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The first use of the word 'anthropology' in English was recorded in 1593, but its modern use to indicate the study and science of humanity became current in the late nineteenth century. At that time a separate discipline had begun to evolve from many component strands (including history, archaeology, linguistics, biology and anatomy), and the study of so-called 'primitive' peoples was given impetus not only by the reports of individual explorers but also by the need of colonial powers to define and classify the unfamiliar populations which they governed. From the ethnographic writings of early explorers to the 1898 Cambridge expedition to the Torres Straits, often regarded as the first truly 'anthropological' field research, these books provide eye-witness information on often vanished peoples and ways of life, as well as evidence for the development of a new scientific discipline.

### **Teutonic Mythology**

The linguist and philologist Jacob Grimm (1785–1863) is best remembered as co-editor, with his brother Wilhelm, of *Grimm's Fairy Tales*, though their great *Deutsches Wörterbuch* remains an influential etymological reference work. Grimm's exhaustive study in comparative mythology and religion, *Deutsche Mythologie*, was first published in German in 1835: this English translation, published between 1880 and 1888, is of the posthumous fourth German edition of 1875. Drawing on his broad knowledge of language and world mythology, Grimm outlines a wide variety of themes in Germanic folklore (such as time, creation, destiny and the soul), comparing them to classical and oriental tales as well as charting the influence of Christianity on legends and on Pagan religion. Volume 4 contains supplementary material for the previous volumes and three appendices. Erudite and full of insight, this is an invaluable resource for scholars of mythology and religion as well as of German cultural history.

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Jacob Grimm  
Frontmatter  
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# Teutonic Mythology

VOLUME 4

JACOB GRIMM  
TRANSLATED BY  
JAMES STEVEN STALLYBRASS



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TEUTONIC MYTHOLOGY.

—  
JACOB GRIMM.

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# TEUTONIC MYTHOLOGY

BY

JACOB GRIMM.

TRANSLATED FROM THE FOURTH EDITION

WITH

*NOTES AND APPENDIX*

BY

JAMES STEVEN STALLYBRASS.

VOL. IV.



LONDON: GEORGE BELL & SONS, YORK STREET,  
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## P R E F A C E .

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THIS Volume, answering to Vol. III. of the last German edition, consists of two parts, a SUPPLEMENT and an APPENDIX.

The SUPPLEMENT is the *characteristic*—as it is the only strictly new—part of this Fourth Edition of Grimm's Mythology. After his Second Edition of 1844, which *was* a great advance upon the First, the Author never found time to utilize any of the new matter he collected by working it into the Text; his Third Edition of 1854 was a mere reprint of the Second; so that the stores he kept on accumulating till his death, and the new views often founded on them and on the researches of younger investigators—Kuhn, Müllenhoff, Panzer, Mannhardt, etc.—all lay buried in the *MS. Notes* that covered the wide margin of his private copy, as well as in many loose sheets. On the death of Grimm, his Heirs entrusted the task of bringing out a Fourth Edition to Prof. ELARD HUGO MEYER, of Berlin, leaving him at liberty to incorporate the posthumous material in the Text or not, as he chose. The Professor, fearing that if once he began incorporating he might do too much, and instead of pure Grimm, might make a compound Grimm-and-Meyer concern of it, wisely contented himself with the humbler duty of keeping it in the form of Supplementary Notes, verifying authorities where he could, and supplying References to the parts of the Text which it illustrates.

As the Supplement hardly amounted to a volume, the Professor hit upon the happy thought of reprinting with it an APPENDIX which Grimm had published to his First Edition, but had never republished, probably thinking it had done its

work, and perhaps half ashamed of its humble character. Yet it is one of the most valuable parts of the work, and much the most amusing. It falls into three unequal portions: I. Anglo-Saxon GENEALOGIES. II. SUPERSTITIONS. III. SPELLS. Of the short treatise (30 pp.) on the eight royal lines of our Octarchy, their common descent from Wôden, and their points of connexion with Continental tradition, I will say nothing. The bulk of the Appendix (112 pp.) is taken up with the SUPERSTITIONS. After a number of extracts from Medieval authors, extending from A.D. 600 to 1450, we have a vast array of Modern Superstitions (the German part alone has 1142 articles), mostly taken down from the lips of the common people all over Europe, in the simple language of the class, the "rude Doric" which our polite grandfathers used to apologize for printing, but which in these days of Folklore is, I am told, the very thing that goes down. The Author's view of Superstition, that it is a *survival*, the debased wrecks and remnants of a once dominant Religion, of course inclines him to trace these superstitions, as far as possible, to the Old Faith of the Teutonic nations, of which we have still such a splendid specimen in the Icelandic Edda.—The Appendix winds up with 57 old SPELLS in various languages.

THE TRANSLATOR.

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