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Runic and Heroic Poems
Of the Old Teutonic Peoples
RUNIC AND HEROIC POEMS
OF THE OLD TEUTONIC PEOPLES

edited by
BRUCE DICKINS
Allen Scholar
Sometime Scholar of Magdalene College

Cambridge:
at the University Press
1915
PREFACE

In preparing this edition I have set before myself a threefold aim; in the first place, to supply a sound, conservative text with all the necessary apparatus, prolegomena, translation, bibliography and notes both critical and exegetical; in the second, to make use of the archaeological method which Professor Ridgeway has applied so brilliantly to the study of the Homeric poems; and in the third, to emphasise the essential unity of the old Teutonic languages in 'matter' as in poetic diction. How far it has been accomplished I cannot say: I can at least plead with Marryat's nurse in Mr Midshipman Easy that my book is 'such a little one.'

It cannot be claimed that the Runic poems are of any great literary value; they are exactly parallel, indeed, to the old nursery rhyme:

'A was an Archer who shot at a frog;
B was a Butcher who had a big dog.'

But they are of certain interest to the student of social history and of supreme importance in the early history of the English language, a fact most unfortunately neglected in two of the most recent and otherwise the best of English historical grammars.

The Anglo-Saxon poem last appeared in England in 1840; the Norwegian is only available in Vigfússon and...
Preface

Powell's *Icelandic Prose Reader* and *Corpus Poeticum Boreale*; the Icelandic has never before been published in this country.

The second part of this work contains the extant fragments of Anglo-Saxon heroic poetry outside *Beowulf* and *Widsith*, which have been so admirably treated by Dr Chambers (Cambridge, 1912 and 1914). *Finn* has, indeed, been edited by Dr Chambers as an appendix to *Beowulf*; but my notes were already complete when *Beowulf* appeared, and as I differ from him on various points—so much the worse for me in all probability—I have ventured to include it. It has been a labour of love: for *Finn*, mutilated and corrupt, is yet the fine flower of Anglo-Saxon heroic poetry. Full of rapid transitions and real poetic glow, the fight in Finn's beleaguered hall, lighted by the flash of swords and echoing with the din of combat, is one of the most vivid battle-pieces in any language—a theme too often worn threadbare by dull mechanical prentice-work in later Anglo-Saxon poetry, when versifying the scriptures became a devastating industry and the school of Cynewulf anticipated by some eight centuries the school of Boyd.

*Waldhere* has not been edited in English since the *editio princeps* of 1860, and Dr W. W. Lawrence's treatment of *Deor* is not very accessible in Volume IX. of the American journal *Modern Philology*.

The Old High German *Hildebrand* has never before been edited in English, and I must apologise to experts for my temerity. It is primarily intended for students of Anglo-Saxon and Old Norse; but it may, I hope, be useful to neophytes in German too.

It is now my pleasant duty to thank my many friends in Cambridge. I have received encouragement and help of the
most substantial kind from the Master, President, Librarian and Fellows of my own College; from the Disney Professor of Archaeology and the Schröder Professor of German; from Miss A. C. Paues, of Newnham College, Mr E. C. Quiggin, of Gonville and Caius College, and Mr E. H. Minns, of Pembroke College. My friends and fellow students, Miss N. Kershaw, of St Andrews, and Mr W. F. W. Mortlock, Scholar of Trinity College, have read part of the MS. From the staff of the University Library and of the University Press I have received unfailing courtesy, however much I have tested their patience. But most of all I have to thank Mr H. M. Chadwick, Bosworth and Elrington Professor of Anglo-Saxon, who has rescued me from countless pits which I had dug for myself. Anyone who has had the good fortune to work with him will appreciate my debt; no one else can estimate it. If this volume does anything to lighten the burdens which he has piled upon himself, I shall not feel that I have toiled in vain.

B. D.

35 Brunswick Square, W.C.

October 15th, 1915.
ABBREVIATIONS

Aarb. f. n. O. Aarbøger for nordisk Oldkyndighed og Historie. Kjøbenhavn, 1866-.

Anglia. Zeitschrift für englische Philologie. Halle, 1878-.

Archiv f. n. S. Herrigs Archiv für das Studium der neueren Sprachen und Literaturen. Braunschweig, 1846-.

Arkiv f. n. F. Arkiv för nordisk Filologi. Christiania, 1883-8; Lund, 1889-.

B. E. Bonner Beiträge zur Anglistik hrsg. v. M. Trautmann. Bonn, 1898-.

E. St. Englische Studien. Heilbronn, 1877-89; Leipzig, 1890-.


M. G. H. Monumenta Germaniae Historica edidit G. H. Pertz; Scriptorum Tomi xxix. Hannoverae, 1826-.

M. L. N. Modern Language Notes. Baltimore, 1886-.

M. L. R. The Modern Language Review. Cambridge, 1906-.

Mod. Phil. Modern Philology. Chicago, 1903-.

P. B. B. Paul und Braunes Beiträge zur Geschichte der deutschen Sprache und Litteratur. Halle, 1874-.


Tidskrift. Tidskrift for Philologie og Pædagogik. Kjøbenhavn, 1860-.


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THE RUNIC ALPHABET

1. From the earliest inscriptions:

(a) F.N.B.R.S.X.P: H.T.I.O.S W.Y. S:
(f.u.$a.r.k.3.w: h.n.i.j.? p.z.s:

(b) T.B.M.N.G. Q. W.Q:
T.B.E.M.L.N.G.D.O.

2. Anglo-Saxon. (a) Runic Poem. (b) Salzburg Codex.

(a) F.N.B.R.H.X.P: H.T.I. S.Z H.Y. H:
(f.u.$o.r.e.3.w: h.n.i.j.i,h .p. z. s.

(b) T.B.M.N.G. X. A.H: S.F.A. T
T.B.E.M.L.N.G.O.D: A.W.Y.IO.EA. [q.(c).st.g.]


(f.u.$q.r.k:h.n.i.a.s:t.b.l.m.r.

(f.u.$a.r.k:h.n.i.a.s:t.b.l.m.r.

=f.u.$b.a.r.k.h.n.i.a.s:t.b.l.m.r.
THE RUNIC POEMS

Building the Runic rhyme, thy fancy roves

SOUTHEY
INTRODUCTION

THE RUNIC ALPHABET

The origin of the Runic alphabet, the native script of the Teutonic peoples, is still a matter of dispute. Isaac Taylor derived it from a Thracian Greek alphabet, Wimmer of Copenhagen from the Latin alphabet; but each of these theories is open to grave objections, and it is perhaps less dangerous to conclude with von Friesen of Upsala that it was taken from a mixture of the two. It is sufficient here to mention that it must have been known to all the Teutonic peoples and that the earliest records go back at least to the fourth century. It was certainly known by the Goths before their conversion; for Wulfila took several of its characters for his Gothic alphabet, and two inscriptions (Pietroassa in Wallachia and Kovel in Volhynia) have been found in lands occupied by the Goths in this period.

In its original form the Runic alphabet consisted of 24 letters, which from the absence of curved or horizontal lines were especially adapted for carving on wood. Testimony is borne by Venantius Fortunatus, whose lines

Barbara fraxineis pingatur runa tabellis
Quodque papyrus agit, virgula plana valet

contain the earliest literary reference to the Runic character; by the Icelandic sagas and by the Anglo-Saxon poem known as the Husband's Message; but from the nature of the case the lance-shaft from Kragehul (Fyn) is almost a solitary

D. R. P.
survivor of such inscriptions. The alphabet was divided into three sets later styled in Icelandic Freys ætt, Hagals ætt, Týs ætt, from their initial letters F, H, T. These names were understood as “Frey's family,” etc.; but tripartite division certainly goes back to the original alphabet—it is found on the sixth century bracteate from Vadstena, Sweden—and it is more probable that ætt is derived from átta, “eight,” and so originally meant “octave.” Each letter, moreover, occupied a definite position; for in Codex Sangallensis 270 are to be found several varieties of Runic cypher—Isruna, Lagoruna, Hahalruna, Stofruna—the solution of which demands a knowledge of the exact position of each letter in the alphabet. Thus in the Latin Corui, the example given, the sixth letter of the first series is C, the eighth of the third O, the fifth of the first R, the second of the first U, the third of the second I.1 A cypher similar in type to the Hahalruna of the St Gall ms., but adapted to the Scandinavian alphabet of the Viking Age, is to be found in the grave-chamber at Maeshowe (Orkney), and there are traces of similar characters, now for the most part illegible, in Hackness Church near Scarborough.

Among the earliest inscriptions from the North of Europe are those found in the bog-deposits of Nydam and Torsbjerg in Slesvig, Vi and Kragehul in Fyn, etc., which range in date from the third or fourth to the sixth century. They are written in a language which may be regarded as the common ancestor of English and Scandinavian; it still preserves the full inflections and is thus more primitive than the Gothic of Wulfila. The contemporary inscription from the Golden Horn of Gallehus (Jutland) may be quoted as an illustration, Ek Hlewazastiz Holtingaz horna tawiðo. (I Hlewagastiz Holtingaz made the horn.)

1 These cryptograms are possibly to be attributed to Hrabanus Maurus, Abbot of Fulda (822–856), who is known to have been interested in the Runic alphabet; cf. the Abecedarium Nordmannicum, p. 34 and his treatise De Inventione Linguarum (Migne cxxi. 1582). Corvus is the Latin equivalent of Hraban (ON. Hrafn) and medieval scholars were fond of Latinizing their Teutonic names, e.g. Hrotsvith (Clamor validus), Aldhelm (Vetus galea).
To the same period belong a brooch found at Charnay in Burgundy, and probably also an inscribed spear-head from Müncheberg (Brandenburg), together with two or three smaller objects found in the north of Germany. In Germany, however, inscriptions of this character are quite rare and mostly unintelligible, the latest belonging probably to the eighth century.

There can be no reasonable doubt that the alphabet was introduced into England by the Saxon invaders in the fifth century, though the inscriptions dating from the first two centuries after the invasion are very few and fragmentary. Among them we may especially note those on a gold coin of unknown provenance in imitation of a solidus of Honorius and a scabbard-mount from Chessell Down in Wight. These are connected by the forms of the letters with inscribed objects from Kragehul and Lindholm (Skåne), which date in all probability from the early part of the sixth century, though the English inscriptions may be somewhat later. Runic legends also occur on a number of silver coins, some of them bearing the names Æhil(i)red (doubtless the Mercian king Aethelred, 675–704), or Pada, identified by some with Peada, brother of Aethelred, by others, and more probably, with his father Penda (d. 655). Runes are also found on a number of other small objects of metal or bone, the most interesting of which is the Franks Casket, generally believed to date from about 700.

The gradual disuse of the Runic alphabet is well illustrated by coins of the eighth and ninth centuries. The last king whose name appears in Runic characters is Beonna of East Anglia (c. 750), and even on this coin a Roman O is found. On coins of subsequent kings we only meet with an occasional Runic letter, usually L. In the names of moneyers, however, the Runic letters seem to have persisted somewhat longer; for there are a number of coins issued by Eanred of Northumbria (809–841?), on which two of his moneyers signed their names in Runic characters.

Of memorial stones there are in existence nearly a
score (principally in the North of England) bearing inscriptions in the English Runic character. The most notable of these are the elaborately carved crosses at Ruthwell (Dumfries)—with verses abridged from the Dream of the Cross—and Bewcastle (Cumberland), the grave slab with inscriptions both in Roman uncials and Runic characters from Falstone (Northumberland), and the three stones from Thornhill (Yorks.). Cf. Thornhill III. Gilswið ærðede æfter Berhtswið becus on bægi. Gebiddaþ þær sæule. (Gilswith erected to the memory of Berhtswith a monument on the tomb. Pray for her soul.) The earliest date probably from the seventh century; while the latest contain forms which point to about the middle of the ninth. There seems no reason, however, for supposing that for this purpose the English Runic alphabet remained longer in use than for coins. At all events there is no evidence that it survived the great Danish invasion of 866, which swept away the upper classes in the greater part of Northern England. After this time we find only ms. Runic alphabets, doubtless preserved as antiquarian curiosities, except for the letters wyn and þorn, which had been adopted into the Anglo-Saxon book-hand, and edel, deg and man, which were occasionally used as shorthand in the mss.

From the sixth century, however, the alphabet had developed on totally different lines in Scandinavia and England. To the original 24 letters the English eventually added six, æsc, ac, yr, ear, calc, gar, if not a seventh ior. The Scandinavian alphabet, on the other hand, continually reduced the number of letters, until by the ninth century no more than sixteen were left. How incapable they were of representing the sounds of the language can be seen from the greater Jællinge stone set up by Harold Bluetooth, king of Denmark (c. 940–986):

Haraltr kunukR baf kaurua kubl þansi aft Kurm faþur sin auk aft þaurui muþur sina, sa Haraltr ias vgr uan Tanmawk ala auk Nurruiak auk Tani karþa kristaþ. (King Harold ordered this monument to be made to the
the Runic Poems

memory of Gorm his father and Thyre his mother, that Harold who conquered all Denmark and Norway and christianised the Danes.)

From the beginning of the eleventh century, however, the alphabet was supplemented by the so-called "dotted runes" (stunginn k, i, t, b = g, e, d, p).

The later Runic alphabet was known in Denmark, Sweden, Norway, Iceland, Greenland, the Faroes, the Orkneys, Man and England, in every part of the Scandinavian world; even in the South of Russia an inscription has been found. In Denmark there are something less than 200 inscriptions, few of which are later than 1150; in Sweden there are nearer 2000, some of which can scarcely be earlier than the fifteenth century. Scandinavian also in language and in character are the inscriptions from the Orkneys and Man. In England, too, there are a few relics of the Danish conquest, such as the sculptured stone in the library at St Paul's (c. 1030) and the porfastr comb from Lincoln in the British Museum.

In Norway and Iceland, however, the Runic alphabet is never found on monumental stones of the Viking Age, though it was used commonly enough for other purposes. The later Norwegian inscriptions date from the period 1050-1350, the Icelandic are not earlier than the thirteenth century. Generally speaking we may say that the Runic alphabet, always connected more or less with magical practices, fell under the suspicion of witchcraft in the Scandinavian countries and perished in the great outburst of superstitious terror which followed the establishment of the reformed religion, though there is some little evidence to show that in Sweden it lingered on into the nineteenth century.

1 The Bridekirk font (Cumberland) bears a twelfth century English inscription in the Scandinavian Runic characters of that time with a few additional letters borrowed from the Anglo-Saxon book-hand.

2 There is not much evidence for the magical use of runes in this country. Bede (H.E. iv. 22) tells the story of a Northumbrian noble captive to the Mercians at the battle of the Trent (679), whose chains were mysteriously loosened, whenever his brother, who thought him dead, celebrated masses for the repose of his soul. His gaoler in ignorance asked him whether he had
Introduction to

The Anglo-Saxon Runic Poem.

The Anglo-Saxon Runic Poem is taken from the Cottonian ms. Otho B x, which perished in the fire of 1731. It had, however, been printed by Hickes in his Linguarum Veterum Septentrionalium Thesaurus, i. 135 (London, 1705), from which the present text is derived. It consists of short stanzas, 29 in all, of two to five lines each, at the beginning of which stand the Runic characters described, preceded by their equivalents in ordinary script and followed by their names. It has been suggested, however, that in Otho B x, as in the Norwegian poems, the Runic characters alone were found, the names being added from some other mss. At any rate Hempl, Mod. Phil. i. 135 ff., has shown that the variant runes, etc., were taken from Domitian A ix, and some such theory is needed to account for the frequent discrepancy between the stanzas and the names which they describe. This may be due in part to the lateness of the ms., which from linguistic criteria can scarcely have been earlier than the eleventh century, e.g. v. 37, underwrepyd for -od (-ed), and vv. 32, 91, ðon, ðonn for ðøone. The poem must, however, be far earlier, pre-Alfredian at least (with traces perhaps of an original from which the Scandinavian poems are likewise derived); for there is not a single occurrence of the definite article, ðone in v. 70 being demonstrative. The versification is moreover quite correct. Cf. Brandl, Grundriss der germanischen Philologie, ii. 964.

The Norwegian Runic Poem.

The Norwegian Runic poem was first printed (in Runic characters) by Olaus Wormius, Danica Literatura Antiquissima, p. 105 (Amsterodamiae, 1636), from a law ms. in

litteras solutorias, de qualibus fabulae ferunt, concealed about his person. These litterae solutoriae are doubtless to be compared with Hávamál, cf.:

bat kannk et fjørba  ef mér fyrðar bera
hønd at boglimum
Svá ek gel  at ek ganga má
sprettr af fotum fjótturr
en af høndum hafi.
the University Library at Copenhagen, which perished in the fire of 1728. This version was used by Vigfússon and Powell in their *Icelandic Prose Reader* (Oxford, 1879) and *Corpus Poeticum Boreale* (Oxford, 1883), where the textual difficulties are dealt with in a very arbitrary fashion.

The mss. had, however, been copied later in the seventeenth century by Arni Magnússon and Jón Eggertsson, whose transcripts, far more accurate than Worm’s, exist at Copenhagen and Stockholm. It was on these that Kålund based his text in the first critical edition, *Smá stykker* (København, 1884-91), pp. 1 ff., 100 ff., in which are incorporated valuable suggestions by Sophus Bugge and B. M. Ølsen. Kålund added the names of the Runic letters, but printed the texts in their original orthography. In this edition, however, it has been thought more satisfactory to adopt the normalised Old Norwegian spelling used in the German translation of Wimmer’s great work, *Die Runenschrift*, pp. 273-80 (Berlin, 1887).

The poem, which has certain affinities to the Anglo-Saxon, is ascribed to a Norwegian author of the end of the thirteenth century; reið and rossom alliterate, which would be impossible with the Icelandic forms reið and hrossum. It is composed in six-syllabled couplets, each of which contains two semi-detached statements of a gnomic character; the first line, which has two alliterating words, is connected by end-rhyme (except in the case of 15) and enjambement with the second which has none.

