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Notes

**HEDRE AND HEDRE GEHOODE
(SOLOMON AND SATURN, LINE 62B,
AND RESIGNATION, LINE 63A)¹**

OLD ENGLISH dictionaries distinguish between two poetic adverbs, *hædre* 'clearly, brightly' and *hædre* 'straightly, hardly, oppressively, anxiously'.² Identical except for the length of their root vowels, the words are said to be unrelated by etymology or sense. The first of the two, *hædre*, is an adverbial form of *hædor* 'clear... bright, serene',³ and has a number of cognates in the other Germanic languages, including Old Saxon *hædar*, Old High German *hætor*, and Old Norse *hefir*. Its sense is supported by ten relatively straightforward attestations, most of which contain an explicit source of heat or light and/or a verb meaning to shine or flash.⁴ The second adverb, *hædre*, appears to have no close cognates, but has been derived by Julius Pokorny from PIE *kadh- 'hüten, schützensd bedecken' – the source of Latin *cassis* 'helmet' and various Germanic

words meaning covering or protection: Old English *hōd* 'hood', *hædon* 'protect', Old High German *hætor* 'protection, hood', and Old Frisian *hōda* 'hüten'.⁵ This second adverb is also far less well attested in the corpus, and appears to be supported only by two relatively obscure poetic passages: *Resignation*, line 63a and *Solomon and Saturn I* (Corpus Christi College Cambridge MS 422 [A] version), line 62b.⁶

As we shall see, however, there is no compelling reason to maintain a distinction between these 'two' adverbs. While the evidence for *hædre* 'clearly, brightly' is quite strong, most of that for *hædre* 'oppressively, anxiously' disappears upon closer inspection. The words are metrically identical (the medial consonant cluster ensures the first syllable is long in each case) and are found in similarly stressed and alternating positions throughout the poetic corpus. Nor does either of the passages usually used to support *hædre* necessarily require an adverb meaning 'oppressively, anxiously'. *Hædre* 'clearly, brightly' works at least as well as *hædre* in *Resignation*, line 63a, and can be shown for contextual reasons to be the preferred reading in *Solomon and Saturn I*, line 62b. Given the lack of evidence for the short-vowel form elsewhere in Old English, it seems best to remove *hædre* from the lexicon.

Solomon and Saturn I, line 62b

OF the two passages used to support *hædre* in the sense 'oppressively, anxiously', *Solomon and Saturn I*, line 62b, is by far the weakest. Although, when cited in isolation as in the influential dictionaries by Grein and Bosworth-Toller, the adverb does indeed seem to offer a relatively straightforward description of Saturn's emotional state as he pursues his studies (cf. the translation of Bosworth-Toller, 'my mind is agitated with anxiety'), the form acquires both a far more striking sensory resonance and an explicit, if metaphorical, source of heat and light (*þyrne* 'a burning', line 61b) when read in its full context:

¹ Julius Pokorny, *Verghleichendes Wörterbuch der indogermanischen Sprachen* (Berlin, 1930), I Bd., s. 341, *hædh-*.

² These are the citations used by Grein and Bosworth-Toller. Although I have checked a number of dictionaries, I have not found any other passages being used as evidence in support of *hædre*.

⁶⁰ *hædræ under heofenan, þu min hige drowost, þyrng æfter bocum; hælum me þyrne sigost, hige heortan neah hædre wealdet.*⁶⁵

[Nobody, no man under heaven, knows how my mind sinks, busy in the pursuit of books; at times a fire rises up in me, my mind wells brightly near the heart.]

That this passage has not been seen as simply providing yet more evidence for *hædre* 'clearly, brightly' is due primarily to the influence of an alternative version of the lines preserved in CCC 41 (B):

⁶⁰ ... Nærged manna wæl,
hædræ under heofenan, þu min hige drowost,
biat æfter bocum; hælum me þyrne sigost,
hige heortan hædre wealdet.

