Leeds Studies in English

RICHARD CLEASBY'S NOTES ON THE VERCELLI CODEX (CONTINUED)

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I have no intention of duplicating here any of the background material or references provided in my first article on Cleasby's Old English meditations.[1] Since I dealt then with all the short poems as well as the runic section of *Elene* this left only the remaining notes on *Elene* and those on *Andreas* unpublished. In this article I transcribe the rest of Cleasby's material on *Elene* (regrettably involving repetition of his opening comment) according to the same editorial conventions I observed previously. I hope to publish Cleasby on *Andreas* in a future volume of *Leeds Studies in English*.

These notes on *Elene* include cross-references to *Beowulf*, *Widsið*, *The Legend of St Andrew*, *Muspili*, the *Heliand*, *Piers Plowman* and the Old English glosses to Prudentius. Cleasby commonly annotates in Latin, sometimes in German, once in Italian.[2] His etymological analogies include German, Gothic, Slavonic and Icelandic. Let other typewriters dwell on detailed differences between Cleasby's readings or conjectural emendations and those of later scholars. Here I observe merely that some of his conjectures reflect accurately the manuscript reading (which he had not seen) as distinct from the printed text at his disposal.

The line numbers in square brackets reflect the line division in *Elene* according to Dr Gradon's edition.[3] I find some of Cleasby's readings (e.g. at 920b and 1104a) more convincing than Dr Gradon's glossary.

22r

The invention of the Cross

e cod: vercell:

The middle age term *inventio Crucis* is the cause of this title. It is in fact the "finding" or discovery of the cross; if one could not attribute the title to the above cause it would be a very equivocal one!

v.12 [6b]
  heo: for hiw: our "hue".

v.22 [11b]
  lind-geborga: "shield-protector" - or "defender".

v.40 [20b]
  hreð-goþan: "the Reid-goths", v.114 [58a].

v.42 [21b]
  francan & hunas: Franca = "a Frank" therefore declines weak; Hun =
  "a Hun" - declines strong.

v.46 [24a]
  wriþene wæl-hlencan: wriþan signifies "to wreathe", "bind". I
  suppose it here means close, compressed bodies of men - almost
  as it were "interwoven": hlenca is no doubt for wlenca; wælwlencan
  means "bold in slaughter" = on the battlefield: might wriþene
  perhaps relate to their dress?

v.49 [25b]
  heardingas? is this an epithet from heard = durus i.e. "the
  hardy" or "bold ones"? It cannot be connected with heard i.e.
  hyrde = pastor - the Huns being a pastoral shepherd tribe? It
  occurs again v.259 [130b].
  [The initial word heardingas is in ink, as is the rest of this
  column of notes. The question mark and the comment are added in
  pencil presumably at a later stage.]

v.50 [26a]
  sweotole gesamnod: the Editor suggests sweote = turmus which is
  here I think unnecessary, but he is doubtless correct in the
  change at v.246 [124a].

v.55 [28b]
  wæl-rune: - "the slaughter-meeting" or "counsel, assembly";
  (rune = consilium; Beowulf v.342 [172a]). It is a poetical term
  for a "field of battle"; also v.822 [411a].

v.56 [29a]
  urig-feðera: - "hoary-feathered" - urig = canus. It is in sound
  as like our "hoary" as the general word har signifying "hoary":
  again v.220 [111a]. (Schmeller says they still use a word urig
  in the sette communi in the signification garstig). This may
  however be the Anglo-Saxon word horig = sordidus, squallidus.

v.60 [31a]
  ofer burgenta: this is I suppose the country, Burgundy.

v.65 [33b]
  awer: for ahwær.

v.69 [35b]
  feþan trymedon: has trymedon a general nominative - "they ordered /
  prepared / exhorted the troops"? Or is it here intransitive - "the
  troops placed themselves in order"?

v.70 [36a]
  eored cestum: if a dative it may signify "in" or "with battle" or
  "military pomp / grandeur"; if a plural as apposition to feþan it

should be <u>eored-cysta</u>: <u>cyst</u> is feminine.

v.77 [39b]
  <u>weorodes breahtme</u>: here this again appears to signify "with the
  clash / crash / clangor of an army"; see v.410 [205b]; (thereby
  v.358 [180a]): <u>beorhtme</u> is no doubt only a transposition of the
  "r"; v.1732 [864a].

v.80 [41a]
  <u>hergum ahyðan</u>: Lye has the weak form <u>hyþian</u> = *devastare*.

v.85 [43b]
  <u>guð gelæcan</u>: if written thus <u>gelæcan</u> may be an infinitive; Lye
  has <u>gelæcan</u> = *capere / educere*; thus *bellum capere*; *bellum* or
  copias educere; but I am inclined to think <u>gelæca</u> is a substantive
  in the sense of <u>dæreð-lacende</u> (*rectius* <u>deareð-lacende</u>) v.72 [37a]
  and as often used in *Legend of St Andrew* etc. and that <u>guðgelæcan</u>
  should be written in one word; literally "the war-players" but
  in general "warriors", "those occupied in war".