**THE ICELANDIC RUNIC POEM.**

The Icelandic Runic Poem, which is supposed to date from the fifteenth century, is somewhat more elaborate than its Norwegian prototype. It consists of sixteen short stanzas dealing in succession with the letter names of the Scandinavian Runic alphabet. In each of these stanzas are contained three *kenningar*—the elaborate periphrases which bulked so large in the technique of the Icelandic skaldic poems. The first and second lines are connected by
alliteration, the third has two alliterating syllables of its own.

The Icelandic Runic alphabet contained several more letters at this time; but only the sixteen current in the Viking Age are treated here. This is perhaps natural if the poem is derived from a much earlier original, though it does not seem that the later dotted U, K, I, T, B, introduced to represent O, G, E, D, P (with the possible exception of P, *plastr*), had names of their own. They were simply called *stunginn Íss, stunginn Týr*, etc.—dotted I, dotted T, etc.

The poem is taken from four MSS. in the Arnamagnæan Library at Copenhagen.

1. AM. 687, 4to, parchment of the fifteenth century and containing the Runic characters, but not the names.
2. AM. 461, 12mo, parchment of the sixteenth century, with names only.
3. AM. 749, 4to, paper of the seventeenth century, with names and letters in alphabetical order, followed by “dotted runes.”
4. AM. 413, folio, pp. 130–5, 140 ff., from parchments of the sixteenth century copied in Jón Ólafsson of Grunnavík’s MS. *Runologia* (1732–52),
   (a) with names and letters in alphabetical order,
   (b) with names and letters in Runic order except that *lógr* precedes *maðr*.

The extensive literature of the last thirty or forty years will be found noted in the Jahresbericht für germanische Philologie (Leipzig, 1879–1914); only the more important books and articles can be mentioned here.


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— Germ. x. 428.
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of the Runic Poems


Hempl, G. *Hickes' additions to the Runic Poem*. (Mod. Phil., l. 135 ff.) Chicago. 1903.


**The Scandinavian Runic Poems.**


THE ANGLO-SAXON RUNIC POEM

1. Feoh byþ frofur fira gehwylcum;
   sceal ðæah manna gehwylc miclun hyt dælan
gif he wile for drihtne domes hleotan.

2. Ur byþ anmod ond oferhyrned,
   felafrecne deor, ðæohetþ mid hornum
   mære morstapa; þæt is modig wuht.

3. ðorn byþ ðearle scearp;
   ðegna gehwylcum
   anfeng ys yfyl, ungemetum reþe
   manna gehwylcum, ðæ him mid restë.

4. Os byþ ordfruma ælcre spreæc,
   wisdomes wraþu ond witena frofur
   and eorla gehwam eadnys ond tohiht.

1. Feoh. Cf. AS. fæh, Gothic fe from Salzburg Codex 140, a late
   copy of a Northumbrian text which there is some evidence for connecting
   with Aelcin. Cf. Chadwick, Studies in Old English (Camb. Phil. Soc. 1899,

2. Ur (Salz. AS. ur, Goth. uraz). Cf. ON. ùrr, OHG. urbo; bos
   taurus primigenius, the aurochs or buffalo, the gigantic wild ox described
   by Caesar, B.G. vi. 28, as inhabiting the Hercynian forest:
   Tertium est genus eorum qui urappe appellatur. Hi sunt magnitudine
   paulo infra elephantos, specie et colore et figura tauri. Magna vis eorum est
   et magna velocitas, neque homini neque ferae quam consorzerunt parcunt....
   Amplitudo cornuum et figura et species multum a nostrorum bovum differt.
   It is to be distinguished from the bison (e.g. Seneca, Phaedra, v. 68;
   Tibi dant variae pectora tigres,
   Tibi villosi terga bisentes,
   Latibus feri cornibus urí,

and Pliny, Nat. Hist. viii. 15) with which it was confused in medieval
Germany, cf. Albertus Magnus, De Animalibus, xxii. 2.

   "Its remains occur abundantly in the later Pliocene deposits
   of Britain, those from the brick-earths of Ilford, in Essex, being remarkable
   for their fine state of preservation and showing the enormous dimensions
   attained by this magnificent animal " (Lydekker, Wild Oxen, p. 11, London,
1898). In Western Europe, however, it was still found in the Middle Ages;
   in the sixth century it was hunted in the Vosges (Gregory of Tours, x. 10,
   Venantius Fortunatus, Misc. vii. 4. 19; cf. Nibelungenlied, str. 880), and
   doubtless in other thickly wooded regions, but was extinct by the end of
   the period. In Poland alone it persisted somewhat longer in the forest of
   Jakozowska (described and illustrated by von Herberstein, Rerum Mosco-
   vitarum Commentariv, Antwerp, 1557), where the last was killed in 1627.
   Cf. Lydekker, The Ox and its Kindred, pp. 37-67, pl. ii. iii. (London,
1912).

   The horns of the aurochs, occasionally 6½ feet in length with a capacity
   of well nigh a gallon, were much prized as drinking vessels in medieval
   Europe, cf. Egissaga, c. xxxv. 3, Saxo, Bk vi. (Holder, p. 168); and the
   poet, who is scarcely likely to have seen a aurochs in the flesh, may have
   used one brought to England from the continent.
THE ANGLO-SAXON RUNIC POEM

F. (wealth) is a comfort to all men; yet must every man bestow it freely, if he wish to gain honour in the sight of the Lord.

U. (the aurochs) is proud and has great horns; it is a very savage beast and fights with its horns; a great ranger of the moors, it is a creature of mettle.

P. (the thorn) is exceedingly sharp, an evil thing for any knight to touch, uncommonly severe on all who sit among them.

O. (what?) is the source of all language, a pillar of wisdom and a comfort to wise men, a blessing and a joy to every knight.

Hence _oferhymned_, "with great horns," _ofer _being intensive as in vv. 29, 71, _oferceald, ofteof._

7. _born_, so in all AS. Runic alphabets and in most of the OHG. derivatives (cf. v. Grienberger, _Ark. f. n. F._ xv. p. 1 ff.). _b_ was adopted into the AS. book-hand and persisted throughout the ME. period, the last trace of it surviving in the archaic ye (for thr).

The Scandinavian alphabets, however, have _furs_ (cf. AS. _fyrts_, a giant), and the Salzburg Codex Gothic _thyt_, which have no connection with each other or with AS. _born._

10. _Os_ (Salzb. AS. _os_) < *_ansuz_, a god (cf. Jordanes, c. xiii., _Gothi...proceres suos, quorum quasi fortuna vincebant, non purus homines, sed Ansis, id est semideos, vocaverunt_, and the ON. _aís_), the name of A in the original alphabet. Cf. _A(n)_ugusalas of the Kragehul lance-shaft. But original _a_ seldom remained in AS., and the character became the English Runic letter for _u_ (mac). Accordingly a ligature of _A_ and _N_ was invented to express the _ä_, which arose from _an-_, followed by _b_ or _s_. Later, when the name of the original O letter had become _oðeI_, _os_ was used for _o_ in all cases, whatever might have been their origin.

_Os_ is a common element in AS. personal names, e.g. Oswald, Oswine, etc.; cf. _A(n)_ugusalas above, and its Gen. pl. _esa_ used in the charm _wif wærstice_ (G.-W. i. 318)

"_gif hit wære ese gescot oðe hit wære yfis gescot_ 
_ode hit wære hægtesan gescot, nu ic willan pin helpan._"

Its precise meaning here is perhaps open to question, though the collocation _mæir ok alfær_ is common in ON. mythological poetry.

In the Icelandic poem _drs_, which likewise represents original *_ansuz_ = Othin, and it is just possible that this stanza refers to some such episode as that described in _Gylfaginning_, c. ix.; _fêr er þeir gengu með savvarströndu Borsesynir_ (Ötinn, Vili and Vé), _fundu þeir tré tvau ok tóku upp tréin ok skopuðu af menn; gaf inn fyrsti and ok lif, annarr vit ok hræving, III áxjónu, mál ok heyru ok sýjon._ But it is not very likely that the origin of human speech would be attributed to a heathen divinity, and on the whole it is preferable to assume that the subject of the stanza is the Latin _os_, mouth, which would be equally appropriate.
13 Rad byþ on recyde rinca gehwylcum sefte ond swiþhwæt, þamde sitteð on ufan meare mægenheardum ofer milpapas.
14 Cen byþ cwicera gehwam, cuþ on fyre blac ond beorhtlic, byrneþ oftust sær hi æþelingas inne restæþ.
15 Gyfu gumena byþ gleng and herenys, wraþu and wyrþscype and wreeena gehwam ar and ætwist, ðe byþ opra leas.
22 Wenne bruceþ, ðe can weana lyt
sares and sorge and him sylfa hæþ blæð and blysse and eac byrga geniht.
25 Hægl byþ hwitust corna; hwyrft hit of heofones lyfte, wealcaþ hit windes scura; weorþþæþ hit to wætere syðican.
27 Nyd byþ nearu on breostan; weorþþæþ hi peah oft nīþa bearnum
to helpe and to hæle gehwæþre, gif hi his hlystæþ æror.
29 Is byþ oferceald, ungemetum slidor,
glisnaþ glæshluttur gimmum gelicust,
flor forste geworult, fæger ansyne. 22. Hickes, wen ne. 31. geworulit.

13. Rad (Salz. AS. rada, Goth. reða), as in other alphabets. It is most satisfactory on the whole to take rad as "riding," cf. reðið, reid of the Norwegian and Icelandic poems. "Riding seems an easy thing to every warrior while he is indoors, and a very courageous thing to him who traverses the high-roads on the back of a stout horse," though it is doubtful whether byþ can mean "seems," and neither hwæt nor any of its compounds are used of things.

Professor Chadwick has, however, suggested to me that the proper name of this letter is rada of the Salzburg Codex, corresponding to the ON. reidr, "tackle (of a ship)," "harness," hence "equipment" generally. Here it would be used in a double sense, in the first half as "furniture" (cf. ON. reidustól, "easy-chair," AS. redeseamun), in the second as "harness.""

16. Cen (Salzburg AS. cen, Goth. chozma?) found only as the name of the Runic letter C. Cf. OHG. kien, kën; pinus, fax, taeda, "resinous pine-wood," hence "torch." Like the ON. K (kaun), it is descended from the K (≪) of the earliest inscriptions. From the sixth century, at least, English and Scandinavian developed on independent lines, the point of divergence being marked by the lance-shaft from Kragehul (Fyn) and the snake from Lindholm (Skåne), which has the same intermediate form of K (≫) as the earliest of English inscriptions, the SKANOMODU coin and the scabbard-mount from Chessell Down. But in AS. c and g became palatal before front vowels, and the original letters were used for this sound, new
R. (?) seems easy to every warrior while he is indoors and very courageous to him who traverses the high-roads on the back of a stout horse.

C. (the torch) is known to every living man by its pale, bright flame; it always burns where princes sit within.

G. (generosity) brings credit and honour, which support one’s dignity; it furnishes help and subsistence to all broken men who are devoid of aught else.

W. (bliss) he enjoys who knows not suffering, sorrow nor anxiety, and has prosperity and happiness and a good enough house.

H. (hail) is the whitest of grain; it is whirled from the vault of heaven and is tossed about by gusts of wind and then it melts into water.

N. (trouble) is oppressive to the heart; yet often it proves a source of help and salvation to the children of men, to everyone who heeds it betimes.

I. (ice) is very cold and immeasurably slippery; it glistens as clear as glass and most like to gems; it is a floor wrought by the frost, fair to look upon.

characters, calc and gar, being invented to express the gutteral sounds. These later characters do not occur on the Thames scramasax or in any of the few inscriptions from the South of England, so it may be inferred that they were peculiar to Northumbria.

calc does not actually occur in Hickes, but is taken from Domit. A. ix. and Galba A. ii


20. Hickes, Wen ne bruced of, de can weana lyt. Wenne, dat. sg. of wen, not wen (cf. Dom. A. ix.), a Kentish form of the wynn of the Salzburg Codex, Galba A. ii. etc. (Sievers, Anglia, xiii. 4). As the name of the Runic W, wyn suits admirably in the passages of Cynewulf, e.g. Crist, v. 805, Elene, v. 1263, and is found elsewhere in AS. mss., e.g. Elene, v. 1089, on wunders W; Riddle xci. 7, modW; Ps. Cos. xcv. 1, Wsumiaþ = jubilate. From the Runic alphabet wyn, like þorn, was adopted into AS. script.


22. wealcæp hit windeþ secura; if secur can be fem. as Goth. skura (windis), ON. skár, secura, N. pl., may be retained; otherwise it must be emended to securas.

32 Ger byþ gumena hiht,  sonne God læteþ, halig heofones cyning,  hrusan syllan beorhte bleda  beornum ond  ðearfum.

35 Eoh byþ utan unsmeþe treow, heard hrusan fæst,  hyrde fyres, wyrtrumun underwreþyd,  wyn on eþle.

38 Peorð byþ symble  plega and hleðter wlanccum [on middum],  þœ wigan sittæþ on beorsecæ bliþe ætsomne.

41 Eolh-secg eard hæþ  oftust on fenne wexeþ on wature,  wundaþ grimme, blode breneþ  beorna gehwylcne ðe him ænigne onsfeng gedeþ.

45 Sigel semannum  symble biþ on hihte,  ðonne hi hine feriaþ  ofer fisces beþ, ðe hi brimhengest  bringeþ to lande.


32. Ger (Salz.; OE. gaer, Goth. gaar) = summer.

Gear originally meant the warm part of the year (cf. Russian ябл, "spring-corn"), parallel to winter; this meaning is occasionally found in AS., e.g. Beowulf, v. 1134. Then both gear and winter were used for the whole year, though at a later time winter was restricted to its original significance.

In Scandinavian år came to denote the “products of the summer,” hence “plenty, abundance,” e.g. til år ok frīðar, “for peace and plenty.”

In the older alphabet the letter stood for J; but the initial j, falling together with palatal g in AS., is almost invariably represented by the gýfu letter in inscriptions. Cf., however, v. 87, iar.

35. Eoh: except in Runic alphabets this word is written sw, se hearda sw of Riddle lxvi. 9; but cf. OHG. iha beside iwa. The original form may have been *ihtis. Hickes gives the value as eo, doubtless taken from Domit. A. ix. The value of the letter in the original alphabet is quite unknown; but the Salzburg Codex has ih with the values i and h, and this agrees with the only intelligible inscriptions in England in which the letter occurs, viz. Dover: Gisheard (value i); Ruthwell: Almehyttig (value h); Thornhill ii: Eateinne for Eadþegne (value i).

Eoh survived as yogh, yok, etc., the name of the 3 letter in Middle English. Cf. A. C. Pauks, M. L. R. vi. 441 ff.

38. Peorð (Salzb. AS. peord, Goth. pertra). P was a rare sound in the parent language. It is absent from the earliest Northern Inscriptions, and in the alphabet from the Västena bracteate is represented by B. The brooch from Charnay, Burgundy, has in this place a letter much resembling the modern W, and in England it is found only in ms. lists of runic characters and on coins (e.g. Pada, Epa), never in inscriptions.

Peorð is never found save as the name of the letter P, and no stress can be laid on any of the suggested meanings. Leo, As. Glossar. Halle, 1877,
J. (summer) is a joy to men, when God, the holy King of Heaven, suffers the earth to bring forth shining fruits for rich and poor alike.

I. (the yew) is a tree with rough bark, hard and fast in the earth, supported by its roots, a guardian of flame and a joy upon an estate.

P. (the chessman?) is a source of recreation and amusement to the great, where warriors sit blithely together in the banqueting-hall.

Z. (the ?-sedge) is mostly to be found in a marsh; it grows in the water and makes a ghastly wound, covering with blood every warrior who touches it.

S. (the sun) is ever a joy to seafarers (or, in the hopes of seafarers) when they journey away over the fishes’ bath, until the courser of the deep bears them to land.

compares Slav. pizza = vulva, W. Grimm the Icelandic ped, "a pawn in chess." This latter suggestion is not regarded with much favour by H. J. R. Murray in his History of Chess, p. 420 (Oxford, 1913).

Hickes, Eolh x seccard haefp oftust on fenne.

Grimm emends to colusse g card, Grein to eolz seeg card and Rieber to eolh seeg card, "the elk-sedge (siumpgras als lager oder nährung des elches) always grows in a marsh."

This letter, originally z (which disappeared finally, and became r elsewhere in AS.), is a fossil found only in Runic alphabets. An earlier form of the name is seen in Epinal-Erfurt, 781, papilus: ilugsegg, ilugseg (cf. the ics of the Salzburg Codex), which cannot be connected with the word for elk, and Wright-Walker, Voc. 286. 36, coltsseeg: papilus, where papilus probably = papyrus.


Corpus, 1503, paperum: eorisc (bulrush).

The subject of this stanza is therefore some rush, species unknown.

In this connection it is interesting to note that both seeg and the Lat. gladiolus, which it glosses in E.E. 463, and Corpus, 977, are derived from words for sword; cf. Skeat, Etymological Dictionary, p. 548 (Oxford, 1910).

Hickes, blode brened.

The natural way would be to take it as "browns (stains) with blood" from brun; cf. Dante, Inferno xii. 34, Da che fatto fu poi di sangue bruno; but no such verb occurs in AS. or ON. Breuned (from beornan), "burns with blood," makes no sense. A better interpretation is suggested by a passage in Wulfstan, 138. 17 Drihtnes rod bid blode burren, "the cross of the Lord is covered with blood." Possibly we should emend to breoned (though this verb does not actually occur) rather than to beyned.

Sigrl (Salzb. AS. sygil, Goth. sugil) evidently "sun." Cf. Norwegian and Icelandic sól. Moreover in the Exeter Book it is found at the beginning and the end of Riddle viii., to which the answer is "the sun." Cf. Tupper, Riddles of the Exeter Book, p. 81, and Wyatt, Old English Riddles (frontispiece 2, 3).

hine, for heonan, hence, away; cf. Bede’s Death Song, v. 1 Ær his hiniingae. For the intrans. use of ferian, cf. Maldon, v. 179, etc.
The Anglo-Saxon Runic Poem

48 Tir byþ tacna sum, healdeþ trywa wel
wif æþelingas; a biþ on færylde
ofr nihta genipu, næfre swiceþ.

51 Beorc byþ bleda leas, bereþ efe swa ðeah
tanæs butan tudder, biþ on telgum wlitig,
heah on helme hrysted fægere,
geloden leafum, lyfte getenge.

