

## CHAPTER I.

## INTRODUCTION.

p. 1, note] Paul. Diac. still uses *heathen* in the sense of *rustici* (Pertz, Archiv 7, 334). demo heidanin commane, Diut. 1, 504<sup>b</sup>. The abbrev. form *heid* occurs even before Luther: *heide* rhy. leide, G. Abent. 2, 67. dieser zeginer oder *heit*, Keller, Fastnachts-sp. p. 823 (like our *christ* for MHG. kristen, OHG. christani); yet the true genitive is retained in Chr. Weise's Erznarre 190: des jungen *heidens* los werden.—Favorite epithets of the heathen are "wild, fierce, grim": wild heathen, wild men of the wild heath, Anegenge 23, 61. conf. Rabenschl. 1080. Neifen 14, 6. MsH. 1, 152<sup>a</sup>. die *wuotendigen* heiden, Kaiserchr. 951. More freq. die *übelen* heiden, Diemer 158, 18. 162, 2. Morolt 376 seq. die *bösen* h., Diemer 170, 24. 179, 17. der *übele* h., Pantal. 1034. der *vil arge* h. 1847. den h. *gramen*, Servat. 148 (per contra, hypocrita is transl. *dunni cristáni*, Diut. 1, 239<sup>b</sup>). Also "dogs," as in Judith 134, 39: þone haeðenan *hund*. Olaf Tryggv. saga, cap. 68: *hund*-heidinn. Svenske vis: hednings-*hund*. Mor. 418: den heidenschen *hunt*. In Willeh. 58, 16 the Sarrazin ride on *dogs* and *hogs*.—Gradually milder terms are used: dat *domme* heidine, Maerl. 3, 128. des *gelouben geste* (strangers to faith), Tür. Wh. 15<sup>a</sup>. heidinen die *sunder êwe* (without law) lebeten, Roth. 475. People do not like to be taken for heathens: sô bin ich niht ein *heiden*, MsH. 1, 42<sup>a</sup>. als ich waere ein *heiden* 45<sup>b</sup>. Yet there is pity for them: swie sie wâren heiden, och was *zerbarmen* umbe sie, Nib. Lament 437; and Wolfram, like Walther, speaks of them quite humanely, Willeh. 450, 15: "Die nie toufes künde Enpfingen, ist das sünde, Daz man die sluoc alsam ein vihe (a sin to slay the unbaptized)? Grôzer sünde ich drumbe gihe: Es ist gar *Gutes hant-getât*, Zwuo und sibenzec sprâche die er hât," they are God's handiwork, 72 languages wherein He speaks.

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

trasts the vices of christian Romans and Provincials with the virtues of heathen Saxons, Frankz, Gepidæ and Huns, and of heretical Goths and Vandals; towards the end of bk. 7, he says: 'Gothorum gens perfida, sed pudica est, Alamannorum impudica, sed minus perfida. Franci mendaces, sed hospitales, Saxones crudelitate efferi, sed castitate mirandi;' and further on: 'Vandali castos etiam Romanos esse fecerunt;' conf. Papencordt 271-2. The Bavarian Ratolf is converted in 788: *coepi Deum colere*, MB. 28<sup>b</sup>, 7. In the times of Boniface and Sturm we read: *Populi gentis illius (in Noricum), licet essent christiani, ab antiquis tamen paganorum contagiis et perversis dogmatibus infecti*, Pertz 2, 366. Alamanns, who appear in Italy 552-3, are still heathens in contrast to the christian Franks, Agathias 2,1. 1,7. Eginhard cap. 7 (Pertz 2, 446): *Saxones cultui daemonum dediti; cultum daem. dimittere; abjecto daem. cultu, et relictis patrii caerimoniis*. The author of *Vita Mathildis* (Pertz 12, 575) says of the Saxons and of Widukind's family: *Stirps qui quondam daem. captus errore, praedicatorum pro inopia idola adorans, christianos constanter persequebatur*.

