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DR. JOSEPH WEBBE AND LANGUAGE
TEACHING (1622).

I. GRAMMAR AS A HINDRANCE TO LEARNING
LATIN.

The great Grammar War of the seventeenth century was concerned with the dispute: Shall Latin be taught as a living language, or through the grammar? The advantage of the grammar-method was that uniformity of procedure was secured throughout the schools. "To make pupils perfect in an ordinary Grammar," says Philoponus in Brinsley's *Ludus literarius*, "by the use whereof alone so many excellent scholars have been; then they will be sure to go forward in any school or course, and to be well liked by every one." But every one admitted that this was a long, tiresome, repellant course. The argument in its favour was that if slow, it was sure, though its opponents doubted even this certainty. Montaigne's experience (1533-1592) is almost a *locus classicus* on method:

"I being at nurse and before I had the use of my tongue was delivered to a German, who could not speak a word of French but was very ready and skilful in the Latin. This man whom my father procured for that purpose, and to whom he allowed a very considerable salary had me continually in his arms and was my only overseer. There were also two of his countrymen appointed for his assistants, but much inferior to him in learning, whose business it was to attend me; but all they spoke was the Latin tongue. As for others of the family, it was an inviolable rule with my father, that neither himself nor my mother, nor man nor maid servant were suffered to speak one word in my company except such Latin phrases as every one had learned to chat and prattle with me. It was strange to tell how every one in the family profited therein: my father and mother learned it, and the household servants who were near my person understood it, when spoken. In brief we were all Latinised, so that the neighbouring villages had their share of it; insomuch that at this day, many Latin names both of workmen and their tools are yet in use among them."

Similar conditions are described by Sir Thomas Elyot in England and by the Stephenses in France also in the sixteenth century. The common factor is the creation of an environment, in which spoken

Latin is acquired in the same way as the vernacular. This is not unreasonable, seeing that the mother-tongue is, in the first instance, a foreign language, and the method of its acquisition is clearly the natural method. But whilst all the elements of an environment are promptly and continuously at hand for the child in his progress in the mother-tongue, they have to be provided for the child to put him into the same advantageous position for acquiring a foreign language, or else, and better for this purpose, the child must be transplanted for a sufficient time to the foreign country itself, where the natural process of acquisition becomes substantially the same as for the vernacular, with this difference, that he now has the vernacular as a basis (unconscious it may be) for comparison—in words, accidents, and construction of sentences.

Now the creation of an atmosphere in which a foreign language shall be acquired (apart from the country in which that language is the vernacular) is, in any complete degree, difficult and expensive. Accordingly in the instances to which I have referred, Montaigne, Elyot, the Stephenses, there were present, first of all, a considerable degree of culture in the parents and, secondly, resources to provide the necessary environment. The problem has always been far more difficult when school-classes have been considered. But there have always been educationists who have refused to treat the subject of Latin-teaching on any other principles than those of the teaching of a modern foreign language.

One of the most noteworthy of these advocates in England in the seventeenth century is a man whose name now is scarcely known—that of Dr. Joseph Webbe. Dr. Webbe was a physician, an M. D. and Ph. D. of some foreign university. As a physician in 1612 he wrote an astrological treatise, *Minæ Coelestes Affectus ægrotantibus denunciatæ*, which was published at Rome. Like many of the physicians of that time, he pursued literary studies, and especially was drawn to the subject of classical education. In 1623, he was residing in the Old Bailey in London. In 1622, he wrote *An Appeale to Truth*, advocating the minimising, if not abolition, of Grammar-methods in teaching languages and in 1623, he wrote his *Petition to Parliament*, asking for a patent to be

allowed to use his method of direct teaching of languages, to the exclusion of its use by other teachers. About 1620, Webbe had published his translations of the *Familiar Epistles* of M. T. Cicero. As this was one of the earliest books put in the hands of Latin pupils, it is clear that though Webbe advocated the conversational method of teaching Latin, he also required the pupil concurrently to begin reading Latin, though no Grammatical text-book was to be employed. Webbe wanted to do for England what Dolet and Manutius had done respectively for France and Italy, in translating Cicero's *Familiar Epistles*. He tells us he has carefully borne in mind Horace's precept in translation :

Nec verbum verbo curabis reddere fidus
Interpres.

