1842).

701. uncýðgu. This emendation, suggested by Professor Hart, restores the sense. It is supported by El. 724a, elnes oncýðig.

704–708. h . m . o . nd . t . , etc. Kemble’s comment on these runes has been quoted (note to 697–712b). Grein went a little further: “These runes have here the value of mere letters of the alphabet, but in such a manner that each of the three
groups (C Y and N; E W and U; L F) figures by itself as a substitute for the name in full.'

It was left to Trautmann (*Anglia* xvi. 219 ff.; *Kynewulf* 45–47) to formulate the principles in accordance with which runes are used in OE. poetic ciphers, and to furnish for the present passage an interpretation based on these principles (*Kynewulf* 47–50). The practice with regard to runes, as determined from cases where there can be no doubt of the interpretation, is as follows: (1) A rune may be used singly as the equivalent of its name (as M for mon, *Ruin* 24), or of a word beginning with the same sound (as W for weard, *El.* 1090); runes may be used in groups to signify the words which they spell (as S R O H for hory, *Rid.* xx. i–2), or the words which they spell in part (as W I for wicg, *Rid.* lxv. i). (2) Runes stand always for nouns. (3) The case is always nominative or accusative. (4) Groups of three or more runes always stand for the words which they spell. (5) Words represented by single runes must meet the metrical requirements of their half-line. Trautmann then interprets C Y N as cyn, ‘[man]kind’; E W U as ðewu, North. for WS. ðewan, ‘the sheep’; L F as lycfæt, ‘the body’ (*Gu.* 1063, 1343). His solution is corroborated by the plural number of æcle and bidæs, contrasting with the singular of hweorfsæd and beorfæs; fæs, which must be changed to agree with ðewu, is equally inconsistent with æcle and bidæs, so that it affords no evidence against the solution.

707 = Chr. 803 (in the runic passage).

709b–710a. These two half-lines are transposed in the extract printed by Kemble and Wright.

731. Amen. So at the end of *El.*, of Chr. part 1, of *Seafarer*, of *Men's Mood*, and of three *Prayers*. 
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[The order of words is strictly alphabetical, æ coming between ad and af, but initial ð following t. Both ð and þ are represented by ð. Roman numerals indicate the class of ablaut verbs; wi., etc., that of the weak verbs; rd., the reduplicating; prp., the preteritive present verbs; anv., the anomalous verbs. When the designations of mood and tense are omitted, 'ind. pres.' is to be understood, unless some other designation has just preceded; when of mood only, supply 'ind.' if no other has preceded, otherwise the latter.]

<table>
<thead>
<tr>
<th>A</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ā, adv., ever: 183.</td>
<td>pres. 2sg. opt. ācyrrre, 139; ptc. ācyrrred, 411.</td>
</tr>
<tr>
<td>āblendan, wi. w. acc., make blind: pret. 1sg. āblende, 469.</td>
<td>[cierr, 'turn.']</td>
</tr>
<tr>
<td>āc, conj., but: 85, 153, 385, 388, 393.</td>
<td>ād, m., funeral pile: as. 580.</td>
</tr>
<tr>
<td>āclian, see geāclian.</td>
<td>Adam, m., Adam: ns. 500.</td>
</tr>
<tr>
<td>ācyrran, wi. w. acc., turn:</td>
<td>āfre, adv., ever: 81. See nāfre.</td>
</tr>
<tr>
<td></td>
<td>āfremmend, adj., doing righteousness: vpm. āfremmende, 648.</td>
</tr>
<tr>
<td></td>
<td>āfyr, adv., afterward: 197.</td>
</tr>
</tbody>
</table>

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æfter, prep., after; according to; about: w. dat. 11, 78, 161, 199, 527, 554, 660.
æfonca, wm., grudge: ap. æfoncan, [485].
æghwæs, adv., entirely: 434, 552, 593. [gsn. of æghwæ, 'each, every. ']
æghwonan, adv., on all sides: 580.
æht, f., wealth, possessions: dipl. æhtum, 37. [ægan.]
æhtgesteald, n., wealth: dp. æhtgestealdum, 115. [Cf. Goth. staldan, 'possess. ']
æhtspēdīg, adj., rich: comp. nsm. æhtspēdīgra, 101. [spēd, 'success, ' from spōwan, 'succeed. ']
æhtwelīg, adj., rich: nsm. 18.
ælan, see onælan. anneal.
ælde, mpl., men: gp. ælda, 727.
ælmihtig, adj., almighty: nsm. 658; vsm. 273.
ænig, adj., pron., any, any one: nsm. ænig, 218, 510, 513, 518; asm. ænigne, 382; asf. ænge, [116]; asn. 548. [æn.]

*æapplian, w2. trans., emboss: ptc. asn. æppledæ, 688. [æppel, 'apple.' ]
ær, adv., before, formerly, of old; sup., first: 75, 120, 145, 192, 197, 304, 453, 496, 542, 548, 559, 616, 634, 710, 713; sup. ærest, 164, 403, 430.
ær, conj., before: 255, 457, 520.
ærgewyrht, n., former deed: ip. ærgewyrhtum, 702.
æring, f., daybreak: ds. æringe, 160.
ær bōn, conj., before: ær bōn, 677.
æt, prep., at, at the hands of: w. dat. 81, 82, 239, 274, 397, 442, 656, 659.
ætgædre, adv., together: 292. [geador.]
æbele, adj., noble: nsf. wk. æbele, 175; nsn. wk. æbele, 209; gsn. æbeles, 18; asn. æbele, 273; comp. nsm. æbelra, 101. [Cf. Ger. edel; MnE. Ethel.]
æbeling, m., prince, noble: ns. 58, 164; gs. æbelinges, 37; gp. æbelinga, 730.
Glossary

*æbelu, npl., kin, origin: np.
*æbelu, 286.

Affricanus, m., Africanus, the father of St. Juliana: ns. 158.

*ffön, rd. trans., capture: ptc. æfongen, 320.

-ægalan, w1. w. acc., impose: inf. 397.

ægalan, vi. w. acc., sing: pret. 3sg. ægöl, 615.

ægan, prp. w. acc., possess, have: 2pl. ægun, 658; pret. 3sg. æhte, [44]; inf. 518, 646. [MnE. owe.]

ægend, m., ruler, possessor: ns. 223.

ægende, see folcægende.

ægiefan, v. w. acc., give, render, pay: pret. 3sg. ægeaf, 105, 117, 130, 147, 159, 175, 319; inf. 529.

-ægiæca, wm., monster, demon: ns. 268, 319, 430.

æhebban, vi. w. acc., raise, elevate, instigate: pret. 3sg. æhöf, 4; inf. 228. [MnE. heave.]

æhylyhhan, vi. intr., laugh: pret. 3sg. æhlög, 189.

æhön, rd. w. acc., hang: pret. 3sg. æheng, 305; inf. 228, 309.

-æhwyrfan, w1. w. acc., turn, lead aside: opt. 1pl. æhwyrfen, 327; inf. 360.

æhyldan, w1. trans., ward off, avert: ptc. æhylded, 171.

ælædan, w1. trans., lead away: ptc. ælæded, 670.

alætan, rd. w. acc., give up: pret. 3pl. alèton, 477, alètan, 483.

alysan, w1. trans., release: ptc. alýsed, 612. [Cf. lèsas.]

amen: appended to poem, after line 731, of which it is not a part, as shown by the metre.

æn, adv., alone: 104.

æn, num. adj., one, alone, sole: nsm. wk. ána, 562; gsm. ãnes, 359; dsm. ánum, 155; dsf. ánre, 626. See nán, on ãn.

an, see on.

Andreas, m., Andrew: as. 308.

änforlætan, rd. w. acc., abandon, reject: pret. 3pl. änforlèton, 502. See än, adv., and forlætan.

änig, adj., only: nsf. wk. ånge, 95.

<ånige
| ännes, f., unity: ds. ännesse, 727. one-ness |
| —— |
| äræd, adj., of single purpose, resolute: nsm. 90; nsf. 601. —Raíh |
| är, f., favour, mercy: as. åre, 81; gp. ärna, 715. [Cf. Ger. Ehre.] |
| är, m., messenger: ns. 276. [Cf. MnE. errand.] |
| äræran, w1. trans., rear, erect: ptc. äræred, 498. |
| äræsian, w2. trans., overtake: ptc. äræsad, 587. [Cf. ræs, ‘rush.’] |
| areccan, w1. w. acc., recount: inf. 314. |
| ärleas, adj., impious: nsm. 4. čhr-105 |
| äsecgan, w3. w. acc., tell: inf. [313], 494. |
| äsettan, w1. w. acc., take down: inf. 231. |
| ãstigan, i. intrans., ascend, arise: pret. 3sg. ãstág, 62. [Cf. Ger. steigen.] |
| äswæbban, w1. w. acc., put to death: inf. 603. [Cf. swefan, ‘sleep.’] |
| ättor, n., poison: gs. ättres, 471. [Cf. Ger. Eiter.] |
| äðum, m., son-in-law: ns. äðum, 65. [Cf. Ger. Fidam.] |
| äwyrgan, w1. trans., curse: ptc. asm. äwyrgedne, 617; vsm. äwyrged, 211. [Cf. wearg, ‘outlaw.’] |

**B**

| bædan, see gebædan. |
| —— |
| bælfr, n., pyre, funeral fire: gp. bæltira, 579. [bæl, ‘pyre.’] |
| bælwylm, m. f., surging of fire: ds. bælwylme, 336. |
| bæm, see bêgen. |
| bærnan, w1. w. acc., burn, pret. 3pl. bærndon, [16]. See onbærnan. |
| bæð, n., bath: ns. 581. |
| bânloca, wm., body: np. bânlocan, 476. [bán, ‘bone’; loca, ‘coffer.’] |
| beadu, f., battle: ds. beaduwe, 385. |
| bæg, m., ring, bracelet: ap. bægas, 687. [bægan.] |
| beald, adj., bold: nsm. 388. See unbeald. |
| bealdlice, adv., boldly: 492, 519. |
| bealdor, m., prince, chief: ns. 568. |
bealo, n., injury, evil: as. 211; gp. bealwa, 312.
bealosearo, n., evil, snare: ip. bealosearwum, 473.
bealoðonc, m., wicked thought: ip. bealoðoncum, 469.
beam, m., tree: as. 228, 309. [Cf. Ger. Baum.]
See wudubeam.
bearn, n., child: as. 666; vs. 266. [Cf. beran.]
begen, adj., both: npm.
begen; 64; npm. bütü, 292; dp. bæm, 503.
behlidan, i. trans., close: ptc. behliden, 237. [hlidan, 'cover'; cf. MnE.
beigan, i11. refl. w. ace. become angry: pret. 3sg. bealg hine, 185. See ge-
beigan.
bend, m. f. n., bond: ip. bendum, [519], 535, 625.
bëodan, ii. w. dat., com-
mand: 2sg. bëodest, 463; inf. 265. See bibëodan.
beofian, w2. intr., tremble: 3sg. beofað, 708. [Cf. Ger. bëben.]
bëon, see wesæan.
bëor, n., beer: is. bëore, 486.
beorgan, iii. w. dat. and acc., avert from: opt. 2sg. burge, 266.
beorht, adj., bright: asm. beorhtne, 503.
beorma, wm., yeast, fer-
ment: is. beorman, 396. [MnE. barm.]
beorn, m., man, warrior: gs. beornes, 41; gp. beorna, 272, 469.
beornan, see forbeornan.
bëorsetl, n., beer-bench: ds. bëorsetle, [687].
bëot, n., boast, threat: ip. bëotum, 176. [*bì-hät.]
bëotian, w2. w. acc., boast, threaten: pres. 2sg. bëo-
tast, 137.
bëotword, n., boasting, threatening word: ip. bëotwordum, 185.
beran, iv. w. acc., bear; cherish: 1sg. bere, 367; pret. 3sg. bær, 28. See geberan, ymberan.
betra, see göd.
bi, prep., by; w. ptc. phrase (133), while: w. dat. 133, 227, 720, 728.
bibëodan, ii. trans., com-
mand: pret. 3sg. bibëad, 232, 294, 577; ptc. bi-
boden, 11.
bicuman, iv. w. acc., fall, overcome: pret. 3sg. bicwöm, 525.

bidālan, w1. trans., deprive: ptc. (w. gen.) bidāled, 390, 681. [dālan, 'divide'; cf. dāl, 'share.]

bidan, 1. trans., await: 3pl. bida's, 706.

biddan, v. w. acc., entreat: 1sg. bide, 718; opt. 3sg. bide, 721; imp. 2pl. bidda's, 666; inf. 272, 278.

bidsteal, m. or n., place of waiting: as. bidsteal gife's, stands at bay, 388.

biēode, see bigan.

bifeolan, iii. trans., hide: give over, commit: ptc. (as if iv.) bifolen, 417; w. dat. and acc., pret. 1sg. bifealh, 481.


bigan, anv. trans., worship: pret. 3sg. biēode, 208.

bigong, m., extent, compass: as. 112.

bigongan, rd. (also wk.) w. acc., worship: 2sg. bigongest, 121, opt. 3sg. bigonge, 110. See bigan.

bihāwan, rd. w. acc. and ins. (hāafde), behead: inf. 295.

bihelmian, w2. trans., cover: ptc. bihelmad, 241. [helmet]

bihlēnan, w1. w. acc., surround, set about: inf. 577.

bihlyhnan, vi. w. acc., laugh at, rejoice over: inf. 526.

bilecgan, w1. trans., cover: lay pret. 3sg. bilegde, 519. [lecgan, 'lay,' from lecgan.]

bilwit, adj., innocent, pure: asm. bilwitne, 278. [Cf. Ger. billig.]

bindan, iii. w. acc., bind: opt. 3pl. binden, 336. See gebindan.

bīnēotan, ii. w. acc. and ins., deprive of: inf. 604. [nēotan, 'use.]

bisencan, w1. trans., sink: ptc. npm. bisencete, 479. [Cf. sincan, intr., 'sink.]

bison, v. intr., look, regard: pret. 3sg. biseah, 627.

bisgu, see bysgu.

bisponan, vi. w. dat., in-
Glossary

stigate: pret. 1sg. (as if rd.) bispéon, [294].
biswican, i. w. acc., de-lude: pret. 1sg. biswác, [302].
bite, see sweordbite.
biter, adj., bitter: apm. bitre, 405. [Cf. bitan, 'bite.']
biðencan, wi. w. acc., contemplate; entrust: 1sg. bihence, 155; 2sg. bipencest, 52.
biðurfan, prp. w. gen., need: 1sg. bishopr, 715.
bieweddian, w2. trans., be- troth: ptc. biweddad, 33. [Cf. wed(d), 'pledge. ']
biwindan, III. trans., wind, bind up: ptc. biwunden, 234.
biwyrcan, wi. w. acc., make: inf. 575. [Cf. blöwan, 'bloom. ']
blæd, 'blast,' see læblæd.
blæd, f., blossom: as. blæd, 168. [Cf. blöwan, 'bloom. ']
bléndan, see aðblendan.
bléo, n., appearance: as. 363. [Variant of bleoh, MnE. blee.]
blétsian, see ungebítsdan.
blican, i. intr., gleam: inf. 564.
blind, see hygeblind, ni huglas.
blissian, see geblissian, cheñ.
blôfe, adj., joyful: ip. blîpum, 165.
blöd, n., blood: ns. 292; as. 7; is. blöde, 476.
böccræftig, adj., learned in the Scripture: ap. böccræftge, 16.
bodian, w2. trans., announce: 3sg. bodad, 276. [Cf. boda, 'messenger,' Fest and bêdan.]
bold, n., house: ds. bolde, 41, 114.
boldwela, wm., house-treasure: as. boldwelan, 503.
-bora, see mundbora.
bord, n., shield: as. 385.
brád, adj., broad: nsn. 8.
breca, see wiðerbreca.
brecan, iv. w. acc., break; overcome: pret. 3sg. bræc, 27. See forbre-
can. weave
bregd, see nearobregd.
bregdan, see forbregdan, 'cover.'
brego, m., prince, lord: ns. 666.
brêost, n., breast: dp. brêostum, 535.
brêostsefa, wm., breast, soul: as. brêostsefan, 405.