55 Eh byþ for eorlum æþelinga wyn,
hors hofum wlanc, ðær him hæleþ ymb[e]
welege on wicgum wrixlaþ spræce
and biþ unstyllum æfre frofur.

59 Man byþ on myrgþe his magan leof:
secel þeah anra gehwylc oðrum swican,
forðam drihten wyle dome sine
þæt earme flæsc eorpæn betæcan.

63 Lagu byþ leodum langsum gehuht,
gif hi sculun næpan on nacan tealtum
and hi sæþa swyþe bregap
and se brimhengest bridles ne gymn[æ].

60. H. ðeorum. 64. H. næpun. 66. H. gym.

There can be no doubt that the original name of this letter was Ti (Tiw)
from *Tiwaz, cf. ON. Týr, pl. tývar. This word appears in glosses, e.g.
Epinal-Erfurt, 663, Corpsm, 1293, Mars, Martis: Týg, and most of the
Teutonic peoples use it as a translation of Martis, in the third day of the
week. It is natural therefore to suppose that Tir is a misreading for Týr.
If tacna sum = star, one would expect it to be the planet Mars ð; but the
description of the poem is appropriate rather to "a circumpolar constella-
tion" (Botkine). Possibly the poet had in his mind a word different from
the original name of the letter.

Cf. ON. týr (T.): lumen (Egilsson, Lexicon Poet. s.v.). E.g. Leínarvisan,
v. 14, harri heims týriss; "King of the light of the world."

51. Beorc (Salz. AS. berc, Goth. berena; cf. ON. bjarkan).
The customary meaning "birch" is here unsuitable; but according to the
glossaries it can mean "poplar" too,
e.g. Epinal-Erfurt, 792, populus: birciae.
Corpus, 1609, populus: bircce.

Wright, Voc. 1. 33. 2, 80. 13, byrc: populus.

byþ bleda leas. Doubless popular science. Cf. Evelyn, Silva (London,
1908), 1. 128: "I begin the second class with the poplar, of which there are
several kinds; white, black, etc., which in Candy 'tis reported bears seeds."
It is a fact, however, that poplars are almost always grown from slips or
suckers. For instance, Mr H. J. Elwes declares that he has never found in
England a poplar grown from seed either naturally or by nurserymen, that
The Anglo-Saxon Runic Poem

T. ( ? ) is a (guiding) star; well does it keep faith with princes; it is ever on its course over the mists of night and never fails.

B. (the poplar) bears no fruit; yet without seed it brings forth suckers, for it is generated from its leaves. Splendid are its branches and gloriously adorned its lofty crown which reaches to the skies.

E. (the horse) is a joy to princes in the presence of warriors, a steed in the pride of its hoofs, when rich men on horseback bandy words about it; and it is ever a source of comfort to the restless.

M. the joyous (man) is dear to his kinsmen; yet every man is doomed to fail his fellow, since the Lord by his decree will commit the vile carrion to the earth.

L. (the ocean) seems interminable to men, if they venture on the rolling bark and the waves of the sea terrify them and the courser of the deep heed not its bridle.

moreover no good description or illustration of the germination of poplars seems to have been published in England before that of Miss F. Woolward in 1907; cf. Elwes and Henry, The Trees of Great Britain and Ireland, vol. vii. pp. 1770 ff. (Edinburgh, 1913).

The grey poplar (populus canescens), indigenous to England and Western Europe, is a large tree attaining 100 ft or more in height (lyfe getenge) and 15 ft in girth.

55. Eh, as the Salzburg Codex. Cf. Gothic aihwatundi, Lat. equus, Greek ιερός; value E in the original alphabet and in AS.

In Scandinavian, however, the word became jór and the letter disappeared, E being represented by I. Later still a dotted I was introduced to differentiate between E and I.

56. Hickes ymb, emended to ymbe, metri gratia (Sievers, P.B.B., x. 519).

59. Man (Salzburg AS. mon, Goth. manna). Cf. p. 32, l. 1 (Icelandic poem), Madr er manna gaman ok moldar auki.

Above the correct value m Hickes engraves d. deg., doubtless taken from Domit. A. ix. Cf. v. 74, Dwg.

The Runic character for M is used fairly often in the Lindisfarne Gospels and the Rituale of Durham, once too in the preface to the Rushworth Gospels, FurM for Farman (e.g. Surtees Society, Stevenson, Rituale Ecclesiæ Dunelmensis, 1840; Stevenson and Waring, The Lindisfarne and Rushworth Gospels, 4 vols., 1854–1865). It is found moreover in the Exeter Book, e.g. Rain, v. 24, Mdræma for mandrema.

63. Lagu, sea, cf. OS. lagu- in compounds, ON. lagr. (Salzburg Codex AS. layu, Goth. læk.)

The same meaning is found in the Runic passages of Cynewulf, Crist, v. 807, Elene, v. 1268, Fates of the Apostles, ii. v. 7.

66. ne gym[e]. Hickes, negym, the last two letters being doubtless illegible in the ms.
The Anglo-Saxon Runic Poem

67 Ing wæs ærest mid East-Denum
geswen secgun, ôf he siðan est
øfer væg gewat; wæn æfter ran;
sus Heardingas ðone hele nemdun.

71 Æpel byþ oferleof æghwylcum men,
gif he mot ær rihtes and gerysena on
brucan on bolde bleadum oftast.

74 Dæg byþ drihtnes sond, deore mannum,
mære metodes leoht, myrgeh and tohiht
eadgum and earmum, eallum brice.

77 Ac byþ on eorþan elda bearnum
flæces fodor, fereþ gelome
øfer ganotes bæþ; garsecg fandæþ
hweþer ac hæbbe æple treowe.

73. H. blode. 74. H. mann inserted above dæg.

67. Ing (Salzb. AS. Ing, Goth. Enguz), the letter for ng in the original alphabet; occasionally it is used for ing, e.g. Birýngu on the stone from Opedal, Norway; Ing is doubtless the eponym of the Ingwine, a name applied to the Danes in Beowulf, vv. 1044, 1319, where Hrothgar is styled eodor Ingwine, frean Ingwine.

The earliest reference to Ing is to be found in the Ingaevones of Tacitus, c. ii., and Pliny, whom Professor Chadwick (Origin of the English Nation, pp. 207 ff.) has shown there is some reason for identifying with the confederation of Baltic tribes who worshipped Nerthus, id est Terra Mater, on an island in the ocean, perhaps the Danish isle of Sjælland. But in later times the name is almost exclusively confined to Sweden; e.g. Arngim Jónsson's epitome of the Skíolldunga saga (Olrik, Aarb.f.n.O., 1894, p. 105): tradunt Odinum..Dantiam..Schioldo, Seeceam Ingoni fiiis assignasse. Atque inde a Sciludo, quos hodie Danos, olim Skíolldunga fuisse appellatos; ut et Secos ab Ingoni Inglinga. In Icelandic literature, e.g. the Ynglinga saga, the name Ynglingar is applied to the Swedish royal family, and the god Frey, their favourite divinity and reputed ancestor, is himself styled Yngvi-Freyr and Ingmar freyr (the lord of the prosperity of the Ingwine or the husband of Ingun). It is significant, moreover, that the name of his father Njóðr is phonetically equivalent to Nerthus, and his own cult as a god of peace and prosperity is evidently descended from that of the same goddess (cf. Chadwick, O. E. N. p. 230 ff.).

69. wîcn æfter ran, doubtless to be connected with the following passages, Tacitus, Germania, c. xli: They have a common worship of Nerthus, that is Mother Earth, and believe that she intervenes in human affairs and visits the nations in her car, etc., and the story of Gunnarr Helmingr in the Flateyjarbók Saga of Olaf Tryggvason, which relates that there was in Sweden an image of the god Freyr, which in winter time was carried about the country in a car, gera mognnum drótt, to bring about an abundant season for men; cf. Vigfússon and Unger, Flateyjarbók, i. 338, translated in Sephton's Saga of K. Olaf Tryggvason, p. 265 ff.

70. Heardingas, not elsewhere in AS., perhaps a generic term for "warriors" as in Elene, vv. 25, 130. It corresponds however to the ON. Haddingjar and the Aedingi, a section of the Vandals (from haddr, "a
NG. (Ing) was first seen by men among the East-Danes, till, followed by his car, he departed eastwards over the waves. So the Heardingas named the hero.

CE. (an estate) is very dear to every man, if he can enjoy there in his house whatever is right and proper in constant prosperity.

D. (day), the glorious light of the Creator, is sent by the Lord; it is beloved of men, a source of hope and happiness to rich and poor, and of service to all.

A. (the oak) fattens the flesh (of swine) for the children of men. Often it traverses the gannet's bath, and the ocean proves whether the oak keeps faith in honourable fashion.

coiffure"; cf. Tacitus' account of the Suevi, Germ. c. xxxviii.). The term skati Haddingja, "prince of the H.," is used in Kalfsvisa (Skaldeskaparmál, c. xvi.), and is applied to Helgi, the reincarnation of Helgi Hundingsbani, in the prose which follows Helgakvita Hundingsbana II.

In two of the Formaldar Sögur, Hrómundarsaga Grepssonar, c. vi., and Órrar-Oddssaga, c. xiv., Haddingi is a personal name; and in Saxo, Bk i. (Holder, p. 19 ff), mention is made of a Hadingus, King of the Danes, whose visit to the nether world is probably alluded to in the phrase from Guþrdrnarkvita hin forma, c. xxiii., lands Haddingja áx áskorit. It is worthy of note, moreover, that the verses (Gylf, c. xxi.) in which Njörfr and Skálm bewail their incompatibility of temperament are by Saxo (Holder, p. 33) attributed to Hadingus and his wife. On the whole it seems most satisfactory to regard Heardingas as the name of a people or a dynasty, conceivably the North Suevi; for Saxo, at any rate, derives fictitious personages from national or dynastic names, cf. Hothbroddus, Bk ii. (Holder, p. 52), and the Heądobeardan of Beowulf, vv. 2032 ff.

71. Efet (Salzburg AS. eödil, Goth. utal), originally perhaps *ępila, the name of the O letter in the original alphabet. Cf. Golden Horn of Gallehus (Jutland), HORNA TAWIDO; English coin from British Museum, SKANOMODU. In AS. it became efel (WS. efel) and the letter changed its value to æ, e.g. Ruthwell Cross, LIMWŒRNÆ. This letter is occasionally found in AS. mss. as a grammologue for efel, e.g. Waldhere, v. 31, Beowulf, v. 520, 913, 1702.

74. Daeg (Salz. AS. daæg, Goth. daat). Hickes, following the ignorant scribe of Dom. A. ix., inserts m, mann, above the correct value d.

The Runic letter D is regularly found as a grammologue for daeg in the Rituale of Durham, occasionally too in the Lindisfarne Gospels.

77. Ac (< *aik-), doubtless a ligature of A and I, the first of the characters introduced to express the sound-changes which differentiated AS. from the language of the earliest Northern inscriptions.

eldaz bearnum fleces fodor, acorns, as the food of swine, since pork was the flesh most commonly eaten in AS. times. For an illustration of swine feeding in an oak-forest, cf. AS. calendar for September, Cott. Tib. B. v., Jul. A. vi.

For the second part of the stanza, cf. Egill Skallagrímsson's Höfuðlaun, str. 1., "Drök eik ð flot við isabrot" (Egilssaga, c. ix.).
The Anglo-Saxon Runic Poem

81. Æsc biþ oferheah, eldum dyre
stip on staphule, stede rihte hylt,
þeah him feohtan on ðiras monige.

84. Yr byþ æþelinga and eorla gehwæs
wyn and wyrþmynd, byþ on wiege fæger,
fæstlic on færelde, fyrdgeatwa sum.

87. Ear byþ eafixa and þeah a bruceþ
fodres on foldan, hassþ fægerne eard
wætere beworpen, ðær he wynnum leofþ.

86. H. fyrdgeacewa. 87. H. eafixa. 88. H. onfaldan.
91. ðonn. At the end of Hicks' transcript there stand four runes to
which no verses are attached, cw, cworf; c [calc]; st, stan; g, gar. Two
of these Runic letters, calc and gar, are found on the Ruthwell Cross in the
value of guttural c and g.

81. Æsc, identical in form with A (*ausuz), the fourth letter of the
older alphabet, since in the majority of cases original æ became æ in AS.
84. Yr (Salzb. yr). The Runic passages in Cynewulf give no assurance
and the meaning is much disputed. The new edition of Grein's Sprach-
schats translates "horn," I know not upon what evidence unless it be the
parallel phraseology of Riddle xv. Others have identified it with the ON.
yr, "bow," cf. p. 32; but this corresponds to AS. coh, p. 16. Is it possible
to connect AS. yr with the word sexe-yre in the Chronicle 1012 e, translated
by Plummer "axe-head," "axe-iron"? We might compare Yr er...brotgjart
farn in the Icelandic poem, p. 32.

87. Hicks, Iar (io) bið ea fixa, and ðeah abruçeþ. Following Dom. A.
ix. and Galba A. ii., W. Grimm emends to Ior.
As it stands eafixa is a Gen. pl. with nothing on which to depend, and
the addition of sum (Grein) would render the verse unmetrical. The final a
of eafixa should therefore be deleted (Rieger).
abruçeþ Grimm. a bruceþ, "always enjoys."
This letter is not in the Salzburg Codex.
No such word as iar, ior exists; but the description here given is plainly
that of some amphibious creature, usually taken as the eel (Grimm), though
it might equally well be a lizard or newt (æfre, efete).
It is worth remarking that a letter is used in a number of Scandinavian
inscriptions from the seventh century onwards, e.g. Bjørkcorp, Stentoft, Gomor
(Blekinge) and Vatn (Norway), seventh cent.; Kallerup, Snoldelev,
Flensbœ (Denmark) and Öra (Skaane), early ninth cent., as a form of the
letter dr (a). The original value of this was j; moreover it occurs in
two English inscriptions: Dover, GISLHEARD; Thornhill III, GILSUITH,
with the value of palatal g, since palatal g and original j had fallen together
at an early date in AS.
A. (the ash) is exceedingly high and precious to men. With its sturdy trunk it offers a stubborn resistance, though attacked by many a man.

Y. (?) is a source of joy and honour to every prince and knight; it looks well on a horse and is a reliable equipment for a journey.

IO. (?) is a river fish and yet it always feeds on land; it has a fair abode encompassed by water, where it lives in happiness.

EA. (the grave (?) is horrible to every knight, when the corpse quickly begins to cool and is laid in the bosom of the dark earth. Prosperity declines, happiness passes away and covenants are broken.

There appears to be no reason for doubting that this is a survival of the twelfth letter (j) of the older alphabet. Is it possible then that iar (ior) is a corrupt form of the name gear? Cf. v. 32 (Chadwick). In that case we must of course assume that the poet had some other name in his mind, e.g. eel, newt.

90. Ear (Salzb. eor, value eo); this word is only found in Runic alphabets. Grein compares ON. aurr, a poetical word which seems to mean loam or clay (cf. Völuspá xix. 2, Alvismál xix. 4, Rígsþula x. 3, Grettasongr xvi. 3), hence "ground" in the sense of "grave."

The letter is fairly common in inscriptions, e.g. Dover, GISLHEARD, Thames scramasax, BEAGNOTH, and often in Northumbria. In Northumbrian inscriptions it is used for eo as well as for ea, doubtless owing to the fact that these diphthongs were confused in Northumbria.
THE NORWEGIAN RUNIC POEM

1. Fé vældr frændr róge;
   fóðesk ulfr í skóge.

2. Úr er af illu jarne;
   opt lýpr raíinn á hjarne.

3. Þurs vældr kvína kvíllu;
   kátr værð fár af illu.

4. Óss er flæstra færða
   fór; en skalpr er sværða.

5. Ræi(kv) eða rossom væsta;
   Reginn sló sværðet bætta.

6. Kaun er barna býlvan;
   ból gýrver nán fýlvan.

7. Hagall er kálðastr korn;
   Kristr skóp haimenn forna.


3. Þurs. As against the AS. þorn (found twice in the grammatical treatises attached to the Prose Edda, Æda Snorra Sturkusunar n. 28, 365), all Scandinvian Runic alphabets have þurs, the first element in such personal names as the Gothic Thorsmund and the Gepide Thunrisind; the earliest form of this word is the thuris of Hrabanus Maurus’ Abecedarium Nordmannicum, see p. 34.

4. Óss, orig. < *ánus, like the AS. os, perhaps perverted from its original significance by ecclesiastical influence in Norway as in England. The text requires some emendation; Worm’s Óys er flestra færða, En skalpur er sværða has obviously lost a syllable; and Magnússon’s Óss er laðid flestra færða, En skalper er sværða, though translateable, is unmetrical.
THE NORWEGIAN RUNIC POEM

1. Wealth is a source of discord among kinsmen;
   the wolf lives in the forest.
2. Dross comes from bad iron;
   the reindeer often races over the frozen snow.
3. Giant causes anguish to women;
   misfortune makes few men cheerful.
4. Estuary is the way of most journeys;
   but a scabbard is of swords.
5. Riding is said to be the worst thing for horses;
   Reginn forged the finest sword.
6. Ulcer is fatal to children;
   death makes a corpse pale.
7. Hail is the coldest of grain;
   Christ created the world of old.

Kálund, therefore, substitutes for laeid the synonym fgr (so AM. 739 4to, a ms. collection of Edda excerpts, in which Worm’s version of the poem is preserved), and places it at the beginning of the second line. Bugge and Olsen, however, regarding fgr, a short syllable, as metrically doubtful, suggest færill, yet a third synonym. [Smástykker, p. 101.]