He thus describes his aims in translation :

“Lest I might err with that English Gentleman who being demanded by an Italian what was become of his foot-boy made answer : ‘*Ha preso i suoi calcagni.*’ Which sounded almost as well to the Italian, as this other to an Englishman, from the mouth of a great traveller, who being asked, when he saw his friend, replied : ‘*It maketh a little that he was here.*’ Both these answers, as many of the like, though they have good words, yet for the sense, being word for word translated, the first is but *English-Italian*, the last *Italian-English*. Which how far they are different from the purity of speech, in either language, let their Boccaccio and our Sir Philip [Sidney] teach us. Keeping therefore, sense for sense ; lest I might offend mine own language, or wrong mine Author, I have endeavoured, within the compass of my capacity, to give thee some, though not all manner of satisfaction. For not alone the profit of younglings is to be respected ; but theirs also, that are desirous to read matters of history, negotiations, war, and secret passages of policy, and government ; of which these little books are full : as being written by the greatest wit, and most industrious and frequent Orator, in the weightiest businesses and quickest times of the Roman Commonwealth.”

The writer on Webbe in the *Dictionary of National Biography* states that John Gee in his *Foot out of the snare*, 1623 (a book holding up the Catholics to contempt, naming all the Catholic authors of the time known to him), describes Dr. Webbe as residing in the “Old Bailey” [Lon-

don] where “he pretendeth to teach a new gain way to learn languages”—and then follows the insinuation,—“and by this occasion may inveigle disciples.”

It must be confessed that Dr. Webbe in attempting to pursue the career of a teacher in London weighted himself very heavily by being a physician, an astrologer, and a Roman Catholic, in 1623, and then as a teacher, running the gauntlet of all the conservative grammar-teachers, who acknowledged the supremacy of Lily as the authoritative Grammar, and were ordered by the King's proclamation, both to use that Grammar and “no other.” Here was a physician—astrologer—Roman Catholic—non-teacher, presuming to suggest that he should have a patent for a method that ignored both Lily and the whole race of professional teachers.

Webbe's first tractate on the subject is entitled *An Appeale to Truth* (1622). He begins by pointing out that “grammatica” amongst the ancient Romans was not used to teach the Latin language for the simple reason that the language was their own already. The subject was what we should call letter-knowledge, and could only correspond to our ABC Primers, horn-books and the like. Grammar had a place amongst the Liberal Arts, but “neither it nor any of the rest can teach the languages.”

No doubt the antiquity of grammar is great. But we must keep a wary outlook on it, lest it “trifle away our time, frustrate our labours, disable ourselves and wrong the ends of our intentions. For neither hath the name proportion with the thing, nor the thing with what it promiseth.” It would be easy to cite the numerous instances in which grammarians have exposed one another's defects and errors, but this is a commonplace. It is more to the purpose to cite a modern schoolmaster, Thomas Haine, whom Webbe describes as “one of the most sufficient schoolmasters about this city of London.” Haine, it appears, had written a Latin discourse to the same effect as Webbe's *Appeale*. In this tractate he held that some grammarians had been *minimum diligentes* and that they fell “within the compass of Quintilian's complaint against such as *plura quam par sit dicunt, non tamen omnia* (say more than they ought and yet not all they should).” Haine went

on to assert that grammarians enriched themselves with the spoil of lexicons and other arts, and adorned their plumes with filched feathers. "When they have done what they can, they do but break young scholars' backs with the burden of unnecessary precepts, and that setting their tender wits upon the rack, they pull and tear them with tautologies."

Of course, such quotations as the above from Haine and much of what Webbe has to say himself are rather protests against the over-elaborations of grammars, than against simple text-books of grammar, but Webbe maintains that great critics not only condemn the grammarians, but have brought the keenest criticism to bear on the art of grammar in itself. "For," says Webbe,

"In following grammar we abandon elegance and the pleasure of the ear, and speak and write Grammar-Latin, English-Latin, Dutch-Latin, French-Latin, and in a word every nation by this art writes its own peculiar Latin and not the Latin of the Latins, nor any foreign language as it should be. For in every tongue there are many things, which if we should utter by any other order than as they are vulgarly spoken, they would not run well and we should be thought to speak improperly; as every man may judge by the clauses, sentences, and especially proverbs of his own language, which transposed or made up with other words then common, would for the most part lose their pleasing grace, delightful sound, and (many times) their sense and meaning."