[Nobody, no man under heaven, knows how my mind suffers, busy in the pursuit of books; at times a fire rises up in me, my mind tof heart wells vigorously.]

Both Grein and Bosworth-Toller quote the B reading in their citations from A. But the impression this comparison creates is misleading. The substitution *hædre* : *hearde* is only one of three substantive variants found in the relevant lines, and it is by no means the most significant: the omission of *neah* from B line 62a destroys both sense and metre. In A, line 62a is Stevens Type D-4; B omits the metrically necessary final stress. The same scribe makes an analogous mistake in line 64a (*A hæfdæl sylfren leaf* '... has silvern leaf'; B *hæfdæl seolofren* '... has silvern').⁶⁶ Given the generally poor quality of B at this point in the poem, it seems safer to conclude that its scribe has either trivialized an originally striking metaphor of Saturn's brightly burning heart or been led into a metathetic reversal of the medial vowel and

consonant of an original *hædre*. What seems less likely is that the scribe of A has replaced the common adverb *hearde* with the relatively rare *hædre*.

Resignation, line 63a

IN contrast to *Solomon and Saturn I*, line 62b, *Resignation*, line 63a, the second passage usually cited in support of *hædre* 'oppressively, anxiously', contains no explicit source of light or heat even when read in the full context of the sentence in which it occurs. In this example, the reading *hædre* 'clearly, brightly' is to be justified instead on the basis of an analysis of the speaker of the poem's rhetorical strategy in the passage as a whole and his use of light imagery to represent the blessed in heaven elsewhere in the poem. While the case for *hædre* in this instance is necessarily less strong than it was in that of *Solomon and Saturn I*, it is certainly no weaker than that for *hædre*. Given the otherwise overwhelming evidence for *hædre* 'clearly, brightly' in the Old English poetic corpus, it seems safer to assume in this instance as well that *hædre* rather than *hædre* was the intended form.

The case for *hædre* 'oppressively, anxiously' in *Resignation*, line 63a, rests on a specific interpretation of the function of the phrase *hædre gehwoge* in the long verse paragraph to which the half-line belongs:

Forstod þu mec ond geyst þin, þonne storm cyne
66 *minnum gæste ongyg; gocca þonne,*
malig drihten, mine sawle,
geþeoþa hve ond geforma þy, fæder moncynges,
hædre gehwoge, harl, eor god,
meoðod meohtum swiþ. Min is nu þu
sefa swyrtum fah, ond ic yarb sawle som
fæm siþum foht, þeah þu me fea seald
arins on þisse eorþan, þe se ealles þone
meoða ond miltes, þara þu me sealdst.
No ðes earniga ænige weston mid.

[Stand by me and when the storm closes in upon my spirit, steer it; then, mighty Lord, succour my soul, preserve it and sustain it, Father of mankind, and save it oppressed by anxious thoughts, eternal God, ordaining Lord strong in might; for my spirit is stained with sins now and I am sometimes afraid for my soul. Although you have granted me many mercies in this world – thanks be to you for all the bounties and favours which

¹ Questions from *Solomon and Saturn* have been translated from Fred C. Robinson and E. G. Stanley, *Old English Verse Texts from Mony Sources, EEMF 23* (Copenhagen, 1991), pp. 12.1.2 and 12.2.3-4. All other Old English citations are from George Philip Krapp and Elliott Van Kirk Dobbie, *The Anglo-Saxon Poetic Records* (New York, 1931-53).