Reginn, son of Hreiðmarr, who received the “Otter-price” from the Aesir, and brother of the serpent Fafnir, who brooded over the gold on Gnita-heath. He fostered Sigurd, forged for him the sword Gramr and persuaded him to slay the dragon, but was slain by Sigurd, who suspected treachery. Cf. Reginnsmål, Fáfnismál, Skaldsk. cc. xxxix.-xl. and Volsunga saga cc. xiii.-xix., varðset bæsta; cf. Skaldsk. c. xl.: hâ gorði Reginn svæð;

pat er Gramr heithir, er svæ þvar hvast at Sigurðr bran niðr í rennanda vatn, ok tók í sunnd úllarlágð, er vak fyrir strauminum at svæðseggini. fru mást klauf Sigurðr stefja Regina ofan í stokkinn með svæðinu.

6. AM, JE,

Kaun er beggja barna
bol gorvír nean fólvan,

which Bugge would retain, “An ulcer is fatal to children of both sexes; it makes a corpse pale.” Olsen, comparing kaun er barna ból of the Icelandic poem, and Landnámabók (Ist. r. 1526) ból gjörir mik fólvan, would emend to

Kaun er barna bólvan;
bol gorvír man fólvan. death makes a man pale.”

[Smástykker, p. 101.] But while accepting the emendation of the first line, I do not think it necessary to alter the ms. reading of the second.


Kristr. Christ was sometimes regarded as the Creator. Cf. Skaldsk. c. lx.: Ívermig skal Krist kalla? Svá at kalla hann skapara himins ok jardar, etc.
8 Nauðr gerer næppa koste;
  nöktan kærl í froste.
9 Ís køllum brú bræiða;
   blindan þarf at læiða.
10 Ár er þunna góðe;
   get ek at þrr var Fróðe.
11 Sól er landa ljóme;
   lúti ek helgum dóme.
12 Þýr er æinendr ása;
  opt værðr smíðr blásar.
13 Bjarkan er laufgrønstr líma;
  Loki bar fæða tíma.
14 Maðr er moldar auki;
   mikil er graaip á hauki.
15 Þógr er, fælir ór fjalle
   foss; en gull ero nusser.
16 Ýr er vetrgrønstr viða;
   vænt er, er brennr, at sviða.

8. Nauðr. For use of the letter in magic, cf. Sigdrifumál vili.: Ólrunar skalt kunna ef þu vill annars kván
  velit þök í trygg, ef trúir;
  á horni skalt rista ok á handa baki
  ok merkja á nagli Nauð.
9. Ís køllum brú bræiða. Cf. Exeter Gnomic Verses, v. 72 ff.: Forst sceal freosan...is briegian,
  wæterhelm wegan,
and Andreas, v. 1260 ff.
10. Ár, descended, like the AS. gear, from the old j letter (*þöra). It means (1) year, (2) summer, cf. gear in Beowulf, v. 1136, (3) what summer brings, harvest, (4) prosperity, especially in the phrase tili árs ok friðar, for peace and prosperity.
   Fróðe, Fríðleifsson (Frotho III of Saxo, Bk v.), the peace-king of Danish legend who is made a contemporary of Augustus. So great was the security in his days that a gold ring lay out for many years on Jamlingo Heath. Fróði owned the quern Grotti, which ground for him gold or whatsoever else he wished; hence gold is called by the skaldic poets Fróða mjöll, "Fróði's meal." Cf. Skaldsk. c. xlvi.; Skjöldunga saga c. iii. [Chadwick, Origin of the English Nation, p. 257 ff.]
12. Þýr, originally “the god,” cf. Lat. divus; the pl. Tivar is used as a generic name for the gods in the Older Edda. In the Prose Edda (Gylf c. xxv.) he is the god of war, but most of his functions have been usurped by Öthin and he is a character of small importance in Scandinavian religion as it has come down to us.
8 Constraint gives scant choice;  
a naked man is chilled by the frost.
9 Ice we call the broad bridge;  
the blind man must be led.
10 Plenty is a boon to men;  
I say that Frothi was generous.
11 Sun is the light of the world;  
I bow to the divine decree.
12 Tyr is a one-handed god;  
often has the smith to blow.
13 Birch has the greenest leaves of any shrub;  
Loki was fortunate in his deceit.
14 Man is an augmentation of the dust;  
great is the claw of the hawk.
15 A waterfall is a River which falls from a mountain-side;  
but ornaments are of gold.
16 Yew is the greenest of trees in winter;  
it is wont to crackle when it burns.

Æinendr, because he offered his right hand as a pledge to the Fenrisulfr,  
who promptly bit it off when he found himself securely bound with the  
letter Gleipnir (Gylf. c. xxxiv.). Cf. Sigdrifumál vi.:  
Sigrúnar skalt kunna, ef vill sigr hafa,  
ok risti á hjalti hjör.  
sumar á vætrvim, sumar á valbjóstum  
ok nefna tývar Tf.
13. Bjarkan (=býrk, birch), found only as the name of the letter B in  
the Runic alphabet.

Loki bar flæða tima is not perhaps very satisfactory; it will translate,  
however, if bar tima be taken in the sense of be ra gyfu til, to be fortunate  
in; cf. Olaen and Bugge, Smástykker, pp. 102, 111. So it seems unnecessary  
to accept the C.P. B. emendation, Loki brá flæða sima.  
The reference is doubtless to Loki's responsibility for Balder's death.  
Gylf. c. xlix.
14. Maðr er moldar auki. Cf. Hervarar saga o. v. 3:  
Mjök eruð orðmir Arngrimis synir  
megir at meinsamir moldar auki,  
probably from Psalm cii. 14.
15. Construe; foss er lógr fælirér fjrálle.  
nossa. Icelandic knossir.
16. It is worth noting that fr is phonetically equivalent to the AS. eoh  
(ih), though the character which bears that name is apparently descended  
from the fifteenth letter of the old alphabet (eoh-seog), which in Scandinavian  
inscriptions from the sixth century onwards (e.g. Kragehul, Stentofte, etc.)  
is inverted.
THE ICELANDIC RUNIC POEM

1 Fé er frænda róg
   ok flæðar viti
   ok grafseiðs gata
   aurum fylkir.

2 Úr er skyja grátr
   ok skára þverrir
   ok hírðis hatr.
   umbre visi.

3 Þurs er kvenna kvöl
   ok kletta búi
   ok varðrónar verr.
   Saturnus þengill.

4 Óss er aldingautr
   ok ásgarðs þefurr,
   ok valhallar visi.
   Jupiter oddviti.

5 Reið er sitjandi sæla
   ok smúðig ferð
   ok jórs erfði.
   iter ræ-sir.

6 Kaun er barna ból
   ok bardaga [för]
   ok holdfúa hús
   flagella konungr.

1. flæðar viti, AM. 687; fyrða gaman, 461, 749, JO b; Fofnis bani, JO a. Cf. þórðar saga Hraða c. vi., viti leifnis lautar; ignis maris (Egilsson).
   aurum, etc. (from 687), more or less accurate equivalents in Latin of the letter names.
   fylkir, etc. (from 687), a series of synonyms for “king,” each of which alliterates with the stanza to which it is attached; with the exception of oddviti they are to be found in the þulur (rhymed glossaries) printed in C. P. B. n. 422 ff.

2. skýja grátr. Cf. Ragnars saga Loðbrókar, c. xxi. (FAS. i. 224), nu skýtr à mik skýja grátr.
THE ICELANDIC RUNIC POEM

1 Wealth = source of discord among kinsmen and fire of the sea and path of the serpent.
2 Shower = lamentation of the clouds and ruin of the hay-harvest and abomination of the shepherd.
3 Giant = torture of women and cliff-dweller and husband of a giantess.
4 God = aged Gautr and prince of Asgard and lord of Valhalla.
5 Riding = joy of the horseman and speedy journey and toil of the steed.
6 Ulcer = disease fatal to children and painful spot and abode of mortification.

skára þverrir. Wimmer reads skara þverrir, "der eiränder auflöser," from skýr, "edge of the ice"; but skára (cf. Haldorsen, Lexicon Islandico-Latino-Danicum, Havniae 1814, skári: circulus qui uno iucto falcis metitur, "swathe") is metrically preferable. (Smástykker, p. 111.)

umbre, obviously a mistake for imber. Cf. AM. 687, p. 3, Ymber skúr, skúr er úr, úr er rúnastafir (Wimmer, p. 287).


Vardrúin, a giantess in the Nafnafutor, Snorra Edda, ed. Jónsson, p. 269. AM. 749 has siddórull segr.

4. aldingautr, an epithet of Othin, the original meaning of which had probably been forgotten at the time of the poem's composition. Cf. Vég- tamskvípa II., Upp reis Ohinn aldinn gautr (according to Gering "redner," "sprecher"? "ancient sage"?). More probably Gautr is to be taken as "god of the Gantar" (the Geatas of Beowulf), cf. Grimnmisál liv., Gautr; Sonatorrek, v. 4: Hergautr; Valgautr, etc., an abbreviation of the Gauta- Týr found in Hákonarmál, v. 1.

Othin is always depicted as an old man.
Forðagaf and rathgil see the Prose Edda passim.

ors, classical Icelandic jós.

6. 687, 461, 749, JO α, read bardagi alone, accepted by Wimmer. JO b, however, has bardaga för, which Bugge, Smástykker, p. 111, takes in the sense of "et sted, hvor Plage (Smerte) lærdes (holder til)."
The Icelandic Runic Poem

7. Hagall er kaldakorn
   ok krapadrifa
   ok snáka sótt
   grando  hildingr.

8. Nauð er þýjar þrá
   ok þungr kostr
   ok vássamlig verk.
   opera  niðungr.

9. Íss er árbörkr
   ok unnar þak
   ok feigra manna fár
   glacies  jöfurr.

10. Ár er gumna sóði
    ok gott sumar
    ok algróinn akr
    annus  allvaldr.

11. Sól er skýja skjöldr
    ok skínandi rösull
    ok ísa aldrtregi
    rota  siklingr.

12. Týr er einhendr áss
    ok ulfs leifar
    ok hofa hilmir
    Mars  tiggi.

13. Bjarkan er laufgat lim
    ok lýtit tré
    ok ungsamligr viðr
    abies  buðungr.

7. snáka sótt, sickness of serpents, a kenning for winter. Cf. náðra
deyði in Ívarr Ingimundarson, C. P. B. 11. 264.
8. Cf. Grottaðnegr, especially strophe xvi.:
   Nu erum komnar  til konungs húsa
   miskunnlausar  ok at mani hafjar;
   aurr etr iljar,  en ofan kulþi,
   drogum dolgs sjóþul;  daptr's at Fróðar.
9. árbörkr, illegible in 687.

jomfru}

þungr kostr, 749, JO. Ínvara erfþiði, 461, illegible in 687.
7 Hail = cold grain
   and shower of sleet
   and sickness of serpents.

8 Constraint = grief of the bond-maid
   and state of oppression
   and toilsome work.

9 Ice = bark of rivers
   and roof of the wave
   and destruction of the doomed.

10 Plenty = boon to men
    and good summer
    and thriving crops.

11 Sun = shield of the clouds
    and shining ray
    and destroyer of ice.

12 Tyr = god with one hand
    and leavings of the wolf
    and prince of temples.

13 Birch = leafy twig
    and little tree
    and fresh young shrub.

unnar fak, 461, 749, JO a: doubtful in 687; unnar bekja, JO a.
Cf. Grettis saga, c. III., i maraks midjum fjordi (in the midst of Isa fjord, Icefirth).

feigra manna fár, 687; feigs fár, JO a; feigs manns forað, 461; feigs forað, 749, JO b; cf. Fænismál iv., alt er feigs forað. With the use of this phrase as a kenning for "ice," cf. Málsháttakvæði, v. 25, sjaldan hittisk feigs vök frótin (Wimmer).

10. gott sumar, 749, JO a; doubtful in 687; giatt s., JO b.
   algröinn akr, 749, JO; ok vel fest þat er vill, 461; 687 has dala (doubtful) dreyri, "moisture of the dales." i.e. ár, N. pl. of á, "river" (Wimmer).

    749 and JO have, in place of ísa aldtrægi, hverandi hvél, "circling wheel," cf. rota.


13. ungsamlig. Bugge reads vegsamlig, "glorious," in place of ungsamlig, which is not found either in old or modern Icelandic. (Smá stykker), p. 112.
The Icelandic Runic Poem

14 Maðr er manns gaman
   ok moldar auki
   ok skipa skreytir
   homo  mildingr.

15 Lögr er vellanda vatn
   ok víðr ketill
   ok glömmungr grund.
   lacus  lofsungr.

16 Ýr er bendr bogi
   ok brotgjart járn
   ok fifu fárbauti
   arcus  ynglingr.

14. *Maðr er manns gaman.* This phrase occurs also in Hávamál xlvi., whence it is doubtless borrowed.


15. *vellanda vatn,* 687; all other texts have *vellandi vimr* (i.e. vimur), "hervorquellende flut." Cf. the Norwegian poem (Wimmer).

   *glömmungr,* name of a fish in the *fílor,* Snorra Edda, p. 286.


   *brotgjart järn = sfr,* a different word from *ýr,* bow. Cf. *úr* of the Norwegian poem, *kaldyr* of Merlinusspa and *kaldór = ferrum fragile* of Haldersen (Wimmer).
The Icelandic Runic Poem

14 Man = delight of man
and augmentation of the earth
and adorer of ships.

15 Water = eddying stream
and broad geysir
and land of the fish.

16 Ýr = bent bow
and brittle iron
and giant of the arrow.

\[ \text{brotgjarnt} = \text{brittle.} \quad \text{Cf. Egill Skallagrímsson's} \ \text{Anrhjarnar drápæ, v. 1:} \]
\[ \text{hlósk loskóst} \quad \text{þanna lengi stendr} \]
\[ \text{þobrotgjarnt} \quad \text{i bruvar tuni} \]
(\text{exegi monumentum aere perennius}).

For \text{brotgjarnt járn}, 749 has bardaga gangr, "journey of battle"; JO b, bardaga gagn, "implement of battle."

\text{Fifu járbauti, JO b; fifa, poetical word for "arrow";} \quad \text{cf. pullor, Snorra Edda, p. 281.}

\text{Fárbauti, a giant, father of the god Loki, Gylf. o. xxxii., Skm. o. xvi., hence in poetry a generic term for giant.} \quad \text{749 has fenju fleugir, "speeder of the arrow."}
APPENDIX

Abecedarium Nordmannicum.

From Codex Sangallensis 878, fol. 321, a 9th century MS. of Hrabanus Maurus containing the earliest example of the sixteen letter alphabet of the Viking Age. Cf. Mullenhoff and Scherer, Denkmäler deutscher Poesie und Prosa, p. 19 (Berlin, 1892); for facsimile, Wimmer, Die Runenschrift, p. 236:

Feu forman,
Ūr after,
Thuris thritten stabu,
Os ist himo oboro,
Rat endost ritan
Chaon thanne clivōt.
Hagal, Naut hab&
Is, Ar endi Sol,
Tīu, Brica endi Man midi
Lago the leoho,
Yr al bihabet.

In the MS. the Scandinavian Runic characters are found. In addition:
1. Under Feu forman WREA in English Runic letters and T with one stroke as in v. 9. 7. Above Hagal an English H with two crossbars.
THE HEROIC POEMS

Res gestae regumque ducumque et tristia bella

HORACE
INTRODUCTION

WALDHHERE

In the year 1860 Professor E. C. Werlauff of the Royal Library, Copenhagen, was looking through some odds and ends of parchment brought back from England by the Icelandic scholar Grímur J. Thorkelin, the first editor of Beowulf, when he came upon two leaves of Anglo-Saxon ms. which had evidently been used in the binding of a book. Upon examination they proved to contain fragments of the Waltharius story, hitherto unknown from English sources, and in the same year Professor George Stephens brought out the editio princeps styled Two Leaves of King Waldere's Lay.

It was a popular story on the continent and several versions of it are preserved; cf. especially Learned, The Saga of Walther of Aquitaine (Baltimore, 1892), and Althof, Waltharii Poesis, i. 17–23 (Leipzig, 1899).

1. By far the most complete, as also the earliest, of the continental forms is the Latin epic of Waltharius by Ekkehard of St Gall, the first of that name, ob. 973. It is a poem of 1456 hexameter lines, composed according to a later namesake of the author (usually known as Ekkehard IV) as an academic exercise in the Vergilian mood, dictamen magistro debitum. An occasional phrase or turn of syntax betrays its Teutonic origin; cf. Althof, W. P. i. 28–32, 44–57, etc.: and Ker, The Dark Ages, pp. 222 ff. (Edinburgh, 1904).

Briefly summarised, the story runs as follows: At the time of the great Hunnish invasions there ruled in Gaul three princes of Teutonic blood: (1) Gibicho, king of the Franks, at Worms; his son was called Guntharius. (2) Here-
ricus, king of the Burgundians, at Châlon-sur-Saône; his daughter Hiltgunt was betrothed to Waltharius, son of (3) Alpharius, king of Aquitaine. Attacked by a countless army of the Huns, they could not but submit and render hostages to Attila. In place of Guntharius, who was then too young, Gibicho sent Hagano of Trojan blood; but the others were forced to deliver up their own children. The hostages were well treated by Attila and raised to high positions at the Hunnish court. But on the death of Gibicho Guntharius revolted and Hagano fled to Worms. Thereupon Attila, fearing lest Waltharius should follow the example of his sworn companion, proposed to wed him to a Hunnish maiden. Waltharius, however, induced him to withdraw the proposition and prepared for flight with Hiltgunt. One night while the Huns were heavy with wine, they slipped away, carrying much treasure with them. They fled by devious ways and all went well till after they had crossed the Rhine by Worms. Now at last they felt out of danger; but Guntharius had heard of their arrival and thought only of recovering the tribute paid by his father to the Huns. Hagano tried to turn him from so discreditable and dangerous a venture; but Guntharius would not be gainsaid. With twelve chosen warriors, of whom the unwilling Hagano was one, he fell upon Waltharius, who was resting in a defile of the Vosges. He demanded the treasure and the maiden, and Waltharius, when his offer first of 100, then 200 rings had been refused, made a stubborn resistance. The position was impregnable; eight of the Franks he slew in single combat and, when the three survivors attacked him with a trident, he was equally successful. Guntharius and Hagano then drew off; on the following day Waltharius, who had left his strong position, was waylaid by them and a furious combat ensued, in which Guntharius lost a leg, Hagano an eye and Waltharius his right hand.