After quoting Ascham to show that grammar-study leads to bad Latin composition and hindrance of the understanding of the poets, he continues:

"Many of the Master-grammarians," says Haloinus, (which lost no time, either in writing of Grammar, or in teaching it) have been so far from perfection in their own profession that they were neither able to speak Latin rightly, nor to write it with elegance. Further, we may note a number of their scholars which have taken infinite pains till twenty years of age, sometimes till thirty, and yet are not able to write or speak any thing worth the reading: nor have they any knowledge in other arts or professions: though they have suffered many stripes, and are almost deaf with cries and exclamations.

"Grammar is not an end in itself, and cannot of itself make us speak correctly. As Montaigne says:

"There are that know neither Ablative, Conjunctive, Substantive, nor Grammar; no more than doth their Lackey, nor any Oyster-wife about the streets; and yet if you have a mind thereto they will entertain you your fill, and peradventure stumble as little and as seldom against the rules of their tongue, as the best Master of Arts in France. And,' saith he, 'I hate such as can brag of their rules of Grammar, and can neither write nor speak a language'; and so do others. 'Nay,' saith he, 'I find the choicest men were they that most condemned rules.'

"What, then, can be put in place of Grammar?"

"If we ask Quintilian . . . he will tell us plainly that custom is the best Schoolmistress for languages, and that all the Latins were taught by use and custom, from the mouths of nurses and other women, which had the keeping of them, from their cradle; and not by Grammar as Grammarians."

Montaigne, we have seen, learned Latin by speaking it, not by Grammar, and Webbe quotes the passage in full from Montaigne's *Essays* (Bk. I, cap. 25):

"This method of learning languages had," Webbe continues, such "authority with Ludovicus Vives, that he confesseth he had rather be thus employed for one year, than to bestow ten years to this purpose under the best and most reputed schoolmasters."

Having treated of Grammar as the basis of adulterate Latin, Webbe makes his appeal to Truth:

"But notwithstanding all these reasons, all these experiments, all these grave and weighty testimonies; I doubt not, but I shall hear of some Demetrius, who with his Associates, to keep up the trade, will still be crying, *Magna Diana Ephe-siorum*.

"Wherefore, I appeal to thee, my Defendress, and to thy Tribunal, most humbly imploring no other redress of injurious oppressions, but that the presence of thy self, O Truth, may be so much respected, that blindfold opinion, Patroness of Grammar and Grammarians, may cease to govern and to keep the people (as herself is) hoodwinked: And that, upon thy straight and imperial Command, she may leave all men indifferent, and in the posture of an equal balance, ready to turn, where reason, sense and demonstration are most ponderous.

"And the waking part of Students shall not only acknowledge thy divine and powerful hand in the cure of their deplored lethargy: but myself,

thy devote suppliant, in lieu thereof shall be obliged in my next endeavours, to discover in what manner this Use, Custom, and Authority should be fought and ordered, for the speedy, cheap, and infallible furnishing of this, and every other Nation with all sorts of purest Languages."

II. LATIN-LATIN.

Dr. Joseph Webbe in his *Appeal* to "the sole Governess of his best endeavours," viz. Truth, is convinced of the idolatry, which has been paid to "Grammar-Latin" as he calls it and suggests as substitute what he graphically calls, in contradistinction to Grammar-Latin, Latin-Latin. The late Mr. W. H. Widgery in his *Teaching of Languages in Schools* is the only writer of whom I know, who has, in modern times, shown any recognition of Webbe, and he suggests that Webbe's tractates on language-teaching are worthy of reprint. Mr. Widgery was the earnest advocate of the idea of the sentence, not the word, as the unit in language-teaching. Joseph Webbe would have accepted Widgery's suggestion that the ordinary grammar-method trains the idea in children "that languages are built up mosaic-like out of paradigms and syntax rules, a view diametrically opposed to the truth."

Dr. Webbe had an alternative method to propose. He called it the Latin-Latin method. This, in short, is the method of picking up, in the course of instruction, the Grammar from Latin authors themselves instead of from grammarians. Languages can only be acquired by "the custom and use of speaking them." He therefore expounds this system in a further tractate which takes the form of a petition to Parliament for a patent for his method of teaching Latin. This contains a full account of possible objections to his system and an answer to each objection which, as far as he can anticipate, could be urged. The tractate is entitled, in full: *A Petition to the High Court of Parliament, In the behalf of auncient and authentique Authors, for the universal and perpetuall good of every man and his posteritie: Presented by Joseph Webbe, Dr. in Ph. Printed 1623.*

Grammar-Latin and Latin-Latin. Dr. Webbe quotes Quintilian: *Aliud est grammaticæ, aliud Latine loqui*: and continues:

"There are two sorts of Latin, whereof one is Grammar-Latin and the other Latin-Latin. By Latin-Latin I mean such as the best approved Authors wrote, and left us in their books and monuments of use and custom. By Grammar-Latin I understand that Latin that we now make by Grammar rules: the first intention of which rules, and their collection out of that custom and those Authors, was, to make us write and speak such Latin as that Custom and those Authors did; which was Latin-Latin: but it succeeded not."

