

previous line, should be wrong, though it may be the only instance of the adverb in Old English literature; cf. M. H. G. *gereite*, M. Du. and M. L. G. *gerēde*. But on the other hand it is just possible that the instrumental of *zerād* 'discernment', etc. (Toller, *Suppl.*) is meant; cf. *zerād(e)lice* 'intelligently', etc. (*ibid.*).

Of the adjectives corresponding to O. E. *zerād* in other Germanic dialects Got. **garaiþs* (*d*) 'διατεταγμένος, appointed' and O. Icel. *greiðr* have a similar meaning, whereas M. H. G. *gereit*, M. L. G. *gerēt*, M. Du. *gereet*, Mod. Du. *gereed* differ considerably.

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IS THERE ANY REAL EVIDENCE FOR AN ALLEGED OE.
WYHTEL 'QUAIL' ?

As a well-authenticated OE word *wyhtel* sf. quail [Ger. *wachtel*] was booked by Hall 1894 in the first edition of his *Concise Anglo-Saxon Dictionary*, on page 364 b.; three years later Sweet followed suit with the entry '*wihtel** y quail' on page 206c of his much-praised *Student's Dictionary of Anglo-Saxon*, and when questioned as to the source of the entry referred to glossaries '*welche nicht vor dem 10ten Jahrhundert entstanden sind*' (See Hugo Suolahti, *Die deutschen Vogelnamen*, Strassburg, Trübner, 1909, Seite 261, Anm. 6). It can confidently be asserted that there is no glossary of such description in existence from which Sweet could have derived his authority for the entry in question. He simply took the alleged *wyhtel* 'quail' over from Hall without bothering to ascertain its authenticity. There is absolutely no evidence for it, and Whitman, *The Birds of English Literature* (*The Journal of Germanic Philology*, vol. II, 185 No. 5) did well to characterize *wihtel* 'quail' as "a hypothetical form given by Sweet and Hall." To be entirely correct, he ought to have inverted the sequence of names; for there cannot be any doubt about it that Sweet's authority for his entry is Hall, and Hall would have done well to drop this 'ghostword' in the revised edition of his Dictionary instead of repeating it from the first, on page 367 b. Who is really responsible for the ghostword. I have not been able to make out yet. The first trace I have found of it is in the 4th edition of Kluge's *Etymological Dictionary* (published 1889) sub *Wachtel* where *wyhtel* is quoted as "rare OE term for the more usual *erschen*" and this statement is repeated in all the subsequent editions including the 9th. When Kluge first started to mention this alleged OE *wyhtel* as congener of OHG *wahtala* I cannot state now, the editions of his etymological dictionary prior to the fourth not being at my disposal. I do not remember whether in a personal letter of inquiry addressed to him last year I asked for information concerning this point, too, or limited myself to questioning the authenticity of the word, as would appear from the answer I got under date of November 16, 1921: "Ihre Einwände gegen angels. *wyhtel* sind nur zu berechtigt. Ich habe alle mir erreichbaren Quellen meines Gesichtskreises durchstöbert und kein *wyhtel* gefunden. Auch Palander-Suolahti hat sich

bei mir und anderen vergeblich darum bemüht. Er schreibt: ““Nach einer freundlichen Mitteilung Dr. Sweets ist das angels. Wort in Glossaren belegt, welche nicht vor dem 10^{ten} Jahrhundert entstanden sind””. Offenbar eine Verlegenheitsantwort, weil er keinen Beleg hatte.” In other words, Mr. Sweet was unwilling to confess he had no other authority for his *wyhtel* but the hazardous entry *wyhtel* sf. ‘quail’ he found in a work that according to his own characterization “**is terribly uncritical and embodies an enormous number of spurious words and meanings**”. (Preface to *The Student’s Dictionary of Anglo-Saxon*, page VI). Ordinary prudence might under such circumstances have advised against the admittance of such a word, but it is not only in this particular case that Mr. Sweet cast prudence to the winds, as I have pointed out elsewhere. In this instance he may have been encouraged to take the stand he took by the receptive attitude Kluge has shown towards the alleged word. He may have reasoned *wyhtel* was sufficiently vouched for, if a scholar of such eminence mentioned it as actual, though of rare occurrence, in his standard work on German etymology. Indeed, it seems plausible that Hall’s booking the word originated in Kluge’s attitude towards it since the fourth edition of his *Etymological Dictionary of the German Language*, from which Hall avowedly took a number of entries in his *Concise Dictionary of Anglo-Saxon*. They are, to be sure, usually marked KLED, but the marking may have been inadvertently omitted in this instance. If that be so, the responsibility for the *wyhtel* ghost haunting our dictionaries would seem to rest with my friend Kluge. Had he not been, so to speak, sponsor for the actuality of the word, it would hardly have been quoted as authentic in the 5th edition of Weigand, volume II, Giessen 1910 s. v. *Wachtel*. Such acceptance of even his slips is an unwilling tribute to his greatness.

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LE RHYTHME DE COMMUDIEN.

1. Introduction. 2. Interprétations courantes. 3. Critique de ces interprétations. 4. Règles qui déterminent le rythme de Commodien. 5. Démonstration de ces règles. 6. Conclusion.

1. Introduction.

On peut se faire une idée des difficultés du rythme de Commodien en lisant les mots suivants de Hanssen: ‘Quibus in carminibus hexametris utitur (Commodianus) confectis ad artis metricae tam insolitae et novae normam, ut Lucianus Mueller, cum de eis pauca dissereret (*dere metr.*, p. 448) “omnino non licere certis legum circumscribi finibus, quae contemptu fere orerentur regularum” censuerit. Quae viri doctissimi sententia solacio mihi est, cum ne mihi quidem contigerit, ut omnes tollerem dubitationes: . . .’ (*De arte metrica Comm. Diss.*, Strassb. 1881, p. 5).