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Glossary

brēotan, 2. w. acc., break, dash to pieces: pret. 3pl. (as if rd.) brēotun, 16. [Cf. MnE. brittle and Ger. Brosame]
brīgan, w1. w. acc., bring: inf. 114. See ge-brīgan.

brōga, w1n., terror, harm: as. brōgan, 376. See witebrōga.
brōd, m., fire: dp. bron-dum, 581. [Cf. beornan, 'burn. ']
brōdor, m., brother: dp. brōdrum, 312.
bryd, f., bride: as. 41. [Cf. Ger. Braut.]
brīdguma, w1., bridegroom: ns. 165; ds. brīdguman, 100.
brydlufu, wf., bridal affection: as. brydlufan, 114.
bryne, m., burning, fire: as. 473. [Cf. beornan, 'burn. ']
bryrdan, see in-, onbryrdan. good (briar) spur.
būgan, 11. intr., bend; yield; flee: inf. 385. See gebūgan.
būtan, conj. w. opt., unless: 197; būton, 179.
būtan, prep., without: w. dat. 183, 359, 491, 584. [Cf. bl, be-, and ātan.]
būtū, see āgea. brēde

brongum, 11, 691. [Cf. beorgan. ] See rond-, wynburg.

būtan, conj. w. opt., unless: 197; būton, 179.
būtan, prep., without: w. dat. 183, 359, 491, 584. [Cf. bl, be-, and ātan.]
būtū, see āgea. brēde

byrliand, w. dat. and acc., pledge, proffer: pret. 1sg. byrlade, 486. [Cf. by-rele, 'cup-bearer. ']
byrán, w1. intr., burn: ptc. nsm. byrnende, 373.

bysgu, f., care, misery: gp. bisga, 625. [Cf. MnE. busy.]

carcern, n., prison: gs. carcernes, 236; ds. car- cerne, 233. [<Lat. career, with influence of OE. ārn, 'house. ']

carsealdor, n., song of care: gp. carsealdra, 618. [Cf. cearu, 'care, and galan.]

cearig, see gnorn-, hreow-, sorgecearig.

cester, f., city: ds. ceas-
<table>
<thead>
<tr>
<th>Glossary</th>
<th>75</th>
</tr>
</thead>
<tbody>
<tr>
<td>tre, 21.</td>
<td>[Lat. castra, 'camp.']</td>
</tr>
<tr>
<td>cempa, w.m., warrior: ns.</td>
<td>290; as. cempan, 383, 395; ap. cempan, 17.</td>
</tr>
<tr>
<td>[Cf. comp, 'battle,' Lat. campus.]</td>
<td></td>
</tr>
<tr>
<td>cennan, w.t. trans., bestow:</td>
<td>ptc. cenned, 24.</td>
</tr>
<tr>
<td>cēosan, see gecēosan.</td>
<td></td>
</tr>
<tr>
<td>circe, w.f., church: ap. cir-</td>
<td></td>
</tr>
<tr>
<td>can, 5. [Gr. κυρία. ]</td>
<td></td>
</tr>
<tr>
<td>clēane, adj., clean, pure,</td>
<td>free from (w. gen.): asm. 31; asf. 565, 613; gp. clēnra, 420. See un-</td>
</tr>
<tr>
<td>clēane.</td>
<td></td>
</tr>
<tr>
<td>cleofa, see nydcleofa.</td>
<td>jail</td>
</tr>
<tr>
<td>cleopian, w.2. intr., call</td>
<td>out: pret. 3sg. cleopade, 618; inf. cleopian, [271].</td>
</tr>
<tr>
<td>clūstor, n., bar, bolt: ds.</td>
<td>clūstre, 236. [Lat. claustrum.]</td>
</tr>
<tr>
<td>cūawan, see gecūawan.</td>
<td></td>
</tr>
<tr>
<td>Commedia, f., Nicomedia</td>
<td>in Bithynia: ds. 21.</td>
</tr>
<tr>
<td>condel, f., candle: ns. 454.</td>
<td>[Lat. candēla.]</td>
</tr>
<tr>
<td>corðor, n., troop, host: ds.</td>
<td>corþre, 618.</td>
</tr>
<tr>
<td>crafte, m., power; artifice:</td>
<td>is. crafte, 359, 392; ip.</td>
</tr>
<tr>
<td>crafteum, 480. See wun-</td>
<td></td>
</tr>
<tr>
<td>dorcræft.</td>
<td></td>
</tr>
<tr>
<td>craftean, see gecraftean.</td>
<td>contrive</td>
</tr>
<tr>
<td>crafteig, see þöccraftig.</td>
<td></td>
</tr>
<tr>
<td>cumbolhaga, m., hedge of</td>
<td>bannere: ds. cumbol-</td>
</tr>
<tr>
<td>hagan, 395. [cumbol,</td>
<td>'banner'; haga,</td>
</tr>
<tr>
<td>'hedge.']</td>
<td></td>
</tr>
<tr>
<td>cumbolhete, m., hatred:</td>
<td>as. 637. [cumbol, as</td>
</tr>
<tr>
<td>symbol of warfare.]</td>
<td></td>
</tr>
<tr>
<td>cunnan, prp. w. acc.,</td>
<td>know: pret. 3sg. cúbe, 33, 606; 1pl. cúbon, 75.</td>
</tr>
<tr>
<td>cuðlice, adv., manifestly:</td>
<td>411. [cuð, 'known'; cf.</td>
</tr>
<tr>
<td>cunnan.]</td>
<td></td>
</tr>
<tr>
<td>cwalu, f., death, murder:</td>
<td>ds. cwale, 289, 613.</td>
</tr>
<tr>
<td>[Cf. cwelan, 'die.']</td>
<td></td>
</tr>
<tr>
<td>See feorhcwalu. life-death, end</td>
<td></td>
</tr>
<tr>
<td>cwānian, w.2. w. acc., be-</td>
<td></td>
</tr>
<tr>
<td>wail: inf. 537. [Goth. gänōn.]</td>
<td></td>
</tr>
<tr>
<td>cūnning</td>
<td>quail</td>
</tr>
<tr>
<td>quwine</td>
<td>hquince</td>
</tr>
</tbody>
</table>
Glossary

cwealm, m. n., death: ns. 605; as. 493. [Cf. cwelan, 'die.']
cwellan, w1. w. acc., kill: pret. 3sg. cwealde, 5; inf. 637. [cwelan.] See ácwellan.
cwelman, w1. w. acc., kill: pret. 3pl. cwelmdon, 15.
cwéman, w1. w. dat., please, conciliate: inf. 252. [Cf. Ger. bequem.] See gecwéman.
cwéðan, v. w. acc., speak: pret. 3sg. cwæð, 92. See á-, oncweðan. cwide. See hléodor-, leah-tor-, tæconwide. (vice cyne, m.; coming: ns. 259; ds. 161.
cyn, n., race: ns. 644; in runes, 704; gs. cynnes, 18, 470, 551, 680, 719; ds. cynne, 509, 727; as. 432. See moncyn.
cyning, m., king: ns. 4, 224, 322, 516, 704; as. 289, 437, 544, 716; gp. cyninga, 279, 289. See heofon-, =rodom-, =wul-dorcingyng.

cyrran, see á-, on-, =og-, cyrran.

D
dæd, f., deed: gp. dæda, 725; dp. dædum, 707; ap. dæde, 52; ip. dæ-dum, 13. [Cf. dôn.] See fren-, gæo-, wom-, yfeldæd.
dædhwæt, adj., valorous: ap. dædhwate, 2.
dæg, m., day: ds. dæge, 723; gs. dæges, 230; as. 495, 694; dp. dagum, 2. See gewindæg.
dælan, see bidælan, ge-dælan, part. + acc. leave'
daraðhæbbende, a d j., spear-bearing: nsm. 68. [Cf. MnE. dæt (from Fr.).] dæaf, adj., deaf: dp. dæafum, 150. [Cf. Ger. taub.]
dæð, m., death: ns. 256; ds. dæbe, 87; is. dæbe, 125. [Cf. Ger. Tod.]
dæma, w1. m., judge: ns. 249, 594, 602, [707]; gs. doom,
demann, w1. trans., ad-
Glossary

judge: imp. 2sg. dēm, 87; announce: inf. 2. [Cf. dōm.]
dēmend, m., judge: ns. 725. judging one
dēofol, n., devil: ns. 460; as. 288, 534, 629; dp. dēoflum, 221. [< Lat. diabolus.]
dēofolgield, n., idol: ap. 52; dp. dēofolgieldum, 150. dealt
dēolfan, see gedēolfan.
dēop, adj., deep, profound? asm. dēope, 301; asn. 431. [Cf. Ger. tief.]
dēor, n., beast: ns. 597; gp. dēora, 125. [Cf. Ger. Tier.]
dēorc, adj., dark: ip. deorc-cum, 460.
dēore, dēorast, see dyre.
dohtor, f., daughter: ns. 68, 93; ds. dehter, 141.
dōkwil(len), adj., foolish: nsm. 451. [Cf. gedwolen.]
dōkwil(len), n., folly: as. 202.
dōm, m., judgment: as. 98, 466; ap. dōmas, 134, 210. [MnE. doom.]
dōmēadig, adv., glorious: dsf. dōmēadigre, [288].

[dōm, in sense of 'glory.']
dōmsetl, n., judgment seat:
ds. dōmsetle, 162, 534.
dōn, anv., do (as substitute for previous vb.): pret. 2sg. dydest, 542, 3sg. dyde, 110, w. acc., 634. See gedōn.
drēdan, see ondrēdan. dread
drēogan, ii. w. acc., undergo: 2sg. drēogest, 247; pret. 1sg. drēag, 626. [Obs. Eng. dree.]
drēorig, adj., miserable: drēary.
druncen, adj., drunk: npm. drēorge, 482.
druncne, [486]. [ptc. of drincan, 'drink,' in active sense.]
dry, m., wizard: np. drŷs, [301].
dryhten, m., lord, the Lord:
gs. dryhtnes, 13, 501, 602; ds. dryhtne, 221, 249, 594; gp. dryhtna, 594.
dugūð, f., virtue, valor:
as. dugūbe, 221; warriors: ns. 162; ds. dugūbe, 256. [Cf. dugan, 'avail,' and Ger. (Tu-)}
**Glossary**

**dumb, adj., dumb**: dp. dumbum, 150.
**durran, prp. w. inf., dare**: 1pl. durran, 330; pret. 3sg. dorste, 512.
**duru, f., door**: ns. 236.
**dygan, see gedygan.**
**dyre, adj., dear, beloved**: nsm. wk. deora, 725; sup. nsf. wk. dyreste, 93; vsf. wk. dyreste, 247; npn. deorast, 697.
**dyrne, adj., hidden, secret**: gp. dyrnra, 368.

**Éa (river)**
**eac, adv., also**: 297, 307, 475, 679. [Cf. Ger. auch.]
**eadgifu, f., grace**: gs. éadgife, 276; as. éadgife, 502; gp. éadgifa, 563. [Éad, 'blessing; wealth'; cf. MnE. allodium and Ger. Kleinod.]
**eadhrēsēgig, adj., blessed**: vsf. 257. [Cf. hrēð, 'glory. ']
**eadig, adj., blessed, saint**: nsf. wk. ēadge, 105, 130, 627. See dōmēadig.
**eadlufu, wf., fortunate love**: as. ēadlufan, 104.

**eafera, wm., child**: dp. eafereum, 504.
**eafoð, n., power, strength**: gp. eafoða, 601.
**ēage, wm., eye**: gp. ēagna, 95, 471.
**eahtian, w. w. acc., declare**: inf. 1, 609. [Cf. Ger. achtien.]
**eal, adj., all**: nsm. eall, 450; nsn. eall, 36; eal, 644; gsn. ealles, 593; asm. ealne, 10, 286; asf. ealle, 562, 675; asn. eal, 44, 155, 399, 709; eall, 432, 506; npl. ealle, 183; nppn. eal, 496; gp. eala, 289, 697.
**eald, adj., old**: asm. ealdne, 623; apm. ealde, [485].
**ealdor, m., prince**: ns. 329, 448; as. 153.
**ealdor, n., life, age**: to ealdre, for ever**: ds. ealldre, 504, 646; as. 500; is. ealdre, 124.
**ealdorðóm, m., dominion, supremacy**: ns. 190; as. 25.
**ealgeador, adv., altogether**: [163].
**eard, m., land, abode**: gs. eardes, 701; ds. earde, 715; as. 20, 424.
earfeð, n., distress, difficulty: gp. earfeða, 626; dp. earfeðum, 359; ap. earfeðu, 496. [Cf. Ger. Arbeite.]

earقان, f., flight of arrows: as. earqueare, 404. [Cf. earh, ‘arrow,’ and faran.]

earm, adj., unhappy, miserable: nsm. 430, 616; asm. earrne, 633.

earmsceapen, adj., wretched: vsm. 418.

eале, adv., easily: 352.

éce, adj., eternal: asm. एजेन, 434; ast. éce, 104, 502; vsm. 273; gp. écra, 563.

edniwian, w2. trans., renew: pret. 3pl. edniwesan, 485. [Cf. edniwe, ‘renewed’; niwe, ‘new.’]

edwit, m., reproach, disgrace: as. 542. [Cf. poe-wite.]

eft, adv., back; again: 231, 633.

egesful, adj., terrible: nsm. 329. [Cf. eigsa.]

Egiorses, m., Aegeas: as. 307. eigsa, w.m., fear: ns. 35; is. egsan, 268. [Cf. ege, ‘fear.’]

čhstrēam, m., sea: as. 673. [ч for ieg; cf. ea, ‘river.’]

čhtnes, f., persecution: as. čhtnyse, 4. [Cf. Goth. ogjan, ‘terrify.’]

ellenēas, adj., powerless, feeble: comp. asm. ellenēasran, 394. [ellen, + –las ‘strength, courage.’]

ellenrōf, adj., stout of courage: asm. ellenrōfne, 382. [rōf, ‘brave.’]

ellenwōd, adj., furious: nsm. 140. [wōd, ‘mad.’]

elles, adv., else, otherwise: 113. [Cf. Lat. alias.]

ende, m., end: ds. 183; as. 353, 661.

endelēas, adj., endless: asm. 251, 506.

endestæf, m., end: ns. 610.

enge, adj., narrow: dsm. wk. engan, 323. [Cf. Ger. eng.]

engel, m., angel: ns. 261, 563; gs. engles, 244; gp. engla, 274, 644, 666. [< Lat. angelus.]

See heofonengel.
Glossary

**Eode, see gān.**

eodor, m., enclosure; house, dwelling: gp. eodera, 113.
eom, see wesan.
eorl, m., man, warrior:

dp. eorlum, 510, 542.
eorðe, wf., earth, world:
ds. eorðan, 95, 101, 510;
as. eorðan, 44, 293, 513;
eorðan, 112. [Cf. Ger. Erde.]

tower, poss. pron., your:

asn. 648.
towu, f., sheep: np. (wk.) in runes, EWU, 706.

[Me. ewe.]

Eue, f., Ewe: ns. [500].

**F**

fācen, n., treachery, wickedness: gs. fācnes, 565;
ds. fācne, 497; is. fācne, 350.
fāder, m., father: ns. 79, 118, 141, 159, 321, 522, 545, 658, 724;
gs. 32; as. 61, 67, 436; vs. 274. See hēahfāder.
fǣge, adj., doomed to die:

npm. 489. [Me. dial.]

fæmne, wf., maiden, woman: ns. 32, 267, 417, 553;
gs. fæmnan, 59, 67, 79, 163, 227, 287; as. fæmnan, 27, 40, 159, 186.

fērblæd, m., dangerous blast: ip. ferblædam, 649. [fēr, ‘fear’; blæd, ‘blast’; cf. bla-wan, ‘blow.’]

færinga, adv., suddenly: 477, 484.

færspel, n., fearful message: ds. færspelle, 267;
as. færspell, 277. [spel, ‘utterance.’]

fæst, adj., firm, fast: ns. 625; asm. fæstne, 535. See wērfast.

fæste, adv., firmly: 42, 107, 234, 284, 389, 433, 522.

fæstlice, adv., firmly: 270.

fæstnian, w2. w. acc. establish, make firm: imp.
2pl. fæstnion, 654. [See gefæstnian.]

fēt, n., vessel: as. 574.

[fæt, vat.] See lām-, licfēt.

fāh, adj., spotted, stained: nsm. 59; npf. fā, [705].

faran, vi. intr., go: pret. 3pl. fōron, 11.
faru, see earg-

fēa, pl. adj., few: ip. fēam, 354.

fēax, n., the hair: ns. 591; ds. fēaxe, 227. [Cf. MnE. Fairfax, Halifax.

fēl, n., skin: ns. 591.

fēla, indecl. n. w. part. gen., many: acc. 177, 192, 311. [Cf. Ger. viel.

fēogan, w3. w. acc., hate: pret. 3pl. fēodon, 14.

fēoh, see hēōn-seoh. 5sh.

fēohgesteald, n., treasure: gp. fēohstealda, [685].

fēohgestrēon, n., treasure: as. 42; gp. fēohgestreōna, 102.

fēohhtend, see wīθem-seoh-
fēolan, see bīfēolan.

fēond, m., enemy, demon: ns. 350, 523, 573, 630; vs. 317, 348; gp. fēonda, 159, 545. [Cf. fēogan.]

fēondlice, adv., hatefully: 118.

fēondscipe, m., hatred, enmity: as. fēondscype, 14.

fēor, adv., far: 335, 384, 389.

fēorcwaltu, f., death: as.

fēorcwale, 573.

fēowere, num., four: 679.

fēran, wi. intr., journey: inf. 523. [Cf. fāran.]

See gefēran.

fērbǣd, see fērbǣd.

fērend, m., messenger: ap. fērend, 60.

fēō, m. n., mind, soul: ns. 287, 400; ds. fēōbe, 328; fēōbe, 553; as. 270, 364. [Also fēōb; cf. fēoh.]

See stearc-
fēōgrēm, adj., savage in mind: nsm. 141.

fēōloca, wm., mind: ds. fēōlocan, 234; as. fēōlocan, 79.

fēt̩r, f., fetter: ip. fēt̩rum, 433. [Cf. fōt.]

fēōa, m., troop: ds. fēōan, 389.

fēellan, wi. w. acc., fell, de-
causative stroy: pret. 3sg. fylde, 5. [Cf. feallan, ‘fall.’]

fēf, num., five: 588.

fīndan, iii. w. acc., find:

1sg. finde, 364; 3sg.
Glossary

findē, 220; opt. 1sg. finde, 81; pret. opt. 1sg. funde, 490; ptc. npm. fundne, 335; inf. 573.

fintē, wm., tail; sequel: as. finte, 606.