Sic, sic, armillas partiti sunt Avarenses. (v. 1404)

1 Hence the lords of Wasgenstein,—some ten miles as the crow flies from Worms—the traditional site of the battle, bore as their coat of arms six white hands on a red field; cf. the seal of Johann von Wasichenstein (1339), figured by Althof, Das Waltharlied, pp. 216 ff.
After a formal reconciliation the Franks returned to Worms and Waltharius at length reached home where, after his marriage to Hiltgunt and his father's death, he ruled successfully for thirty years.

2. Waltharius is paraphrased in part in the Italian Chronicon Novaliciense, ii. cc. 7–13 (cf. Bethmann, MGH. ss. vii. 73–133), where however the story is attached to a local hero, a champion of the Lombard king Desiderius (757–774).

3. There are moreover a few strophes extant of a Bavarian-Austrian epic of the first part of the thirteenth century, which give a somewhat less sanguinary version of the story.

The exceedingly dilapidated fragment from Graz (cf. Müllenhoff, ZfdA. xii. 280 ff.) tells how Walther learned for the first time from Hagen, who was on the point of departure from the Hunnish court, that he had been betrothed to Hiltgund; cf. Heinzel, Die Walthersage, pp. 13 ff. (Wien, 1888).

A somewhat longer fragment, 39 strophes, is preserved in two ms. leaves from Vienna (cf. Massman, ZfdA. ii. 216 ff.).

(a) After leaving Worms Walther and Hiltgund are escorted home to Langres by Volker and sixty of Gunther's knights. A messenger is sent ahead to Walther's father Alker (or Alpker), who, overjoyed at the news, prepares for their reception.

(b) Hildigunde Brüte describes Hiltgund's life at Langres, Walther's passionate love and the preparations for the wedding, to which even Etzel (Attila) and his wife are invited.

4. There are numerous incidental references in the Nibelungenlied (str. 2281,

Nu wer was der üfem schilde vor dem Wasgensteine saz,
Dö im von Spâne Walther só vil der måge sluoc.

Str. 1694,
Er und von Spâne Walther; die wuohsen hie ze man,
Hagen sand ich wider heim: Walther mit Hiltegunte entran)
and other Middle High German sources; cf. Althof, Das Waltharilied, pp. 180–9.
5. In the Æsiriks saga af Bern, cc. 241–4 (Bertelsen, II. 105 ff.), a thirteenth century Norwegian compilation from North German ballads, the story is simplified; Gunther has disappeared and Hogni is an agent of the Hunnish king.

Valtari af Vaskasteini, nephew of Erminrikr, king of Apulia, and Hildigund, daughter of Ilias of Greece, hostages to Attila, flee by night from the Hunnish court, taking with them a vast treasure. Pursued by Hogni and eleven knights, Valtari turns to bay, kills the eleven Huns and puts Hogni to flight. But as Valtari and Hildigund are feasting after the battle, Hogni returns to the attack; whereupon Valtari strikes him with the backbone of the boar which he is eating. Hogni escapes with the loss of an eye and the fugitives make their way to Erminrik's court without more ado.

6. There is moreover a Polish version of the story, the earliest form of which is to be found in the Chronicon Poloniae by Boguphalus II, Bishop of Posen, ob. 1253; cf. Heinzel, Das Waltharilied, pp. 28 ff. and Althof, W. P. i. 17–23.

Here Wdaly Walczerz (Walter the Strong) is a Polish count who carries off Helgunda, a Frankish princess, whose love he has won by nightly serenades. At the Rhone he is overtaken by the betrothed of the princess, who challenges him to battle. The pursuer is slain and Walczerz carries home his bride to Tyneecz by Cracow. The sequel, which relates how Walczerz is betrayed by Helgunda, cast into prison and helped in the end to vengeance by the sister of his gaoler, has nothing to do with the original story.

It has been suggested that the version found in Æsiriks saga represents the original form of the story. This is most improbable; for while Guthhere appears in Waldhere, by at least two centuries the earliest in point of date, the episode in Æsiriks saga has gone through the ballad process of simplification. It is unfortunate that so little remains of Waldhere; but it may be assumed that in general outlines it followed the story of Waltharius. It varied of course in detail; the characterisation of the heroine is vastly
different. Contrast with Waldhere A the corresponding passages of Waltharius:

v. 544: In terramque cadens effatur talia tristis:
   “Obsecro, mi senior, gladio mea colla secentur,
   “Ut quae non merui pacto thalamo sociari
   “Nullius alterius patiar consortia carnis”;  
v. 1213: Dilatus jam finis adest; fuge domne propinquant;
and Ærikis saga, c. 243: Herra, harmr er þat, er þu skallt. i.
beriaz við .xij. riddara. Rið hælldr apr oc forðu þinu liut.

Nor is it likely that the grotesque ending of Waltharius found a place in the English version. Moreover it appears that Waldhere encountered first Hagena, then Guthhere, whereas Guntharius and Hagano made a combined attack upon Waltharius.

It may be advisable to say something on the historical bearings of the story, discussed at length by Heinzelm, Althof, and Clarke, Sidelights on Teutonic History in the Migration Period, pp. 209-231.

Aetla (Attila) is of course the great king of the Huns ob. 453, the Flagella Dei, who terrorised Europe for some twenty years until defeated by Aetius on the Catalaunian plains; cf. Chambers, Widsith, pp. 44-48.

Guthhere (the Gunnarr—Gunther of the Old Norse and Middle High German Nibelung cycles) is the historical king of the Burgundians, who in the year 411 set up the Emperor Jovinus and, as a reward for surrendering his puppet, was allowed to occupy the left bank of the Rhine. For twenty years he ruled at Worms: then, perhaps under pressure from the Huns, he invaded Belgic Gaul and was thrown back by Aetius (435). Two years later he was defeated and slain by the Huns, and the sorry remnants of his people took refuge in the modern Burgundy. He is the Gundaharius of the Lex Burgundionum issued by his successor Gundobad in 516; cf. Chambers, Widsith, pp. 60-63.

In Waltharius however he is represented as a Frank, Hiltgunt and Herericus as Burgundians; for, since in the tenth century Worms was Frankish, Chalon-sur-Saône Burgundian, Ekkehard applied the political geography o
his own time to a story of the migration period. It is quite uncertain therefore of what nationality these persons really were. Learned suggests that Herericus may be a reminiscence of the Chararicus who ruled Burgundy after the Frankish conquest (Gregory of Tours, iv. 38). But as in the case of Waltharius himself, nothing definite is known.

In the Anglo-Saxon fragments Waldhere is simply called 'the son of Aelfhere'—the Alpharius of Ekkehard, v. 77. Hence it has been thought that, as Aquitaine was held by the Visigoths in the days of Attila, the hero belonged to that people—a view most probably held in the later Middle Ages; e.g. he is called Walther von Spanje, Walter of Spain, in the Nibelungenlied. But it is likely that the original story had some native name, which has been displaced by the classical 'Aquitania.' Now the battle between Waldhere and his foes took place in the Vosges (Vosegus, Ekkehard passim: vor dem Vasgensteine, Nibelungenlied, 2281), whence he is styled Valtari af Vaskasteini in þiðrís saga; and so before the time of Ekkehard the name of the Vosges must have been confused with Vasconia = Aquitania; cf. the "Wessobrunner Gloss" of the eighth century: Equitania: uuasconolant 1.

A different indication is furnished by the MHG. fragments: there too he is called der vogt von Spänje, but his home is placed at Lengers, the French Langres (dept Haute-Marne), no very great distance from Chalon-sur-Saône, the home of Hiltgunt in Ekkehard, v. 52. Of course the Merovingian conquest of Gaul had hardly begun as yet; but it is not at all unlikely that there were small Teutonic communities to the S.W. of the Vosges already in the first half of the fifth century. For certain Teutonic place-names in that district confirm the statement of Eumenius that Constantius Chlorus settled "barbarian cultivators" in the neighbourhood of Langres; cf. Chadwick, Heroic Age, p. 162; Zeuss, Die Deutschen und die Nachbarstämme, pp. 336, 582–4. Waldhere may or may not have belonged

1 Cf. P.G.(ii) iii. 707.
to one of these communities: this much at least is certain that, like Sigurd and other heroes of the migration period, he was a character of no historical importance.

FINN.

The Finn fragment, incomplete at the beginning and the end, was discovered in the Lambeth Palace Library towards the end of the seventeenth century. The MS. has since been lost; luckily it had been printed in *Linguarum Veterum Septentrionalium Thesaurus*, i. 192ff. (London, 1705), the monumental work of Dr George Hickes, the non-juring Dean of Worcester and one of the most devoted of those eighteenth century scholars to whom we owe so much.

The story of Finn must have been popular in Anglo-Saxon times. It is the subject of an episode in Beowulf, vv. 1068–1159, and three at least of its characters are included in the epic catalogue of Widsith:

- v. 27. Finn Folcwalding (weold) Fresna cynne;
- v. 29. Hnæf Hocingum;
- v. 31. Sæferð Sycgum.

Moreover the Finn filii Fodepald—Nennius Interpretatus, Finn (filii Frenn), filii Folcwald¹—who appears as an ancestor of Hengest in *Historia Brittonum*, § 31, a mistake for the Finn Godwulfing of other Anglo-Saxon texts (e.g. Chronicle 547 A), is clearly due to acquaintance with the story of Finn, the son of Folcwald².

From the continent evidence is scanty; the name Nebi (Hnæf) is occasionally found in Alemannic charters and Thegan, *Vita Ludovici*, c. II., gives the following as the genealogy of Hildegard, the wife of Charlemagne: *Godefridus dux genuit Huochingum, Huochingus genuit Nebi, Nebi genuit Imman, Imma uero Hiltigardam*; cf. Müllenhoff, *ZfdA*. xi. 282.

From Beowulf, v. 1068–1159, it appears that Hnaef, a vassal prince of the Danes, met his death among the Frisians at the court of Finn. The reasons for his presence there are

¹ Mommsen, *Chronica Minora*, p. 171 (Berlin, 1898).
nowhere stated in the episode or in the fragment. Very probably they were connected by marriage; the episode at least suggests that Hildeburh, described as *Hoces doktor* in v. 1076, was the wife of Finn. She may have been Hnaef’s sister, since in Widsith, v. 29, Hnaef is said to have ruled the Hocingas, and this would agree with v. 1074, where Hildeburh bewails the loss of sons and brothers, perhaps a poetical use of plural for singular; cf. vv. 1114–1117.

Hnaef’s followers, led by a certain Hengest, hold out in the palace-hall and inflict such fearful loss upon the Frisians that Finn is forced to come to terms. An agreement is made—in flat defiance of the spirit of the *comitatus*—and peace is kept throughout the winter. But when spring returns, Oslaf and Guthlaf, two of Hnaef’s retainers (cf. *Ordlaf and Guflaf* of Finn v. 18) make their way home. Determined to avenge their fallen lord, they collect reinforcements and return to Friesland, where they wipe out their dishonour in the blood of Finn and all his followers.

The story opens with the fall of Hnaef; nothing is known of its antecedents. The elaborate superstructure reared by Müllenhoff (*Nordalbingische Studien*, i. 157) and Simrock (*Beowulf*, p. 190 ff.)—the death of Focioald at the hands of Hoc, the settlement of the blood-feud by the marriage of Finn and Hildeburh, the subsequent murder of Hnaef while on a visit to the Frisian court—is pure hypothesis, erected on analogy with the *Ingeld* story; cf. Beowulf, vv. 2020–2066 and *Saxo*, Book VI. There is no reason for ascribing treachery to Finn—*Eotena treowe* (Beow. v. 1071) refers to the loyalty of Hnaef’s men, not to the bad faith of the Frisians—and it is just as probable that Hnaef was the aggressor.

The episode in Beowulf is to be regarded as a paraphrase of some full-length treatment of the subject; cf. *Odyssey* viii. 499 and the cyclic poem of the Sack of Troy (‘*Ιλιον Πέρσικ*’). But it is not easy to square the fragment with it. On the whole it seems most reasonable to assume that the fragment opens after the death of Hnaef, describes the battle hinted

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at in Beowulf and breaks off just before the armistice of v. 1085. The hearogeong cyning would then be Hengest, the folces hyrde Finn. It is true that in Beowulf, v. 1085, Hengest is styled peodnes ðegne, an epithet scarcely compatible with hearogeong cyning, since in Anglo-Saxon epic poetry the title cyning is confined to ruling princes. Moreover it would seem from Finn, v. 43, that there had been at least five days fighting, whereas in Beowulf the battle was over in a single night. These difficulties have given rise to divergent views as to the precise moment in the story to which the fragment relates; Möller (Altenglische Volkspeos, p. 65) places it between vv. 1143-4 of Beowulf, Bugge (P. B. B. xii. 20 ff.), before the death of Hnaef. But the balance of probability is in favour of the view expressed above.  

DEOR.  

The ms. of Deor is to be found on fol. 100 of the Exeter Book, the mycel Englisc boc be gehwylcum þingum on Leod-wisan geworht, presented to Exeter by Bishop Leofric (1050–1072), and still preserved in the Cathedral Library there.  

Setting aside vv. 23–34, the poem consists of six short strophes of irregular length followed by a refrain. Each of the first five strophes recounts some dolorous episode from heroic story, Weland’s captivity at the hands of Nithhad, the Geat’s hopeless love for Maethhild, the thirty years of exile suffered by Theodric, the sixth the poet’s own misfortunes. The form is almost unique in Anglo-Saxon poetry, the only other instance being the so-called First Riddle of Cynewulf with its refrain ungelic is us. It is usually styled Deor’s Lament (des Sängers Trost) and reckoned among the lyrics, but the only passage which recalls the Wanderer and the

1 In a paper read before the Philological Society on Dec. 6th, 1912, Dr R. W. Chambers has suggested that the fight was a three-cornered affair. Hnaef of the Healf-Dene and Garulf of the Eotenaa came to blows at a meeting of princes. Hnaef was slain and Finn stepped in to end the battle, afterwards taking Hengest into his service. An outline of the argument is given in no. 4442 of the Athenaeum and on pp. 168–9 of his edition of Wyatt’s Beowulf (Cambridge, 1914). In the meantime we are awaiting his promised Introduction to the Study of Beowulf.
Introduction to

Seafarer, the Husband's Message and the Wife's Complaint, is vv. 28-34, which is generally recognised to be a late homiletic addition. Deor has lost his all, but the prevailing note is hope rather than despair. The refrain seems conclusive on that point; Weland wreaked vengeance on his oppressor, Beadohild brought forth a mighty son, Theodric won back his kingdom, the cruel Eormanric died a bloody death. Their troubles were surmounted, so may Deor's be. With Lawrence (Mod. Phil. ix. 23), rather may we call the poem a veritable Consolatio Philosophiae of minstrelsy.

HILDEBRAND.

The fragment of the Hildebrandeslied, the only surviving relic of German heroic poetry, was found on the outer cover of a theological ms.—No. 56 in the Landesbibliothek at Kassel. This ms. was written in the early part of the ninth century, and from a palaeographical point of view has considerable traces of Anglo-Saxon influence. Fulda was probably its home; but the variations presented as well in language as orthography are so great that it cannot be classified as a specimen of any known dialect. High German and Low German forms are found side by side, even in the same word.

A convenient table of the dialectical peculiarities has been given by Mansion in his Ahd. Lesebuch, p. 113 ff. (Heidelberg, 1912), from which the following particulars are taken:

Consonants.

1. Original p and t remain as in Old Saxon; cf.
   v. 88 werpan, 62 scarpen.
   v. 16 heittu, 27 ti, 52 dat.

2. Orig. k becomes ch initially and after consonants as in O.H.G.; cf. v. 28 chud, 10 folche etc.:
   elsewhere it is represented indifferently by k, h, ch; cf.
   v. 1 ik, 17 ih, 13 chunincricle.

1 Hiltibraht for Hiltibrant is paralleled in other documents from Fulda; cf. Kauffmann, Festgabe für Sievers, p. 136 ff. (Leipzig, 1896) and Kögel, P.G., ii. 74.
3. Orig. ð becomes regularly t as in O.H.G.;
   cf. v. 35 truhtin, 44 tot.
4. Orig. ð, when final, becomes p: cf. v. 27 leopot, v. 34 gap;
   in other positions we find b: cf. v. 30 obana, etc.
   (pist, prut, sippan, hevane are exceptions.)
5. Orig. ざ regularly becomes g (v. 37 geru etc.), except
   when final, where we find c; cf. v. 43 wic, 55 taoc.
6. Orig. ß normally becomes ð; but cf. v. 3 Hadubrant.
7. ñ disappears before ß, s, as in Anglo-Frisian and gene-
   rally in the Heliand; cf. v. 5 guðhamun, 12 odre,
   15 usere.
8. Erratic use of h; cf. v. 6 ringa (hringa), 57 bihrahanan
   (birahanan).

Vowels.
1. Orig. ð is represented indifferently by o and wo: cf.
   v. 8 froto, 11 cnuosles.
2. Orig. é is represented by ae and e: cf. v. 19 furlæt,
   61 letlon.
3. Orig. au (O.H.G. ou) is represented by au and ao: cf.
   v. 55 rauba, 53 taoc; sometimes also by o in cases
   where O.H.G. has ð; cf. v. 1 gihorta, 18 floh; but on
   the other hand ao appears in v. 22 laosa, 55 aodlihho.
4. Orig. ai is represented in a variety of ways:
   ai, v. 65 staibort?; ei, v. 17 heittu; æ, v. 17 hætti;
   ae, v. 22 raet; e, v. 47 heme; æ, v. 52 ænigeru.