22v

v.86 [44a]
  <u>under earh-fære</u>: "in arger fahrt or / oder Krieg's zug"? (see
  Legend of St Andrew v.2095 [1048a] also [*Elene*] v.230 [116a] and
  v.477 [239a].

v.106 [54a]
  <u>hleowon</u>: for <u>hleowan</u>; our "low", "bellow".

v.107 [54b]
  <u>hreowan</u>: no doubt for <u>hreopan</u>: see *Legend of St Andrew* v.2312
  [1156b]. [Modern editors read MS <u>hreopan</u>, but the printed text
  of Appendix B which Cleasby is using has <u>hreowan</u> with the <u>wynn</u>
  spelling for <u>w</u>.]

v.110 [56a]
  <u>cafe to cease</u>: <u>caf</u> = *acer / promptus*. <u>cease</u>: should this perhaps
  be <u>ceaste</u>; <u>ceast</u> signifies *contentio / jurgium* & = "prompt to the
  strife"; but in *Muspilli* there is a word *kosa* which seems to
  have the same signification, which would quite correspond to
  Anglo-Saxon <u>cease</u> taking the <u>o</u> to be long.

v.114 [58a]
  <u>huna & hreða</u>: <u>hreða</u> probably signifies here a nation as well as
  <u>huna</u>, and not merely the adjective <u>hreð</u> = "fierce" in which
  [case] it should be <u>hreðan</u>; in a note at the bottom of the page
  stands <u>hreð-gotena</u> signifying ? the Reid-goths who are mentioned
  as a separate Gothic tribe or nation in History. (See *Beowulf*
  v.884 [445a] <u>hreð-manna</u>?) [Klæber divides the words differently
  reading <u>mægenhreð manna</u>]. *Traveller's Song* v.13 and 114 [*Widsiþ*
  7a and 57] also v.40 [20b] in this poem.

v.124 [63a]

   werod leste: it should I think be in one word like gymeleste and
   signifies "armilessness".

v.128 [65a]

   hrora to-hilde: = *pronorum ad pugnam*; to hilde should doubtless
   be written in two words.

v.141 [71b]

   swefnes woma: literally "the horror of a dream" "a vision".
   Legend of St Andrew v.253 [125a].

v.146 [74a]

   ænlicra: *formosior*, see *Beowulf* v.499 [251a]. It is literally
   singularis "unique".

v.150 [76a]

   eofor-cumble beþeaht: this is "covered with (or under) a standard
   which was surmounted by the figure of a boar", (or perhaps a
   helmet so ornamented?), because a "boar" was the common sign with
   the Germanic nations. They seem to have thought the Emperor
   Constantine must likewise have borne the same; see v.517 [259a].

v.171 [86b]

   hreðer-locan onspeon: should not this be onwreon? see also v.944
   and v.1346 [470b and 671b] in the *Legend of St Andrew*.

v.183 [92b]

   mid þys beacne: beacen is neuter and the pronoun should also be
   in the dative þæm or þam.

v.200 [101a]

   herna: here is general masculine and the genitive plural hera
   v.250 etc. [126a], but it is here declined as though it were of
   the weak declension, either feminine or neuter. [Recent editors
   read heria, but Cleasby is following his printed text.]

v.210 [106a]

   wreccan: should this perhaps be weccan or wæccan?

v.224 [113a]

   holtes gehleða: said of an Eagle. What is gehleða? There is a
   slavonian word *gljet* = *tugurium* - if connected with this gehleða
   might perhaps be "inhabitant". [This last sentence is added in
   pencil presumably at a later date.]

23r

v.229 [115b]

   herga gring: I find no such word as gring. Should it be cring
   or gecring from cringan, *occumbere*. See also v.251 [126b] where
   hæþene grungon should I doubt not be hæþene crungon = "fell" or
   gecrungon.

v.237 [119b]
  hilde nædran: "war adders or serpents" i.e. missile weapons; it
  ought to be written with a hyphen in one word.

v.248 [125a]
  gylden grima: nominative plural of feminine grime = *cassis*.

v.253 [127b]
  instæpes: Lye instæpe = *confestim / extemplo*.

v.281 [141b]
  heaw wæs gescyrded: I can find no scyrdan in Lye, or gescyrdan.
  Is it perhaps of the same root as sceard = a "sherd" "broken
  piece"; heaw = hiw / heo *color, species, forma* - can it mean
  "their faces were disfigured"? see *Legend of St Andrew* v.2626
  [1313b].