-firen, f., sin: dp. firenum, 639.

firencræft, m., sinful power: as. 14.

firendæd, f., sinful deed: ip. firendædum, 59.

flæschoma, wm., body: ds. flæschoman, 489. [flæsc, 'flesh'; homa, 'coat, covering.]

flænəracu, f., attack of arrows: as. flænбраece, 384. [flæn, 'arrow. ']

flæm, m., flight: as. [630]. [Cf. flæon, 'flee. ']

flōd, see lægu-, mereflōd.

fnæst, m., blast: as. 588.

folc, n., folk, people: ns. 163; ds. folce, 74, 123, 184; as. 639. See sid-folc.

folcəgendē, m., lord of the people: ns. 186.

folctoga, wm., governor: ds. folctogan, 225. [Cf. tēon, 'lead.' ]

folde, wft., earth: ns. 4993
ds. foldan, 417.

fōn, see ā-, bi-, for-, gefōn.

for, f., journey: as. fōre, 321. [Cf. faran.]

for, prep., before, in the presence of: w. dat. 95, 101, 184, 267, 331, 542, 570, 618; w. instr. 587.

forbeornan, III. intr., be burned up: pret. 3sg. forborn, 587.

forbreċan, IV. w. acc., break to pieces: pret. 1sg. forbreċ, 473.

forbregdan, III. w. acc., cover: pret. 1sg. forbregd, 470. [bregdan, 'weave. ']

for, adv., before, onward: comp. furþor, further, 317, 347, 606; furþor, 541.

for, prep. w. dat., before, in the presence of: 74, 256, 277; because of; for: 31, 375, 424, 540.

foreðonc, m., resolution: as. foreðonc, 227.

forfōn, rd. w. acc., seize: imp. 2sg. forfōh, 284; pret. 2sg. forfēnge, 522.

forgiefan, v. w. acc., grant,
accord: imp. 2sg. forgif, 729.
forht, adj., afraid: nsm. 320; nsf. 258; npm. forhte, 328. See unforht.
forhycgan, w3. w. acc., despise: opt. 2sg. forhycge, 129; pret. 2sg. forhogdest, 146; 3sg. forhogde, [620].
forlætan, rd. w. acc., abandon, cast aside: 2sg. forlætest, 122; opt. 2sg. forlæte, 104, 179; pret. 3sg. forlæt, 553; lose: pret. 3pl. forlætan, 488.
forma, adj., first: npm. forman, 499. [Cf. fore.]
forhniman, iv. w. acc., take away: pret. 3sg. fornôm, 675.
forseon, v. w. acc., disregard, despise: pret. 3sg. forseah, 44.
forð, adv., forth, on, still: 121, 353.
forðon, adv., therefore: forbon, 103, 446, 647.
forðon, conj., because: forbon, 660. 
forðryccan, wi. w. acc., afflict: pret. 3sg. forðrycte, 520. [ðryccan, 'press'; cf. Ger. drücken.]
forweordan, iii. intr., perish: opt. 1sg. forweorbe, 450.
forwyrcan, wi. w. acc., ruin, undo: ptc. dsm. forworhtum, 632.
forwyrd, m. f., destruction: as. 414, 556. [Cf. forweordan.]
forwyrm, wi. w. dat. and gen., deny, withhold: opt. 3pl. forwyrmæn, 665; ptc. (impersonal passive) forwyremæd, 441. [wyrm, 'withhold'; cf. wearn, 'reluctance. ']
fof, m., foot: ap. fef, 472.
fracoð, n., insult, injury: np. fracoðu, 71; ap. fraceðu, 541. [fracoð, adj., 'wicked,' as noun.]
fracudlic, adj., irksome, hateful: nsm. 225. [*fracud, 'bad,' lit. 'unknown. ']
fræstig, adj., vile: asm. wk.
frætgan, 284. [fræte, same meaning.]
frætwe, fpl., ornaments, decorations: ap. frætwæ, 118; ip. frætwæm, 564. [frætwe; cf. MnE. fretwork, fretsaw.]
fram, see from.
frēa, w.m., lord, master: nsm. 328; ds. frēan, 361. [Cf. Ger. Fram. See manfrēa.
frēcne, adj., perilous, rash, fierce: nsm. 141; asf. wk. frēcnen, 724; asn. 277; ism. frēcne, 67, 184. [Cf. MnE. Freak.
frēmde, adj., foreign, strange: asm. fremdne, 74; apn. fremdu, 121. [Cf. from and Ger. Fremd.]
frēmman, w1. w. acc., perform, commit, cause: inf. 133, 380, 408. See ge-frēmman, as-. mānfrēmme. meanill.
frēmu, f., benefit: ds. freme, 123; as. freme, 218.
frēogan, see ge-frēogan.
frēond, m., friend: ds. freonde, 102.
frōfræden, f., friendship, affection: gs. frōfrædenne, 71; as. frōfrædenne, 34, 107, 220.
frēodian, see ge-frēodian.
frīgan, III. trans., inquire, question: pret. 3sg. frægn, 258; w. acc., inf. 346.
frīgu, f., love: as. frige, 103. [Cf. MnE. Friday.]
frōd, adj., wise: nsm. 553. [Cf. Goth. frōjan ‘understand.’
frōfor, f., consolation: gs. frōfre, 724; as. frōfre, [658], 639.
from, adv., away: fram hygde, despised, 34.
from, prep., from: w. dat., from, 139, 281, 286, 327, 360, 373, 385, 411, 440, 509; fram, 171.
fromlice, adv., immediately, straightway: 89, 258; sup. fromlichast, 40.
fruma, w.m., beginning, origin; author: ds. fruman, 191, 274, 362, 509; as. fruman, 347. [fruma, ‘first,’ cf. fore.]
See hildfruma, war chief.
frumgar, m., chieftain: ds. frumgæ, 685.
ful, adj. w. gen., full of: nsm. 612; full, 618.
ful, adv., full, fully, well: 33, 464.
furðor, see fore, adv.
furðum, adv., quite, even: furbum, 497.
fylgan, w3. w. dat., follow: 2sg. fylgest, 202.
Glossary

fyllan, see gefyllan.

fyr, n., fire: gs. fires, 588; as. 564; is. fyre, 591.

fyrnsyn, f., ancient sin: gp.

fyrnsynna, 347. [fyrn, 'ancient'; cf. fore.]

fyrwit, n., curiosity, desire:

ns. fyrwet, 27. [Cf. Ger.

Fürwitz.]

gælst, m., spirit, soul, the

Spirit: ns. 241, 714,

724; gs. gæstes, 316,

414; ds. gæste, 28, 35;

as. 310, 516; vs. 418;

gp. gæsta, 49, [151],

181. See hellegæst.

geæstan, w1. w. acc., terrify, persecute: pret. 3pl.

gæston, 17. [Cf. Goth.

usgáisjan, 'terrify';

[MnE. aghast.]

geæstgehygd, n., mind,

thought: as. 148.

geæstgeniðla, wm., enemy

of the soul: ns. 245.

geæstlic, adj., spiritual:

asn. 387.

gæstliche, adv., in spirit:

398.

gaful, n., tribute: as. 151.

gafulfæden, f., indemnity,

penalty: as. gafulfæddenne,

529.

galan, vi. w. acc., sing:

inf. 629. [Cf. MnE.

nightingale.] See ægalan.

galga, wm., gallows: ds.

galgan, 310, 482.

gán, anv. intr., go: pret.

3sg. eode, 89. [Cf.

Goth. iddja.] See bigán.

gär, m., spear: is. gäre,

17; ap. gāras, 63. [MnE.

garfish.] See frumgär.

geæclian, w2. trans., terrify:

ptc. geæclad, 268. [äcol.]

geador, adv., together: 714.

See ætgædre, ealgeador,
tögædre.

gealdor, see ceargæaldor. galan

gæalgmód, adj., cruel,

furious: nsm. 531, 598.

[gealg, 'sad.']

gen, n., year: gp. gēara,

693.

geard, see 'middangeard. ð

gearo, adj., ready, ready

for: nsm. 365, 398; w.

gen., nsm. 49. [MnE.

yare.] See ungearu, _mox
Glossary

| gearo, adv., readily, soon: comp. gearwor, 556. | gebügan, II. intr., bow, incline: pret. opt. 2sg. gebuge, 361. |
| gēasne, adj., deprived of: nsm. 381; npm. 216. | gecēosan, II. trans., choose, elect: ptc. asf. gecorene, 605, 613; apm. gecorene, 16; apm. wk. gecorenan, 299. |
| geat, n., gate: as. 401. | gecnāwan, rd. w. acc., know: opt. 2sg. gecnāwe, 356; pret. 1sg. gecnēow, 443; inf. 342. |
| gēað, m. or n., folly: ds. gēaðe, 96. | gecræftan, w1. trans., contrive: pret. 1sg. gecræfte, 290. |
| gebædan, w1. trans., compel: ptc. gebæded, 203, 343, 462. | gecwēman, w1. w. dat., propitate: pres. 2sg. gecwēmest, 169. |
| gebedstöw, f., place of prayer: ds. gebedstöwe, 376. | gecyðan, w1. w. acc., reveal: inf. gecyðan, [353]; opt. 2sg. gecyðe, 279. |
| gebelgan, III. intr., become angry: ptc. (w. act. meaning) gebolgen, 58, 90, 582. | gedælan, w1. w. acc., part from: 3pl. gedælat, 697 |
| geberan, IV. w. acc., bring forth, originate: pret. 1sg. gebær, 506. | gedafen, adj., fitting, proper: nsm. 87. |
| geblissian, w2. trans., cheer: ptc. geblissad, 287, 608. [bliss, 'joy,' from blīde.] | gedōn, anv. w. acc., accomplish, cause: 2sg. gedēst, |
138; pret. 1sg. gedyde, 475; ptc. gedōn, 330.

gedwild, n., delusion: gp.
gedwilda, 368; ip. gedwildum, 460. [Cf. gedwolen.] See misgedwield.

gedwola, w.m., delusion:
ds. gedwolan, 202; as.
gedwolan, 138, 301; gp.
gedwolena, 368.
gedwolen, adj. (ptc. of lost vb.), misled, perverse:

gefaestnian, w2. w. ace, make firm: opt. 2pl. gefaestnige, 649; ptc. gefaestnad, 400, 499.

gefa, w.m., joy: ds. gefēan, 670. [gefen, ‘rejoice.’]

gefēran, w1. intr., go: inf. 331.

gefetigan, w2. w. acc., fetch: inf. 60.

geflit, n., strife, brawl:
ds. geflite, 484. [flitan, ‘contend.’]

gefōn, rd. trans., win; un-
dertake: ptc. gefongen, 98, 191.

gefremman, w1. w. acc.,
perform, do, bring about:

gefreogan, w3. w. acc.,
free: pret. 3sg. gefrōode, 565. [frō, ‘free.’]

gefreōðian, w2. w. acc.,
protect: pret. 3sg. gefreōðade, 565. [frōð.]

gefyllan, w1. w. acc. and
gen., fill with: pret.
opt. 3sg. gefylde, 578.

gegearwian, w2. w. acc.,
prepare: pres. 2sg.gegearwast, 55, 177; ptc.
gegearwad, 173, 250.

gegierwan, w1. w. acc.,
prepare: pret. opt. 3sg.
gegyrede, 40.

gehātan, rd. w. acc., promise: pret. 3sg. gehēt, 639.

gehealdan, rd. w. acc., hold, preserve: imp. 2sg.
geheald, 284; pret. opt.
3sg. gehēolde, 31.

gehū, f., sorrow: as. 391.

gehwā, pron. w. part. gen.,
each, every: gsm. gehwæs, 561; gsn. gehwæs, 323; asm. gehwâm, 729; asm. gehwone, 718.
gehwylc, pron. w. part. gen. each, every, any: gsm. gehwylces, 224; gsn. gehwylces, 30, 216, 352; asm. 222, 465.
gehygd, n., thought, purpose: as. 431; dp. gehyg-dum, 652. [hycgan.] See gæst-, ingehygd.
gehynan, w1. w. acc., humiliate: inf. 633. [hðan.]
gehýran, w1. w. acc., hear: 1sg. gehýre, 461; pret. 3sg. gehýrde, 59, 609, 629.
gełædan, w1. w. acc., lead: 1sg. gelæde, 377; ptc. gelæded, 635; inf. 161, 232, 532.
gełæran, w1. w. acc., teach: 2sg. gelærest, 149; pret. 1sg. gelærde, 297, 307, 501; 3sg. gelærde, 574.
gelenge, adj. w. dat., in-

clined to, given over to: nsm. 371.
gelic, adj., like: dsf. wk. gelican, 128; [w. dat.], asm. 549. See ungelice.
gelimpan, 111., happen, be-fall: intr., pret. 3sg. gelamp, 2; impers. w. dat., pret. 3sg. gelamp, 442; gelomp, 558.
geliðan, 1. intr., arrive: ptc. geliden, 677.
gelong, adj., to be had, obtainable: nsf. 645. [Cf. Ger. gelingen.]
gelyfan, w1. w. acc., believe: pres. 2sg. gelýfest, 48.
gemælan, w1. trans., spot, mark: ptc. gemæled, 591. [mæl, 'blemish. ']
gemâna, wm., union: as. gemânan, 127.
gemêtan, w1. w. acc., meet, find: 1sg. gemète, 383; opt. 1pl. gemêtan, 731.
gemête, adj., to be found: npm. 334.
geminsian, w2. w. acc., diminish, reduce: pret. 3sg. geminsade, 621. [min, 'smaller'; MnE. mince.]
gemong, n., company: ds. gemonge, 528; as. 420. [MnE. a-mong.]
gemōt, n., meeting, encounter: gs. gemōtes, 426.
gemunan, prp. w. acc., remember: isg. gemon, 624; 3sg. gemon, 709; opt. 3sg. gemyne, 721; imp. 2pl. gemunās, 641.
gemynd, f., memory, thought: dpl. gemyndum, 36. [munan.]
gemyndig, adj. w. gen., mindful: nsf. 601.
gemyrran, w1. trans., ruin, corrupt: ptc. gemyrred, 412.
gēn, adv., yet, still, moreover: 110, 169, 191, 290, 293, 317, 345, 589; gēn, 417. [Variant of gæn.]
geneahhe, adv., abundantly, often: 24. [genugan, prp. ‘suffice.’]
genēatscolu, f., throng of companions: ns. 684. [gēneat, ‘companion,’ from neōtan; scolu, ‘school, company’ < Lat. schola.]
geniman, iv. w. acc., seize: pret. 3sg. genōm, 288.
genīōla, wm., enemy: dp. genīblum, 151. [niō.]
See gǣst-, laōgenīōla.
geniwian, w2. trans., renew: ptc. geniwad, 607. [niwe, ‘new.’]
geō, adv., of old: 420. [Cf. MnE. yore.] a. k. t. r. e. a. n. e.
geōdēd, f., former deed: ip. iudēdum, 703.
geoguōhād, m., youth: gs. geoguōhādes, 168. [hād, -heit, hoo. d ‘condition.’]
geōmor, adj., wretched: nsm. 393; nsn. 703. See hygegeōmor, ‘heavy hearted’
geond, prep., throughout: w. acc. 3, 332, 507.
geondwītan, i. w. acc., look through, examine: isg. geondwīte, 399.
geong, adj., young: nsn. 35, 271; asf. geonge, 91.
geopenian, w2. trans., open: ptc. geopenad, 403. [open, ‘open.’]
georn, adj. w. gen., eager, zealous: nsm. 39, 409.
georne, adv., gladly, eagerly, willingly: 29, 559; comp. geornor, 110, 414. [Cf. Ger. gern.]
geornful, adj. w. gen.,
eager for: comp. nsm. geornfulra, 324.
geotan, n. w. acc., pour: pret. 3sg. géat, 6. [Cf. Gen < gessen.]

geræcan, w1. w. acc., attack, assail: pret. 3sg. gerâhte, 73, 300. [MnE. reach.]
gerēfa, wlm., reeve, prefect: ns. 19, 530. [MnE. sheriff, from scir-ge-

gerim, n., number: as. 314.
gesceaff, f., creation; creature: as. 562, 728; np. gesceafa, 183. [scieppan.]
gesceap, n., creation: as. 273.
gesciéldan, w1. w. acc., protect: 3sg. gescylde, 214. [scild.]
gescieppan, vi. w. acc., create: pret. 3sg. gescóp, 111.
gescomian, w2. w. gen., be ashamed of, repent: pret. opt. 1sg. gescomede, 713. [scamu.]
gesécan, w1. w. acc., visit, frequent, worship: pret. 1sg. gesóhte, 452; 2sg. gesóhtes, 424; 3sg. gesóhte, 23; find; reach, strike (with weapons): ptc. npm. gesóhte, 490; vpm. gesóhte, 624.
gesecgan, w3. trans., tell, assure: inf. 46. sagen
gesettan, w1. w. acc., establish: 2sg. opt. gesette, 200.
gesinige, wlf., companion: wife: ds. gesinigan, [54]. [For gesinige; cf. sinhiwa.]
gesittan, v. intr., sit: opt. 1sg. gesitte, 495.
gesid, m., companion: wife: ns. gesime, 242. [sido.]
gesprecán, v. w. acc., speak: pret. 2sg. gespræce, 145, 193.
gestaøelian, w2. trans., establish: ptc. gestabelad, 107. Staddle

gestæald, see æhtæ, feoh-, mæumgestæald

gestreøn, see feoh-, hord- streøn.
gesund, adj., sound, unharmed: nsf. 568. See onsund.
geswearcan, III. intr., become wroth: pret. 3sg. geswearc, 78.
geswerian, vi. w. acc.,
swear: pret. 1sg. ge-
swerge, 80.
geswētan, w1. w. acc.,
sweeten: 1sg. geswēte,
369.
geswican, i. w. gen., leave
off: 2sg. geswīcest, 120.
gesyne, adj., visible, seen:
nsm. 475. [sēon.]
gesyrwan, w1. w. acc.,
contrive: pret. 1sg. ge-
syrede, 468. [searu, 
'device. ']
geteohhian, w2. trans.,
prepare: ptc. geteohhad,
264.
getēon, ii. w. acc., lead,
due or induce: pret. 1sg. getēah,
483.
getrēowan, w1. intr.,
trust: pret. 2sg. ge-
trēowdes, 435. [trēow.]
geðafian, w2. w. acc., con-
sent to: inf. geðafian, 126.
[geðōn, see geōngen.
geðingian, w2. intr., come
to an agreement, become
reconciled: opt. 2sg. ge-
ingige, 198; w. dat.,
plead for: 3sg. gebinge,
717.
gebōht, m., purpose: gs.
gebōhtes, 550.
gebolian, w2. w. acc., suf-
fer, undergo: 1pl. gebo-
liané, 340.
geðonc, m., thought; mind:
is. geboncge, 358; gp.
gebonca, 367; ap. gebon-
cas, 405.
geōrēagan, w3. trans., af-
fect, oppress: ptc. gebrēad,
344.
geōrēatian, w2. trans., ob-
tain by compulsion: pres.
2sg. gebrēatast, 176; inf.
gebrēatian, 54.
geōrōwian, w2. intr., suf-
fer: pret. 3sg. gebrōwade,
448.
geōngen, adj., excellent:
nsm. gebungen, 262.
[ptc. with active sense,
of geōn.]
geōywan, w1. w. acc.,
force: pret. opt. 2sg.
gebýde, 419.
geweald, n., power, pos-
session: ds. gewealde,
[86], 412; as. 159.
gejemman, see unge-
wecedes.
gewēnan, w1. w. gen. and
refl. dat., expect: pret.
1sg. gewēnde, 453.
gegeworc, n., work: ns.
237.
gegewordan, iii. intr., be-
Glossary

come, be; w. dat., befall: intr., opt. 3sg. geweorbe, 156, 667; w. dat., pret. 3sg. gewendar, 503; 3pl. gewurdun, [508].

