

Chadwick, H. Munro, and M. Kershaw Chadwick, The Growth of Literature, Vol. I

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or 'lord of knights' (eorla dryhten). One of the most noticeable of these is the description of a king as 'shepherd' or 'keeper' of troops ( $\pi\alpha\iota\mu\acute{\nu}\nu\ \lambda\alpha\omega\acute{\nu}\nu$  , folces hyrde). Other expressions, of a more metaphorical character, are 'rampart' of a nation ( $\acute{\epsilon}\rho\kappa\omicron\varsigma\ \text{A}\chi\alpha\iota\omega\acute{\nu}\nu$  , eodor Scyldinga) and even 'helmet', in the same sense (helm Scyldinga). Periphrases like 'sons of the Achaioi' or 'sons of the Geatas' are also of common occurrence.

It may be added that repetitions and recurrent lines are extremely frequent both in Greek and in English. We may note especially the formulae with which speeches are introduced.

Perhaps the most distinctive feature in the diction of Teutonic - as against Greek - heroic poetry is the love of 'kennings' or periphrastic expressions. There are indeed many expressions in the Homeric poems which would be regarded as kennings in Teutonic poetry. They occur especially as descriptions of heroes and deities, e.g. when 'husband of Hera' is used for Zeus. But It is less easy to find analogies for the use of such expressions as 'road of the ~~white~~' or 'bath of the gannet', which occur so frequently for the sea in Anglo-Saxon poetry.

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Written literature usually begins with the writing of the Laws. Such was the case in England, in the North - apparently in Sweden and Denmark, as well as in Norway and Iceland - and probably also in Ireland. In Greece the first written Laws are said to have been drawn up by Zaleucos for Locroi Epizephyrioi, in the south of Italy, c. 660. At Athens the first written Laws appear to have been those of Dracon, enacted in 621. Many other cities are believed to have had their laws committed to writing about the same time. But of prose works apart