v.301 [151b]
  þryð bord stenan: "the strong shields of stone" or as Grimm I
  believe explains bord-stena "a shield painted with colors pre-
  pared from minerals": bord stenan should perhaps be one word or
  is it perhaps a dative like þreate in the preceding line? (stænen
  = "of stone" = *lapideus*.)

v.338 [170a]
  for þam here-mægene: does this mean "in the presence of the
  military force" = "army"? It would appear so from v.315 [158b].
  (see v.1176 [586b] *Legend of St Andrew*).

v.358 [180a]
  for hergum: "in the presence of troops / assembled masses"? see
  v.410 [205b].

v.400 [200b]
  getengde: = *prostravit*; (see *Beowulf* v.5513 [2758b] grunde getenge
  = *humi prostrata*).

v.403 [202a]
  urslaw: should be unslaw = "not slow".

v.405 [203a]
  leod-gebyrga: see *Beowulf* v.535 [269a]. K[emble] translates
  civis, popularis; is it not rather *populi* or *gentis protector*?;
  from gebeorgan: (gebyrgan; beorht / byrht; weorþan / wyrþan etc.)
  = *servare, salvare*.

v.442 [221b]
  gehyrwan: Lye has only the weak form gehyrwian = *exprobare,
  increpare*; v.775 [387b] we find herwdon.

v.455 [228a]
  sælde: past participle; "fastened ships".

v.456 [228b]
snude getenge: should this perhaps be sunde getenge = "lying upon
the water, the sea, at anchor"; as eorþan getenge "lying on the
ground"?·

v.457 [229a]
Ða wæs on-cnæwe: The Editor suggests below on-cnawen but I am
inclined to think on-cnæwe which occurs more than once in this
codex is a phrase like on-sæge which occurs twice in *Beowulf*
v.4148 [2076b], and 4962 [2483b]; the former signifying "known"
and the latter "announced"; see too v.1544 [770b] *Legend of St
Andrew*.

23v

v.462 [231b]
æt wendel-sæ: this is here said of the Mediterranean, but is
perhaps applicable to the "sea" in general from its as it were
wending and turning round the whole earth.

v.464 [232b]
wræcon: preterite of wrecan which here seems to signify
peregrinare which Lye has under the form wracian.

v.473 [237a]
fifel-wæg: it here undoubtedly signifies the "sea"; whether any
particular part of it or if the Mediterranean was alone designed
by this name I do not know; fifel is a still unexplained word.

v.475 [238a]
brim-þisan: see *Legend of St Andrew* v.3313 [1657b].

v.477 [239a]
ofer earh-geblond: what is earh? here is it the Germanic *arg* as
it were "the dangerous sea"? see *Legend of St Andrew* v.2095
[1048a] and 2661 [1331a]; or is it a mistake for ar or ara-geblond
which is often used to express the sea? see also v.86 [44a] and
230 [116a].

v.502 [251b]
sande bewrecene: there is an old German word *rechen* see Schmeller
Baies. Idioticon [*Bayerische Wörterbuch*?] which signifies "to
cover": it is said of the fire which after a certain hour the law
commanded to be "covered" with ashes; it is also there a strong
verb but makes its participle *geruchen*; this bewrecene might
possibly be the same word; see however *Legend of St Andrew* v.541
[269b] wære bewrecene; might this signify "covered / surrounded /
sheltered by a guard or protector"? Lye has the verb berecan =
"obscure" which is no doubt the same word as in Schmeller.

v.503 [252a]
ald yð-hofu: the old "wave habitations" a poetical term for a
"ship".

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v.515 [257b]
  bill gecost: "the proved faulchion"; the participle occurs both
  in the form gecost and gecostod: infinitive costian and gecostan:
  see v.539 [269b].

v.516 [258a]
  geatolic guð-scrud: I think geatolic signifies "magnificent" and
  the like (as Beowulf v.428 [215a] and 613 [308a]) see also [Elene]
  v.662 [331a].

v.532 [266a]
  ead-hredige: = "elate with prosperity".

v.551 [275b]
  mid þa æðelan cwen: an instance of mid with the accusative.

v.558 [279a]
  meðel-hengende: should this be hegende or is it the German
  verhangen in the signification "appoint", "command" in which
  Helen would be the subject.

v.575 [287b]
  wordum negan: this expression occurs again v.770 [385a] and 1116
  [rectius 1118] [559b]. Kemble says in his note in the Appendix
  2nd edition to v.2637 [1318b] of Beowulf that they should be read
  hnægan, transitive form of hnigan so that the meaning would be
  she "bowed them down" subdued them with words.

v.595 [297b]
  mid horu: "with filth": the nominative is horh (or horg). This
  should be therefore probably a dative plural horum.

v.601 [300b]
  þurh þæt æðele spald: spald is not in Lye; perhaps it is con-
  nected with spellan and may be the gospel which he preached.

v.637 [318b]
  for eow forð: does this mean to speak "on" or "forwards" or "forth
  in your presence"?

v.641 [320b]
  reonig-mode: I find no reonig or reonan or reonian in Lye but
  runian = mussitare; may it here signify "murmuring of mood" or
  should it perhaps be reowig for hreowig "repentant"? but see
  reonian v.1670 [833a] and reniend v.1762 [879a]; Legend of St
  Andrew v.1187 [592a] reonig mode occurs.