gevin, n., strife: gs. gewynnes, 190; as. 421. See hond-, leodgewin.

gewindæg, m., day of struggle: dp. gewindagum, 611.

gewinna, wm., enemy: ns. 243; as. gewinnan, 345, [555].

gewit, n., mind: ds. gewitte, 144, 597.

gewunian, w2. intr., remain: inf. 375.

gewyrkan, w1. w. acc., contrive: pret. 1sg. geworhte, 711; ptc. geworht, 401; gp. geworhttra, 172.

gewyrht, n., action, deed: dp. gewyrhtum, 728. [weorc.] See ærgewyrht.

geywan, w1. trans., show: ptc. géywed, 69.

geid, n., song, lay: as. 719.

giefan, vi. w. acc., give: 1sg. giefe, 85; 3sg. gifeð, 388; giefeð, 657. See ágiefan.

giefu, f., gift, grace: as. giefe, 168, 316, 447, 517. See eadgifu.

gield, n., worship: as. 146; divinity: dp. gieldum, 174. See deofol-, hæð-engield.

gien, see gén.

gietan, see fongietan. understand


gisef, see heorogisef.

gift, see wifgift.

ginfæst, adj., generous: asf. ginfæste, 168.

glædmód, adj., illustrious: nsm. 91. [glæd, 'bright. ']

glæm, m., radiance: as. 167.

glæaw, adj., wise, skilled in: nsf. 131; w. gen. nsm. 245.

glæawhycgende, adj., prudent: nsf. 252.

glæawlice, adv., wisely: 181.

glæd, f., burning coals: gp. glèda, 391. [glōwan, 'glow.']
Glossary

gnorncearig, adj., miserable: nsm. 529. [gnorn, 'grief.]
god, adj., good, holy: nsm. 106; gp. gôdra, 381; comp. nsm. betra, 100; nsn. seâle, 407; sup. apm. wk. selëstan, 206.
god, m., God: ns. 265, 315; gs. godes, 17, 23, 35, 261, 365, 408, 491, 540, 563, 666, 693; ds. gode, 51, 106, 131, [271], 387, 659; as. 47, 74, 109, 180, 239, 434, 642; vs. 729; gp. goda, 146, 619; dp. godum, 169, 215, 252; ap. godu, 80, 121, 194, 598.
god, n., benefit, good: gs. gôdes, 397; gp. gôda, 216.
godscyld, f., blasphemy: as. 204.
gold, n., gold: as. 688.
goldspädig, adj., rich in gold: nsm. 39.
gong, m., approach, access: as. 517; course: ip. gongum, 693. See in-, útgong.
gongan, rd. intr., go: inf. 703. See bi-, wiögon-gan.
græswong, m., grassy plain: as. 6.
gram, see grom. angry.
grennian, w2. intr., show one's teeth: pret. 3sg. 596. [MnE. grin.]
gretan, w1. w. acc. greet: pret. 3sg. grétte, 164. [Cf. Ger. grussen.]
grim, adj., fierce, cruel: gp. grimra, 173, 367; sup. dsf. wk., grimmestan, 204. See ferœ-, hyge-, wælgrim.
gringwraecu, f., deadly punishment: ds. gringwraece, 265. [Cf. gringan, El. 126, variant of cringan, 'fall.'].
gripe, m., clutch: ds. 215; 391; as. 125. [gripan.] See sweordgripe.
gristbitian, w2. intr., gnash one's teeth: pret. 3sg. gristbitade, 596. [grist, 'grinding,' from grindan.]
grom, adj., angry, fierce; as noun, monster: ds. gramum, 628; gp.
Glossary

grontra, 215. [Cf. grim.]
grondorleas, adj., innocent: nsf. 271.
grornhof, n., abode of misery: ds. gornhofe, 324. [grorn, ‘misery.’]
grund, m., earth; abyss: as. 10, 332, 555.
gromtian, w2. intr., rage: pret. 3sg. gromtade, 598. [Cf. grim, grom.]
guma, wm., man: ns. 39, 531; gp. gumena, 719. See brydguma.
gumcyst, m., virtue: gp. gumcysta, 381. [cyst, ‘excellence,’ from cō-san.]
gūs, f., war, warfare: ds. gūse, 393; gūbe, 397. [Cf. MnE. gongalad.]
gūrēaf, n., armor: as. 387. [rēaf, ‘dress.’]
gyldan, iii. trans., pay, requite: imp. 2pl. gyl

dae, 619. [MnE. yield; cf. Ger. gelten.]
gýman, w1. w. gen., care for, heed, attend to: 1sg. gýme, 414; opt. 3sg. gýme, 70.
gymelēas, adj., heedless: apm. gýmelēase, 491.
gyrm, m. (?), injury, pain: ds. gyrm, 619; gp. gyrmna, 173.
gyrmstæf, m., affliction: gp. gyrmstaf, 245.

H

habban, w3. w. acc., have, possess; w. ptc., have (auxiliary): 1sg. hæbbe, 212; 2sg. hafaste, 96, 167; 3sg. hafað, 68, 249; 1pl. hafab, 330; opt. 2sg. hæbbe, 458; pret. 3sg. hæfde, 11, 25, 106, 244; 3pl. hæfdon, 677; inf. 53.
negative, 3sg. nafað, 116; inf. nabban, 77. See daraðhæbbende.
hād, see geogūs-, mægðhād. -hūd

hæftling, m., captive: ns. 246. [Cf. Ger. Haft.]
hælend, m., saviour: ns. 157. [hælan, ‘heal.’]
hæleð, m., man; hero, warrior: np. [586]; gp. hæleða, 243; hæleð, 345; ap. 1, 609. [Cf. Ger. Held.]
hæst, adj., fierce: asm. hæstne, 56.
Glossary

hæstlice, adv., fiercely: 136.
hæðen, adj., heathen: nsm. hæben, 7; gsm. hæðnes, 589; dsm. hæðnum, 533; asm. hæbenne, 536; npm. hæðne, 64. [hæðen]

hæðenfeoh, n., heathenish tribute: as. hæbenfeoh, 537.

hæðengield, n., idol: ap. hæbenfield, 15, 22.

hagga, see cumbo

hálig, adj., holy; as noun, saint: nsm. 241, 263, 512; nsm. wk. hálga, 295; nsf. 237, 536; nsf. wk. hálge, 315, 345, [567], 589, 696, 716; gsf. háligre, 61, 689; gsf. wk. hálgan, 607; dsm. hálgum, 422, 442; dsf. wk. hálgan, 246; asm. hálígne, 309, 386; asf. hálge, 29, 514, 533, 604, 656; asm. 560; gp. háligra, 7, 339, 642; dp. hálgum, 171; apm. hálge, 15; ap. wk. hálgan, 300.

hálor, n., salvation: ds. hálor, 327, 360, 440.

hálsian, w2. w. acc., en-
treat: 1sg. hál}sge, 446, 'neck'

hám, m., home: ds. hám, 323, 530, 683.

hát, adj., hot: nsn. 586.

hátan, rd. w. acc., promise, vow; w. inf., command: w. acc., 2sg. hætst, [53]; w. inf., 3sg. hæt, 333; opt. 3sg. hát, 254; pret. 3sg. hét, 60, 74, 142, 161, 186, 227, 231, 265, 303, 308, 523, 530, 575, 579, 582, 602, 612. [Cf. MnE. hight.] See ge-, onhátan.

hát, adv., hotly: 581.

he, pron., he: nsm. 11, [219], etc. (45 times); nsf. héo, 34, etc. (16 times); hío, 28, 106; gsm. his, 8, etc. (14 times); gsf. hire, 30, 165; hyre, 32, 669; dsm. him, 24, etc. (15 times); dsf. hire, 35; hyre, 117, 610, etc. (12 times); asm. hine, 27, etc. (9 times); asf. hi, 77, 87, 142; hý, 85, 158, 164, 622; asm. hit, 570, 649, 691; np. hî, 12, 336, 477, 482, 487.
96 Glossary

heafod, n., head: is. heafde,
295, 604.

heah, adj., high: dsm. wk.
hean, 482; asm. heanne,
228, 309; sup. gsm. wk.
hýhstan, 446; asm. wk.
hýhstan, 716. [Cf. Ger.
hoch.]

heahfæder, m., patriarch:
gp. hæahfædra, 514.

heahmægen, n., supreme
power: as. 645.

heahbû,wf.,height,on
high: ds. hæahbu, 263,
560.

healdan, rd. w. acc., hold,
possess: opt. 2pl. healden,
664; pret. 3sg. höld,
22; imp. 2pl. healdan,
656. See gehealdan.

hean, adj., base, vile, mis-
erable: nsm. 615; vsm.
457; npm. hēane, 681.
[Cf. Ger. Hohn.]

heanmôd, adj., humiliated,
abashed: nsm. 390.

heard, adj., hard, cruel:
nsm. wk. hearda, [577];
gp. heardra, 56, 315;
sup. apn. wk. heardestan,
339.

heardlic, adj., hard, cruel:
npn. heardlicu, 263.

hearm, m., affliction, mis-
ery: as. 629.

hearmeôð, n., song of mis-
ery: as. 615. [Cf. Ger.
Lied.]

heaw, see biheaw.

hebban, vi. w. acc., lift up,
raise, erect: 3sg. hefeð,
386; pret. 3pl. höfon,
15; ptc. hafen, 693.
[MnE. heave.]

hefig, adj., heavy: nsn. 526.

hel, f., hell: gs. helle, 246,
422, 629; as. helle, 682.

Heliseus, m., Eleusius, the
prefect of Nicomedia: ns.
25, 673; ds. Heliseo,
160.

hellegast, m., spirit of
hell: ns. 615; vs. 457.

hellsceâða, wm., hellish

hellwaran, wm. pl., deni-
xens of hell: gp. hell-
warena, 322, 437; hel-
warena, [544]. [-waran
from wesan; cf. MnE.
er in Londoner, etc.]

helm, m., covering, pro-
tection; protector: ns. 722.
See misthelm.
helmian, see bihelmian.
help, f., help: ns. 645; as.
helpe, 696, 722.
helpend, m., helper: ns. 157.
heofon, m., heaven: as.
112; gp. heofona, 722.
heofoncyning, m., king of
heaven: ds. heofoncynninge, 360.
heofonangel, m., angel of
heaven: gp. heofonangla,
642.
heofonrice, n., kingdom of
heaven: gs. heofonrices,
212, 239.
heolstor, m., darkness: is.
heolstre, 241.
heonan, adv., hence: 253,
457, 661.
heorogifre, adj., keen, de-
vouring: nsn. 586; asm.
heorogiferne, 567. [heo-
ro, ‘sword’; gífre, ‘greedy.’]
heorte, wn., heart: ds.
heortan, 239, 656.
her, adv., here: 116, 442.
here, m., army: gs. herges,
589.
hererinc, m., warrior: ns.
189. [rinc, ‘warrior.’]
herian, wi. w. acc., praise,
worship: opt. 3pl. her,
gen, 645; pret. 3sg. her-
ede, 239; 3pl. heredon,
560; inf. hergan, 77. See
Godhergend.
Herodes, m., Herod: ds.
Herode, 293.
hete, see cumbolhete.
heteðonc, m., malicious
thought: gp. heteponca,
315. [hete, ‘hate.’]
hettend, m., enemy: gp.
hettendra, 663.
hider, adv., hither: 322.
hildeðremma, wm., war-
rrior: np. hildeðremman,
64. [-ðremma for
*ðremma; see ðrym-.]
hildewôma, wm., terror of
bloodshed: ds. hildewô-
man, 663; np. hildewô-
man, 136.
hildfruma, wm., war-
chief: ns. 7.
hlw, n., form: as. 244.
[MnE. hue.]
hlæsdige, f., lady: vs. 539.
[hlæf, ‘loaf’; *digan,
knead.’]
hlænan, wi. w. acc., lean,
incline: pret. 3pl. hlæn-
don, 63. [MnE. lean.]
See bihlænan.
Glossary

hlæford, m., lord: as. 129, 681. [*hlæf-weard.]
hléo, m., shelter, protection: as. hléo, 49; vs. 272. [MnE. see.]
hléotan, II. w. gen., obtain: inf. 622. [Cf. MnE. lot.]

hléororicwide, m., utterance: as. hlëororicwide, 461. [hlëo or, 'sound. ']

hléobrian, w2. w. acc., utter: pret. 3sg. hlëobrade, 283.

hlidan, see behldan. Cove

hlínreced, n., prison: as. hlínreced, 243. [hlínonly in compounds, 'grating,' so named from the slanting bars; cf. hlínian, 'lean,' and hlëo; reced, 'house. ']

hlínscaua, w.m., prison shade: ds. hlínscauan, 544.

hlöf, f., troop: as. hlöfe, 676.

hlyhhan, see á-, bihlyhhan.

hof, n., abode: ds. hofe, 32. See grornhof.
holm, m., sea: gp. holma, 122.

holt, n., wood: is. holte, 577.

-homa, see flæsc-, lichoma.
homor, m., hammer: gp. homra, 237.
hond, f., hand: dp. hondum, 512; ip. hondum, 493.
hondgewin, n., combat: ns. hondgewinn, 526.
hordgestréon, n., treasure: as. 22.
hordloca, wm., treasure-chest: ds. hordlocan, 43. [loca, in sense 'coffer. ']

hosp, m. or n., ignominy: is. hospe, 300.
hospword, n., insult: ip. hospwordum, 189.

hraegl, n., robe: ns. 590; as. 595. [Obs. MnE. rail.]

hraed, adv., quickly: hraebe, 254, 370. [Cf. MnE. rather.]

hrëoh, adj., rough, fierce:

hrëowcæarig, adj., ejected: ns. 536. [hrëowan, 'rue. ']

hrëdæg, see ðæadhædæg.

hrinan, I. w. dat., touch: inf. 512.

hrëdor, n., joy: ds. hrëdor, 416; gp. hrëbra, 390, 681.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>hū, adv.</td>
<td>how: 34, 348, 400, 419, 431, 558, 571, 625. [Cf. hwā, and Lat. quō, 'how.']</td>
</tr>
<tr>
<td>hundseofontig</td>
<td>num., seventy: 588.</td>
</tr>
<tr>
<td>hūs, n.</td>
<td>house: as. 648.</td>
</tr>
<tr>
<td>hwā, indef. pron.</td>
<td>some one, something: asn. hwāt, 397.</td>
</tr>
<tr>
<td>hwædre, adv.</td>
<td>however: hwædre, 517.</td>
</tr>
<tr>
<td>hweorfan, iii. intr.</td>
<td>turn, go, go about: 3sg. hweorfan, 703; inf. 275, 381, 390.</td>
</tr>
<tr>
<td>hwider, adv.</td>
<td>whither: 700.</td>
</tr>
<tr>
<td>hwil, f.</td>
<td>time: as. hwile, 674. See sreæchwil. Poem.</td>
</tr>
<tr>
<td>hwilum, adv.</td>
<td>at times: 440. [Dp. of hwil, 'time'; MnE. [while].</td>
</tr>
<tr>
<td>hwonan, conj.</td>
<td>whence: 259.</td>
</tr>
<tr>
<td>hwyrfan, see āhwyrfan.</td>
<td></td>
</tr>
<tr>
<td>hwyrftr, see ymbhwyrftr.</td>
<td>Circuit</td>
</tr>
<tr>
<td>hycgan, w3. trans. and intr.</td>
<td>think; resolve; plot: intr., pret. 2sg. hogdes, 422; trans., pret. 3sg. hogde, 29; w. acc., pret. 3sg. from hogde, 34, despised. See for-, wið-, wiðerhycgan.</td>
</tr>
<tr>
<td>-hydig, see stīðhydig.</td>
<td>sto·he·arted.</td>
</tr>
<tr>
<td>hygd, see ge-, oterhygd.</td>
<td>pressum strong.</td>
</tr>
<tr>
<td>hyge, m.</td>
<td>mind, heart: ns. 339; ds. hyge, 77, 533; 604; as. hyge, 294, 440.</td>
</tr>
<tr>
<td>hygeblind, adj.</td>
<td>blind of thought: nsm. 61.</td>
</tr>
<tr>
<td>hygegeomor, adj.</td>
<td>sad at heart: npm. hygegeomor, 327.</td>
</tr>
<tr>
<td>hygesnottor, adj.</td>
<td>wise: nsm. 386.</td>
</tr>
<tr>
<td>hyhst, see hēah.</td>
<td></td>
</tr>
<tr>
<td>hyht, m.</td>
<td>hope, solace: ns. hugj 607; gs. hyhtes, 442; ds. hyhte, 212; as. 437, 642; gp. hyhta, 682.</td>
</tr>
<tr>
<td>hyldan, see āhyldan.</td>
<td>ward off.</td>
</tr>
<tr>
<td>hyldu, wf.</td>
<td>favour: as. hyldu, 82; hyldo, [171]. [hold, 'gracious.']</td>
</tr>
<tr>
<td>hyran, w1.</td>
<td>w. acc., hear;</td>
</tr>
<tr>
<td>hyranan, see gehyranan.</td>
<td></td>
</tr>
<tr>
<td>hēan</td>
<td>Hohn.</td>
</tr>
</tbody>
</table>

**Glossary**

- **hū**: adv., how
- **hundseofontig**: num., seventy
- **hūs**: n., house
- **hwā**: indef. pron., some one, something
- **hwæt**: interj., lo, what
- **hwædre**: adv., however
- **hweorfan**: intr., turn, go, go about
- **hwider**: adv., whither
- **hwil**: f., time
- **hwilum**: adv., at times
- **hwonan**: conj., whence
- **hwyrfan**: see āhwyrfan
- **hwyrftr**: see ymbhwyrftr
- **hycgan**: trans. and intr., think; resolve; plot
- **hydig**: see stīðhydig
- **hygd**: see ge-, oterhygd
- **hyge**: mind, heart
- **hygeblind**: blind of thought
- **hygegeomor**: sad at heart
- **hygesnottor**: wise
- **hyhst**: see hēah
- **hyht**: hope, solace
- **hyldan**: ward off
- **hyldu**: favour
- **hyran**: w1., w. acc., hear

**Notes**
- Cf. hwā, and Lat. quō, 'how.'
Glossary

w. dat., obey: w. dat. 3sg., hýrde, 371; inf. 379; w. acc., pret. 1pl. hýrdon, i.
See gehýran.

hyrde, m., shepherd, guardian: ns. 66; vs. 280. [Cf. Ger. Hirte.]

cyrst, f., ornament, decoration: gp. hyrsta, 43. [Cf. Ger. rusten.]

