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Eek Plato seith, who so kan hym rede,  
"The wordes moote be cosyn to the dede."

They all refer to Boethius, but none of them instances the Platonic original. This, however, is 'Timæus' 29 B, which is thus translated by Jowett:

"And in speaking of the copy and original we may assume that words are akin to the matter which they describe; when they relate to the lasting and permanent and intelligible, they ought to be lasting and unfailing, and so far as in their nature is irrefutable and immovable—nothing less. But when they express only the copy or image and not the eternal things themselves, they need only be probable and analogous to the real words."

The Ciceronian translation of the same passage is interesting (ed. Baiter-Kayser 8, 132):

"Omni orationi cum iis rebus, de quibus explicat, videtur esse cognatio: itaque cum de re stabili et immutabili disputat oratio, talis sit, qualis illa, quæ neque redargui neque convinci potest; cum autem ingressa est imitata et efficta simulacra, bene agi putat. si similitudinem veri consequatur."

#### A NOTE ON THE 'BEOWULF.'

There is a gnomic sentence in 'Beowulf' which has never, I believe, been traced to a possible source. I refer to the well-known

*Wyrd oft nered  
unfægne eorl, ðonne his ellen deah!*

This ('Beow.' 572-3) is Christianized in 'Andreas' (458-460) into

*Forþam ic eow to sððe secgan wille,  
pæt náfne forlæteð lifigende god  
eorl on eorðan gif his ellen deah.*<sup>1</sup>

Now is not this our familiar, "Fortune favors the brave," which, as every one is aware, is the English rendering of a Latin proverbial expression? (See the amusing treatment in Newman, 'The Idea of a University,' Elementary Studies, Composition). It is found in Terence, 'Phormio' I. 4. 26; Cicero, 'Tusc. Disp.' 2. 4. 11; with which compare Ennius, quoted in Macrobius, 'Saturn.' 6. 1; Virgil, 'Æn.' 10. 284; Ovid, 'Met.' 10. 586, 'Ars Amor.' I. 608; 'Fasti' 2. 782; Pliny, 'Epist.' 6. 16; Tibullus I. 2. 16. It will be observed that some of these authors have "Fortuna,"

and some "deus," corresponding respectively to the "Wyrd" and "god" of 'Beowulf' and 'Andreas.'

Chaucer takes up the tale in his turn. Thus in 'Troilus and Cryseyde' 572-4 (Morris' ed.):

*Thynk ek, Fortune, as wel thi-selven wooste,  
Helpeth hardy man unto his emprise,  
And weyveth wrechis for hire cowardyse.*

Still closer in the 'Legend of Good Women' 1773 ('Lucretia' 94):

*'Hap helpeth hardy man alday,' quod he.*

Further references may be found in Haeckel, 'Das Sprichwort bei Chaucer,' p. 5.

I may note, by the way, that the "stille as stoon," for which Haeckel (pp. 55, 56) can find no parallel, may be from the Bible, Exod. 15, 16. Compare Keats, 'Hyperion' I. 4:

*Sat gray-haired Saturn, quiet as a stone.*

Haeckel (p. 15) is all astray in his notes on the 'Prologue,' 741 ff.

#### "DEWY-FEATHERED."

Brooke, in his 'History of Early English Literature,' illustrates Cynewulf by Shelley. On page 183 occur these words:

"Shelley, who was himself an ancient Nature-worshipper born out of due time, a maker of Nature-myths, and as innocent as a young Aryan in doing so, is on that account very like Cynewulf when both are writing about natural phenomena. Both of them write as the people talked in old time about the Wind, and the Clouds, and the Sea."

An independent observation to the same purport is obligingly furnished me by my colleague, Professor McLaughlin. He had noted the fact that Shelley contains a parallel to a passage in Old Norse Helgi Poet—so called by Vigfusson and Powell. In 'Helgi and Sigrun,' ll. 323-326 ('Corpus Poeticum Boreale,' vol. 1, p. 143) we have:—

*Nú em ek svá fegin fundi okkrom,  
sem át-frekir Óðins haukar,  
es val víto, varmar bráðir,  
eda dögg-littir<sup>1</sup> dags-brún síá.*

This they translate: "I am as glad to meet

<sup>1</sup> Vigfusson and Powell use, instead of the *ð* of this word, a conjoined *a* and *o*, which does not occur in ordinary fonts of type.