Webbe's Petition. "Wherefore my Petition is to this high Court of Parliament (not that Grammar should be questioned, in that it is our old acquaintance, and hath a long time been a ledger [lodger?] here amongst us, on the behalf of these Authors; but, considering it is not able to give us Authors' Latin) that these Authors, whom we seem to have so much respected in our Schools and Universities, coming themselves as it were in person, and offering to dwell amongst us, may to their deserved honour and our desired benefit, be now received, priviledged and admitted to tell their own tales, and teach us their own Latin."

Dr. Webbe wishes a Patent for his Method of Language teaching:

"This admittance of theirs, have I these eighteen years continued, and these five last years seriously solicited, and cannot as yet find any way to compass it, without manifest danger of ruining myself and mine assistants, unless by favour of this high and honorable Court I may be allowed father of mine own children, and Author of mine own work and inventions: that is, that no one else may print them or import them: nor any man teach languages by that method that I propose, but such as I think fitting; and that these priviledges may continue for the space of 21 years after the publication of every book of this nature that shall be published within the term of years before specified; with prohibition that no man shall hereafter, during that time, attempt the same way in any other Author or Language, without my special allowance."

Answers to objections to his Methods.

1. "It might be thought a great presumption and arrogancy in me to attribute so much unto myself, as to set upon a new-found thing, that for so many ages, and amongst so infinite a number of learned men was never hitherto reflected on; and therefore much to be suspected and demurred upon."

Webbe states that he has already shown in his *Appeale to Truth* that his method has existed "since speaking was, which was long before Grammar and is where no Grammar ever came."

2. It is objected: "That though the general way by custom and authority might be intimated by these Authors, yet I could not excuse myself of presumption in the course I took unto it in particular."

Webbe answers: "But as for that which is built upon this groundwork [of Cicero, etc.] for the peculiar use of every man, and the bringing of that into act, which these grave men have given us hitherto but to contemplate: that (without presumption) I call mine; as the pipe of lead calls the water which it conveys to many cisterns; always acknowledging the waters of all true understanding to proceed only from the eternal fountain of all wisdom my Creator."

3. He is asked: "Are you sure you know what you promise? Is it possible to learn Latin without a Grammar?"

Answer: "It is not possible to learn Grammar-Latin without Grammar; but it is possible to learn Latin-Latin (that is, the Latin that was in use among the ancient Latins) without Grammar."

Webbe next writes a strong passage ("That that's more than ten Quintilians"). "For *recte scribendi atque loquendi ars* must run along with the custom and use of speaking that was observed by those ancient Authors: which I must confess the vulgar Grammar arriveth at, or else it should want all colour and authority: but Quintilian, and that that's more than ten Quintilians, the very practice tells us, it hitteth not the mark of writing rightly. God is my record, I speak not this to deprive Grammar of her scholars, (for she hath her own worth, and according unto it should be respected) but my humble Petition is, that the old authentic Authors and chief Lords of language, our best and sincerest friends, may not be thrust out of their own patrimony, by those whose chiefest grace it is to be thought their followers."

4. Webbe is asked for proofs of his system of the possibility of learning Latin-Latin.

He answers, "The grounds of speech are laid in things, in the meanings of which things all tongues meet. Therefore as they are all the meanings of things, so they are all the meanings of one another. But one word does not correspond to another word, a second to a second and so on—e. g. though in

Italian *un* = an; *cavallo*, horse; *di*, of; *buon*, good; *metallo*, metal; and 'A horse of good metal' put together be good English yet the Italian understands not, *un cavallo di buon metallo* to be Italian, but disclaims it." Use and custom alone determine, not the Grammar and Dictionary.

5. It is said: "Authority cannot afford members for all senses." If there is no authority, pleads Webbe, how come such sentences to be translated by grammar-Latin? If necessary, he will print a *supplement* to his Authors, to include some few names of things which fall not within the discourses of his Authors.