I

ic, pron., I: ns. 46, etc. (99 times); gs. mín, 521; ds. mé, 68, etc. (33 times); as. mec, 53, etc. (18 times); më, 74, 275, 697; np. wë, i, 75, [325]; 327, 329, 330, 334, 339; 730; dp. ús, 122, 328, 729; ap. úsic, 325, 336. See mín, uncé, üre, üser.

idel, adj., idle, vain: np. idle, 217.

ides, f., maiden, woman: ds. idese, 116.
in, adv., inward, against: 404.
inbrydan, w. trans., inspire: ptc. inbryrded, 535. [brord, 'point.]
ingehygd, n., inward thought: as. 399.
ingong, m., entrance: ns. 403.
inman, adv., within: 691.
inmanweard, adv., within: 400.
inne, adv., within: 237.
inwitrün, f., hateful counsel: as. inwitrúne, 610. [inwit, 'malice.]

Iohannes, m., John: as. 294.

Iudéd, see gødéd.

Iuliana, wft., Juliana: ns. 106, 131, 148, 316, [628]; as. Iulianan, 28, 531; vs. 96, 167, 540.

L

lác, n., gift, sacrifice: as. lác, 199, 254; dp. lácum, 111. [Cf. MnE. wedlock.] See scínlác.
læcan, rd. intr., leap, dance: pret. 3sg. leola, 674.
læd, see unlæd, miserable
lædan, w. w. acc., lead, conduct: ptc. læded, 689;
inf. 254, 613. [lædan.
See æ-, gelædan.
læmen, adj., earthen: as
574. [læm, ‘clay’;
MnE. loam.
læræn, w. w. acc., teach, urge: 3sg. læred, 281;
inf. 638, 647. [Cf. lær.
See gelæræn, teach
læs, see ðy læs, the less
læt, adj., slow, remiss: nsm. 573, 712. [lætan.
lætan, rd. w. acc., leave;
w. inf., let: w. acc., imp.
2sg. læte, 88; w. inf. opt.
2sg. læte, 275; imp. 2sg.
læt, 200; pl. láta, 622.
[Cf. Ger. lassen.] See ð-, ðnfor-, forlætan.
lagufloid, m., ocean: as
674. [lagu, ‘sea’; flöd, ‘flood.’]
læmsfæt, n., earthen jar: as
578.
land, see lond.
lang, see long.
lær, f., teaching, doctrine:
dp. lærum, 371, 378; ip.
lærum, 306, 483.
læræw, m., teacher: ns.
409. [lær; ðæow, ‘serv-
vant.’]
læst, m., footstep: gp. lásta,
474. [MnE. last.
late, adv., late: 444.
[Cf. last]
læð, adj., hateful: asm. læ-
ne, 377; asn. 201; gp.
læbra, 622.
lægenniðla, w. w., hateful
persecutor: ns. 232.
læad, n., læð: ns. 585; gs.
læades, 578, 583. [Cf.
Ger. Lot.
leahætor, m., vice, crime:
gp. leahtra, 375, 566,
583, 612, 652; dp. leah-
trum, 371; ap. leahtras,
408.
leahætorcwìd, m., wicked
speech: dp. leahætorcwì-
dum, 199.
læan, n., reward: ds. læane,
708; np. læan, 195; gp.
læana, 622. [Cf. Ger.
Lohn.
læas, adj., false: nsn. 356.
[Cf. leogan, ‘lie.’]
læas, adj. w. gen., free
from, deprived of: asf.
læase, 188, 566, 583,
614; npm. læase, 682.
[Cf. læsan, ‘lose.’]
lichoma, w.m., body: gr. lichoman, 415. [Cf. Ger. Leichn-am.]

lichoma, w.m., body: gr. lichoman, 415. [Cf. Ger. Leichn-am.]

lic, n., body: ns. 592, 689, 714; gs. lices, 409; ds. lice, 670, 699. [Cf. Ger. Leiche.]

licfæt, body: ns. indicated by runes LF, 708.
Glossary

Long, adj., long: dsm. wk.
langan, 670; asf. longe, 674.
longe, adv., long: 208;
lange, 444; comp. leng, 201, [375].

lufian, w2. w. acc., love:
2sg. lufast, 48; opt. 1sg. lufie, 178; 3sg. lufige, 111; inf. 27, 195.
lufu, wf. (S. 278, n. 1), love: ns. 669; ds. lufan, 31, 375, 652; as. lufan, 41, 501. See bryd-, cød-, mód-, wiflufu.
lust, m., pleasure: ap.
lustas, 369, 409.
lyftlæcende, adj., playing in the air: ns. 281.
[lyft, 'air'.]
lyge, m., lie, untruth: as.
133. [lēogan, 'lie. ']
lysan, see a-, tolysan.
lytesnā, adv., almost: 10.
[gs. of lyt, 'little'; nā.]

M

mā, adv., more: 413, 505.
[Obs. Eng. mære]
mā, indecl. n. w. part.
gen., more: acc. 456.
mæcga, see wæcum-mæcga.

mæg, f., maiden: ns. 175, 600; vs. 257. [Obs. Eng. may.]
mæg, m., kinsman, fellow:
dp. mægum, 528, 557.
mægden, n., maiden: gs.
mægdnæs, 608.
mægen, n., strength, power; throng: ns. 235;
gs. mægnes, 392; is.
mægne, 599, 690; gp.
mægna, 109, 213, 222,
659, 729. [MnE. (main). See hēahmægen. supreme-power
mægenbrym, m., mighty
power, glory: gs. mægenbrymmes, 154.
mæglufu, wf., love: gs.
mæglufan, 70. [mæg, 'kinsman. ']
mægræden, f., alliance:
as. mægrædenne, 109.
mægð, f., maiden, woman:
gp. mægba, 551, 568.
mægðhād, m., virginity: maid-hood
as. 30.
mæl, see  drægmælum. misery
mælan, see gemælan. mar, spot
mælan, wi. intr., speak:
pret. 3sg. mælde, 351, 455, 538. [mæl, 'utterance,' variant of mæl.]
mænan, wî. w. acc., la-
ment : inf. 391, 712.
[cf. MnE. moan.]
mæne, adj., wicked : apf.
mære, 370. [mân.]
mære, adj., great, illust-
rious : asm. mærne,
26; asf. wk. mæran,
731; vsm. wk. mæra,
86.
mæst, see micel.
mæste, adv., most : 72.
[isn. sup. of micel.]
mægan, prp. w. inf., can:
1sg. mæg, 46, 313, 352,
494; 2sg. meht, 53,
341; 3sg. mæg, 113,
374; opt. 1sg. mæge,
396; pret. opt. 1sg.
meahte, 358; pret. 1sg.
392; 3sg. meahte, 226;
3pl. meahtun, 599; opt.
3sg. meahte, 570,
572.
man, see mon.
man, n., evil, sin : gs.
mânes, 557; gp. mâna,
30. [cf. Ger. Mein-
ed.]
mânfrêa, wîm., wicked
lord: ns. 546.
mânfremmende, adj., evil-
doing : nsm. 137.

mánðêaw, m., evil habit:
ip. mânðêawum, [410].
[ðêaw, 'habit'; MnE.
thews.]
mânweorc, n., wicked
deed: gp. mânweorca,
459, 505; dp. mânweor-
cum, 439.
mâra, see micel.
mâðumgesteald, n., trea-
sure: ns. mâðumgest-
steald, 36.
Maximian, pr. n., Maxi-
meaht, f., power : as.
mehta, 446, 514, 521,
620; gp. meahta, 723;
dp. meahtum, 182.
[magan.]
meahtig, adj., mighty:
asm. meahtigne, 306.
See selmihtig.
mearc, see londmearc.
melda, wîm., informer, an-
nouncer: ns. 557; ds.
meldan, 621.
meldian, wî. w. acc., re-
veal: inf. 463.
mengu, wîf., multitude: ds.
mengu, 45. [monig;
cf. Ger. Menge.] among
meord, f., reward : as.
meorde, 729. [variant
of mîd; MnE. meed.]
Glossary

meotud, m., God, Lord:
ns. 667; gs. metodes, 383; as. 182, 306, 436, 721.

mereflood, m. f. n., sea-flood:
ds. merefloode, 480. [sg. flood]
mētan, wi. w. acc., meet, find:
sf. mēte, [218];
pret. 1sg. mētte, 548. [mōt, 'meeting.'] See gemētan.

micel, adj., great:
nsf. 632, 695, 718; nsn. 127, 692; dsm. wk. miclan, 723; asm. micelne, 26; asf. micle, 699; asf. wk. miclan, [521]; ism. micle, 694; isn. micle, 690; gp. micelra, 459; comp. nsm. māra, 36; sup. asf. māeste, 659; asn. māst, 579. See māeste.

micles, adv., much:
miclum, adv., much:
mid, adv., with the rest:

mid, prep., with, among:
w. dat., 32, 111, 188, 208, 221, 236, 285, 312, 512, 581, 617, 619, 652, 655, 695; w. [acc], 668, 681.

middangeard, m., earth, world:
gs. middan geardes, 154; as. 3.
middel, n., middle:
ds. midle, 568. [mid, adj., 'middle. ']

mihtig, see ælmihtig.

milde, adj., mild, merciful, benign:
nsf. 328, 667;
nsn. 235; asm. mildne, 213; asf. 731; dp. mildum, 170; apm. wk. mildestan, 207.

milts, f., pity, grace:

miltsian, w2. w. dat.,
pity:

min, pron., my, mine:

minsian, see geminsian.
mirs, see myrce.
misgedwield, n., deceit.
| misthelm, m., *veil of mist*: is. mithelme, 470. |
| mődig, adj., *courageous, brave, fervent*: nsm. 513, 721; gsm. mődges, 127; asm. mődigne, 383. |
| mödlef, wfr. *wilful desire, affection*: as. mödlefan, 699; ap. mödlufan, 370. |
| mödsela, wm., *mind*: ds. mödselan, [72], 235. |
| moldweg, m., *earthly path*: ds. moldwege, 334. |
| mon, m., *man, one (indef.)*: ns. 40, 513, 578; np. men, 207, 499; gp. |
| monna, 84, 470, 718, 729; manna, 459; ap. men, 5. |
| monian, wfr. *w. acc., admonish*: 3sg. monah, 717. [munan.] |
| monigfeald, adj., *manifold*: apm. monigfealde, 366. |
| morðor, n., *murder*: gs. morþres, 546. |
| mótan, prpr., *can, may*: w. inf., pret. 1sg. möste, 518; w.ellipsis, opt. 2sg. möte, 457. [Cf. MnE. must.] |
| munan, see gemunan. *remember* |
| mundbora, wm., *guardian*: ns. 156; as. mundboran, 213. [mund, ‘protection; beran.] Vor-mund |
| mundbyrd, f., *protection*: as. mundbyrd, 170. [beran.] |
| myne, m., *love, desire*: as. 379, 657. [munan.] |
| myrce, adj., *dark*: sup. nsn. mircast, 505. myrký |
| -myrnan, see gemyrran. | -mynn |
| myrrelse, wfr., *injury, corruption*: as. (or ap.) myrrelsan, 338. |
### N

<table>
<thead>
<tr>
<th>nabban, see habban.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nœs, see wesan.</td>
</tr>
<tr>
<td>nœles, adv., by no means: nœles, 118, 356; nœlæs, 354. [ne ealles.]</td>
</tr>
<tr>
<td>nän, pron. adj., none: nsm. 514.</td>
</tr>
<tr>
<td>ne, adv., not: 33, etc. (27 times, without 510). See habban, wesan, witan.</td>
</tr>
<tr>
<td>nœah, adv., near: 335. nœah, prep., near: w. dat., 635.</td>
</tr>
<tr>
<td>nearobregd, n., sharp trick: ip. nearobregdum, 302.</td>
</tr>
<tr>
<td>nele, etc., see willan.</td>
</tr>
<tr>
<td>nœod, f., desire, zeal: is. nœode, 24.</td>
</tr>
<tr>
<td>nœodful, adj., zealous: nsm. 720.</td>
</tr>
<tr>
<td>nœolan, see neowol.</td>
</tr>
<tr>
<td>nœosan, wi. w. gen., visit, seek: inf. 554, 631. [Cf. Goth. niuhsjan.]</td>
</tr>
<tr>
<td>neotan, see binæotan.</td>
</tr>
<tr>
<td>neowol, adj., low, deep: dsn. wk. nœolan, 684.</td>
</tr>
<tr>
<td>nergend, m., saviour: as. 240. [nerian, 'save,' cf. Ger. nähren.]</td>
</tr>
<tr>
<td>Neron, m., Nero: as. 302. neton, see witan.</td>
</tr>
<tr>
<td>nœdan, wi. w. instr., venture, risk: pret. 1sg. nœþde, 302. [nœð.]</td>
</tr>
<tr>
<td>niedlic, see ðœænedlic.</td>
</tr>
<tr>
<td>niht, f., night: ds. 626.</td>
</tr>
<tr>
<td>niman, iv. w. acc., take: opt. 3sg. nime, 255. [Cf. Ger. nehmen.] See for-, geniman.</td>
</tr>
<tr>
<td>nĩð, m., hatred, enmity: as. 56, 623; is. nĩba, 203, 462. [Cf. Ger. [Neid.]]</td>
</tr>
<tr>
<td>niðer, adv., below: niper, 423. [Cf. Ger. nieder.]</td>
</tr>
<tr>
<td>niðwracu, f., hateful cruelty: as. niðwræce, 187. [wrecan, 'persecute.']</td>
</tr>
<tr>
<td>niwian, see ed. geniwan.</td>
</tr>
<tr>
<td>nöht, n., nothing: as. 329. [For nā wiht, from ne, ā, and wiht, 'thing.']</td>
</tr>
<tr>
<td>nōma, w1. w. gen., name: ns. 24; ds. noman, 720.</td>
</tr>
<tr>
<td>nōð, f., temerity: ds. nōþe, 343. [Cf. Goth. ana-nanþjan.]</td>
</tr>
</tbody>
</table>
108

Glossary

nū, adv., now: [272], 341, 444, 461, 511, 520, 619, 632. [Cf. niwe, 'new.]


nydbysig, adj., harassed by misery: nsm. 423.

nydcleofa, w.m., prison: ds. nydcleofan, [240]. [cleofa, 'den, chamber.]

nyde, adv., needs: 203, 462. [is. of nyd.]


ofert, prep., over, above, upon; beyond (75, 201, 432); contrary to (23, 98, 408); concerning, because of (444): w. dat., 687; w. acc., 9, 10, 23, 44, 75, 98, 201, 222, 408, 432, 444, 513, 562, 674.

oferswīdest, 521; oferswīdest, 543.

ofest, f., haste: ds. ofeste, 253. [est, from un-yōunnan.]

ofestlice, adv., hastily: 582.

oft, adv., often: [12], 22, 427, [468]; sup. oftast, 20.

oftēon, 11. w. gen. and dat., deprive of: pret. 1sg. oftēah, 468.

ofunnan, prp. w. gen. and dat., begrudge: 1sg. ofunnan, 377.

on, prep., upon, in, to (85), into (159, 420), at (191, 712, 731): w. dat., 39, 45, 72, 77, 96, 163, 191, 204, 253, 328, 334, 342, 389, 415, 443, 447, 478, 479, 480, 482, 510, 533, 551, 553, 558, 560, 568, 587, 597, 604, 626, 644, 675, 715, 723; w. [acc], 6, 69, 85, 159, 228, 282, 305, 309, 321, 420, 446, 556, 630, 700, 731; an, 712.