Perhaps the most satisfactory solution of the problem is
that put forward by Francis A. Wood, P.M.L.A. xi. 323–330,
who argues that in its present form the Hildebrandeslied
goes back to an Old Saxon poem current in the eighth
century; heard from the lips of a Low German minstrel, it
was written down in High German orthography and written
down from memory, as is shown by the frequent deviations into
prose. The existing MS. is not the archetype, but a copy of
the original; the meaningless repetition of darba gistontun
after v. 26 seems conclusive on this point1.

1 The exact converse of this view is vigorously expressed by Holtzmann,
Germandia, ix. 289 ff. and Luft, Festgabe an K. Weinhold, pp. 27 ff. (Leipzig,
The hero of the poem is that Hildebrand who occupies a far from insignificant position in the Nibelungenlied and the poems of the Heldenbuch. The story of the fragment, unknown from either of these sources, is concerned with the meeting of Hildebrand and his son Hadubrand. Leaving his wife and child at home Hildebrand has followed Dietrich to the court of Etzel, and now returning after thirty years of exile finds his son arrayed against him. He learns their kinship and reveals himself; but Hadubrand, suspecting treachery, refuses to believe him. The fragment breaks off just as the fight begins; but there can be no doubt that as in the Sohrab and Rustum story from the Shah-Nameh the father is obliged to slay his son.

The whole atmosphere of the fragment forebodes a tragic sequel, though it is true that later German poems on the subject, as well as the closely related episode in the Æsirks saga, cc. 405-409 (Bertelsen, ii. 471; also in Holthausen's Altisländisches Lesebuch, p. 24 ff.), end happily with the mutual recognition of the father and the son. Such are:


Moreover an allusion to the death of Hadubrand is preserved in a poem found both in Saxo Book vii. (Holder, p. 244):

medioacima nati
Illita conspicuo species caelamine constat
Cui manus haec cursum metae vitalis ademit.
Unicus hic nobis haeres erat, una paterni
Cura animi, superaque datus solamine matri.
Sors mala, quae laetis infaustos aggerit annos,
Et visum merore premit sortemque molestat,

1896); for the literature of the subject, cf. Braune, Ahd. Lesebuch (4), p. 188 (Halle, 1911).

2 A comparative study of the motive will be found in M. A. Potter, Sohrab and Rustem (London, 1899).
and in Ásmundarsaga Kappabana, c. ix. (Fornaldar Sögur, iii. 355):

\[ \text{Liggr þar inn svási} \text{ sonr at hófði} \\
\text{eptirerfingi, er ek eiga gat,} \\
\text{oviljandi aldr} \text{ synjaðak.} \]

There is one reference to Hildebrand in early English literature in the thirteenth century fragment, discovered in Peterhouse Library by the Provost of King’s:

\[ \text{Ita quod dicere possunt cum Wade:} \]
\[ \text{Summe sende ylues} \]
\[ \text{and summe sende nadderes;} \]
\[ \text{summe sende nikeres} \]
\[ \text{the bi den watere (ms. biden patez) wunien.} \]
\[ \text{Nister man nenne} \]
\[ \text{bute Ildebrand onne}^1 \]

These six lines are perhaps to be connected with the M.H.G. poem Virginal; see p. 60.

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WALDHERE

A.

''Huru Welande[\textit{s} \textit{ge}worc ne geswiced monna ænigum, \textit{para bee} Mimming can hearne gehealdan. Oft \texttextit{at} hilde gedreas swatfag ond sweordwund \textit{sec[g]} æfter oðrum. \textit{Æ}tlan ordygga, ne læt \textit{in} elen nu gyt gedreosan to dæge, dryhtscipe [\textit{feallan}]

\textit{.........Nu is se dæg cumen, \textit{hæt ðu} scealt aniga ðeber twega,}

lif forleosan, \textit{öðne langne dom agan mid ealdum, \textit{Æ}lfheres sunu. Nalles ic \textit{se, wine min, \textit{wordum cid[e]} [\textit{ðy}] ic \textit{se gesawe ðet ðam sweordplegan ðurh edwitscype æniges monnes wig forbugan, \textit{öðne on weal fleon, lice beorgan, ðeah ðe laðra fela ðinne byrnhomon billum heowun.}})

A 2. MS. Weland...worc. 5. MS. sec.
13. MS. sweordwlegan.

A 1. \textit{hyrde}: probably from \textit{hyrdan} (heard), ``to encourage''; cf. \textit{Elene}, v. 841: \textit{ha was hige onhyrded} (Dietrich). It might also come from \textit{hyran}, ``to hear.''

Bugge, however (\textit{Tidskrift}, viii. 72), regards it as too abrupt an opening for a speech and refers \textit{hyrde} to the sword Mimming, ``carefully (Weland) tempered it.'' But Cosijn compares Beowulf, v. 2813: \textit{het hine brucan wel.}

A 2. For the opening of a speech with \textit{huru} cf. \textit{Guthlac}, v. 332 and the Address of the Soul to the Body, v. 1:

\textit{Huru \textit{bas behosaf \textit{hælbea æghwylc.}}}

\textit{Welande[\textit{s} \textit{ge}worc}: cf. Beowulf, v. 454, and Waltharius, v. 964; for the story of Weland, Beadobild, Niðhád and Widia see notes to Deor, pp. 70–73. \textit{ne geswiced}: cf. Beowulf, v. 1460:

\textit{Næfre hit \textit{æt hilde ne swac Manna ængum \textit{para be hit mid mundum gewand.}}}

A 3. \textit{Mimming}: Weland's most famous sword.

In piðrik's saga, cc. 57 ff., Mimir is Velent's master, Mimunger his masterpiece; cf. Biterolf and Dietlieb, vv. 115–181, \textit{Horn Child}, iii. 298:

``It is the make of Mimming, Of all swerden it is king, \textit{And Weland it wrought},''
WALDHERE

A.

Eagerly she (sc. Hildegyth) encouraged him: "Weland's handiwork in very truth will fail no man who can wield the sharp Mimming. Many a time has warrior after warrior fallen in the fray, pierced by the sword and weltering in his blood. And in this hour, champion of Attila, let not thy prowess yield, thy knightly courage fail. Now is the day come when thou, son of Aelfhere, must lose thy life, or else win lasting glory among men. Never will I taunt thee with reproachful words, O lover mine, that in the clash of swords I have seen thee yield in craven fashion to the onset of any man, nor flee to the wall to save thy life, though many a foeman smote thy corselet with his sword. But ever didst thou strive to

and continental references. (Maurus, Die Wielandsage, passim.) In Saxo, Bk iii., however, Mimingus is the name of the satyrus robbed by Hotherus of a sword and ring.


A 5. Aetlan ordwyga; cf. Waltharius, v. 106:
Militiae primos tunc Attila fecerat illos;
Nibelungenlied, str. 1735:
Er und der von Spáne tråten manegen stíc,
Do si hie bi Etzel vâhren manegen wic.

For Teutonic princes in the service of Attila, cf. Jordanes, c. xxxviii.

A 7. dryhtscipe: feallan supplied by Stephens to complete the verse.
This leaves a lacuna of half a verse at the beginning of the next line. Accordingly Holthausen would expunge to dæg and read:
ne lust din ellen nu gyf,
gedrcosan dryhtscipe. Nu is se dæg cumen.

A 8. [Nu] is se dæg cumen.
At the end of l. 7 of the ms. there is something illegible that may possibly be nu (Holthausen, Die altenglischen Waldere-Bruchstücke, p. 5); cf. Beowulf, v. 2646: Nu is se dæg cumen.

A 9. oðer tweæ; cf. Maldon, v. 207:
hie woldon þa ealle oðer tweæ,
lif forlesan oððe leofne gewrecan.

A 12—30, according to Heinzel (Walthersage, p. 7 ff.), refer to exploits in the service of Attila, which Hildegyth might possibly have witnessed from a tower or walled city; but the use of the demonstrative jam most probably limits them to the preceding day, especially as Bugge compares with weal Waltharius, v. 1118:
Donec jam castrum securus deserat artum.
gesawe: Cosijn explains it as poetic licence, "saw" for "heard."
Waldhere

Ac ǣu symle furðor feohtan sohtest mel ofer mearcse. Æy ic ǣe metod ondred
20 þæt ǣu to fyrenlice feohtan sohtest sät ǣam æststealle oðres monnes wиграеденне. Wearða ǣe selfne godum dædum, Æenden ðin God recce.
Ne murn ǣu for ði mece; ǣe wearð màðma cyst gifeðe to eoce unc; Æy ǣu Guthhere scalent beot forbigan, Ææs Æe he Æas beaduwe ongan mid unryhte ærest secan.
Forsoc he Æam swurde ond Æam synctatum, beaga mænigo; nu scéal beaga leas
30 hworfan from þisse hilde, hlafurd secan ealdne edel, ðeðe her ær swefan, gif he Æa......"

B.

".....[me]ce bæteran
buton Æam anum Æe ic eac hafa
on stanfate stille gehided.

A 25. MS. gifede. 31. MS. ǣ.
B 1. MS. ce.

A 18. ac ǣu symle furðor feohtan sohtest, mel ofer mearcse.
With the expression sohtest mel, cf. the Icelandic legal term, sækja mól, "to press a suit." Feohtan is a noun in apposition to mel and ofer mearcse = "into the enemy's country." The whole phrase may be translated "but ever thou didst seek to press home thy martial suit."

A 19. metod, here, as originally, "fate," "destiny" (cf. O.N. mjötudr); usually an epithet applied to the Creator.

A 20. feohtan, as in v. 18, to be taken as the acc. of feohte rather than as a verb. The instances of secan + infinitive noted by Callaway (The Infinitive in Anglo-Saxon, pp. 57, 286) are all taken from rather late prose works.

A 21. Æt Æam æststealle: æststeall occurs twice elsewhere, in Guthlac, v. 150:

him to æststealle ærest arwarde Cristes rode; þær se cepma oferwown frecnessa fela;
and as a place-name at æststealles beorh in a charter of Cnut; cf. Kemble, Codex Diplomaticus, iv. 311. The only translation which will suit all three passages appears to be "position" in the military sense; cf. Waltharius, v. 1103: tali castro nec non statione locatus.
press home thy martial suit. Wherefore I trembled for thy fate, for that too fiercely thou didst attack thy warlike adversary on the field of battle. Win honour for thyself by noble deeds and till then may God protect thee. Have no care for that sword; a peerless treasure is vouchsafed to thee to help us in our time of trouble; wherewith thou shalt humble Guthhere’s pride, in that he unjustly began the strife against thee. He refused the sword and the casket of treasure with its many rings. Now ringless he shall leave this combat and return to the land of which he has long been lord, or perish here, if he....”

B.

“......a better [sword] save that one which I too have laid at rest in its jewelled sheath. I know that Theodric

A 23. eoce, phonetic for geoce; cf. Andreas, v. 1124, eogope, etc.
A 29. In support of the emendation bega leas, "without either," which is not absolutely necessary, Bugge brings up Lokasenna, xii.: "Jós ok armbauga mundu òk vesa beggja vanr, Bragi."
B 1. The interpretation of this passage is very doubtful. The fragment opens towards the end of a speech by Guthhere, just before the swords are drawn for the last struggle. Presumably Guthhere, who prides himself on the excellence of his equipment (cf. Atlakviða, viii.:
Sjau eigum salhús sverja full hverju,
[hver eru þeira hjólt ör golli].
Minn veitk mar bæstan þaða hvassanastan), declares that Waldhere possesses no sword better than his own.

The meaning of stanþæt is disputed; elsewhere it is used for a receptacle of stone, such as the alabaster pot of ointment, and a parallel to the whole passage occurs in the Metra of Bothins xx. 151:

ond on stanum eac stille gehed."

The translation would then be “a better sword than that one which I have as well as this, stowed away in a stone-chest.”

But would Guthhere have left his most precious sword at home on an occasion like this? Moreover vax is used for “sheath” in MHG. and scabbards set with precious stones are occasionally found in continental graves of the migration period; cf. the sword-sheath set with garnets from the grave of Childeric (ob. 481), and the gold band with red stones from the grave of Pooan (of Theodoric the Visigoth, who fell in the battle of the Catalanian Plains? Cf. Lindenschmit, Handbuch der deutschen Aither-
tumskunde i. 68, 232 ff.).

In this case it would be translated as above. For the use of hydan in this sense cf. Homilies of Ælfric (ed. Thorpe), ii. 246, 24,

Crist het hine hydan ðæt heard wærn.

Bugge restores the verse as follows:
[Ne seah ic mid mannun me]ce bæteran.
Waldere maðelode, wiga ellenrof,—
hæfe him on handheld hilde gefrem(end)e
ond getwsemd feSewigges? Feta, gif ðu dyrre,
æt þus headuwerigan hare byrran.
Stanþed me her on eaxelum Æltheres laf,
god ond geapneb, golde geweorðod,
ealles unscende ðæþelinges reaf
to habbanne, þonne ha[n]d wered
feorhhord feondum; ne bið fah wiç me
þonne unmaðgas eft ongyynnæ,
meicum gemetað, swa ge me dydon.

18. MS. standæd. 31. MS. had. 22. MS. he.

B 4. Nonsense as it stands in the ms. Trautmann emends ic to hine (the sword Mimming).

B 7—10; cf. Witige's speech to Heime in Alpharts Tod, str. 252 ff.:
Dar an solt du gedenken, då uz erelter degen
wie ich dir kam ze helfe unde vrıste dir din leben.
Daz tat ich zuo Mütären, då halb ich dir uz nôt,
då müesterst saoware den grimmelchen tót
då wu der von Berne beide genommen hun
wan daz ich in beiden so schiere ze helfe kam.

The whole question of Dietrich's captivity among the giants is treated by Jiriczek, Deutsche Heldensagen 1. 182-271. The following are the most important passages in MHG. poetry:

1. *Virginnl* (Zupitza, Deutsches Heldenbuch, v. 1 ff.). Dietrich loses his way near Castle Mutar, where Duke Nitger lives guarded by twelve giants. He is captured by one of these giants and held in close confinement till he wins the favour of Nitger's sister, who lets Hildebrand know of his master's plight. Hildebrand, Witige, Heime and others hasten to his aid; the giants are slain, the castle taken and Dietrich rescued from captivity.

2. *Sigenot* (Zupitza, D.H.B. v. 207 ff.). Dietrich is again captured by a giant and rescued by Hildebrand.


A convenient summary of these poems will be found in F. E. Sandbach's *Heroic Saga-Cycle of Dietrich of Bern* (London, 1905).
was minded to send it to Widia himself and much costly treasure with that blade and much beside it deck with gold. Nithhad's kinsman, Widia, the son of Weland, received the reward that had long been due for rescuing him from captivity. Through the giants' domain Theodric hastened forth."

Then spake Waldhere,—in his hand he grasped his trenchant blade, a comfort in the fray—the daring warrior, with defiant words: "Ha, friend of the Burgundians, didst thou deem in very truth that Hagena's hand had done battle with me and brought my days of combat to a close? Fetch, if thou darest, the grey corselet from me who am exhausted by the fray. Here it lies on my shoulders, even the heirloom of Aelfhere, good and broad-bosomed and decked with gold, in every wise a glorious garment for a prince to wear, whose hand protects the treasure of his life against his foes. Never will it play me false, when faithless kinsmen return to the attack and beset me with their swords as ye have done.

B 10. gefeald, which does not occur elsewhere, should be emended to geweald; cf. Beowulf, v. 903, on feonda geweald (Kluge).

B 12. ms. hildefrore emended by Dietrich to hildefrore. Cosijn points out that frore for frore is also found in The Rule of St Benet, p. 101 (ed. Logeman, E. T. S. 1888).

B 13. gudbilla gripe, abstract for concrete, "snijend (tot den honw bereeled) zwaard" [Cosijn], rather than "a gem of war-swords" (gripe = ON. gripr).

B 14. wine Burgenda; cf. Atlakvæta, xix., vin Burgunda (emended to Burgunda hölftvin by Gering), see introduction, p. 41.

B 19. geapneb has been translated "well-arched" and "crooked-nibbed" (B. T.), neither of which epithets is particularly appropriate to a corselet. On the other hand a mail-coat, found by Engelhardt (Denmark in the early Iron Age, p. 46, etc.) in the peat-mosses of Torsbjerg and often figured since, was strengthened or decorated with breast-plates (phalerae); cf. the "ziebscheiben" of bronze in the museums of Kiel, Stettin, Hanover, etc., mentioned by Liudenschmit, Die Alterthümer unserer heidnischen Vorsie, iii. vij. taf. 3. These phalerae were ultimately of Roman origin; cf. Daremberg-Saglio, Dictionnaire des Antiquités grecques et romaines, iv. 425, for examples from Crefeld and Mainz, especially the gravestone of M. Caesium who fell with Varus, in 9 A.D. Is it impossible therefore that, as a shield with its boss is styled celled bord, "the beaked shield," in Maldon, v. 265, so the epithet geapneb, "broad-bosomed," should be applied to a mail-coat of this kind?

B 28. ms. þon | un magas with a lacuna of three or four letters at the end of the line, which Stephens filled by the insertion of yte. Bugge (Tidskrift, vix. 390) and Holthausen (Beowulf (3), p. 173) declare that they can read þon of | un magas, though þ is found only in ON. Ms., not elsewhere in AS. Onga, the word they postulate, does occur in the sense of "sting," "point of an arrow" (Middle xxiv. 4). They connect it with the
25 Ðeah mæg sige syllan se ðe symle byð
recon ond rædfest ryhta gehwilces,
se ðe him to ðam halgan helpan gelifeð,
to Gode gioce, he ðær gearo findeð,
gif ða earnunga ær geðenceð.
30 Þonne moten wランス welan britnian
æhtum wealdan, þæt is...."

B 30. MS. mtoten.

Frankish ἀγγεων of Agathias, ii. 5, and graves of the Merovingian period; cf. too the tridens of Waltharius, v. 983 ff. (Althof, W.P. ii. 382). In this case mægas = mægas, "warriors" (Diether, Anglia, xi. 106).