24r

v.644 [322a]
  gehðum geomre: (see Legend of St Andrew v.136 [66b];) also
  [Elene] v.1060 [531a]; 1218 [609b] (gehðu i.q. gehðo); 1337 [667b].
  Icelandic geð. [The last two words are a later addition in red

644 gehðum geomre. (Aug.? ft. Anð. or 126) —
    also v. 1068. 1218. gehðu i.q. gehðo.) - 1337.
          vel. geð.

650 swa tiles swa trages = meglio, peggio as
    the Ital. say - well or ill as they were able; —
    tregan = vexare. - see also 820.

683 þurh weres friga - thro' the love of a man?
    or may friga be the gothic FRIIV = se.
        men.
690 ie frumða god - does david say this? - frumþ = initium.

717. drifeþ and þirsceþ = drives & thrashes - beats

718 god-dend - this is declin'd as a subst. has
    therefore the accus. sing. (as here) like the
    Nom: if a part: it must have been god-dende
    = those who do them good = are kind to them.

720 feogad - pres. indic. of feon = to hate; in
    v 712 we have the imperf: feodon.

739. wid-roten - no such word in Lye. should not
    it perhaps be wid-protan - from preatan =
    urgere, vexare &c. the verb in a preat is used
    at the next line but one previous.

765. to salore - this is no doubt the name of a
        place - also p. 1103. —

803 abylgd - the substantive "offence" from the verb.
      a. belgan - a. bylgan.

v. - 806. feodon bealwa - I suppose feodon is for the
    dat: feodum - "evils for or to the people."

873 - min yldra fæder — literally "my elder
    father - means I suppose "grandfather" as
    appears fr. v 877.

878. eaferan wende. - does not "eaferan" belong
    to the preced: & wende to the follow.? —
    eaferan seems apposit. to the dat: fæder minum
    — & wendo hine of wormald appears to belong
    together; - but it appears fr. v 908 & 923 that the
    theory of yldra fæder is that of simple father the
    same may be the case in v 873. the minimu in
    v 877. shod perhaps be minimum eaferan i.e. to me
    the relator. ? or to his son simon. —

927. gumar genga - I suppose for geonga = young?

946 aht besæton - I am not cert. as to the digni-
    fication here - david mean the wise men (witweda)
    = besel, attack'd his reputation?

991. 'he' - must be for the plural - hi, hie.

996. 'he' - this seems to be St. Paul - a sudden
        change of subj. -

1040 for ofer gearfe - I imagine this shoud
        be for aower gearfe. -

1058. sewde - this seems to be for segde -
        see leg. of St. Andr. v 1487

1077. butan þee nida - this shod doubtless be
            nee ða. see v. 1325.

ink. The same pen has underlined the *Andreas* line number.]

v.650 [325a]
swa tiles swa trages: = *meglio, peggio* as the Italians say;
"well or ill" as they were able; tregan = *vexare*; see also
v.820 [410a].

v.683 [341b]
þurh weres frige: "through the love of a man"? or may frige be
the Gothic 𐍆𐍂𐌰𐌹𐍅 = *semen*?

v.690 [345a]
ic frumþa god: does David say this? frumþ = *initium*.

v.717 [358b]
drifeð and þirsceþ: = "drives and thrashes" = "beats".

v.718 [359a]
god-dend: this is declined as a substantive and has therefore
the accusative singular (as here) like the nominative; if a
participle it must have been god-dende = "those who do them
good" = "are kind to them".

v.720 [360a]
feogað: present indicative of feon = "to hate"; in v.712 [356a]
we have the imperfect feodon.

v.739 [369b]
wið-roten: no such word in Lye: should not it perhaps be wið-
þroten from þreatan = *urgere, vexare* etc. which verb in aþreat
is used in the next line but one previous.

v.765 [382b]
to salore: this is no doubt the name of a place; also v.1103
[552a].

v.803 [401b]
æbylgð: the substantive "offence" from the verb abelgan, abylgan.

v.806 [403a]
þeodon bealwa: I suppose þeodon is for the dative þeodum = "evils
for" or "to the people".

v.873 [436b]
min yldra fæder: literally "my elder father" meaning I suppose
"grandfather" as appears from v.877 [438b].