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

The Slavs in Pomerania heathens till begin. of 12th century. A heathen festival near Pyritz, and that of Gerovit at Havelberg, Barthold's *Gesch. v. Pomm.* 2, 34. 76. Giesebrecht's *Wend.*

gesch. 2, 265. 309. Heathen Rans, Barth. 2, 100-1. Pribizlaus of Mecklenburg baptized in 1164, Svantevit's temple destroyed 1168, Lisch's Meckl. jahrb. 11, 10. 97.—The Slavs betw. Elbe and Oder were Christians for 70 years, then relapsed ab. 1013, Helmold 1, 16; adhuc enim (1147) Slavi immolabant daemoniis et non Deo 68. The Prussians still heathen after conversion of Russians 1, 1.—Some Christians in Hungary in latter half of 10th century, Dümmler's Pilgrim von Passau 36 seq. Some heathens in Esthonia at the present day, Verhandl. 2, 36. The Lapps were still heathen in 1750, Castrén's Reise p. 69.

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

p. 5.] Between heathen baptism (the *vatni ausa*, the *dicare* in nomine deorum, Greg. Tur. 2, 29) and christian baptism, stands the *prîm-signaz*, Egilss. p. 265, a mere signing with the cross. Thus, Gestr is 'prîmsigndr, eigi skîrðr,' Fornald. sög. 1, 314. The pains of hell were made to hang on being *unbaptized* (p. 918).—Whoever forsook paganica vetustas (Pertz 2, 342), had to renounce the gods: *den goten entfarn* = get baptized, Türl. Wh. 130<sup>a</sup>. To abjure one's faith was *abrenuntiare*, *abjurare*, *renegare*, *reneare*, Ducange; Fr. *renier*, O.Fr. *renoier*, MHG. *sich vernoiijeren*, Nib. 1207, 1. Lament 494. *vernoierten* sich von den Kristen, Livl. reimchr. 5719. M. Neth. *vernogerde*, Karel. 2, 75. *vernoyert*, Pajin 2, 519. 831. *vernoyert* rh. verghiert, Maerl. 3, 140. OHG. *antrunneo*, *ant-trunneo* *aba-trunneo* = apostata, *renegatus*, Graff 5, 533. *li cuivers renoié*, Ducange; *tornadie*, *tornadis* = retrayant. Other phrases: *den touf hin legen*, Livl. r. 6129. *lâzen varn krist* 6385. What is meant by: 'eosque (Hessians at Amenaburg) a sacrilega idolorum censura, qua *sub quodam christianitatis nomine* male abusi sunt, evocavit' in the Vita Bonifacii, Pertz 2, 342? probably a christian heresy, as p. 344 says of Thuringians: 'sub nomine religionis *falsi fratres* maximam hereticae pravitatis introduxerunt sectam,' conf. Rettberg 2, 308.—The Abrenuntiations declared the ancient gods by name to be *devils* and *unholds*. All heathen merrymaking, espec. music and dancing, was considered *diabolic*, pp. 259. 618-9. 770. Feasts, games and customs connected with the old worship were

now *diaboli pompa, gelp inti zierida*. Grieshaber's Serm. p. 48 : da man singet und springet in *des tievels dienste*; conf. Aucassin in Méon's Fabl. 1, 385. Fauriel 3, 190.

p. 5.] The mental protest against christianity shows itself in the continuance of the rough heroic conception of Paradise (p. 819). The christian paradise was often rejected, as by Radbod the Frisian, who withdrew his foot from the sacred font, because he did not care to give up the fellowship of his forefathers in hell and sit with a little flock in heaven, Vita Bonif. (Pertz 2, 221). Melis Stoke, rymkron. 1, 24. Comp. the contrary behaviour of Gudbrand (Maurer bekehrung 1, 537) and of Sighvatr at the baptism of Magnus, St. Olaf's saga c. 119. Waldemar likes hunting better than heaven, Thiele 1, 48. nit ze himelrîche sîn woldich vür dise reise, Roseng. 110. mir waere ie lieb bî ir ze sîn dan bî Got in paradîs, MS. 1, 178<sup>a</sup>. möht aber mir ir hulde (her favour) werden, ich belibe (I would stay) ûf der erden alhie, Got liez ich dort die werden (worthies), MS. 2, 16<sup>b</sup>. daz himelrîche liez ich sîn, und waere bî in iemer wol alsô, Dietr. drachenk. 131<sup>b</sup>. waz sol ein bezzer paradîs, ob er mac vrô belîben von wol gelopten wîben? MsH. 1, 82<sup>b</sup>. si waere getreten durch Flôren in die helle, Fl. 5784. si me vauroit miex un ris de vous qu'estre en paradis, Thib. de N. 69. kestre ne voudroie en paradis, se ele nestoit mie 75; conf. 113. The hered. sewer of Schlotheim : 'had you one foot in heaven and one on the Wartburg, you'd rather withdraw the first than the last,' Rommel's Gesch. von Hessen 2, 17. fall from heaven to earth, Schwein. 1, 95. come back from paradise, Chans. histor. 1, 43.—Eyvindr, like christian martyrs, endures the utmost pains inflicted by Olaf Tryggvason, and will not apostatize, Fornm. sög. 2, 167. The Hist. S. Cuthberti says : quadam die cum Onalaf cum furore intrasset ecclesiam Cuthberti, astante episcopo Cuthheardo et tota congregatione, 'quid, inquit, in me potest homo iste mortuus Cuthbertus, cujus in me quotidie minae opponuntur? juro per deos meos potentes, Thor et Othan, quod ab die hac inimicissimus ero omnibus vobis,' Twysden 73-4. The heathenism smouldering in many hearts is perceptible even in Latin deeds of 1270, Seibertz no. 351.

