A Note on "Exodus," Ll. 56 ff.

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English, and probably show us the old language in the very act of breaking down in the hands of writers familiar only with the phonetic system of French.

C. TALBUT ONIONS.

OXFORD.

‘TO HAVE ONE’S RAIK.’

As a supplement to my note *An Unrecorded Reading in Piers Plowman* printed in the *Modern Language Review* for January, 1908, and in view of its having been challenged elsewhere, it may be well to record a third occurrence of this phrase which I have found in a northern poem of the fourteenth century relating to the Scottish wars and printed in the Rolls edition of Pierre de Langtoft’s *Chronicle*, Vol. II, App. iv, p. 458:

So lange the lebard loves the layk,
wit his onsped your sped ye spille,
And lates the lion have his raikē,
wit werke in werdl ase he wille.

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oferfor he mid ðy folce fæstena worn,
oð ðæt hie on guðmyrce gearwe bæron.
nearwe genyddon on norðwegas,
wiston him be suðan sigelwara land, etc.

Blackburn, the latest editor of the O. E. *Exodus* (*Belles Lettres Series*), in his note on *guðmyrce* (p. 38) remarks that the mention of the Ethiopians in the above passage is not easy to explain, as the original has nothing to suggest it, and that the notion of the cloud as a shelter from heat occurs nowhere in the Scriptures. He suggests also that *guðmyrce*, which is usually regarded as an adjective, ‘war-dusky,’ here used as a substantive, ‘Ethiopian,’ is a derivative of *mearc* meaning ‘warlike-borderer,’ and supports his theory by citing *per viam deserti* and *in extremis finibus deserti solitudinis* of the original, and the words *mearchofu* 61, and *mearcclandum* 67, which occur in the O. E. version. But the poet’s mention of the Ethiopians is inseparably connected with his conception of the purpose of the cloud, and of the

geography of the country over which the Israelites were marching. To him the cloud was a 'canopy,' 'net,' 'sail,' spread by the Almighty over the hosts of Israel as a protection from the heat of the scorching sun of the Sun-folk's (*Sigelwara*) land, where the cliffs were burning hot, and the people dusky with the sun's heat, and to the confines of which, as he conceived, the Israelites had come in their flight before Pharaoh. The mention of a wilderness in the original should also be taken into account. It is evident that the poet took it to be a waste country bordering on the Ethiopian desert, which is mentioned in the following passage in Alfred's *Orosius* (p. 8, Sweet's edition): 'Affrica 7 Asia hiera landgemircu onginnað of Alexandria, Egypta burge, 7 ligeð ðæt londgemærc suð ðonan ofer Nilus ða ea, 7 swa ofer Ethiopica westenne oð ðone Suðgarsecg.'

The second element of the O. E. name *Sigel-hearwa* also, which designates an Ethiopian, still remains obscure. Does the whole compound mean 'one who despises the sun,' or less probably, 'one harassed by the sun,' *-hearwa* being related to O. E. *hyrwan*, 'to speak ill of anyone,' 'despise,' 'harass,' O. H. G. *harwian*, 'exasperare'? It is impossible to relate *-hearwa* to the second part of the plural form *Sigel-waras*, 'Sun-folk.'

O. T. WILLIAMS.

BANGOR.

THE MYTHICAL ANCESTOR OF THE KINGS OF EAST ANGLIA.

The earliest genealogy of the East Anglian kings is that given in the Cotton MS. *Vespasian B. 6*, of the ninth century. Unfortunately the list occurs on what was apparently once the last page of the book, and the writing is rubbed and faint, especially towards the end of the pedigree.

Sweet (*Oldest English Texts*, 171) reads the last names as 'tyt . . . r. ing . care . . uodning . uoden frealafing.' If the MS. is examined under a glass in a good light, the second and third names appear quite indisputably to be *casering caser*. The faint *ser* should be compared with the same combination of letters in *sergius* in the list of popes on fol. 107 b. There is no trace of any letter following the *r* of *caser*.

The *Vespasian MS.* accordingly confirms Florence of Worcester, who places Casere after Woden at the head of the East Anglian pedigree (ed. Thorpe, I, 249).