It were better perhaps to keep the reading þonne unmægas, which, if demanding a ἀραξ λεγόμενον, does fit in with sense and metre. Unmægas
Yet victory can be given by Him who is always prompt and regardful of everything that is good. For whosoever trusts in the Holy One for help, in God for succour, finds it ready to his hand, if first he be determined to deserve it. Thus can the great distribute their wealth and rule their possessions: that is......"

may be compared with such forms as unlonde (Walfisc, v. 14), "land that is no land," and translated "kinsmen who are no kinsmen."

B 26. recon; unless the text be normalised, it is quite unnecessary to emend to recen, there being sufficient evidence for recon (B.T.).
FINN

......[hor]nas byrnað næfre.
Hleoprode þa hearogeong cyning:
"Ne ðis ne dagað eastan, ne her draca ne fleoget, ne her ðisse healle hornas ne byrnað;
5, 6 ac her forþ berað. Fugelas singað, gylleð græghama, guðwudu hlyinneð, scylf sceftse oncwyrð. Nu scyned þes mona waðol under wolcnum, nu arisað weadæda
10 ðe ðisne folces nið fremman willað. Ac onwacnigeað nu, wigend mine, habbað eowre hlencan, hirgeað on ellen, windað on orde, wesað on mode."

1. Hickes *nas.
12. H. habbað eowre landa, hie geað on ellen.

1. The fragment opens in the middle of a word; Grein (Beowulf, p. 75) supplies [beorhtre hornas.
2. hleoprode þa, a satisfactory half-verse of the E type, though Trautmann and others would reverse the order on the analogy of Andreas, vv. 537, 1360, etc.
hearogeong cyning. Following Grundtvig all modern editors emend to heartogeong—quite unnecessarily to my mind. Hearogeong (tor hearugeong) is a perfectly admissible form, with the same meaning, whatever that may be, as hearogeong, which is likewise a áxæ leþmægn; cf. hearðra for heardra in v. 28.
cyning, probably the Hengest of v. 19. He is however styled þeodnes ðegn in Beowulf, v. 1085. This may be a loose or proleptic usage of cyning; cf. Abbo, de Bello Parisiaco, i. 38: Solo rex verbo, sociis tamen imperitatab; and Chadwick, Studies on Anglo-Saxon Institutions, pp. 301 ff. (Cambridge, 1905).

3, 4. Cf. Grottasøngr. xix.:
Eld sék brinna fyr auidan borg;
vigspjoll vaka, þat mun viti kallafþ;
mun her koma hing of bragði
ok brenna þa fyr buðingi.
For the portent of a fiery dragon, cf. Saxo, Bk vi. (Holder, p. 175), and the Chronicle 793 f, wæron gesæ-wene fyrene dracan on þam lyfte feogende (before the coming of the Northmen).

5, 6. ac her forþ berað. Most editors have assumed a lacuna of at least two half-lines after berað. Hence Grein (Beowulf, p. 75) would supply feorhgenifflan

fyrdsearu fustlicu

and Bugge (P.B.B. xii. 23),

fæcre flænbigan. fyrdsearu rincas
FINN

......Then cried the king young in war, “It is not dawn that glows in the east. There is no dragon flying here, nor are the gables of this hall aflame. But here they are hurrying forth. The birds are singing, the grey-coat is howling, the war-wood is clanging, shield echoing when smitten by the shaft. Now shines the moon through rifts in the clouds; now fearful deeds are afoot that will bring on a pitched battle here. But wake ye now, my warriors, don your corselets, think on your prowess, dash to the van, be of good courage.”

Schilling, however (M. L. N. t. 116 ff.) points out that no subject is required in A.S. where one is perfectly well understood; cf. Pogatscher, Anglia, xxii. 261 ff. Moreover berær is to be taken as intransitive. “But here they (the Frisians) are hurrying forth”; cf. Elene, v. 45:

beran ut þrace

rincas under roderum,

and Andreas, v. 1220; also the mod. Eng. use of “bear” in nautical phrases.

6, 7. There are several ways of taking this passage:

(1) fugelas = “arrows,” not elsewhere in A.S., græghama = “mail-coat”; cf. Beowulf, v. 334, græge sircan, Andreas, v. 129, gudsearo gullon, “The arrows are whistling, the mail-coat is rattling.”

(2) fugelas = “birds of carrion,” harbingers of slaughter, as often in A.S. poetry; græghama = “wolf”; cf. Exeter Gnomic Verses, 151, wulf se græga, Brunanburch, v. 64, etc.

The latter rendering is more in character.

8. þes, idiomatic usage; cf. Exodus, v. 430, þes geomre lyft, etc. (Klaeber, Archiv f. n. S. xxv. 181).

9. wædol; cf. perhaps MHG. wadel, “wandering,” “erratic”; see Chambers, Beowulf, p. 159.

10. folces mid in the sense of folgefegoht, folcegian.


13. windað on orde; cf. Genesis, v. 417: þat he mid fæderhoman fæogan meahfe 

windan on wolce.

The initial letter of windað is slightly different in form from the customary w of Hickes. Hence Rieger (Z. f. d. A. xlvi. 9) and Klaeber (E. St. xxxix. 428) read findað = tumescere, “show your temper”; the alliteration would then fall on orde, onnode. But cf. v. 27, wreccea (H. wrecsten), where the identical form of w is found and initial þ is out of the question. Moreover Hickes represents capital þ by D, even where the mass. have þ; cf. Metra of Boethius, rv. 11, 12 ff. in Thesaurus, i. 185 and Grein-Wülker, iii. 7 ff.
14, 15 Dāaras mænig goldhladen þegn, gyrde hine his swurde;
Sigeferð and Eaha hyra sword getugon
and æt ðprum durum Órdalaf and Guðlaf
and Hengest sylf hwearf him on laste.
20 Dā gyt Garulf Guðere styrode
ræt he swa freolic seorh forman sipe
to ðere healle durum hyrsta ne bære
nu hyt nǐþa heard anyman wolde.
ac he fraegn ofer eal[le] undearninga,
25 deormod hælep, hwa þa duru heolde.
"Sigeferð is min nama (cweþ he), ic eom Secgena leod,
wrecceþ wide cuþ; feela ic weana gebad,
heordra hilda. Dē is gyt her witod
swæþer ðu sylf to me secean wylle."
30 Dā wæs on healle wælsihta gehlyn;
sceolde celloþ bord cenum on handa.

31. H. sceolde Celaes bord genumon handa.

14. Apparently there is a half-verse missing here and Sievers (Z.f.d.Ph. xxix. 563 ff.), regarding goldhladen þegn as unmetrical, would emend to
goldhladen gumþegn; cf. be Monna Craafte, v. 83. Hence Holthausen (Z.f.d.Ph. xxxvii. 123) proposes
Dāaras mænig goldhladen [gum]þegn.
But, as in Hildebrand, I prefer to print the ms. as prose.

17. Eaha: this form with intervocalic h is declared impossible by Möller (ae. Volksepos, p. 86), who would emend to Eawa (the name of Penda's brother in Chronicle. 716 A, 757 A); but cf. Echha in Liber Vitae, 94, 96 (Sweet, O.E.T. p. 155 ff.), Aehcha in a charter of Wihtred, K. of Kent (O.E.T. p. 428) and Acha (fem.) in Bede, H.E. iii. 6.

18. durum, pl. for sing., as regularly in ON. dyrr.
Ordalaf and Guðlaf; cf. the Oslaf and Guðlaf, who appear as Hnaef's avengers in Beowulf, v. 1148 ff. The names Oddleivus and Gunneleivus are also found in Arngrim Jónsson's epitome of the lost Skjöldunga saga, c. iv.; cf. Chadwick, O.E.N. p. 52.

19. Hengest. Chadwick (O.E.N. p. 52) has shown that there is some reason for identifying this Hengest with the conqueror of Kent, the only other person who bears the name.

20 ff. It is just possible that Hickes' reading (with the emendation of he to he[o]) may be taken.
"Meanwhile Garulf (a Frisian) was taunting the warlike band (Hengest's men), saying that such noble souls as they should not bear their armour to the hall-door at the first onset, now that a bold warrior (Garulf himself) was bent on spoliation."
Then up rose many a knight bedecked with gold and buckled his sword about him. The lordly champions strode to the door; Sigeferth and Eaha drew their swords, and to the other door went Ordlaf and Guthlaf, and Hengest himself followed in their wake.

Meanwhile Guthhere was urging Garulf that he, whose life was so precious, should not bear his armour to the door of the hall at the first onset now that a fierce warrior was bent on spoliation. But he like a gallant hero demanded loudly above all the din of battle who it was that held the door. "Sigeferth is my name," said he. "I am prince of the Seegau, known as a rover far and wide. Many a hardship, many a fierce battle have I endured. Yet to thee is either lot assured that thou wilt seek at my hands."

Then there was the crash of deadly blows within the hall; the beaked shield in the heroes' hand must needs

But for my own part I am inclined to favour a more radical purge on the lines of Klaeber (E. St. xxxix. 307, adopted by Chambers):

"Meanwhile Guththere was restraining Garulf (his nephew; cf. Hagano and Patavrid in Waltharius, v. 846; Hildebrand and Wolfhart in Nibelungenlied, str. 2208 ff.), saying that he, whose life was so precious, should not bear his armour to the hall-door at the first onset, now that so bold a warrior (Sigeferth) was bent on spoliation; but he (Garulf)...."

23. hyt, loose usage for his (hyrsta); cf. Beowulf, v. 1705 (Klaeber, Anglia, xxviii. 456).

24. Hickes, ed. Trautmann (B.B. vii. 41) emends to ealle on metrical grounds; cf. Beowulf, v. 2899: sægde ofer ealle, and Daniel, v. 528:

Swiðnmod cyning kvænt þæt swefen bode.

26. Sigeferf, Seegena leod, doubtless the Sægerf who ruled the Syegon in Widsith, v. 31. For the confusion of Sa- and Sige-, cf. Smberht, K. of the East Saxons, who appears as Saberchtus or Saerberchtus in the text of Bede, but as Sigberchtus in certain ms. of the Chronological Summary (Plummer, Baedae Opera Historica ii. 353); cf. Chambers, Widsith, p. 199.

Uhlund (Germ. ii. 357 ff.) and Golther (Germ. xxxii. 474-5) identify this Sigeferf with Sigurd the Völuson, but their views have met with little support.

(cuef he): the only instance in AS. of the parenthetical "said he," so common in Hildebrand and the Helian.

30. Cf. Saxo, Bk ii. (Holder, p. 65):

Iam curia bellis

Concuitur diroque strepunt certamine portae.

31, perhaps the greatest crux in AS. poetry. Hickes is quite unintelligible; Grein (Browulf, p. 76) emends to

seeolde cel lod bord enum on handa,
banhelm berstan,

comparing Maldon, v. 283, clu fon cel lod bord, where cel lod probably means "beaked" (Bosworth-Toller; cf. Epinal Gloss. 862: rostrum=nob vel scipes celae), no unsuitable epithet for an Anglo-Saxon shield. There are many
Finn

banhelm berstan; buruh\ðelu dynede, 
\ö\ æt ðære guðe Garulf gecræng 
ealra ærest eorðendu, 

35 Gunðafes sunu; ymbe hyne godra sæla, 
†hwærflæca hraera.† Hraefen wandrode 
swæt and sealobrun, swurdleoma stod, 
swylce eal Finn[æ]sburuh fyrenu wære. 
Ne gefrægn ic næfre wurphplicor æt wera hilde 
sixtig sigebeorna sel gebæran, 
ne næfre swanas hwitne medo sel forgylidan, 
\öonne Hæfe guldan his hægstealdas. 
Hig fuhton fif dagas, swa hyra nan ne feol 
drihtgesiða, ac hig ða duru healdon. 

45 ða gewat him wund hæleð on wæg gangan, 
sæde þæt his Byrne abrochen wære, 
heresceorpum hror, and eac wæs his helm ðyr. 
ða hine sóna frægn folces hyrde 
hu ða wigend hyra wunda genæson, 

50 ðæðe hwæter ðæra hyssa......

38. H. Finnsbúruh. 41. H. swa noc. 44. H. dura.

other suggestions [Trautmann, B.B. vii. 46, cyllod, "covered with 
leather," from cyll, "a leather pouch"; Jellinek, P.B.B. xv. 431, cæld; 
cf. Beowulf, v. 3022, gar morgenceald; Holthausen ceorlæs (collect. sg.), 
later clæne, etc.]; but Grein still holds the field. 
banhelm may be taken as a kenning for shield, either: 
(1) bænhelm=munimentum adversus occisores (Sprachschatz) or 
(2) banhelm=bänhus-helm, "protection for the frame," though in 
similar compounds ban=ON. bein; e.g. banbeorgas, banryft=ocreae. In 
either case berstan would be intransitive. 
"The beaked shield...must needs be shattered." 

Bugge, however (P.B.B. xii. 26) would emend to bar-helm, 
"boar-helmet," and take berstan as transitive, so in Riddle v. 8, and often in 
Middle English. 
"The beaked shield...must needs shatter the boar-helmet"; 
cf. Tacitus, Agricola, c. cxxxvi.: Igitur et Batavi miscere ictus, ferire um-
bonibus, ora foedare; and Waltharius, v. 195: 
Serturit et quaudam pars duro umbone vitrum. 
Unfortunately bôr does not occur in Anglo-Saxon poetry. But cannot 
bônhelm be retained in the sense of "helmet decorated with bones" 
(horns); cf. the epithets applied to Heorot in Beowulf, v. 704, hornreced, 
v. 780, banfah? This view is quite unobjectionable on philological grounds 
and is supported by archaeological evidence. Of course there are no such 
helmets in existence from the Germanic area. Helmets of any description 
are comparatively rare and, decorated with horns, are found only in repre-
sentation; e.g. alongside boar-helmets on the bronze plates from Torslunda, 
Öland (Stjerna, Essays on Beowulf, p. 8); on the silver disc from Neuwied 
(Aithof, Waltharins Poesis, ii. 398); on the Golden Horn of Gallehus and the 
Gundestrup bowl (Müller, Nordische Altertumskunde, ii. 155, 165).
shatter the horned helm. The castle floor reechoed, till in the fray fell Garulf, son of Guthlaf, first of dwellers upon earth, and many a gallant warrior about him; ....... The raven hovered dismal with its dusky plumage; the gleam of swords flashed forth as though all Finn’s castle were aflame.

Never have I heard of sixty warriors flushed with victory who bore themselves more gallantly nor more honourably in mortal conflict, nor squires who paid a better recompense for shining mead than did his retinue to Hnaef. Five days they fought in such a wise that no man fell out of that knightly band; but still they held the door.

Then departed a wounded hero limping from the fray; he said that his mailcoat, armour of proof, was shattered and pierced likewise was his helm. Him straightway asked the keeper of the host how those warriors survived their wounds, or which of the heroes......

non-Germanic, Mycenaean, Macedonian, Celtic, instances, cf. Darenberg-Saglio, ii. 1438 ff., s.v. *gala*.

36. Hickes’ *hwearflæra hraer* is corrupt, and none of the many emendations (Grundtvig, *hwearflæra hraw*; Bugge, *P.B.B.* xii. 27; *hwearf [f]laera hraw*) are at all convincing. Those editors who see a verb in *hraer* are perhaps nearer the mark (Jellinek, *P.B.B.* xv. 431, *hwearf laðra hreas*); and Holthansen’s *hwearf [h]laera hreas*, “a company of pale ones fell,” is supported by Beowulf, v. 2488, *hreas [hilde]blæc*.

38. Hickes, *Finnuburuhr*, an impossible form in AS.

41. Grein (*Beowulf*, p. 76) emends Hickes to *ne naðre swanas swetne medo sel forgylidan*. *Swanas* is obviously correct; but since the metre is corrupt again, there is no point in altering *hwitne*.

44. *duru*: probably Hickes misread *u* for *a* in the ms., as in v. 3 eattun, v. 27 *weuna*.

47. *herescorpum hror*. Thorpe emends to *heresceorp unhror*, “his armour useless,” though it is doubtful whether *unhror* can bear this meaning; cf. however, Chambers, *Beowulf*, p. 162. But the ms. reading can be translated “strong as armour” (Bosworth-Toller).

48. *folces hyrde*: Finn; cf. the common Homeric expression *voluera lanôr*, “shepherd of the host,” applied especially to Agamemnon.
DEOR

Weland þimbe wurmanþ wræces cunnade,
anhydig eorl earfoða dreag,
hæfde him to gesiþe sorge ond longaþ,
wintercealde wræce; wean oft onfond,

1. Weland, the most celebrated smith of old Teutonic legend, mentioned over and over again in the literature of the middle ages. The references, English, German, Scandinavian and French, are collected by Maurus, *Die Wielandsage*, pp. 7-57 (Münchener Beiträge, xxv., Erlangen, 1909); cf. especially King Alfred’s Translation of the Metra of Boethius, x. 33:

   *Hweor sint nu þæs wisan* Welandes ban
   þæs goldamþdœs, þe wæs geo meœrost;

and þiðrís saga, c. 69 (Bertelsen, π. 105):

   Velent er sva frægr un alla norðralfo heimains at sva þykiaþ allir
   menn mega mest lófa hans haglyte at hveþia þa smid er betr er gor en annat
   smidí, at sa er Volandr at haglyte er gort hevír.

Hence any weapon of especial excellence was ascribed to Weland; *cf. Beowulf*, v. 455, *Welandes geworc* (of B.’s corselet); Waldhere, A 2 (of the sword Mimming); Waltarius, v. 965, *Wielandia fabrica* (of a mailcoat), etc.

The story mentioned here is found in the Old Norse *Völundarkviþa*, one of the earliest of the Edda poems.

Briefly summarised, the story runs as follows: Völundr, a mysterious smith, is surprised by Njóþr, king of the Niarar, and robbed of a great treasure, including a (magic?) ring. The ring is given by Njóþr to his daughter Bjósvildr and the smith hamstrung to prevent reprisals. Forced to labour for the king, he seeks an opportunity for revenge, which soon presents itself. Visited in secret by Njóþr’s sons, he slays them both and makes of their bones utensils for the royal table. In the meantime Bjósvildr has broken her ring and, fearing her father’s wrath, she brings it to the smithy for repair. The smith receives her amiably and offers her wine to drink; but the draught is drugged and Völundr works his will upon the sleeping princess. Once more in possession of the ring, he regains his magic power and flies away, first announcing what has happened to the king.