p. 5.] A peal of bells was hateful to heathens, and therefore to giants, p. 950, to dwarfs, p. 459, to witches, p. 1085.

p. 5.] Even in christian times the heathen gods are credited

with sundry powers. The idols *speak*, Pass. 307, 2 seq. Barl. 342, 8 or *hold their peace*, Pass. 306, 24. 34. The Livl. reimchr. 1433 seq. says :

Die Littouwen vuoren über sê,  
 daz ist genant daz Osterhap,  
 als ez *Perkune ir abgot gap* (when P. existed),  
 daz nimmer sô harte gevrôs (froze).

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

p. 6.] The Romans too had felled *sacred trees*: 'et robora numinis instar Barbarici nostrae feriant impune bipennes,' Claudian de laud. Stilich. 1, 230. In the same way the Irminsul is destroyed, and Columban breaks the god's images and throws them in the lake (p. 116. 109). Charles has the four captured Saracen idols smashed, and the golden fragments divided among his heroes, Aspremont 11<sup>b</sup>. 45<sup>b</sup>—48<sup>b</sup>. Idols are broken in Barl. and Georg. It is remarkable in Beda 2, 13, that the *Coifi* himself destroys the heathen temple (p. 92 n.). It was a sign of good feeling at least to build the old images into the church-walls.

p. 6.] Heathens, that knew not the true God's name, are not always 'wild, doggish, silly,' but sometimes 'die *werden heiden*,' Titur. 55, 4, die *wisen heiden*, Servat. 19. his sylfes (God's) naman, þone ylde bearn aer ne cûðon, *frôð fædera cyn þeah hie fela wiston*, *Cædm.* 179, 15.

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

formulas: sam mir Got and *mîn selbes lîp!* Tristan 215, 2. als in (them) Got und *ir ellen* gebôt, Ernst 1711. als im sîn manlîch *ellen* jach, Parz. 89, 22. ich gelove God ind mime swerde, Karlmeinet 122, 34. M. Beheim 266, 22 says: si wolten ûf in (them) selber stân; and Gotthelf's Erzähl. 1, 146 makes a strong peasant in Switz. worship 'money and *strength*.' A giant loses his *strength* by baptism, Rääf 39. Doubts of God are expressed by Wolfram: ist Got wîse? . . . hât er sîn alt gemüete, Willeh. 66, 18. 20. hât Got getriwe sinne, Parz. 109, 30. Resisting his will is 'ze himele klimmen und Got enterben,' En. 3500.—On men who pretend to be gods, see p. 385 n.