onēlan, w1. w. acc., inflame, kindle: 1sg. onēle, 372; inf. 580. [ēl, ël. 'fire'; MnE. anneal.]
<table>
<thead>
<tr>
<th>Word</th>
<th>Description</th>
<th>Reference(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>on an</td>
<td>adv. phrase, outside</td>
<td>69</td>
</tr>
<tr>
<td>onbærnan</td>
<td>wi. w. acc., kindle</td>
<td>579</td>
</tr>
<tr>
<td>onbryrdan</td>
<td>wi. w. acc., goad, excite</td>
<td>396</td>
</tr>
<tr>
<td>oncweðan</td>
<td>v. w. dat., address, answer</td>
<td>209, 282, 315, 350, 460</td>
</tr>
<tr>
<td>oncyðan</td>
<td>wi. w. acc., change, pervert, mislead</td>
<td>363, 439, 439, 439</td>
</tr>
<tr>
<td>oncyðren</td>
<td>326, imp. 2sg. oncyð, 144 inf. 226</td>
<td></td>
</tr>
<tr>
<td>ond</td>
<td>conj., and; if (378): 1, 9, etc. (87 times)</td>
<td></td>
</tr>
<tr>
<td>ond-</td>
<td>prefix: opposite, against; hence, corresponding to, in return, and in the opposite direction, away from, in the reverse sense</td>
<td>Cf. Gk. ant; Goth. anda, and; Ger. ant-, ent-; MnE. un- in untie, unbind, etc. See oncweðan, -cyðan, -drædan, -gæn, -gieðan, -sæcan, -sponnan, -tynan, -wendan, -wreðon, and ondettan, ondsvaru, ondwis.</td>
</tr>
<tr>
<td>ondettan</td>
<td>wi. w. acc., confess</td>
<td>456</td>
</tr>
<tr>
<td>ondrædan</td>
<td>rd. refl. w. dat. and acc., fear</td>
<td>134, 210</td>
</tr>
<tr>
<td>ondsvaru</td>
<td>f., answer: as. 105, 117, 130, 147, 175, 319</td>
<td>Swe-ri-an.</td>
</tr>
<tr>
<td>ondwis</td>
<td>adj. w. gen., knowing</td>
<td>244</td>
</tr>
<tr>
<td>ongæan</td>
<td>adv., in opposition:</td>
<td>385</td>
</tr>
<tr>
<td>ongæan</td>
<td>prep., against, in the face of: w. dat. 367, 628</td>
<td></td>
</tr>
<tr>
<td>ongiðan</td>
<td>v. w. acc., understand, recognize</td>
<td>49, 2sg. ongiðest, 181</td>
</tr>
<tr>
<td>ongin</td>
<td>n., undertaking: ns. 127</td>
<td></td>
</tr>
<tr>
<td>onginnan</td>
<td>iii. w. acc., attempt, commit; w. inf., begin, do: w. acc., opt. 3sg. onginne, 398; pret. 2sg. ongunne, 206; w. inf., pret. 3sg. ongon, 26, 290, 298, 345, 595, 630, 638; ongan, 270, 536.</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>onhātan</td>
<td>rd. w. acc., promise, offer: 1sg. onhāte, 151; pret. 3sg. onheht, 118.</td>
<td></td>
</tr>
<tr>
<td>onsačan</td>
<td>vi. trans., resist, refuse: pret. 2sg. onsōce, 194.</td>
<td></td>
</tr>
<tr>
<td>onsēcan</td>
<td>vi. trans. w. gen., rob of, deprive of: ptc. npm. onsōhte, 679.</td>
<td></td>
</tr>
<tr>
<td>onsecgan</td>
<td>w3. w. acc. and intr., sacrifice: w. acc., opt. 2sg. onsecge, 199, 255; intr., pret. opt. 2sg. onsægde, 362; inf. 174, 251.</td>
<td></td>
</tr>
<tr>
<td>onsendan</td>
<td>wi. w. acc., send forth: 1sg. onsende, 404; 3sg. onsende, 332; pret. 3sg. onsende, 310, 322; ptc. onsended, 438.</td>
<td></td>
</tr>
<tr>
<td>onsponnan</td>
<td>rd. w. acc., loosen, unlock: pret. 3sg. onspēon, 79.</td>
<td></td>
</tr>
<tr>
<td>onsund</td>
<td>adj. sound, unharmed: nsm. 593; npm. 715.</td>
<td></td>
</tr>
<tr>
<td>onsýn</td>
<td>f., sight, presence: ds. onsýne, 331; as. onsýne, 730.</td>
<td></td>
</tr>
<tr>
<td>ontynan</td>
<td>wi. w. acc., open: 1sg. ontyne, 402.</td>
<td></td>
</tr>
<tr>
<td>onwendan</td>
<td>wi. w. acc., turn: opt. 2sg. onwende, 57; imp. 2sg. onwend, 144.</td>
<td></td>
</tr>
<tr>
<td>onwreōn</td>
<td>i. w. acc., disclose, reveal: pret. opt. 3sg. onwrege, 516; inf. 467.</td>
<td></td>
</tr>
<tr>
<td>openian</td>
<td>see geopenian. open</td>
<td></td>
</tr>
<tr>
<td>or, orde</td>
<td>n., beginning: as. 353.</td>
<td></td>
</tr>
<tr>
<td>orfeorme</td>
<td>adj., useless: npm. orfeorme, 217.</td>
<td></td>
</tr>
<tr>
<td>orlega</td>
<td>n., hostility: ap. orlegu, 97.</td>
<td></td>
</tr>
<tr>
<td>ormāte</td>
<td>adj., measureless: nsm. 465; apn. ormātu, 627.</td>
<td></td>
</tr>
<tr>
<td>oroð</td>
<td>n., breath: as. [471].</td>
<td></td>
</tr>
<tr>
<td>orwēne</td>
<td>adj. w. gen., without hope of: nsm wk. orwēna, 320.</td>
<td></td>
</tr>
<tr>
<td>orwige</td>
<td>adj., unable to resist: asm. orwigne, 434.</td>
<td></td>
</tr>
</tbody>
</table>
Glossary

orwyrðu, wf., dishonour: as. orwyrðu, 69. [weord.] worth.
oð, prep., up to, until: w. acc., oð, 353; ob, 694.
See oðsæt.

uðcyrnan, w1. intr., turn, be perverted: 3sg. oðcyrreð, [338].
öðer, pron. adj., other, another: def. öðerre, 115;
asm. öðerne, 394, 702;
ap. öðre, 75. [Cf. Ger. ander.]

oðsæt, conj. w. opt., until: oðset, 285. Óða ðæg.

oððringan, III. w. dat. and acc., force from, take away from: pret. 1sg. oððrong, 500. [ðrin-
gan, 'crowd, press'; cf. Ger. dringen.]
öðær, adv., anywhere: 331. [ð, variant of ð, and hwær.]

P
Paulus, m., Paul: as. 304.
Petrus, m., Peter: as. 304.
Pilatus, m., Pontius Pilate: ns. 304.

R
ræd, see swonræd. swan-road = ocean.
реcan, see gerеcan. attack.
ред, m., opinion: гs.
редес, 99. [MnE. Rædi.]
rede. See unреd.

ræden, see freond-, ga-
ful-, мэг-, ðingræden, пле-

ræran, w1. w. acc., raise,
incite, wage; 2sg. rærest, 48;
pret. 3pl. rærdon, 12, 14;
inf. 333. [ri-

ræs, m., rush, outburst: is.
рес, 587.

ræsian, see араsian. оверtakе
reccan, see ареccan. реcкоn. rcоunt
reced, see hlinreced.
recene, adv., quickly: 62.
[recen, 'swift. ']

рёh, see hrёh, rough.
рёning, adj., mournful:
dsm. рёongan, 530. [Cf. рёонiан, 'murmur. ']

реord, f., speech: ns. 62.
reordian, w2. intr., speak:
pret. 3sg. reordode, 66.
restan, w1. intr., rest:
inf. 200. [rest, 'rest. ']

рёб, adj., wroth : nsm.
рёб, 140, 704.

tice, adj., powerful, rich:
nsм. 19.
Glossary

rice, n., kingdom: ns. 8; gs. rices, 66. [MnE. bishop-ric.] See heofon-, woruldric.

rim, n., number, multitude: ds. rīme, 587; as. 368. [MnE. rhyme.] See ge-, unrim.

riman, wi. w. acc., recount: inf. 505.

rōd, f., rood, cross: ds. rōde, 447, 481; as. rōde, 305.

roodor, m., sky, heaven: ns. 498; gp. rodera, 305; dp. roderum, 644.

roodorcyning, m., king of heaven: gs. ro dorcyninges, 447.

adj. rōf, see ellenrōf. 

rondburg, f., shield-troop, band of warriors: dp. rondburgum, 19. [rond, 'shield. ']

rūme, adv., fully: 314. [rūm, ' spacious. ']


ryht, n., right, truth: ds. ryhte, 285. See unryht.

ryhtfremmend, adj.; right-doing, righteous: gp. ryhtfremmendra, 8.

ryne, m., course: ns. 498. [irnan, rinnan, 'run. ']

S

sacan, vi. intr., strive, contend: inf. 206, 298. See on- , wiōsacan.

sacu, f., strife; torment: as. sace, 200, 230.

sēlig, see unsēlig. un-sēlig

sēmra, comp. adj.; worse:

dsm. sēmrī, 51, 361.

sēne, adj.; slow, not alert:

comp. asm. sēnran, 395. [Cf. Icel. seinn.]

sār, n., pain, torment: as.

sārslege, m., painful blows: ap. sārslege, 341, 547.

sāwracu, f., painful punishment: as. sāwræce, 527.

sāwol, f., soul: ns. [669]; sāwul, 700; gs. sāwe, 413; as. sāwle, 488; gp. sāwla, 348, 555.

scādan, see tōscādan.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>scamig</td>
<td>see unscamig</td>
<td>111</td>
</tr>
<tr>
<td>scamu, f.</td>
<td>shame, disgrace</td>
<td>445</td>
</tr>
<tr>
<td>— sceacan, vi. intr.</td>
<td>hasten</td>
<td>inf. 630</td>
</tr>
<tr>
<td>scenaða, w.m.</td>
<td>enemy</td>
<td>gp. 672</td>
</tr>
<tr>
<td>sceððan</td>
<td>See hell, syn-</td>
<td>womsceæða</td>
</tr>
<tr>
<td>sceóhmód, adj.</td>
<td>affrighted</td>
<td>ns. 672</td>
</tr>
<tr>
<td>sceððan, vi. w. dat.</td>
<td>harm</td>
<td>opt. 2sg. scebbe, 349</td>
</tr>
<tr>
<td>scieldan</td>
<td>see gescieldan</td>
<td></td>
</tr>
<tr>
<td>sciene</td>
<td>see sunsciene, whitescyne</td>
<td></td>
</tr>
<tr>
<td>scieppan</td>
<td>see gescieppan</td>
<td></td>
</tr>
<tr>
<td>scieppend, m.</td>
<td>Creator</td>
<td>as. scyppend, 181</td>
</tr>
<tr>
<td>scild, m.</td>
<td>shield</td>
<td>as. scyld, 386</td>
</tr>
<tr>
<td>scima, w.m.</td>
<td>shining</td>
<td>vs. 166</td>
</tr>
<tr>
<td>scínlaíc, n.</td>
<td>delusion</td>
<td>ds. scínlace, 214</td>
</tr>
<tr>
<td>scip, n.</td>
<td>ship</td>
<td>ds. scipe, 672</td>
</tr>
<tr>
<td>scir, adj.</td>
<td>bright, radiant</td>
<td>asf. wk. sciran, 728</td>
</tr>
<tr>
<td>scolu, see genēatscolu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>scomian, see gescomian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>scraef, n.</td>
<td>cave, den</td>
<td>ds. scrafe, 684</td>
</tr>
<tr>
<td>scrifan, i. w. acc.</td>
<td>decree</td>
<td>3sg. scrifed, 728</td>
</tr>
<tr>
<td>scua, see hlinscua</td>
<td></td>
<td></td>
</tr>
<tr>
<td>scūfan, ii. w. acc.</td>
<td>push, thrust</td>
<td>inf. 584</td>
</tr>
<tr>
<td>sculan, prp. w. inf., owe, must, should</td>
<td>w. inf.</td>
<td>1sg. sceal, 203, 389, 393, 444, 462, 465</td>
</tr>
<tr>
<td></td>
<td></td>
<td>505, 528, 701, 711; 2sg. scealt, 256, 317, 347, 456; 3sg. sceal, 115, 380, 415, 646, 650; 3pl. sceolan, 195; pret. 3sg. sceolde, 611; opt. 1sg. sceold, 524; 2sg. sceolde, 425; w. ellipsis, 3sg. sceal, 699</td>
</tr>
<tr>
<td>scür, m.</td>
<td>shower</td>
<td>dp. scürum, 651; ip. scürum, 472</td>
</tr>
<tr>
<td>scyld, f.</td>
<td>guilt, sin</td>
<td>dp. scyldum, 584 [sculan]</td>
</tr>
<tr>
<td>See godscyld</td>
<td></td>
<td></td>
</tr>
<tr>
<td>scyld, 'shield,' see scild</td>
<td></td>
<td></td>
</tr>
<tr>
<td>scyldig, adj. w. inst., owing (as penalty)</td>
<td>nsf. 124</td>
<td></td>
</tr>
<tr>
<td>scyldwyrcende, adj. doing evil</td>
<td>nsm. 445</td>
<td></td>
</tr>
<tr>
<td>scyndan, vi. intr.</td>
<td>hasten</td>
<td>inf. 489</td>
</tr>
</tbody>
</table>
Glossary

**scyne, see sciene.**

**scyppend, see scieppend.**

**sē, se, adj. pron., that, this, the; he; who: nsm. 3, etc. (25 times); nsf. sīo, 32, 589; sēo, 93, etc. (20 times); nsm. bæt, 36, 44, 45, 80, 127, 143, 460, 545; gsm. bæs, 37, etc. (12 times); gsf. bære, 59, 67, 79, 163, 413, 607; gsn. bæs, 103, 583, 588, 608, 643, 717; dsm. bám, 225, etc. (12 times); dsf. bære, 21, 204, 246, 287, 296; dsn. bám, 184, 267, 324, 568, 684; asm. bæne, 111, 284, 543, 566, 616, 716; asf. bā, 114, 186, 200, 521, 624, 724, 728, 731; asn. bæt, 1; bæt, 119, etc. (13 times); vsm. se, 166; vsf. sēo, 247, 248; ism. bī, 587; isn. bī, 256, 355, 425, 427, 650; bī, 556; nsp. bā, 216; bā, 71, 195, 224, 496, 683; gp. bēra, [38]; bēra, 207, 354, 510, 518; dp. bám, 152, 500; ap. bā, 75, 122, 144, 179, 206, 207, 250, 266, 299, 339, 340, 490.

[492], 572. See er sōn, forōn, oðōæt, sē ðe, ðæs ðe, ðæt, þy læs.

**searo, see bealosearo.**

**searōðonc, m., crafty thought; malice:** ip. searōðoncum, 298, 494.

**sēað, m., pit:** nsm. 422; as. 413.

**sēcan, wi. w. acc., seek:** 2sg. sēcast, 170; opt. 3sg. sēce, 219; pret. 1sg. sōhte, 344; 3sg. sōhte, 571, 673; 3pl. sōhtun, 293; sōhton, 682; inf. 116, 394, 702. See ge-, onsēcan.

**secg, m., man, warrior:** gp. secga, 676.

**secgan, w2. trans., say, tell:** 1sg. sece, 51; 2sg. sagast, 84; 3sg. sāgb, 69; opt. 3sg. sece, 285; pret. 3sg. sēgde, 269, 301, 593; 3pl. sēgdon, 561; imp. 2sg. saga, 418, 430; inf. 132, 318, 348, 557. See a-, ge-, onsecgan.