6. Then he is asked: "Where are these Authors reduced to your Method, and where is that Supplement?"

He objects to being required to produce them unless he has privileges granted him: "I should not be urged to a greater inconvenience, (as to bestow yet other four or five hundred pounds) to produce that, which when it is produced, gives me no more assurance of a privilege, than at this present."

7. Then it was objected: "That his Majesty [James I] had already confirmed a Patent granted for the teaching of Grammar, and would admit no other course of teaching."

Whereupon Webbe demands: "What hindrance is the Goldsmiths' privilege to the Braziers?" "I desire not," he continues, "the suppression or hindrance of Grammar, but the purity of Latin. Again, this Grammar was privileged to forbid all other Grammars: but I seek not to introduce another Grammar, except we shall very improperly call it *Cicero's Grammar*. My desire is only, that such as are weary, and would not, or can no longer go by Grammar, or are not desirous of Grammar-Latin, might be admitted to an easy and profitable use of Authors, and to these Authors' own way of teaching their own Language without Grammar."

8. Asked for proof of his Method, Webbe answers that he has a "twofold proof: one, of a power that these books bring to any man, the first day to write rightly by them: and another, of this power reduced by exercise to an habit of writing rightly without them."

9. If you take clauses out of Authors, and think of the meaning of the whole, how do you

know what each word signifies? Besides it is stealing.

Answer: Construing word for word is impossible in any language, *e. g.*, in the barbarous English of the Frenchman, "I you pray, sir" for *je vous prie, Monsieur*. "Wherefore I had rather a scholar should remember the natural and received position of a clause by keeping the words always all together, than understand the particular correspondence of the words, and thereby lose their proper places. For discretion and comparison of clause with clause will at length bring the understanding of the words whether we will or no; but nothing will bring the true position of these words again, by reason that our own tongue doth therein still misguide us, and makes us always to be distinguished for strangers, even in our very writing.

"Other demands and objections less material, as not touching the thing itself, but some particular and by-respects would clog your ears with more than becomes a modest brevity. Wherefore leaving them, till some further occasion offer[s]; and most humbly entreating you to cast a favourable eye on this Petition, I in all obedience dedicate myself, my labour, and the rest of my life, in the full extent of my whole talent, to the eternal glory of my God, to the loyal service I owe unto my Sovereign and his succession, and to the future good of you and your posterity."

In spite of the much greater renown of Montaigne, Roger Ascham, John Amos Comenius, and John Milton on questions of teaching the languages, it is doubtful whether any of them saw more clearly than Joseph Webbe, in these two tractates, the *Appeale to Truth* and his *Petition to Parliament*, the essence of the problems of language-teaching. In the seventeenth century it was still open to argue that Latin should be regarded as a spoken, a living language. For scholars and diplomats still used Latin as a means of communication. I have shewn elsewhere that in England the decadence of the cultivation of Latin as a *spoken* language set in with the growing necessity of learning French. This period did not begin with the Restoration-attraction towards French led by the Court, but it was intensified by it. In the Commonwealth period, royalist refugees of the best families were in France bringing up their children with Huguenot pastors as teachers; and in cultivated homes in England, it was a common-place that some of the most learned and attractive works (not in Latin) were in French. When French

became used as the diplomatic language and had a splendid literature of scholarly works, Latin tended to cease to remain the international language and accordingly ceased to be taught as a living language. Hence, the writing of exercises and the learning of grammar were glorified, and became traditional. Accordingly the plea of an approximation of the teaching of Latin to that of French gave the suggestion of the direct method of learning Latin as a retrograde movement. Both Webbe and the method for which he stood became obscured and obsolete in England in the later part of the seventeenth century. Some years after Webbe's *Appeale to Truth*, viz. in 1644, the Jansenist, Claude Lancelot, published the *Nouvelle Méthode pour apprendre facilement et en peu de tems la langue Latine* or, as it was called, *The Port Royal Latin Grammar*. Dr. Beard says, "This was the first instance in which the attempt was made to teach a dead through the medium of a living language." But Webbe's *Appeale to Truth*, in England, twenty-two years earlier than Lancelot, was both prior in time, and more thoroughgoing, in that it dispensed with a grammatical textbook, and suggested that Latin should be learned through Latin authors helped out by explanations in the vernacular, but the help to be given should be directed to the understanding of the Latin, clause by clause and not word by word. It is, however, important to bear in mind the name of Lancelot and the Port-Royalists in France, for it shows that the recognition was all the more general, in the first half of the seventeenth century, that Latin could not be effectively taught by the old grammar-methods and that the need of more rational instruction in Latin was experienced by various reformers without intercommunication of any kind.