p. 7 n.] God is threatened and scolded, p. 20. With the mockery of Jupiter in Plaut. Trin. iv. 2, 100 agrees the changing of his golden garment for a woollen, and robbing Æsculapius of his golden beard, Cic. de Nat. D. 3, 34. Friðpiofr said: 'enda virði ek meira hylli Ingibiargar enn reiði Baldrs,' Fornald. sög. 2, 59; and pulled B.'s statue by the ring, so that it fell in the fire 86. King Hrólfr already considers Óðin an evil spirit, *illr andi*, 1, 95.—*Dogs* were named after gods by the Greeks also; Pollux, Onom. 5, 5 cites *Κόραξ*, *Ἄπρνια*, *Χάρον*, *Λυκίττας*. A dog named *Locke*, Sv. folks. 1, 135. Helbling's *Wunsch* is supported by a *Wille* in Hadamar v. Laber 289 and Altswert 126, 23. *Sturm* in Helbl. 4, 459 may have meant Thunder. The lime-bitch is called *Heila*, *Hela*, Döbel 1, 86. Nemnich 720. *Alke* is Hakelberend's dog, Zeitschr. des Osn. ver. 3, 406. A *Ruland* about 1420, and *Willebreht*, Ls. 1, 297-8, are exactly like men's names. Many names express the qualities and uses of the animal, such as *Wacker*, still in use, and leading up to old Norse, Saxon, Skirian and Suevic names, Grimm's D. Sag. 468; its dimin., *Wäckerlein*, *Weckerlin*, *Wickerlein*, Fischart's Spiele 246. 491. Is *Wasser*, the common name of peasants' dogs in the Mark (Schmidt v. Wern. 253), a corrup. of *Wacker*? *Wackerlos*, *Vernim*, dogs in Froschmeus. Bbb. 5<sup>b</sup>, *Hüterlin* in Keisersb. bilg. 140-4-5. Fondling names are *Harm*, Ls. 2, 411. Holle im Crane p. 30, *Bärlin*, Garg. 258<sup>b</sup>, *Zuckerl*. Jucundiss. 54. To the Pol. *gromi-zwierz*, bait-hound, Linde 1, 779<sup>a</sup> answers our *Hetzebolt*, Nic. v. Jeroschin 30, 12. *Bello*, *Greif*, *Pack-an*, *Pack-auf* (Medic. maulaffe 647), *Suoche*, Fichard 3, 245, explain themselves; also the Boh. greyhound *Do-lèt*, fly-to; O. Norse *Hopp* and *Hoi*, Hrolfkr. saga, *Hopf* in

Eulensp., *Estula* (es-tu-là?), Méon 3, 394-5. Ren. 25355. Not so clear is *Strom* in Fritz Reuter's Journ. to Bellingen 2, 98; is it 'striped'? or conn. with *Striun* in Helbl. 4, 456 from striunen, to roam? *Smutz* in Laber 358 must be conn. with *schmötzen*, to counterfeit the hare's cry, Schmeller 3, 479. *Trogen*, Sv. äfvent. 1, 51 is our *Fidel*, trusty. *Gramr*, Fornald. sög. 1, 87. *Gífr*, *Geri*, two dogs in Fiölsvinn's-mål. *Snati*, Markusson 174<sup>a</sup>. *Guldtand* Norske event. 2, 92. *Yrsa*, Fornald. sög. 1, 22, *Ursa* in Saxo. *Bettelmann* in Bürger 474<sup>a</sup> and *Stallmeister* in Tieck's Zerbino express social rank, conf. *Malvoisin*, Ren. 1664. It were too bold to conn. *Leppisch* in Pauli Sch. u. ernst 77, with *Sâmr* = Lapp, in Nialss. 71, or *Goth*, *Goz* with the nation so called (Michel's hist. des races maudites 1, 355. D. Sag. 454); more likely that the Silesian sheepdog's name *Sachs* (Weinhold) meant Saxon; conf. Boh. *Bodrok*, an Obodrite. King Arthur's dog *Obul*, Nenn. 78. *Ciprián*, dog's name in MsH. 3, 305<sup>a</sup>.

p. 8.] Christ and the old gods are often *worshipped together*. People got baptized and believed in Christ, en hêto â *Thór* til allra storæða. Widukind (Pertz 5, 462) tells, an. 965, of an 'altercatio super cultura deorum in convivio, Danis affirmantibus Christum quidem esse deum, sed alios ei fore majores deos, qui potiora mortalibus signa et prodigia per se ostentabant.' Æthelbert of Kent let heathen idols stand *beside* christian altars, conf. Lappenb. Engl. gesch. 1, 140. The converted Slavs clung to their old superstitions. Dietmar (Pertz 5, 735) says of the sacred lake Glomuzi: 'hunc omnis incola *plus quam ecclesias* veneratur et timet;' and at Stettin a heathen priest was for raising an altar to the god of the christians side by side with the old gods, to secure the favour of both, Giesebr. Wend. gesch. 2, 301.—It is only playfully, and with no serious intention, that the Minne-song links the name of God with heathen deities:

Ich hân *Got* und die minnelîchen *Minne* (love)  
 gebeten flêlîche nu vil manic jâr,  
 daz ich schier nâch *unser drier* sinne  
 vinde ein reine wîp. MS. 1. 184<sup>a</sup>.