**sefa, wmn., heart, soul:** ds. sefan, 94, 342. See brēost-, môdsefa.

**sele, see winsele.**

**sēlest, sēlla, see god.**
self, *see* sylf.
seyllan, *see* syllan.
sellend, *see* syllend.
semminga, adv., *forthwith*:
242, 614.
sencan, *see* bisencan.
sendan, w1. w. acc., send,
est: 3sg. sendeð, 325;
pret. 1sg. sende, 473;
3sg. sende, 318; ptc.
sended, 262. *See onsendan.
sēoc, adj., *sick*: nsm. sēoce, 65.
seofian, w2. w. acc., la-
ment: inf. 537. [Related
to MnE. sob.]
seomian, w2. intr., rest,
remain: 3sg. seomað, 709.
seon, v. (trans. and) intr.,
see; look: pret. 3pl.
sēgon, [291]. *See bi-,
forseon.
settan, *see* beor-, dōmsettā.
settan, w1. w. acc., set,
establish: pret. 2sg. set-
test, 274. *See a-, ge-
settan.
se ǣ, rel. pron., *who*: nsm.
sē be, 415, 447; nsf. sēo
be, 258; np. bā be, 13,
508.
sib, f., *peace; kinship* (698):
ns. sibbe, 668; gs. sibbe,
652; as. sibbe, 200, 219,
655, 698; dp. sibbe,
540.
sid, adj., *wide, extensive*:
asm. sidne, 332.
sidfolc, n., *great throng*:
ns. [692].
siex, num., *six*: 230.
sigor, m., *victory*: gp.
sigora, 224, 361, 561,
668, 705. [Cf. Ger. 
Sieg.]
sigortifr, n., *victorious 
sacrifice*: as. [255].
[tifer, tiber, *offering*.
Simon, m., *Simon Magus*:
as. 298.
singāl, adj., *constant*: nsm.
242.
singrim, adj., *very cruel*:
asm. singrimme, 230.
sinhīwa, wm., *comrade,
brother*: np. sinhiwan,
698. [hiwa, *member
of a family,* from hiw,
‘family’; cf. gesinige.]
sittan, *see* gesittan, ðrym-
sittend.
sīð, adv., *afterward, late*:
496, 548; sīb, 710; sup.
nsm. sībast, 475.
sīð, m., *journey*: da. sībe,
Glossary

song, see loksong.
sorg, f., sorrow: ns. 443, 525, 718; as. sorge, 624.
sorgcærig, adj., troubled, vexed, anxious: nsm. 603, 709.
sorgstæf, m., sorrow: dp. sorgstæfum, 660.
söd, adj., true: nsm. 224; nsf. söð, 669; nsm. 356; asm. söðne, 47; asf. söðe, 219, 655; npn. söð, 83; dp. söðum, 174; apn. söð, 80, 194. [From root of is; MnE. sooth.]
söd, n., truth: ds. söðe, 132; söbe, 547; as. 342.
södfæst, adj., righteous; as subst., the righteous man: ds. södfæstum, [348], 362, 426, 438; gp. södfæstra, 325, 337. [Cf. MnE. steadfast, shame-faced.]
södlícæ, adv., truly, verily:

sparian, w2. w. acc., spare: 1sg. sparige, 85.
spēðig, see æht-, gold-
spēðig.

spel, see færspel.
spild, m., destruction: as.
spild, 85. [Cf. spillan, w1., 'destroy.']
Glossary

spïowian, wî. w. instr.
spurt : pret. 3pl. spïowdan, [476]. [MnE.
spew.]
sponan, see bisponan.
sponnan, see onsponnan.
spor, n., track, print: as.
623.
spræc, f., speech, conversation: ds. spræce, 89,
533. [sprecan.]
sprecan, v. intr., speak:
pret. 3sg. spræc, 185,
189, 246, 417. [Cf.
Ger. sprechen.] See
gesprecan.
springan, III. intr., spring,
burst out: pret. 3sg.
sprong, 585.
stæf, see ende-, gyrn-,
sorgstæf.
stän, m., stone, rock: ds.
stâne, 654.
stâðelian, w2. w. acc.,
establish, stouten: 1sg.
stabelige, 222; stabelie,
437; inf. stâbelian, 270,
364. See gestâðelian.
stâðol, m., foundation: as.
654.
stâðolfæst, adj., firm:
nsm. stâðolfæst, 374.
steal, see bid-, wið-, wið-
ersteal.

stearc, adj., strong, violent;
precipitous (?): asm.
stearcne, 282. [Cf. Ger.
stark.]
stearcferð, adj., harsh-
mined, cruel: npm.
stearcferfu, 636.
steft, f., voice: ns. 282.
[Cf. Ger. Stimme.]
steppan, vi. intr., step,
march: 3sg. stepeð,
374.
stigan, see ästigan.
stihtend, m., inciter: ns.
419. [stihtan, 'in-
cite.']

stïðhyðg, a dj., stout-
hearted: npm. stïðhyðge,
654. [stïð, 'stout. ']

stondan, vi., intr., stand:
3sg. stondeð, 277; 3pl.
stondað, 123; pret. 3sg.
stöd, 567, 589, 592.
See wiðstondan.

storm, m., storm: gp.
storma, 651.
stöw, f., place: ds. stöwe,
636. See gebedstöw.

stræam, m., stream, flood:
as. 481. See ðhrstræam.
-stræon, see feoh-, hordge-
stræon.

strong, adj., strong, hard:
nsm. 651; nsf. 464.
stronglice, adv., strongly, boldly: 374.

styran, wi. w. dat., disturb, interfere with: pret. 3sg. styrde, 296. [Cf. Ger. steuern.]

sum, pron., one, some one, some: nsm. 18; npm. sume, 478; gp. sumra, 472; apm. sume, 473, 475, 481, 483, 490.

sumerlong, adj., as long as a summer; live long: asm. sumerlongne, 495.

sunne, wf. sun: gs. sunnan, 166.

sunsciene, adj., sunbright: NSF. wk. sunsciene, 229.

sunu, m., son: ns. 725.

süsli, n., torment: gs. süsles, 558; is. süsle, 142; ip. süslum, 337.

swä, adv., so, likewise: 73, 88, 170, 278, 376, 504.

swä, conj., as, like; in order that (253): 11, 81, 88, 253, 276, 436, 442, 463, 511, 597, 634.

sweart, adj., black: asm. sweartne, 555; gp. sweartra, 313, 468; ip. sweartum, 472.

swebban, see Æswebban.

sweltan, III. intr., die: 2sg. swelest, 125.

swencan, wi. w. acc., afflict: inf. 47. [swencan, 'toil. ']

sweopu, wf., scourge: dp. sweopum, 188.

swör, m., father-in-law: 55, 78. [Cf. Ger. Schwiegervater.]

sweorcian, see geswæorcian.

sweordbite, m., stroke of sword: as. 603.

sweordgripe, m., attack of the sword: as. 488.

sweordslege, m., sword-stroke: as. 671.

sweotollice, adv., clearly: comp. sweotollicor, 355.

sweotul, adj., clear: nsn. 551.

swerian, see geswerian.

swētan, wi. w. acc., make sweet: inf. 525. See geswētan.

swēte, adj., sweet: sup. NSF. wk. swētaste, 94; vsm. wk. swētesta, 166.

swican, I. intr., fail, cease: w. dat., desert: intr. 3sg. swiceð, 373; w. dat., inf. 387. See biswican, geswican.
Glossary

swingan, III. w. acc., scourge: opt. 3pl. swingen, 337; pret. 3sg. swong, 617; inf. 142, 188. [MnE. swinge.]
swiðan, see oserswiðan.
swiðe, adv., strongly, much, assuredly: swíbe, 99, 185, 194, 372, 452; comp. swíbor, 47; sup. swípest, 349, 620. [Cf. Ger. geschwänd.]
swiðerð, adj., violent-minded, fierce: nsm. 78.
swiðlíc, adj., violent, terrible: as. 55.
> swonræd, f., ocean: ds. swonrade, 675. [swon, ‘swan”; ræd, ‘course,” from rídan, ‘ride.’]
swylc, pron. adj., such: gsn. swylces, 426. [*swā-lic.]
swylce, adv., likewise, also: 51, 307, 596.
swylt, m., death: nsm. 255, 675. [sweltan.]
sylf, pron., self; thyself, himself, etc.: nsm. 443; nsm. wk. sylfa, 700; nsmf. 356; nsm. wk. sylfa, 341; gsf. sylfre, 99; dsm. sylfum, 407; asm. sylfne, 46, 676; npm. sylfe, 660.
syllan, w1. w. acc., give, deliver: pret. 3sg. sealde, 522; inf. 289. [MnE. sell.]
syllend, m., giver: nsm. 705; sellend, 668.
sylme, adv., ever, always: 20, 238, 669.
syn, f., sight: as. syne, 468. [seon.]
syn, f., sin, crime: as. synne, 380, 525; is. synne, 624; gp. synna, 188, 313, 349, 355, 362, 369, 413, 614, 710; ip. synnum, 65, 372, 571, 705. See fyrmyn.
synscæða, wm., wicked enemy: nsm. synскаfa, 671.
syrwan, see gesyrwan.

T
tācen, n., token, sign: ds. tācne, 491.
tāl, f., calumny, blasphemy: is. tāle, 73. [*tāel; cf. Ger. Tadel, borrowed from Low Ger.]
tālæn, w1. w. acc., abuse, blaspheme: pret. 3sg. tālde, 598.
tālænis, f., calumny, blas-
Glossary

**phemy**: ip. tālnissum, 205.

tēar, m., tear: ip. tēarum, 712. [Cf. Ger. Zähre.]

tellan, w1. w. acc., count, deem: pret. 1sg. teilde, 357. [talu, 'tale. ']
teo̱hhiān, see geteo̱hhiān.
tēon, w1. w. acc., draw: pret. 3sg. tēah, 534; 2sg. gewin tuge, contended, 421. See ge-, of-, ðurh- tēon.

tēona, wn. injūry, insult: ds. tēonan, 458; as. tēonan, 402. [tēon, 'accuse. ']
tean, w2. w. acc., speech: ap. 205.

teran, wv. acc., tear: inf. 595. [Cf. Ger. verzhēren.]

tīd, f., time; hour: as. 712, 724, 731; ap. tīda, 230. [Cf. Ger. Zeit.]

tīfr, see sigortīfr.
tio̱hhiān, w2. w. acc., consider: 2sg. tio̱hhaust, 215. See geteo̱hhiān.

tō, adv., too; thereon (291): 99, 194, [291], 444, 573, 712.

tō, prep., to, for, as, at, in, at the hands of: w. dat.

41, 51, 54, 62, 86, 87, etc., (59 times); w. inf. 408, 557, [569].

toga, see folctoga.

tōgādre, adv., together: 63.

tōlīsan, w1. trans., set free: 'tīc. tōlīsed, 585. [tēas.]

torn, adj., angry, bitter: apm. torne, 205.

torne, adv., angrily, grievously: 73.

torr, m., tower: ns. 402. [Lat. turris.]

tōscādan, rd. trans., part, burst: ptc. tōscāden, 584. [scādan, 'separate'; cf. Ger. schei-

den.]

tōscūfan, w1. w. acc., push aside: pret. 3sg. tōscēaf, 564.

toslītan, w1. w. acc., tear apart, sever: 3pl. tosli-
tās, 698.

tōweorpan, w1. w. acc., cast aside: opt. 3pl. tō-
weorpan, 650; pret. 3sg. tōwearp, 566. [weor-
pan, 'throw. ']

trēo, n., tree: ds. trēo, 447.

trēow, f., faith, pledge: as.

trēowe, 29, 655.
Glossary

triowan, see getriowan.

trum, adj., strong, firm:
comp. nsm. trumra, 650.

trymman, wi. w. acc., strengthen, encourage: inf. 638. [trum.]

tu, num., two: npm. 698.
See bègen.

túdor, n., offspring: ds. tódrel, 459.

tungol, n., star: gp. tungla, 498.

týnan, see ontynan.

D

ða, adv., then: ða, 26, 32, 58, 60, 66, 140, 184, 225, 236, 242, 267, 287, 290, 293, 417, 454, 530, 553, 563, 577, 589, 607, 614, 635, 669; þa, 38, 78, 89, 92, 105, 117, 130, 142, 158, 164, 189, 258, 270, 345, 429, 511, 520, 536, 579, 582, 584, 594, 602, 612, 618, 627, 630, 638, 671.

ða, conj., when: ða, 146, 295, 523, 543.

ðær, adv., there, then: þær, 218, 220, 237, 292, 525, 587, 678, 692.

ðær, conj., where, in
which; when; if (570);
þær, 91, 229, 302, 364,
423, 452, 567, 570,
636, 645, 658.

ðæs, adv., so: þæs, 55,
177, 372, 513.

ðæs ðe, conj., because: þæs
ðe, 599.

ðæt, conj., that; in order
that; so that; when
(691);
in subject clause: ðæt, 73,
129, 226, 552, 662;
in object clause: ðæt, 30,
40, 46, 70, 85, 103, 124,
139, 149, 178 (also mo-
dal), 194, 266, 275, 279,
290, 294, 298, 308, 336,
343, 344, 356, 358, 366,
392, 399, 410, 425, 449,
462, 476, 501, 541, 548,
561, 574, 578, 610, 619,
633, 643, 648, 666, 686,
696, 713(?), 716, 720,
722, 730;
in final clause: þæt, 156,
254, 325, 355, 439, 524;
in consecutive clause:
ðæt, 292, 303, 310, 360,
370, 407, 450, 474, 477,
482, 484, 487, 503, 621;
in modal clause: ðæt, 57,
373, 433;
Glossary

in temporal clause: bæt (bær i), 691.

bætte, pron., which: bætte, 2. [bæt ðæ.]

bæftan, w. w. acc., consent to, endure: inf. bæftan, 108, 466. See ge-
bæftan.

ðæ, pron., who, which, that: be, 37, 75, 84, 111, 122, 123, 136, 145, 173, 205, 207, 208, 215, 268, 274, 277, 281, 313, 354, 377, 396, 427, [467], 496, [511], [519], 522, 646, 710, 719. See sè
ðæ, ðæs ðæ.

ðæah, conj., although: w. ind. ðæah, 192, 451; w. opt., ðæah, [219], 397, 495.

ðæah ðæ, conj., although: w. ind., ðæah be, 42; w. opt., ðæah be, 515.

ðearf, f., need: ns. ðearf, 695, 717; as. ðearfe, 659. [ðurfan.]

ðearlfic, adj., terrible: as. ðearlíc, 678. [ðearl, ‘severe.’]

ðesaw, see mændæsaw.

ðegn, m., thane, follower, servant: ns. ðegn, 262, 280; np. ðegnas, 12,

683; dp. ðegnum, 152, 558; ap. ðegnas, 299, 309, 333.

ðencan, w. trans., think, expect: pret. 3pl. ðohtun, 637. See biðencan.

ðenden, conj., while: ðen-
den, 714.

ðennan, w. w. acc. (S.400, n. 1, 2), extend, stretch out: inf. ðennan, 187.

ðéod, see werðéod.

ðéoden, m., prince: ns. ðéoden, 524; gs. ðéodnes, 108; vs. ðéoden, 82, 86. [ðéod, ‘nation.’]

ðéodscipe, m., association, fellowship; people; ds. ðéodscipe, 695; as. ðéod-
scope, 178.

ðéoni, w. acc., profit, bene-
fit: pret. 3sg. (as if 11.) ðéah, 605. [Obs. Eng. thee.] See geðungen.

ðés, pron., this: ns.ðés, 208, 249, 276; nsf. þésos, 464; nsn. ðís, 190, 356; dsf. þíssum, 701; dsn. þís-sum, 74, 123; asm. þísne, 527, 694; asf. þás, 321; asn. þís, 201, 444, 719; np. þás, 83; gp. þísza, 57. See ðyslic.
&icgan, v. w. acc., receive: pret. opt. 3pl. þcgon, 687.
&inning, pron., thy, thine: nsf. þin, 68; gsm. þines, 50, 428; dsm. þinum, 100, 342; daf. þinre, 128, 276; dsn. þinum, 214; asm. þinne, 138, 178, 435, 461, 466; asf. þine, 82, 730; asn. þin, 202; gp. þinra, 211; apm. þine, 134, 210; apm. þin, 97; ip. þinum, 176.
&ingian, w2. intr., plead, argue: pret. 3sg. bingade, 260, 429. [ðing, 'council; agreement.' ] See ge&ingian.
&ingraden, f., suppliant message: as. þingradenne, 126.
&onan, adv., thence: þonan, 384, 389.
&onc, m., thought; thanks: as. þonc, 593. See bealo-, fore-, ge-, hete-, searo-ðonc.
-ðonca, see æfonca.
-ðoncwyrdæ, adj., worthy of thanks, acceptable: asn. þoncwyrdæ, 198.
&onon, adv., then: þonne, 203, 403, 657, 715.
&onon, conj., than: þonne, 36, 100, 110, 324, 415, 542.
&onon, conj., when, as soon as: þonne, 325, 332, 438, 528, 697, 705, 726.
&oracu, f., violence, persecution: as. þrace, 12, 333. See flänðoracu.
&orachwil, f., time of punishment: ds. þræchwilæ, 554.
&rag, f., time, plight: ns. þræg, 464; gs. þræge, 453.
&ragmæl, n., time of distress, misery: ip. þrägmælæm, 344. [mæl, 'time. ' ]
&rea, n., misery, distress, calamity: as. þreæ, 678; ip. þream, 520.
&reagan, w3. w. acc., constrain, affliet: pret. 2sg. þræades, 546; inf. þreagan, 142. [Cf. Ger. drohen. ] See geþreagan.
&reaniedlic, adj. w. dat., terrible: nsn. þreaniedlic, [128].
Glossary

ðroh-nót

ðrēanyd, f., painful compulsion: as. þrēanéð, 464.

ðrēat, m., trouble, calamity: ns. þrēat, 465; troop: is. þrēate, 672. [Cf. ðrēotan, impers., 'vex, and Ger. verdriessen.]

ðringan, see oððringan.


ðriste, adv., boldly: þriste, 511.

ðritig, num., thirty: XXX, 678.

ðröwian, w2. w. acc., suffer: pret. 3sg. þröwade, 229; inf. þröwian, 445. [Cf. MnE. throe.] See geðröwian.

ðryccan, see forðryccan.

ðrym, m., glory, splendor; host: gs. þrymmes, 280, 448; as. þrym, 641; is. þrymme, 694. See hildeþremma, mægenþrym.

ðrymsittend, adj., sitting in glory: nsf. þrymsitendene, 726; asm. þrymsittendne, 435.

ðrynis, f., trinity: ns. þyrynnes, 726. [ðrēo.]

ðryðful, adj., mighty, fierce: nzm. þryðfulle, 12.

ðū, pron., thou: ns. 93; þū, 46, etc. (67 times); ds. þē, 249; þē, 46, etc. (25 times); as. þē, 278, 344, 358; þec, 46, 144, 253, 255, 272, 318, 419, 446, 451, 539; vs. þū, 87; nz. gē, 648, 652, 658, 660, 662; dp. ēow, 655, 657, 664; ap. ēowic, 668. See ðīn, ēower.

ðurfan, prp. w. inf., need; intr., be in distress: w. inf., 1sg. þearf, 526; 2sg. þearft, 46; pret. 3pl. þorftan, 683; intr., ptc. dsm. þearfendum, 449. See biðurfan.