v.878 [439-440a]
eaferan wende: does not eaferan belong to the preceding and
wende to the following? eaferan seems apposite to the dative
fæder minum and wende hine of worulde appear to belong together;
but as it appears from v.908 [454b] and 923 [462a] that the mean-
ing of yldra fæder is that of simple "father" the same may be the
case in *v.873 [436b] and the minum in v.877 [438b] should

perhaps be <u>sinum eaferan</u> i.e. "to me the relator?" or to his son
Simon.
*It is not however so because the father's name is Simon (v.1059
[530b]) whereas the grandfather's is Zacheus. [This last sentence
is a marginal addition.]

v.927 [464a]
 <u>guma genga</u>: I suppose for <u>geonga</u> = "young"?

v.946 [473b]
 <u>æht besæton</u>: I am not certain as to the signification here: does
 it mean the wise men (<u>uðweotan</u>) "beset, attacked his reputation"?

v.991 [496a]
 <u>he</u>: must be for the plural <u>hi</u>, <u>hie</u>.

v.996 [498b]
 <u>he</u>: this seems to be St. Paul - a sudden change of subject.

v.1040 [521a]
 <u>for ofer þearfe</u>: I imagine this should be <u>for eower þearfe</u>.

v.1058 [530a]
 <u>sewde</u>: this seems to be for <u>segde</u>, see *Legend of St Andrew* v.1487
 [742a].

v.1077 [539b]
 <u>butan þec nuða</u>: this should doubtless be <u>nu ða</u> see v.1325 [661b].

24v

v.1100 [550b]
 <u>hreowon friccan</u>: should no doubt be <u>hreopon</u>, see *Legend of St
 Andrew* v.2312 [1156b].

v.1111 [556a]
 <u>leod-gebyrgean</u>: nominative plural: "heads" or "superiors",
 "protectors of the people", perhaps magistracy; see *Beowulf*
 v.535 [269a].

v.1135 [568a]
 <u>torn-geniðlan</u>: see remarks to v.2093 [1048b] of *Legend of St
 Andrew*; here <u>torn-geniðlan</u> is a nominative plural, "the enraged"
 or "bitter enemies"; see [*Elene*] v.1219 [610a]; 1404 [701a];
 2617 [1306a].

v.1149 & 50 [575a & b]
 <u>and þæs in life / lige ne wyrðeð</u>: "and of this in life / there
 shall be no lie"; i.e. I say it and I will put it into execution.

v.1153 [577a]
 <u>þurh</u> [*rectius* <u>mid</u>] <u>fæcne gefice</u>: I do not find <u>gefice</u> in Lye.
 I am inclined to think the root is the same as the preceding <u>fæc</u>;

v. 1100 hreowon friccan - shd no doubt be hreopon v. 1165 scôð - the "hem" "fold" then "lap" the 4 post.
     sudleg. of d. And: v. 2312.   schoos. - "which you cover (as it were) un-
                                                                      der the folds - hide in the lap of your
                                                                      iniquities."

1111 leod-gebyrgean Nom: plur: heads or superiors
     protectors of the people. perhaps magistracy. —   1167. bedgman - seems to have the same signi-
     see Beow. 535.   ficat: as bemidan = latere, & to be
                                                                     construed as in latin with the accus: in
                                                                     general it signifies "to conceal." in 1204

1135 torn-genidlan. - the remarks to v. 2093 of leg.
     of St. Andrew - here "torn genidlan" is a   1219 onewerran rex-genidlan = turn aside
     nom: plur: "the enraged or bitter enemies"-   (or make an impress: upon) the royal
     in v. 1219. 1404. 2617.   enemy, or hatred; it may here be either
                                                             - "rex" in its latin form is curious here; I can
                                                             not but remind us that the same word in
1149) and þoes in life / and of this in life   gothic is REIKS - is the read by the poet in
 550) lige na wyrded / there shall be no lie.   tended to be germanic or romanic; - it is
     i.e. I say it & I will put it into execut:-   moreover said of a Queen, Helen. - it oc
                                                             curs ag: v. 2089 where "ece rec is used for
                                                             God - in v. 1135. -1404.
1153 þurh faena gefica - I do not find "gefice" in
     Lye. I am inclined to think the root is the same
     as the preced: "fac" - so that there is both in 1231 streac and hnesce - this shd I think be
     the letter and the sense an alliterative   Steare and hnesce - i.e. strong & weak
     sense.   ... hnesce = tener, mollis in Lye -

1158 þ cower hra bryttað - there are two "bryttians"
     one signifies - frangere - dispensare - the other 1239 forne he bega beneah. - what is beneath
     occupare, frui - the latter is that here used.   in dvent: of Crist 2318 & 3607 - benothon & benothle.