² The omission of stressed elements from this position is a relatively common scribal error – especially among texts, such as B, which are copied in marginal contexts. For examples and a discussion, see Daniel Paul O'Donnell, *Monks and Variants in Middle English: Old English Poetic Texts: The Textual Problem and Poetic Art*, Ph.D. Dissertation, Yale University, 1996, especially pp. 48, 71, 81, 270, 284, and 290.

you have granted me – not any of them were through deserving it.⁹)

For their part, Bosworth-Toller and Grein both appear to assume that the phrase was intended to describe the trepidation felt by the speaker's soul as it considers its unworthiness for salvation. This interpretation rests upon their translations of *gehogode* in this specific passage as 'having (such and such) thoughts' or 'gestint sein'.¹⁰

But both this understanding of the soul's emotional state and these translations of *gehogode* are open to question. The verb for which *gehogode* is the past participle (*gehogian/gehogian*) tends to be found elsewhere in the corpus primarily in contexts involving decision, intention, or resolution rather than internal reflection or meditation – especially in the case of the six other poetic occurrences of the form. In *Genesis*, lines 723b–26a, the past participle *gehogod* is used to emphasize the joy the Devil's messenger feels at the fall of Adam and Eve by stressing the deliberateness with which he set about arranging their temptation:

Sea hit him on innan com,
tran ar heortan, ðeah þa and þlegode
hoth hire gehogod, segle begra þone
heortan sum . . .

[As it entered within him [i.e. Adam] and touched him at the heart, then the messenger laughed and skipped, bitterly resolved, and declared thanks to his master for two things. . . .]

Later in the same poem, in lines 2893–4, the participle is used again, this time to emphasize Abraham's resolute determination to obey God's injunctions in the face of Isaac's inno-

cent questions about the lack of a sacrificial victim:

Abraham maððode (aðeðe on an gehogod
2894 þæt he gebede swa hine drihten het) . . .

[Abraham spoke (he had always intended to do as the Lord commanded him). . . .]

In *Daniel*, lines 686–90, the past tense is used to refer to God's plan to bring down Nebuchadnezzar – a resolve which is portrayed in the human terms of a hero deciding to do *þæt ar man ne oþgan* ('that which had not been undertaken before').

Ða þæt gehogod hamstende,
Með aldor, þæt ar man ne oþgan,
þæt he Babæze abraecan wold,
alþrode eorþa, þæt arstingas
690 under wealla heo wean beynþrode.

[Then the lord of the Medes, biding his time at home, resolved upon something which had not been undertaken before – that he would destroy Babylon, the city of warriors where the princes enjoyed their wealth within the shelter of its walls.]

In *Ancreta*, lines 429–31, *gehogodan* is used by Andreas to remind the now reluctant mariners of their earlier decision to risk their lives in bringing him to the Mermedonians:

Ge þæt gehogodan, þa ge on bodan sigod,
þæt ge on faru for ðeoth gehæledod,
and for drihtnes lufan deað þrowodan. . . .

[When you embarked upon the sea, you resolved to venture your lives among a nation of adversaries and suffer death for love of the Lord. . . .]

In *Beowulf*, lines 1987–90a, Hygelac uses *gehogodet* to describe Beowulf's earlier decision to seek fame at Heorot:

He þomp eow on lake, leoda Beowulf,
þu nu ferunga forst gehogodost
sece secean ofer seath wæter,
1990 hæle to Heorot? . . .

[How did it turn out for you on your voyage, beloved Beowulf, when you suddenly resolved to go looking for strife and battle far away over the salt water at Heorot? . . .]

¹¹ Adapted from Bradley, p. 122. I have replaced Bradley's translation of line 429, 'contemplated venturing', with a wording ('resolved to venture') more in keeping with the argument of this paper and Bradley's own practice in translating other examples of *gehogian/gehogian*.

In *Christ*, lines 1396–8, *gehogodes* is used by God to describe man's first decision to disobey:

Nu ic ðe ealdan rice aforþere,
1396 þu þu ar æristan yfe gehogodes,
firreweorðum forlure þæt ic ðe to fremman sealde.

[Here I will leave out that old account of how in the first place you resolved upon evil and by your wicked actions lost what I had granted you to your advantage. . . .]

And finally, in Psalm 113:18, *gehogedan* is used of the Israelites' decision to take God as their protector:

Israhela hus æret on drihten
helpe gehogode, holdne beþegan
feðre fullum; he hi wif freodum gehwold.