<sup>1</sup> See also Gummere: 'Germanic Origins,' p. 236.—J. W. B.

thee as are the greedy hawks of Woden when they scent the slain, their warm prey, or dew-spangled espy the brows of dawn." Professor McLaughlin had brought this into relation with Shelley's verses from the 'Lines written among the Euganean Hills,' which I here subjoin:—

Mid the mountains Euganean  
I stood listening to the pæan  
With which the legioned rooks did hail  
The sun's uprise majestic;  
Gathering round with wings all hoar,  
Through the dewy mist they soar  
Like gray shades, till the eastern heaven  
Bursts, and then, as clouds of even,  
Flecked with fire and azure, lie  
In the unfathomable sky.  
So their plumes of purple grain,  
Starred with drops of golden rain,  
Gleam above the sunlight woods,  
As in silent multitudes  
On the morning's fitful gale  
Through the broken mist they sail,  
And the vapors cloven and gleaming  
Follow down the dark steep streaming,  
Till all is bright, and clear, and still,  
Round the solitary hill.

The Old Norse poetical epithet, thus illustrated, is found nowhere else in the Icelandic poetry, but the connection with the Old English *déawigfeðere* and *urigfeðere* will be instantly suggested to every student of our elder poetry. The essential poetic quality of much of our Old English verse is beginning to be insisted upon by students of literature, but that, and the close observation of nature by the Old English bards, have perhaps never, within the same compass, received a more striking illustration than that afforded by this parallel. Whether it has already been noted by Sweet, in his essay on Shelley, I am ignorant, as the latter is not accessible to me.

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### GOTHIC EMENDATIONS.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—In the Gothic version of Luke, ch. iv, v. 36, occurs a passage apparently corrupt, all the editions having, *Jah warþ afslaupnan allans*. The Greek has, καὶ ἐγένετο θάμβος ἐπὶ πάντας. I propose as an emendation, *Jah warþ afslaupn ana allans*, with the addition of a single letter. There are eight *a*'s in

the clause, which makes it plausible that one might have been omitted, and the passage as restored becomes a word-for-word translation, as usual. The neuter *afslauþn* would thus be the equivalent of θάμβος.

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Mr. Strunk's example tempts me to offer another emendation, although with some misgivings. Mark iv, 5 reads: *in þizei ni habaida diuþaizos airþos*. This is not the word-for-word rendering that we should expect for διὰ τὸ μη ἔχειν βάθος γῆς.

I, therefore, propose the reading *diuþa izos airþos* 'depth of the earth.' To this there are two objections. First, the word \**diuþa* (str. fem. like *giba*) is not found; only *diuþei* and *diuþipa*. Unfortunately the Matthew-parallel to this parable has not been preserved in Gothic. The Greek is the same in both gospels. Not without significance, however, is the Old English rendering of Matt. xiii, 6: *hig næfdon þære eorþan dypan* (*hwo næfdon þære eorðan deopan*); the *izos* in Gothic would correspond to the English *þære*, *þare*. A strong fem. *deop*, *diuþ* is not found in English, Bosworth-Toller notwithstanding. All the citations in B-T are good only for a neuter *deop* or a weak fem. *deope* or *dtepe*, (with i-Umlaut). Still I see no à priori objections to a G. T. \**deupā*. Balg, in §25 of the grammar appended to his Wulfila text, has collected numerous instances of Gothic verbs governing the genitive. But the verbs are all expressive of tasting, enjoying, sharing, etc. Two examples are cited for *haban*: the passage in question and Matt. ix. 36: *lamba ni habandona hairdeis*, Here Balg interprets *hairdeis*=care of a shepherd. Plainly it is an instance of a dependent genitive. But with regard to Mark iv. 5, the reader should note how slavishly the translator has followed the Greek, for example, in verse 1: *Swaswe ina galeiþandan in skip gasitan in marein*=ὡστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον χαθῆσθαι ἐν τῇ θαλάσῃ. Also v. 4: *ni habaida airþa managa*=οὐχ εἶχεν γῆν πολλήν and v. 6: *unte ni habaida waurtins*=διὰ τὸ μη ἔχειν ῥίζαν ἐξεραίνθη. Why *haban* should govern the accusative in vv. 4 and 6, and the genitive in v. 5, I fail to see.

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