                                                      1257. nador - for nodor or noðer - it occurs frequent
                                                           in this poem:
1161 awundrad - this I think be asundrad. -

1163 gesedan - effari eloqui - it seems another   1293. troiana. - this seems a nom: plur: which one
     form of gesegan.   wd not expect from the form (= trojani
                                                           we wd expect troiana like Dene, Romans
1165 wrigon under womma scealtum - here   Engle &c
     "sceat" seems used in its proper sense - as
     the any Sax. form of the Gothic SKINT
                                                   aut d.

so that there is both in the letter and the sense an alliterative sense.

v.1158 [579b]
& eower hra bryttað: there are two bryttians: one signifies *frangere / dispensare*, the other *occupare, frui*; the latter is that here used.

v.1161 [580b]
awundrad: should I think be asundrad.

v.1163 [581b]
geseðan: *effari, eloqui*; it seems another form of gesecgan.

v.1165 [583a]
wrigon under womma sceatum: here sceat seems used in its proper sense, as the Anglo-Saxon form of the Gothic 𝕾𝕶𝔄𝖓𝕿 OHG *scôȝ*; the "hem", "fold" then "lap", as *sinus* in Latin, the German *schoos*; "which you cover (as it were) under the folds - hide in the lap of your iniquities".

v.1167 [584a]
bedyrnan: seems to have the same signification as bemiðan = *latere* and to be construed as in Latin with the accusative; in general it signifies "to conceal" see v.1204 [602b].

v.1219 [610a]
oncyrran rex-geniðlan: = turn aside (or make any impression upon) the royal enemy, or hatred; it may here be either; rex in its Latin form is curious here & cannot but remind us that the same word in Gothic is 𝕶𝕰𝕴𝕶𝕾 ; is the rex by the poet intended to be Germanic or Romanic - it is moreover said of a Queen, Helen. It occurs again v.2089 [1041b] where ece rex is used for "God": see v.1135 [568a]; 1404 [701a].

v.1231 [615a]
streac and hnesce: this should I think be stearc and hnesce, i.e. "strong and weak": hnesce = *tener, mollis* in Lye.

v.1239 [618b]
þonne he bega beneah: what is beneah? see *Invention of the Cross* [*rectius Legend of St Andrew*] v.2318 [1159b] and 3407 [1705b] benohton and benohte.

v.1251 [624b]
rador: for rodor or roder; it occurs frequently in this poem.

v.1293 [645b]
troiana: this seems a nominative plural which one would not expect from the form (= "trojans"). One would expect troiane like Dene, Romane, Engle etc.

25r

v.1297/8 [647b/648a]
þonne þeos æþele gewyrd / geara gongum: "when this race was in the
evolution of years"? (I cannot make a satisfactory sense) [This
note in pencil - presumably added later.]

v.1309 [653b]
swa some: = "also" = *pariter*.

v.1320 [659a]
þeoda gebæru: does this mean the manners of the people or how
they conducted themselves? See *Legend of St Andrew* v.3139 [1570b]:
Lye has gebæro = *exegestus*. [The last sentence is a marginal
addition in pencil.]

v.1324 [661a]
hæleþu cyðan: should perhaps be hæleðes or hæleðum as v.1344
[671a].

v.1338 & 9 [668a & b]
& tweon swiðost / wende him trage hnagre: I do not understand these
two lines; for trag see v.650 [325a]. [The comment here is in
pencil.]

v.1371 [684b]
ne þa wisan cann: "auch kenne ich die art und weise nicht".

v.1387 [692b]
scealcas ne gældon: gældan = *morari*, is probably a contraction of
ge-eldan, ge-yldan, but the alliteration here does not happen to be
on this word, also v.2006 [1000b] but there is also a word gælan,
morari of which gældon may be the preterite. [There are pencil
lines through the whole of this entry but so faint that I cannot
be sure the intention was to delete it.]

v.1390 [694a]
siomode in sorgum: here is another proof that seomian signifies
manere as well as *onerare*; see *Legend of St Andrew* v.396 [*rectius*
369, 183a] and *Beowulf* v.601 [302a].

v.1404 [701a]
fram hungres geniðlan: geniðle is here the nominative *odium*,
tormentum; "from the hate" or "torment of hunger".

v.1409-11 [703b-704b]
is þes hæft to ðan strang / þrea-nyd þæs þearl / & þes þroht to
þæs heard: in these three lines to ðan, þæs and to þæs have all
three the same signification.

v.1451 [724a]
elnes oncyðig: I am not clear as to the meaning of this; oncyðig
is not in Lye; cyþan signifies "to manifest" "make known"; he has
also ondcyþignes = *scientia*; can it mean "known for virtue / valor"

= "of approved valor / force"? Lye has in supplement oncyðan =
objurgare see *Legend of St Andrew* v.2358 [1179b].

v.1485 [741a]
 ymb-sealde: = *umgeben* from syllan = *geben* i.e. "surrounded".