[The house of the Israelites, nobbest before the Lord, decided upon help, anointed a chief, a helpful host. He protected them against enemies.]

If we accept this definition of *gehogode* as 'resolved, decided, intended', then an alternative interpretation for *hædre gehogode* in *Resignation*, line 63a, becomes possible – one that does not require us to assume the unique occurrence of an otherwise unattested adverb *hædre* 'expressively, anxiously'. Rather than assume that the half-line refers to the current trepidation of the speaker's soul as it is 'oppressed by anxious thoughts', *hædre gehogode* can be seen instead to refer to its future hopes for salvation as a thing *hædre gehogode* 'brightly resolved', or (following Bradley) 'intended for celestial light'.

That this is if anything the preferred reading for this line can also be shown to a limited extent on contextual grounds. *Resignation*, line 63a, occurs as part of a long verse paragraph in which the speaker addresses God in order to request His help in saving the speaker's soul. As elsewhere in the poem, this prayer for salvation is based not upon the speaker's sense of his own worth or the value of his good deeds – he in fact considers himself to be unworthy even of the mercies he has already received – but rather upon his belief that God created his soul expressly for salvation.

This rhetorical strategy can be seen in the three-part structure of his appeal in lines 59–63. In the first part, lines 59b–60a, the speaker attempts to establish the separate but interre-

lated nature of his corporeal and spiritual states by making distinct requests for each: protection for his transitory body (*forstod þu mee*, line 59b), and guidance for his eternal soul (*ond geþyr þu*, line 60a). In the second part, the speaker then goes on to describe what he would like God to do for his spiritual state. In these lines, the adjective phrase *hædre gehogode* is to be understood as being in rough rhetorical apposition to the various dative, accusative, and genitive objects (*minum gæste*, 61a; *minre sawle*, 62b; and *lyre* and *þy*, 63a) to the verbs in lines 60b and 61a – that is, as a reminder to God of the qualities of the soul which might lead him to grant the speaker's requests:

60 minþig dryhten, minre sawle,
getreþsa þyre ond geforma þy, fæder moncynges,
hædre gehogode, hæle, ece god,
meosed meahum swif.

[. . . succour then my soul, mighty Lord, preserve it and sustain it, Father of mankind, and save it as being intended for celestial light, eternal God, ordaining Lord strong in might.]

Indeed, it is only in the *third* part of the appeal, after the soul has already been referred to as *hædre gehogode*, that the speaker turns to discuss the possible objections that might be raised to his request – the current sinful state of his soul being a natural candidate. Even here, however, the speaker is careful to emphasize both the recent nature of his soul's transgressions (he describes it as *nu . . . synnum fah* 'stained with sins now' [i.e. suggesting that it once was not]) and the unconditional nature of God's previous benevolence:

Mi is nu þa
65 seða synnum fah, ond ic yarb sawle eom
feam sifnum foht, þeah þu me fira sealde
ærnis on þisse eorþan, þe se ealles þone
meorda ead miltas, þara þu me sealdast.
No ðes earmiga anige wæron mid.

[My spirit is stained with sins now, and I am sometimes afraid for my soul. Although you have granted me many mercies in this world – thanks be to you for all the bounties and favours which you have granted me – not any of them were thorough deserving it.]

Precisely why the soul is described in line 63a as *hædre gehogode*, 'brightly intended' is suggested in the course of a similar but slightly

more explicit passage twenty lines earlier (lines 41–51a):

43 Nu ic fundige to þe, fæder moncynges,
of þisse worulde, nu ic wat þæt ic secal,
ful unþr faca; feorma me þonne,
wyrda waldend, in þinne wuldorþream,
ond mec geleoran læt, leoþra dryhten,

45 geoca mines gæstes. þonne is gromra to feala
ættestum eaden, hæbbe ic þonne
æt fran frofre, þeah þe ic ær on fyrste ȝr
earode arn. Forþer me englas sepeah
genman on þinne neawest, neergende cýning,
meohtud, for þinne mlise.