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

The longer duration of heathenism, especially of Wôden-worship,

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

p. 11 ] Where there was worship of springs, the Church took the caput aquæ into her department, Rudorff 15, 226-7. In that spell where Mary calls to Jesus, 'zeuch ab dein wat (pull off thy coat), und deck es dem armen man über die sat (over the poor man's crop),' Mone anz. 6, 473, a heathen god is really invoked to shield the cornfield from hail. Quite heathenish sounds the nursery rhyme, 'Liebe frau, mach's türl auf (open your door), lass den regen 'nein, lass 'raus den sonnenschein,' Schmeller 2, 196. Spots in the field that are not to be cultivated indicate their sacredness in heathen times, conf. *gudeman's croft* in Scotland, the *Tothills* in England, Hone's Yearb. 873-4. To the disguised exclamations in the note, add  $\omega$  *Δάματερ!* and the Armoric *tan*, fire! Villemarque's Barzas breiz 1, 76; conf. Pott 1, lvii.

p. 12.] To these old customs re-acting on the constitution, to the pelting of idols at Hildesheim and Halberstadt on *Lætare-day* (p. 190. 783), add this of Paderborn: 'In the cathedral-close at P., just where the idol Jodute is said to have stood, something in the shape of an image was fixed on a pole every *Lætare Sunday* down to the 16th century, and shied at with cudgels by the highest in the land, till it fell to the ground. The ancient noble family of Stapel had the first throw, which they reckoned an especial honour and heirloom. When the image was down, children made game of it, and the nobility held a banquet. When the Stapels died out, the ancient custom was dropped.'—Continu. of M. Klockner's Paderb. chron. The Stapel family were among the four pillars of the see of Paderborn; the last Stapel died in 1545, Erh. u. Gehrck. Zeitschr. f. vaterl. gesch. 7, 379. Compare also the sawing of the old woman (p. 782), the gelding of the devil, the expulsion of Death (p. 767), the yearly smashing of a wooden image of the devil, and the 'riding the black lad' in Hone's Yearb. 1108, Dayb. 2, 467.

p. 12.] The Introduction ought to be followed by a general chapter on the contents and character of our Mythology, including parts of Chaps. XIV. and XV., especially the explanation of how gods become men, and men gods.



## CHAPTER II.

## GOD.

p. 13-15.] The word god is peculiar to the Germanic languages. Guitecl. 1, 31: terre ou lon claine Dieu *got*. On goddess see beginning of Ch. XIII. *diu gotheit* occurs already in Fundgr. 2, 91. In the Venetian Alps, God is often called *der got* with the Art., Schmeller's Cimbr. Wtb. 125. Is the Ital. *iddio* from *il dio*, which does not account for *iddia* goddess, or is it abbreviated from *domen-ed-dio*, which, like O. Fr. *domne deu*, *damledeu*, *damredeu*, comes from the Lat. voc. *domine deus*? Conf. Diez, Altrom. Sprachdenkm. p. 62.

*Got* is not the same word as *guot*, though the attempt to identify them is as old as OHG. (yet conf. the Pref. to E. Schulze's Gothic Glossary, xviii.): '*got unde guot plurivoca sint. taz (what) mit kote wirt, taz wirt mit kuote,*' Notker's Boeth. 172. Almost as obscure as the radical meaning of god is that of the Slav. *bogh*, some connecting it with Sanskr. *b'agas*, sun, Höfer's Zeitschr. 1, 150. In the Old-Persian cuneiform writing 4, 61 occurs *bagâha, dei*, from the stem *baga*, Bopp's Comp. Gram. 452; Sanskr. *bhagavat* is adorandus. Hesychius has *βαγαιος, Ζεὺς φρύγιος* (conf. Spiegel's Cuneif. inscr. 210. Windischmann 19. 20. Bopp, Comp. Gr. 452. 581. Miklosich 3). Boh. *bûže, božatko*, Pol. *bożę, bożatko, godkin*, also genius, child of luck. Boh. *bûzek*, Pol. *bożek*, idol.