v.1499 [748a]
 woða: woð = *facundia*. I should almost have expected gastas.

v.1528 [762b]
 sceolu: our "shoal" or "school of whales" also v.2608 [1301b]
 also 1674 [835a]; see *Beowulf* v.2634 [1317a] scale; 3922 [1963b]
 scole.

v.1575 [785b-787b]
 þa þu mihta god / gehywdest þam eorle / on þa æþelan tid / under
 beorh-hliðe / ban josephes: I am not clear as to this passage;
 gehywðan signifies *formare*, *fingere*, and I suppose ban Josephes
 is the accusative – "the bones" or "the body of Joseph"? Does
 on þa (þam?) æðelan tid mean "in that noble hour"? beorh-hliðe
 "on the descent" or "side of the mountain"?

v.1636 [816a]
 þæt þu mane sie: what is mane? It would almost appear it must
 have the signification of "mindful" in connexion with gemyndig
 v.1640 [818a].

25v

v.1651 [823b]
 stan-greopum: I do not find greop in Lye; does it mean our
 "group" "mass"?

v.1662 [829a]
 turf-hagan: I imagine this does not mean more than "earth-pit"
 or "hole" in which the crosses were buried.

v.1670 [833a]
 in þam reonian hofe: there is no reonian in Lye; I have thought
 it should perhaps be reoman for ruman "in the spacious place" or
 "cave" but see v.641 [320b]; and 1762 [879a].

v.1680 [838a]
 leahtra fruman: this must be an error as it is God or Christ who
 is spoken of, for leahter signifies *vitium*, *crimen* etc; fruman
 is a genitive and it should certainly either be leohtan,
 adjective, or leohtes or plural leohta substantive i.e. "of the
 bright, shining Lord" or "of the Lord of light" most probably the
 latter; but fruman may be nominative plural in apposition to hie
 that they, the authors of, or leaders in wickedness, did not obey
 Christ.

v.1687 [841b]
syððan beacening: is beacening the same as beacen? but if a neuter
haligre in the next line should be halig; if a masculine, haligne.

v.1693 [844b]
feðe gestas: "the active guests" see *Beowulf* v.3947 [1976a] etc.

v.1700 [848a]
collen-ferhðe: in the same sense of "bold" as in *Beowulf, Judith*
etc.

v.1714 [855b]
geswearc: ge-sweorcan; verb; neuter; "to grow dark" = *caligare*;
see *Beowulf* v.3576 [1789b]; 3471 [1737a]; 3531 [1767a].

v.1747 [871b]
gefærenne man: i.e. "dead man"; German *hin gefahren*; *hin geschieden*.

v.1762 [879a]
rihtes reniend: this reniend is probably the reonian which occurs
v.641 [320b]; & 1672 [833a]. If it were here for runiend I should
conjecture rihtes were an error for wihtes or wihte and wihte
reniend might signify "in no sort murmuring": wiht is a feminine
so that wihtes is out of order unless a sort of standard form like
nihtes from niht could be supposed.

v.1795 [895b]
swa him a scyle: wesan is understood.

v.1845 [920b]
getynde: = *irritavit*.

v.1853 [924b]
gen ic findan ne can: what does this gen mean?

v.1855 [925b]
wiðercyr wiððan: does this mean wið ðan = *dort* or *dahin- dagegen-*
or is it *casus obliquus* of wiððe which signifies *vinculum*,
tormentum etc.

v.1875 [935b-936a]
him wæs halig gast / befolen fæste: what is the infinitive of
this verb befolen?

v.1878 [937a]
weallende gewilt: is this gewilt from wellan "to spring forth"
so that the two w's are both in the letter and meaning alliter-
ative? = "boiling, gushed forth"?

v.1918 [957a]
oferswiðende: I think this should be oferswiþenne.

v.1924 [960a]
& swa uncyðlic [*rectius* uncyðig]: does this mean "and so void of

knowledge"?

v.1967 [981a]
  ricene to rade: ricene the same as recene = *confestim*, *illico*; to
  rade "to the journey": rad is not only used of horse-back journies
  but is applicable both to sea & land.