[I am coming now questing to you, Father of mankind, from out of this world, now I know that I must, in a very short time. Receive me then, Ruler of destinies, into your glorious joy and let me die, Lord of your loved ones, Succourer of my spirit. When too many adversaries are assigned to their malicious tasks, then I shall get comfort from the Lord, even though earlier in time I merited few mercies. Let angels bring me nevertheless into your presence, redeeming King and ordaining Lord, for your compassion's sake.]

In addition to demonstrating the extent to which the speaker sees God's simple mercy to His creatures as the only hope for his salvation, these lines also provide in their request for an escort of angels a clue to the connotations *hædre* may have carried in line 63a. As is also true elsewhere in Old English poetry, God and the saints in heaven are compared throughout *Resignation* to the lights and stars of the sky (see particularly, the references to God as the *leohtes hyrde* 'Guardian of light' and *tungla hyrde* 'Guardian of the Stars' in lines 8b and 10a; similar references are found in the *Metres of Boethius*, Metrum 20, and *Christ*, lines 691–4). By describing his soul as a thing *hædre gehogode* 'intended for brightness' in line 63a, the speaker of *Resignation* emphasizes his Soul's affinity to the angels and saints who currently light up the evening sky.

Although they are metrically identical and homographic, the adverbs *hædre* 'clearly, brightly' and *hæðre* 'oppressively, anxiously' are usually thought to be unrelated in etymology or meaning. But while the sense of *hæðre* is supported by numerous relatively straightforward attestations, that of *hædre* rests on the usually incomplete citation of two relatively

obscure passages from *Solomon and Saturn* and *Resignation*. When the passages are read in their full context and with a sensitivity to the overall meaning of the poems in which they appear, however, even this limited evidence disappears: the form in *Resignation*, line 63a, supports the translation 'clearly, brightly' at least as easily as it does the normal gloss 'oppressively, anxiously', and a similar translation would seem for contextual reasons to be the preferred reading in *Solomon and Saturn I*, line 62b. Given the relatively weak etymological, metrical, and contextual evidence in favour of *hæðre*, it seems safe to conclude that only one adverb, *hæðre* 'clearly, brightly' was known in Old English.

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THE PLACE-NAME TANDRIDGE (SURREY)

TANDRIDGE is the name of a small place in Surrey about ten miles south of Croydon and about six miles south-west of Chartwell, Winston Churchill's residence for many years. Tandridge gave its name to Tandridge hundred and was the meeting-place of the hundred.

The editors of *PNSr*¹ state about the etymology that 'This name must remain an unsolved problem, except to note that the final element is *hrycg*'. Ekwall, *DEPN*² s.n., however, suggests that 'The original form was very likely OE *Demhrycg* "ridge with *denns* or swine-pastures"'. Anderson (Arrgart),³ p. 66, sides with this view stating that 'the change of initial *D-* to *T-* is due to assimilation to a preceding *æt*, as in Tidenham G1 (OE *æt Dyddanhamne*), and in Trimworth K (OE *Dreanham turyrð*)'.

The early forms adduced in *PNSr* are generally *Tennugg(e)*, *Tannugg(e)*, etc.; *Tannerrige* is attested once from the thirteenth century.

¹ *PNSr* = J. E. B. Gover, A. Mawer, and F. M. Stenton, *The Place-Names of Surrey*, English Place-Name Society, XI (1934).

² *DEPN* = E. Ekwall, *The Concise Oxford Dictionary of English Place-Names*, 4th edn (Oxford, 1960).

³ O.S. Anderson (Arrgart), *The English Hundred-Names. III. The South-Eastern Counties*, Lunds Universitets Årsskrift, NF Avd. 1, Bd. 37, Nr 1 (Lund: C. W. K. Gleerup, 1939).

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