Beside *guda*, gods, John 10, 34-5, we have *guba*, Gal. 4, 8. The change of *þ* to *d* in derivation is supported by *afgudei impietas, gudalaus impius, gudisks divinus*. Neuter is *daz apgot*, Mos. 33, 19. *abgote sibeniu*, Ksrchr. 65. *appitgot*, Myst. 1, 229. Yet, beside the neut. *abcotir*, stands *appetgöte* (rh. kröte), Troj. kr. 27273, and *abgote*, Maria 149, 42; also masc. in Kristes bücheln of 1278 (cod. giss. no. 876): '*bette an den appetgot.*' *abgotgobide* in Haupt 5, 458 is for *abgotgiuobida*. In the Gothic *þó galiuga-guda* for *εἰδωλα*, 1 Cor. 10, 19. 20, where the Greek has no article, we may perceive a side-glance at Gothic mythology; conf. Löbe gloss. 76<sup>b</sup>. The ON. *god* is not always *idolum* merely, but sometimes *numen*, as *god öll*, *omnia numina*, Sæm. 67<sup>b</sup>. *siti Håkon með heiðin god*, Håkonarm. 21. *gauð*,

usually *latratus*, is a contemptuous term for a numen *ethnicorum*; conf. *geyja*, to bark, said of *Freyja*, p. 7 note.

Our *götze* occurs in the *Fastn. Sp.* 1181. 1332, where the carved 'goezen' of the painter at Würzburg are spoken of. Gods' images are of wood, are split up and burnt, *Fornm. sög* 2, 163. v. d. Hagen's *Narrenbuch*, 314. *Platers leben*, 37. So *Diagoras* burns his wooden *Hercules* (*Melander Jocos.* 329), and cooks with it; conf. *Suppl.* to p. 108 n. *Agricola* no. 186 explains *ölgötz* as 'a stick, a log, painted, drenched with oil,' Low Germ. *oligötze*; but it might be an earthen lamp or other vessel with an image of the god, *Pröhle* xxxvi. In Thuringia *ölgötze* means a baking.

p. 15.] To the distortions of God's name may be added: *gots hingender gans!* *Geo. v. Ehingen*, p. 9. *potz verden angstiger schwininer wunden!* *Manuel, Fastn. sp.* 81. *Er. Alberus* uses 'bocks angst,' *H. Sachs* 'botz angst.' Is *potz*, *botz* from *bocks* (p. 995)? Similar adaptations of *Dieu*, *Raynouard* sub *v. deus*; *culbieu*, *Méon* 4, 462. Ital. *sapristi* for *sacristi*.

p. 15.] The addition of a Possess. Pron. to the name of God recalls the belief in a guardian-spirit of each individual man (p. 875). The expressions not yet obsolete, 'my God! I thank my God, you may thank your God, he praised his God, etc.,' in *Gotthelf's Erzähl.* 1, 167 are also found much earlier: *hevet ghesworen bi sinen Gode*, *Reinaert* 526. *ganc dīnem Gote bevolen*, *Mor.* 3740. *er lobte sīnen Got*, *Greg.* 26, 52. *durch meinen Gott*, *Ecke (Hagen)* 48. *saget iuwem Gote lop*, *Eilh.* 2714. *daz in mīn Trehtīn lōne*, *Kolocz.* 186. *gesegen dich Got mīn Trehtīn*, *Ls.* 3, 10. *je le feré en Mondieu croire*, *Renart* 3553. 28465. *Méon* 2, 388. *son deable*, *Ren.* 278. 390. Conf. '*Juno-nem meam iratam habeam*,' *Hartung*, *genius*.

'The 'God grant, God knows' often prefixed to an interrogative, *Gram.* 3, 74, commits the decision of the doubtful to a higher power; conf. 'wēre Got, Gott behüte,' *Gram.* 3, 243-4. *Got sich des wol versinnen kan*, *Parz.* 369, 3; conf. 'sit cura deum.' *daz sol Got niht en-wellen*, *Er.* 6411. *daz enwelle Got von himele*, *Nib.* 2275, 1. *nu ne welle Got*, *En.* 64, 36.—Other wishes: *sō sol daz Got gebieten*, *Nib.* 2136, 4. *hilf Got*, *Parz.* 121, 2. *nu hilf mir, hilferīcher Got* 122, 26; conf. 'ita me deus adjuvet, ita me dii ament, amabunt,' *Ter. Heaut.* iv. 2, 8. 4, 1.