26r

v.1988 [991b]
  gad in burgum: gad = "lack", German *mangel*; see *Beowulf* v.1314 ·
  [660b]; 1892 [949b]; where K[emble] translates erroneously "goad".

v.1989 [992a]
  feorran geferede: should be gefereðra.

v.2013 [1003b-1004b]
  gif hie brim-nesen / ond gesundne sið / settan mosten: Lye has
  settan = *possidere* which is perhaps here the signification; "if
  they should come to possess (arrive at) the brim-nesen" i.e. the
  sea promontories of their own country & (accomplish / have) a
  fortunate voyage: or settan may perhaps be a technical term in
  sea voyages. [Cleasby has written und instead of ond but his
  comments show this to have been a slip of the pen not an error in
  reading; he has also added the word steer in pencil perhaps
  wondering if this might be the "technical term" that settan
  represents.]

v.2041 [1017b] .
  cræftum getyde: = "skilled in (handi)crafts".

v.2046 [1020a]
  stan-gefogum: the German *fuge* = *commissura*.

v.2050 [1022a]
  weord of roderum: weord appears to be the preterite of a verb,
  but I am at a loss as to its signification.

v.2062 [1028a]
  æðelu anbroce: what is anbroce? Lye has brocian = *opprimere*,
  vexare; broc = *miseria*, *tribulatio*, & broce *usus*; if an is for
  un it may mean "secure", "unvexed" or the like.

v.2064 [1029a]
  wraþu: = "protection".

v.2089 [1041b]
  ece rex: see v.1219 [610a].

v.2110 [1052a]
  gefetian: here signifies to "bring" or "send".

v.2134 [1064a]
  <u>geneahhe</u>: ? also v.2321 [1157a].

v.2154 [1074a]
  <u>rode rodera cining</u>: should not this be a genitive, <u>cininges</u>?

v.2161 & 65 [1077b & 1079b]
  mec þæra nægla gên // þa þe in foldan gén: what is the meaning of
  these <u>gens</u>? They are differently accented and appear to be
  substantives. <u>gym</u> - "possession" from <u>gyman</u>? [The last four
  words are added faintly in pencil].

v.2170 [1082a]
  <u>reonig reoteð</u>: for <u>reonig</u> see v.641 [320b]; 1670 [833a]; 1762
  [879a]; for <u>reoteð</u> see *Legend of St Andrew* v.3421 [1712b]; it
  may signify "murmuring laments", "cries" or "sheds tears":
  <u>reotan</u> = *crepitare*, *strepere* or as stated *Legend of St Andrew*
  <u>v.3421</u> [1712b] *lacrymare*.

v.2214 [1104a]
  <u>leort þa tacen forð</u>: Lye has <u>leort</u> = *admisit* which is no doubt
  the signification here; "he permitted to go forth" i.e. "sent
  forth": <u>leoran</u> signifies general *transire*, *migrare*.

v.2218 [1106a]
  <u>eþigean</u>: is this the same as <u>yþian</u>, <u>yþegean</u> = *fluctuare*,
  redundare?

v.2220 [1107a]
  <u>hæleða gerædū</u>: I think there should be no stroke over the <u>u</u>.

v.2225 [1109b]
  <u>sunnan beorhtra</u>: Is this a dative (or ablative) after the com-
  parative <u>beorhtra</u>?

v.2233 [1113b]
  <u>grunde getenge</u>: *humi recumbentes*.

v.2274 [1134a]
  <u>wira gespon</u>: a necklace or at least neck or breast ornament of
  gold wires, see *Vision of Pierce Ploughman* & *Beowulf* v.2055
  [1031a]; 4821 [2413a]. also v.2533 [*Elene* 1263a]. [The last
  reference is a red ink marginal addition.]

v.2276 [1135a]
  <u>cwene willa heo</u>: what is this <u>heo</u>? should it perhaps be <u>hloh</u> or
  <u>hleoh</u> "laughed", "smiled"; "her will / wish smiled at her / was
  satisfied / accomplished"?

v.2277 [1135b]
  <u>on cneow sette</u>: can <u>leofne</u> [*rectius* leohte or leohtne] <u>geleafan</u>
  <u>mean</u> the nails which are here the object of this belief? [leohtne
  is in the Appendix B text, MS leohte the editor's footnote.]

v.2339 [1166a]
þeodscipe: = *disciplina*.

v.2357 [1175a]
meare to midlum: "on the horse's bit"; midl = *lupatum*.

v.2434 [1213b]
lefe cwomon: "the sick / defective came": the word occurs in the
Heliand; & gloss to Prudentius *debilis*. [The last five words are
a marginal addition in pencil].

v.2469 [1231a]
dream unhwilen: = "permanent joy".

v.2476-8 [1234b-1235b]
"which (cross) the high ruler of all Empires covered wretchedly";
earme I take to be an adverb; if it had been the substantive it
would have been in the plural earmum; besides it was not with his
arms alone that he covered it – see *Legend of St Andrew* v.1935
[966b].

<div align="right">Finit</div>

NOTES

[1] "Richard Cleasby's Notes on the Vercelli Codex", *Leeds Studies in English*, n.s. 12 (1981) pp.13-42.

[2] I am grateful to various colleagues at Nottingham University in the Departments of English Studies, Slavonic Studies and German who have helped me to sort out some of Cleasby's less legible excursions into other languages.

[3] *Cynewulf's "Elene"*, ed. P.O.E. Gradon (London, 1958).