<table>
<thead>
<tr>
<th>Old English</th>
<th>Modern English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ūfan, adv., from above:</td>
<td>ufan, adv., from above:</td>
</tr>
<tr>
<td>261. [Cf. Ger. oben.]</td>
<td>261. [Cf. Ger. oben.]</td>
</tr>
<tr>
<td>nsm. unbealdra, 427.</td>
<td>nsm. unbealdra, 427.</td>
</tr>
<tr>
<td>unbiōyrfe, adj., vain, useless: asf. unbiōyrfe, 97; nsm. unbiōyrfe, 217.</td>
<td>unbiōyrfe, adj., vain, useless: asf. unbiōyrfe, 97; nsm. unbiōyrfe, 217.</td>
</tr>
<tr>
<td>unbrice, adj., not to be broken: nsm. 235.</td>
<td>unbrice, adj., not to be broken: nsm. 235.</td>
</tr>
<tr>
<td>[brecan.]</td>
<td>[brecan.]</td>
</tr>
<tr>
<td>uncer, pron., of us twain:</td>
<td>uncer, pron., of us twain:</td>
</tr>
<tr>
<td>gsn. uncres, 190.</td>
<td>gsn. uncres, 190.</td>
</tr>
<tr>
<td>unclæne, adj., unclean:</td>
<td>unclæne, adj., unclean:</td>
</tr>
<tr>
<td>vsm. 418.</td>
<td>vsm. 418.</td>
</tr>
<tr>
<td>under, prep., under; in: w. dat., 43, 395, 544; w. acc., 481.</td>
<td>under, prep., under; in: w. dat., 43, 395, 544; w. acc., 481.</td>
</tr>
</tbody>
</table>
ungewemmed, adj., not disfigured: ism. ungewemde, 590. [womm, 'stain, spot.]

unhæd, adj., wretched: nsm. 616. [Cf. Goth. unhæds, 'poor.]

unmæte, adj., boundless: asf. 517 [metan, 'measure.]


unræd, m., folly: gs. unrædes, 120.

unrim, n., countless number: ns. 172; as. 43, 469, 625.

unryht, adj., unrighteous: dsf. unryhtre, 297.

unsælig, adj., unblessed, miserable: nsm. 450. [sæl, 'good fortune.]

unscamig, adj., unashamed, unabashed: nsf. wk. unscamge, 552.

unsnýttrum, wt., folly: ip. (as adv.) unsnýttrum, 145; unsnýttrum, 308. [snotor.]

unwæçlice, adv., unwaveringly, without hesitation: 50. [wæc, 'weak.]

unwærlic, adj., unwary; rash: gp. unwærlicra, 193.

üp, adv., above; upward: 62, 644.

üre, pron., our: dsm. üssum, 249; as. ürne, 129; gp. üssa, 146, 619; dp. üssum, 169.

üser, pron. adj., our: nsm. 545.

üt, adv., out: 253, 532.

útgong, m., departure: as. 661.

W

wæ, interj. w. dat., woe: 632. [Cf. Ger. Wef.]

wacian, w2. intr., be awake, be vigilant: ptc. (as if w3.) npm. wæccende, 662.

wæg, m., wave: gs. wæges, 680; ds. wège, [479]. [wegan, 'move.]

wægan, w1. w. acc., affect: inf. 143.

wæge, n., goblet: ds. wège, 487.

wælgrim, adj., murderous:
Glossary

npn. [264]. [wæl, 'carnage.']

wæpen, n., weapon: gs. wæpnes, 623. [Cf. Ger. Waffen.]

wær, adj., w. gen., cautious, wary: comp. nsm. wærra, 425. [MnE. aware, beware.]

wærest, adj., faithful: nsm. 238. [wær, 'pledge. ']

wærlæs, adj., peridious: nsm. 351, 421.

wærelc, adj., prudent: nsm. 662. See unwærlæc.

wærlæga, wm., traitor: ds. wærlægan, 455. [lēogan, 'lie'; MnE. warlock.]

wæter, n., water: ns. 292; ip. wætrum, 479.

wæfan, w2. intr., marvel:
pret. 3sg. wæfæde, 162.

waldend, m., Lord: ns. 723; gs. walendes, 266; as. 213, 291, 305.

wæian, w2. w. acc., bewail:
inf. 538. [Cf. Ger. weinen.]

weal, m., wall: ns. 650; gs. wealles, 401.

wealdan, rd., wield, control, rule: intr., 3sg. waldeð, 223; w. instr., pret. 3sg. wæold, 19;
w. gen., pret. opt. 3sg. wæolde, [562]. [MnE. wield.]

weallan, rd. intr., boil, well-up:
surge: pret. 3sg. wæol, well water 581.

weard, f., guard, watch:
as. wearde, 664.

weard, m., guardian, keeper: as. 212. See hláf-ord.

weardian, w2. w. acc.,
hold, maintain: pret. 3sg. weardade, 20; inf. 92.

wædan, w1. intr., go mad:
pret. 3sg., wædde, 597.
[wōd, 'mad'; obs. Eng. wood.]

weg, m., way, path: gs. weges, 665; as. 282, 640. [wegan, 'move. ']

See moldweg.

wēg, see wēg.

wēge, see wēge.

wela, m., wealth, riches:
ip. welum, 76. See bold-wela.

welig, adj., prosperous, rich: nsm. wk. weliga, 38; ds. welegum, 33; ds. wk. weligan, 569.

wemman, see ungewemmed.
wēn, f., expectation: ns. 632.
wēnan, wi. trans., expect; think; hope: pret. 1sg. wēnde, 425; w. acc., 357; w. gen., inf. 686. See gewēnan.
wēdan, wi. w. acc., change: inf. 570. See onwēdan.
wēoh, n. idol: ap. 23. [Variant of wīh; cf. Ger. weißen.]
wēohweordīng, f., worshipping of idols: ap.
wēohweordīnga, 180.
wēorc, n., work: as. [560]; task; distress: ns. 569. See mānweorc.
weorċe, indecl. adj., painful, grievous: 72, 135. [is. of weorc.]
weorpan, see tōweorpan.
weorð, adj., precious: sup. vsf. wk. weorbeste, 248.
weordān, III. intr., become, be; w. dat., befall: intr., opt. 3pl. weorðen, 335; pret. 1sg. wearð, 621; 3sg. wearð, 58, 422, 474, 584, 594, 607, 669; 3pl. wurdon, 479, 586; opt. 2sg. wurde, 432, 552; inf. weorðan, 425; weor-
Glossary

122, 135, 173, 181, 216, 263; bëol, 171; opt. 3sg. sëy, 88, 400, 668; së, [280]; 1pl. sël, 334; 3pl. sën, 286; imp. 2sg. wes, 253; pret. 1sg. wæs, 343, 712; 3sg. wæs, 8, 18, 24, 32, 35, 38, 140, 233, 236, 241, 258, 267, 287, 497, 569, 580, 600, 635, 678, 688, 692; 3pl. wæron, 64, 301; opt. 3sg. wære, 259.

negative, pret. 3sg. næs, [510], 513, 518, 573, 590.

wic, m. f. n., abode: as. 92. [MnE. -wick, -wich, in place-names.]

wid, adj., wide: nsn. 9; isn. wk. widan, 508.

wide, adv., wide, far and wide: 585.

-wideferh, adj., long-enduring, eternal, in long time: nsm. 223; wideferg, 467.

wif, n., woman: gs. wives, 600; as. [549]; gp. wifa, 432.

wifgiftu, npl., wedding, nuptials: gp. wifgita, 38.

wiflufu, wf., love of one's wife: ds. wiflufan, 296.

wig, m. n., war, battle: gs. wiges, 576.

wiga, wm., warrior: gp. wigena, 641, 680.

wigðrist, adj., bold in combat: nsm. 432.

wilde, adj., wild: nsn. 597.

willa, wm., wish, consent, will, desire, resolution: gs. willan, 50, 428, 441, 602; ds. willan, 32, 365, 600; ap. willan, 406.

willan. anv. w. inf., will: 1sg. will, 108, 132, 192, 272, 278, 647; opt. 3sg. wile, 378, wille, 633, 707; pret. 2sg. opt. wolde, 195;

-negative, 1sg. nelle, 133; 2sg. nelt, 126, 174, 251; 3sg. nele, 384, 387.

-willen, see dolwillen.

winburg, see wynburg.

wind, m., wind: np. windas, 650.

windan, see biwindan.

winnan, m. intr., strive, contend: pret. 2sg. wunne, 421.

winsele, m., wine-hall: ds. 487, 686.

wis, see ondwis.

wisdom, m., wisdom: gs.
wisdomes, 516. [w'is, 'wise' from witan.]

wise, wft., course, undertaking: as. wisan, 98.
[Cf. Ger. Weise.]

wit, see edwit. *proach
wita, wm., wise man: gp.
witena, 98.

witan, prp. trans., know.
1sg. wät, 547; opt. 3pl.
witen, 207; pret. 3sg.
wiste, 91, 556; inf. 314;
negative, 1sg. nät, 700;
2pl. neton, 660. [Cf. Ger. wissen.]

wite, n., punishment, torment: gs. wites, 152; np.
witu, 264; gp. wita, 56,
172, 177, 211, 556, 631;
dp. witum, 617; ap.
witu, 250, 340, 572; ip.
wlum, 143.

witebrōga, wm., torture,
np. witebrōgan, 135,
196. [brōga, 'terror. ']

witga, wm., prophet: gp.
witgena, 515. [witan.]

witian, w2. trans., assign,
bestow: ptc. gp. witedra,
686.

witod, adj., true, certain:
asn. 357. [ptc. of wit-
ian, 'destine.' ]

wiþ, prep., against, with

wit-stand

(of speaking, meeting,
etc.): w. dat. 141, 157,
214, 260, 420, 422, 426,
429, 438, 663; w. acc.
67, 197, 206, 299, 384,
716. [Cf. Ger. wider.]

wiþerbreca, wm., enemy,
assailant: ns. wiber-
breca, 269.

wiþerfeohtend, m., adversary:
ns. wiberfeohtend,
664.

wiþerhycgan, w3. intr.,
be obstinate: ptc. dsf.
wiþerhyegendre, [196].

wiþersteal, m. or n., op-
position: as. wiþersteall,
441.

wiþgongan, rd. w. dat.,
resist, overcome: inf. 393.
wiþhycgan, w3. w. acc.,
scorn, oppose: pret. 3sg.
wiþhod, 42.

wiþsacan, vi. w. dat.,
oppose, resist: pres. 2sg.
wiþsæcest, 99; pret. opt.
2sg. wiþsœce, 361. [Cf. Ger. Widersacher.]

wiþsteal, m. or n., resist-
ance: ns. wiþsteall, 401.
[steal, 'position.']

wiþstondan, vi. w. dat., re-
sist; w. dat. and gen.,
baffle of, foil of: w. dat.
Glossary

and gen., pret. 3sg. wis-stöd, 427; w. dat., inf. wisständan, 599, 651.

wlitan, see geondwlitan.

wlite, m., splendor, beauty.

wibstondan, 599, 651.

wibstond, 427; w. dat., inf.

wibstond, 427.

wld, see ellenwöd. furious

wolcen, n., cloud: dp. wolcnnum, 283. [MnE. welkin.] wolke

woma, wm., noise; incantation: dp. wömunm, 576.

See hildewöma. blood-terrible

womdæd, f., wicked deed: gp. womdæda, 467. [womm, 'spot; sin.]

womsceæda, wm., wicked persecutor : vs. 211.

wong, see græswong.

wōpig, adj., weeping: nsm. 711. [Cf. wēpan, 'weep.]

word, n., word, speech: ds. worde, 78; as. 23, 45, 143, 283, 631, 640; is. worde, 92; np. 83; gp. worda, 57, 193; ap. 59, 144; ip. wordum, 76, 165, 269, 296, 346, 351, 455, 538. See beot-, hospword, insult, boast

woruld, f., world: gs. worulde, 509; ds. worulde, 416, 570, 711.

[wer, 'man'; yldu agr. generation, race'; cf. eald.]

woruldrice, n., kingdom of the world: ds. 549.

wracu, see gring-, niō, sārwracu. gringe-

wræcca, wm., exile, outcast: ns. 351. [wræc 'exile,' from wrecan.]

wræcmæcga, wm., outcast: exile-man

ns. 260. [mæcga, 'youth, man'; cf. OE. magu.]

wrāð, adj., angry, fierce, wicked: gp. wrāðra, 177; wrābra, 311; apm. wrābe, 507.

wrāðe, adv., cruelly: wrābe, 172.

wrecan, v. w. acc., wreak, punish; utter, recite (719): pres. opt. 3sg. wræce, 719; imp. 2pl. wrecāð, 623; inf. 204. [MnE. wreak; cf. Ger. Rache.]

wreć, see onuwreć.

wm. cover

Digitized by Google
<table>
<thead>
<tr>
<th><strong>wröht</strong>, m., <em>enmity; crime</em></th>
<th><strong>wyn</strong>, f., <em>joy</em></th>
<th>as. 641; vs. 730. [Cf. Ger. <em>Wonne</em>] [MnE. <em>winsome</em>]</th>
</tr>
</thead>
<tbody>
<tr>
<td>wudubēam, m., <em>forest tree</em></td>
<td><strong>wynburg</strong>, f., <em>joyous city</em></td>
<td>dp. wynburgum, 83.</td>
</tr>
<tr>
<td>ip. wudubēamum, 576.</td>
<td><strong>wyrcan</strong>, w1. w. acc., <em>do, perform</em></td>
<td>opt. 2sg. wyrce, 541. See bi-, for-, ge- wyrcan.</td>
</tr>
<tr>
<td><strong>wuldor</strong>, n., <em>glory, Heaven</em></td>
<td><strong>wyrd</strong>, f., <em>event, situation; destiny</em></td>
<td>as. 33, 538. [weorðan.] See for-wyrd. becoming</td>
</tr>
<tr>
<td>gs. wuldres, 153, 180, 223, 269, 311, 454, 516, 600, 641, 665; ds. wuldre, 640; vs. 279.</td>
<td><strong>wyrgan</strong>, see <em>áwyrgan, curse</em></td>
<td></td>
</tr>
<tr>
<td><strong>wuldorcyning</strong>, m., <em>king of glory</em></td>
<td><strong>wyrhta</strong>, wm., <em>doer, contriver</em></td>
<td>as. wyrhtan, 346. [wyrcan.] <em>wheel-wright</em></td>
</tr>
<tr>
<td>ds. wuldorcyninge, 223; as. 238, 428.</td>
<td><strong>wyrm</strong>, m., <em>worm</em></td>
<td>ds. wyrm, 461.</td>
</tr>
<tr>
<td><strong>wund</strong>, f., <em>wound</em></td>
<td><strong>wyran</strong>, see <em>forwyran, refuse</em></td>
<td></td>
</tr>
<tr>
<td>ap. wunde, 710; ip. wundum, 355.</td>
<td><strong>wyrest</strong>, see <em>yfel</em></td>
<td></td>
</tr>
<tr>
<td>- <strong>wundorcraeft</strong>, m., <em>wondrous power</em></td>
<td><strong>yfel</strong>, n., <em>evil</em></td>
<td>gs. yfeles,</td>
</tr>
<tr>
<td>is. wundorcraeft, 575.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wundrum, adv., <em>wonderfully</em></td>
<td></td>
<td>wylm, m. f., <em>boiling, turbulence, outpouring</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Glossary

244; yfles, 329; as. 506; gp. yfla, 323, 352; ap. 627.

yfeldæd, f., evil deed: gp. yfeldæda, 456, 713.

ymb, prep., about, concerning: w. acc. 414. [Cf. Ger. um.]


ymbhwyrt, m., circuit: as. 113. [hweorfan.]

yreðweorg, corrupt word in MS., standing in place of an adj. nsm., enraged (?): yrebweorg, 90.

yrmen, adj., wide, spacious: asm. yrmenne, 10.

yrmōu, f., misery: ns. — yrmōu, 504; ip. yrmōum, 634. [earm.] ðor.

yrre, adj., angry: nsm. 140.

yrre, n., anger: as. yrre, 117, 158, 257; is. yrre, 58, 90, 582.

yðfaru, f., sea: ds. yðfære, 478. [yð, 'wave; faru, 'course. ']

ywan, see geywan. show
Prep. after p. 68 + dative

acé " "
be " 71 "
but an 74 "
for 82 " (inst. 1)
bore 82 "
from 84 "
geord 99 + acc.
in p 100 + dative 31 acc 11
mid 105 + " (15) acc 2
near 107 + "
of 108 "
over 108 " (1) acc 14
on 108 " (37) " (15)
on, en
organ " against, p 109 + dative
os 111 + acc.
was 130 + dat 10 acc 6
ym 133 + acc 1
to.

Gronkhof, Abode of Woe.

Leof-wisan, Lie of Woe, in meter, p. vi

Old a 40 - chance, XVII

Cynewulf's Julian = oldest in vernacular, XXIII

Greek orig., XXVIII

Life of Saint, Type, XXX

Christian life = warfare, XXXII

Juliana: bad traits, XXXIII, age XLII

Speak of the devil, XXXIV.

30 martyrs with Juliana, XXXVII

Poem's place = merit, XXXVIII

Time antiquates antiquities, XL

Remble e runes 59

condens 48

sno 47

sclaus 38

Ante Tribunae 35

Quae tibi [bona] videntur 36

cezeari 36
groen-hof ‘abode of hope’
Leof-wisan ‘ed-ways’ in meter p. VI
Old a 40 - chance XVII
Cynwulf’s Juliana = oldest in vernacular-XXIII
Greek orig. XXVIII
Life of Saint: Type: XXX
Christian life = warfare XXXII f
Juliana: bad traits XXXIII, age XLII
Speak of the devil XXXIV.
630 martyrs with Juliana XXXVIII
Poe’s pleasure monst XXX VIII ff
Time antiquates antiquities XL
Remble e runes 59
condiers 48
sne 47
scales 38
Ante Tribunae 35
Quae tibi [ bona] videntur 36
ceaeani 36