To be carefully distinguished from Joseph Webbe, is George Webbe. There are two reasons which make this difficult. They are both "Dr. Webbe" and they both wrote books illustrating method of Latin teaching, and their method of teaching were similar. Dr. George Webbe was born in 1588, and died in 1641. He was admitted scholar of Corpus Christi College, Oxford, in 1598. He became minister of Steeple Ashton in Wiltshire, taught grammar there, and subsequently taught grammar at Bath. In 1634 he became Bishop of Limerick.

His educational books were :

1. *Pueriles Confabulationunculae*; or, *Children's Talk*. 1627.
2. *Lessons and Exercises out of Cicero ad Atticum*. 1627.
3. *The first Comedy of Pub. Terentius called Andria* and *The Second Comedy of Pub. Terentius called Eunuchus*. 1629.

Wood (*Athen. Oxon.*, Vol. iii, col. 30) says of the last-named "both very useful for school-boys and are yet used, as his two former school-books are, in many schools." By George Webbe's method the text of Terence was broken up systematically on a method similar to that of modern "analysis" of sentences. He entitled his treatment the Clausulary Method.

It is difficult, I have said, to keep Joseph Webbe and George Webbe separate in one's mind, especially as the clausulary method seems to be advocated by both. The following passage from John Webster probably confuses the two writers, though the latter part of the quotation seems definitely to refer to the would-be patentor of the direct method of Latin-teaching.

"Much to be commended, therefore, was the enterprise of Doctor Web [= Webbe] who found out a more short, certain and easy way to teach the Latin tongue in, than the tedious, painful, intricate and hard way of Grammar, and that by a brief and easy Clausulary Method, in far shorter time to attain perfection therein, and if it had been well followed and improved, would have produced an incredible advantage to the whole nation; but we are in this like tradesmen, who all bandy and confederate together to suppress any new invention though never so commodious to the Commonwealth, lest thereby their own private gain should be obstructed or taken away."—*Academiarum Examen*. By John Webster, 1654.

Dr. Joseph Webbe also wrote *Usus et authoritas id est, liber feliciter incipit, sub titulo Enthetici materialis primi hexametra et pentametra, etc.* Londini, 1626. 12mo.

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OLD NORSE NOTES.

I. A SECOND OCCURRENCE OF THE FAITHLESS WIFE MOTIF IN OLD NORSE.

In the introduction to an edition of the *Hálfs saga*,¹ while discussing the episode related in Chap. 8, the Old Norse representative of a widely spread tale of a faithless wife, I have given expression to the commonly held belief that there is no other trace of this tale in Old Norse literature. My friend, Dr. C. N. Gould of Chicago University, has, however, since called my attention to another anecdote of this character, which ought to be recorded.

In the *Göngu-Hrólfs saga*, an interesting Icelandic work presumably of the fourteenth century,² it is related that Ingibjörg, the wife of Björn, Jarl Þorgny's councillor, was seduced by a certain Møndull Pattason, and further that the faithless conduct of the wife was perpetrated under the eyes of her husband ("Birni ásjáanda"). Björn was bound hand and foot (p. 307) and was to be hanged, a result of the machinations of Møndull, who had brought him into disfavor with the Jarl and among other things made him appear guilty of theft of the latter's valuable belt, the gift of Møndull. For the rest it appears that Møndull is a dwarf and that he has employed magic means to secure the affection of Björn's wife (she becomes black and swollen as a result of this magic and is restored to her normal condition by the application of a magic ointment and the drinking of a remembrance-potion, *minnisveig*). The rescuer of Björn is none other than Göngu-Hrólfr, who compels the dwarf to free Björn, release Ingibjörg from the spell and restore to their proper place and function Hrólf's severed feet. All this Møndull does and disappears, to return afterwards, however (p. 316 ff.), and render Hrólf further assistance.

The essential situation of this tale,³ viz., the helpless husband, perforce an eye-witness to his wife's infidelity, is then here preserved; the other features are mostly taken from the Icelandic su-

¹ *Altnordische Sagabibliothek*, Heft 14. Halle, 1909, p. 19.

² *Fornaldarsögur Norðurlanda*, ed. Rafn, III, p. 298 ff.

³ Cf. Antoniewicz, *Anz. f. deutsch. Allert.*, XIV, 245, 1888.