An expanded version of the *Völundr* story, owing something to German influence, is found in þiðrís saga, c. 57 ff. (Bertelsen, i. 73 ff.). There Velent is affiliated to the giant Væþi, the Wada of Widsith, whereas in Völundarkviþa itself he is called visi álfa, “prince of the elves,” in the prose introduction “son of the king of the Finns.” Moreover the son of Bjósvildr and Völundr, vaguely hinted at in Völundarkviþa, plays an important part in þiðrís saga. He is Viþga, the Widia-Wudga of Widsith,
DEOR

Weland, the steadfast warrior, had experience of persecution; he suffered hardship. As boon companions he had grief and yearning, misery in the cold of winter. He fell on v. 130, and Waldhere, B 4, the famous Wittich of the MHG. Dietrich cycle. This person seems to be identical with the Gothic hero Vidigoia of Jordanes, cc. v. and xxxiv. Possibly there was something mysterious about the parentage of this Vidigoia; he may have been the offspring of a Gothic princess and a bondsmith [Chadwick, H.A. p. 135], and since smiths were generally regarded as uncanny people, a folk-tale—cf. the Gascon Piedes d'Or, edited by Bladé, Contes Populaires de Gascogne, t. 126-147 (Paris, 1886)—may have been superimposed upon the original heroic story.

The second and third words are quite unintelligible; they are usually printed him be wurman, and a host of suggestions, probable and improbable, are collected in Grein-Wülker, i. 278 n. Wurman might conceivably be a blundered place or tribal name. Tupper for instance (Mod. Phil. ix. 266) suggests that we should keep the ms. reading and translate "in Wermland" (the S. Swedish district of Värmland, which is associated in the Heimskringla, Olaf's saga Helga, cc. 77, 181, with the neighbouring Nerike and West Götaland; see v. 14 n.).

4. wintercealde; twice elsewhere in AS., Andreas, v. 1265, and Ridd. v. 7, where it seems to mean "in the cold of winter"; cf. þjóðiks saga, c. 73 (ed. Bertelsen, i. 117):

Veitn mælir at þeir skulo ganga ofgir til smiðionnar þegar snió væri nysfallin. En sveinarnir híða aldregi hvart þeir ganga ofgir eða rettr, en þetta hefir um vetrinn veret. Óc þa samu nöt eptir fell snió.

In English translation Weland is connected with a famous cromlech known as Wayland Smith near Ashdown in Berkshire; cf. a letter from Francis Wise to Dr Mead, printed in Warton's History of English Poetry from the Twelfth to the Close of the Sixteenth Century (ed. by W. C. Hazlitt, London, 1871), i. 63 ff.:

"All the account which the country people are able to give of it is: at this place lived formerly an invisible Smith, and if a traveller's horse had left a shoe upon the road, he had no more to do than to bring the horse to this place with a piece of money, and leaving both there for some little time he might come again and find the money gone but the horse new shod."

A similar story, told of the volcanic island of Strongyle, is found in the Scholia to Apollonius Rhodius, Argonautica, ii. 761, and silent barter of this kind still existed among the Veddas of Ceylon in the days of Knox (1681); cf. Seligman, The Veddas, p. 6 ff. (Cambridge, 1911).

For the smith in tradition, see Sebrawler, Sprachvergleichung u. Urgeschichte, ii. 13-28 (Jena, 1907), and for the Weland story generally Jiriczek, Deutsche Heldensagen, pp. 1-54 (Strassburg, 1893), and Clarke, Sidelights on Teutonic History, pp. 201-8 (Cambridge, 1911).
Deor

5 sīþan hine Niðhad on nede legde,
swoncre seonobende on syllan monn, 
þæs ofereode; þisses swa mæg.
Beadohilde ne wæs hyre broþra deap
on sefan swa sar swa hyre stylfre pinge,
10 þæt heo gearolice ongieten hæfde
þæt heo eacen wæs; æfre ne meahte 
priste gepencan, hu ymb þæt sceolde.
þæs ofereode; þisses swa mæg.

We þæt Mæðhilde monge gefrugnon
15 wurdon grundleas Geates frige,

14. MS. mæð hilde.

5. on should be included in the first half-line. An exactly parallel expression is found in Christ and Satan, v. 539:

pec gelegdon on lādne bend
hæfne mid hondum.

6. seonobende; for the use of sinews as ropes, cf. Judges xvi. 7, mid rapum of sinum gesworht (A.V. “with seven green withs that were never dried”).

For the whole passage, cf. Vølundarkviþa, xiv.:

Visst ser á hóndum hósgar nauðbir
En á fótum sjófur of spéntan.

Vølundr kvaf:

“Hverir ‘u þogfrar þeirs á loþhu
bestísima ok mik bundu.”

Several editors (see Grein-Wülker, l. 278 n.) have wished to read into the stanza the story of the maiming of Vølundr; cf. the prose between strophes xviii. and xix. of Vkv.: Stá var górt at skornar váru sínar í knesfórum ok settr í holm einu.

They therefore emend seonobende to seonobenne, “wound to sinew,” and translate “after Niðhad had laid him in bonds (and laid) a supple sinew-wound on a better man.” But such emendation is quite unnecessary.


8. Beadohilde, the daughter of Niðhad; her brothers had been slain and she herself outraged by Weland, as can be seen from the ON. Vølundarkviþa and þiþriks saga, c. 78, especially Vølundarkviþa xxxviii.: Nu gengr Bǫgviðr barni aukin. Elsewhere her name occurs only as the Buodell of the Danish ballad, Kong Diderik og hans Kæmper, B 15 (Grundtvig, Danmarks Gamle Folkeviser, l. 100, Kjøbenhavn, 1853):

Werlandt høder min fader,
war en smedt voll skjøn:
Buodell hede min moder,
en koning-dather wen.

The son of Beadohild and Weland was the Wíðga (Wudga) of Widsith, v. 124-130, and Waldhere B, v. 4-10, the Viðga of þiþriks saga, and the Wittich of the Dietrich cycle in MHG. literature. He was undoubtedly the Vidigoia, “the bravest of the Goths, who fell by the treachery of the Sarmatians,” and was celebrated by his people in heroic poetry; cf. Jordanes, de Origine Actibusque Getarum, cc. v., xxxiv.
evil days after Nithhad had laid fetters upon him, supple bonds of sinew on a nobler man.

That was surmounted; so can this be.

On Beadohild's mind her brothers' death preyed far less sorely than her own condition, when she clearly perceived that she was with child; she could not bear to think on what must happen.

That was surmounted; so can this be.

Many of us have heard that the Geat's affection for

**14. ms.** *we þæt mæð hilde munge gefrunnon.*

A number of editors retain this reading and connect *mæð* (elsewhere unknown in AS) with the ON. *meða*, translating "Many of us have heard of Hild's violation." They cannot agree, however, upon the identity of the lady. Gummere (O.E.E. p. 185) suggests Odila, the wife of Sifka, outraged by Erminrik in Æthrîks saga, c. 276 (Bertelsen, ii. 158 ff.). Perhaps the most plausible of these explanations is that put forward by Frederick Tupper, Jr (Mod. Phil. ix. 265 ff.); he suggests that this, like the preceding stanzas, refers to the Weland story. The Geat he identifies with Niðhad (of. Vkv. ix., *Niðgr Nara dröttin*="lord of Nerike," a part of the Swedish Götaland in medieval times), the Hild with Beadohild. With v. 16 he compares Vkv. xxxiii. :

\[ Vaki ek ofvall viljalauss, \\
    sofna ek mistn siz sunu daufa. \]

But elsewhere in AS. *fríge* is used for sexual rather than parental love. Besides the story of Niðhad and Widia, the son of Beadohild and Weland (Niduda? and Vidigola in Jordanes) is almost certainly of Gothio origin and little likely to be connected with Sweden (as in Vkv.) in a poem so early as Deor.

With less probability Lawrence (Mod. Phil. ix. 29 ff.) argues that it deals with the love of Hild and Heôinn, comparing particularly the version found in Saxo, Bk v.

But the case is far from proven, and it is safer to regard this stanza as alluding to one of those stories, familiar enough to an Anglo-Saxon audience, which have not come down to us. Klaeber (Anglith, Beiblatt, xvii. 283 ff.) regards *mæð hilde* as the Dat. of a compound name, *Mæðhilde*. For the use of *Mæð* as the first element of a personal name there is at least one parallel in the *Mæðhelm* of Liber Vitae, 96 (Sweet, O.E.T. p. 156). It is perhaps derived by haplogy from Mæðhild, for the first element of which cf. the Frankish Mallobaudes (Schönfeld, *Wörterbuch der Germanischen Personen- und Volkernamen*, p. 159).

The name Geat does occur at the head of the West-Saxon and Bernician genealogies, and in Old Norse literature there are a number of kings called Gautr (Chadwick, O.E.N. p. 270); but there is nothing to connect this Geat with them. It should be taken therefore as a national rather than a personal name; Beowulf is spoken of as Geat in vv. 1715, 1792.

The Scandanavian story of the god Freyr's love for the giantess Gerðr (found in Skírnismál, xliii.):

\[ Long es nött, langar 'u tuur, \\
    hee of freyjak priar? \\
    Opt mér mognfr minni jötti \\
    an sjó hynnt holf; \]

and Gylfaginning, c. xxxvii. : *ekki svaf hann, ekki drakk hann; engi jordi at krefja hann médne* is interesting as a parallel but nothing more.
Deor

pent him seo sorglufu slæp ealle binom.
þæs ofereode; þisses swa mæg.

Deodric ahete þritig wintra
Mæringa burg; þæt wæs monigum cuþ.

þæs ofereode; þisses swa mæg.

We geascodon Eormanrices
wylfenne gehþht; ahte wide folc
Gotena rices; þæt wæs grim cyning.

Sæt secg monig sorgum gebunden,
wean on wenan, wyscete geneahhe

þæt þæs cynerices ofercumen ðære.
þæs ofereode; þisses swa mæg.

18. Deodric. With the notable exception of Wilhelm Grimm most authorities have identified Dietrich von Bern, the Theodoric of legend, with the historical king of the Ostrogoths, who conquered Italy from Odovacar and ruled it with great success from 493 to 527. It is certain that he was so identified in Anglo-Saxon literature; for the passages þæt wæs Theodoricus se cyning þone we nemnaþ þeodric in the Old English Martyrology (p. 84, ed. Herzfeld, E.E.T.S.) and se þeodric wæs Amulinga in King Alfred's Old English Translation of Boethius (p. 7, ed. Sedgefield, Oxford, 1899) equate the historical Theodoric with the hero of popular tradition. Yet there are certain striking differences; for the most notable features of the MHG. Dietrich story, found already in Hildebrand, are the thirty years of exile at the Hunnish court and the loss of almost all his knights—which find no counterpart in the life of the historical Theodoric. It seems most probable therefore that the Dietrich of tradition has been credited with adventures, which belong more properly to some older Gothic hero; perhaps his father, Theodemer, whose name indeed is found in one ms. of the Older Edda (e.g. þjóðmár of Guþrünarkviþa, iii. 3), perhaps the Gensimundus toto orbe cantabilis of Cassiodorus; cf. Chadwick, Heroic Age, p. 62.


raiph [þ]aurirkr hín þurmuþ
stiltir flutna [q] strantu hraþmarak.
sitir nu karun a kutu sinum
skialti ub fatlapr skati marika.

"Theodoric the bold was riding,
prince of warriors, on the shores of the Gothic sea [Adriatic].
He is sitting armed on his steed,
decked with a shield, the lord of the Mæringas."

This strophe is supposed to be a description of the equestrian statue of M. Aurelius, ascribed to Theodoric by the barbarians, which stood at Ravenna till removed by Charlemagne to Aachen in 809; cf. Torp, Ark.f.n. F. xxix. 345 ff.

Mæringas, evidently a name applied to the Ostrogoths; elsewhere we find in the Regensburg Gloss Gothi = Meranare, and in the Latin prologue to Notker's OHG. translation of Boethius Theodoric is called rex Mergo-thorum et Ostrogothorum.

For the connection between Dietrich and the Tyrolese Moran in MHG.
Maethhild passed all bounds, that his hapless love completely robbed him of his sleep.

_That was surmounted; so can this be._

Theodric ruled for thirty years the fortress of the Maeringas; that has become a matter of common knowledge.

_That was surmounted; so can this be._

We have learned of Eormanric's ferocious disposition; he held dominion far and wide in the realm of the Goths. A cruel king was he. Many a man sat in the toils of care, anticipating trouble and continually praying for the downfall of his sovereignty.

_That was surmounted; so can this be._

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_literature, cf. Heinzel, Über die ostgotische Heldensage, pp. 9 ff. (Wien, 1889); Jiriczev, D.H.S. i. 119 ff._

21. Eormanricces. According to his contemporary, Ammianus Marcellinus, xxxi. 3. 1, Ermenrichus was a great king of the Goths, his empire stretching from the Baltic to the Enxine, who perished by his own hand, despairing of resistance to the Huns, c. 375. After Theodoric he was the most celebrated in tradition of the Gothio kings; but he bears a most sinister character throughout. Widsith, v. 88 ff., credits him with generosity, but styles him _wroth wærloga_, an epithet elsewhere applied to the Devil, and Beowulf, v. 1200, speaks of his _searonicidas_ (murderous wiles); cf. too the Quedlinburg Annals: _astutor in dolo, largior in dono_. Already in the 6th century Jordanes, c. xxxv., relates that he was attacked and disabled by the kinsmen of Sunilda, whom he had torn asunder by wild horses, _pro mariti fraudulento discessu_, whatever that may mean.

There are three main elements in the later story of Eormanrie (Jiriczev, D.H.S. i. 99). 1. The slaying of Swanhild and the vengeance taken by her brothers. 2. The death of his son. 3. The murder of the Harlungs (the Herelingas, Emerca and Fridla, of Widsith, v. 112); his persecution of Dietrich is peculiar to the German version.

From the 9th century at least the story developed on independent lines in Germany and Scandinavia. The Northern authorithies, Bragi's _Ragnaradrápa_, the _Hambsmal_, the _Prose Edda_ and the _Volsunga Saga_ (with the exception of Saxo, who only knows the Nibelung story from Low German sources; cf. Bk xiii., p. 427, _notissimam Griminide erga fratres perfidiam_ connect it with their greatest hero Sigurd Fáfnisbani; Sunilda, daughter of Sigurd and Guðrun, is avenged by her brothers Þamsir and Þœrl, Jórmunrekk's hands and feet being cut off. In Germany, on the other hand, Eormanrie is attracted into the Dietrich cycle; Dietrich is represented as his nephew, though we know from historical sources that he was born some eighty years after the former's death. In Middle High German literature (Dietrich's _Flucht_, etc.), as also in _pišriska saga_, Eormanrie is the wicked uncle of tradition; he compasses the death of his two nephews, the Harlungs, Dietrich the third he deprives of his kingdom. In the latter role he has evidently displaced Odovacar; cf. Hildebrand, v. 18.

For an exhaustive treatment of Eormanrie in tradition, see Jiriczev, D.H.S. i. 55-118; Clarke, _Sidetlightes on Teutonic History_, pp. 232 ff.; Chambers, _Widsith_, pp. 15-36.

Deor

Siteð sorgcearig, sælum bedæled
on sefan sweorceð; sylfum þinceð
30 þæt sy endeelas earfoda ðæl.
Mæg þonne gehþencan, þæt geond þas woruld
witig dryhten wendep geneahhe,
eorle mone gum are gesceawæð,
wislicne blæd, sumum weana ðæl.
35 þæt ic bi me sylfum secgan wille,
þæt ic hwile wæs Heodeninga scop,
dryhtne dyre; me wæs Deor noma.
Ahte ic fela wintra folgað tilne,
holdne hlaford, op þæt Heorrenda nu,
40 leòcræftig monn, londryht geþah,
þæt me eorla hleo ær gesealde.
þæs ofereode; þisses swa mæg.
30. MS. earfoda.

31. Cf. Wanderer, v. 58:
Automatically detected broken sentence: For þon ic gehþencan ne mæg geond þas woruld,
for hwan modsefa min ne gesceorpe
þone ic eorla tif eal geondþence;
a characteristic mood in Anglo-Saxon literature.
36. Heodeninga scop: Heodeningas="Heoden and his men," cf. ON.
Hjaþningar in the kenning Hjaþningar veþr: "battle" (Skaldsk. c. XLI.),
and MHG. Hegelingas (the form should be Hetelingas, but it has been
influenced by certain Bavarian place-names; cf. Jiriczek, Northern Hero-
Legends, p. 134) of the Austrian poem Kudrun.
Heþinn and Hogni—Hagena weold Holmygum, Heoden Glommum of
Widsith, v. 21—and the story of their everlasting conflict are known from
all parts and all ages of the Scandinavian world, in the Ragnarsdrápa of
Brágti Boddason, the earliest of Norwegian skalds, in the Hättalykill of
Rǫgnvaldr, Jarl of the Orkneys (12th cent.), in the Icelandic Prose Edda
of Snorri Sturlason and Sǫrlaþáttr, in the Faroese Sjúðar Kvaði—where,
curiously enough, Hogni is confused with his namesake of the Nibelung
story—and in a Shetland ballad of 1774 from the isle of Foula. The better-
known of these versions are collected and translated by Chambers, Widsith,
p. 100 ff. In Kudrun, however, Hetele and Hagen are reconciled; cf.
Panzer, Hilde-Gudrun, passim (Halle, 1901).
He who is anxious and distressed sits bereft of joy, with gloomy thoughts in his heart. Suffering, he deems, will ever be his lot. Still he can reflect that the wise Lord follows very different courses throughout the world; to many a man he gives honour and abiding prosperity, yet nought but misery to some.

Of myself I will say this much, that once I was minstrel of the Heodeningas, my master's favourite. My name was Deor. For many years I had a goodly office and a generous lord, till now Heorrenda, a skilful bard, has received the estate which the protector of warriors gave to me in days gone by.

That was surmounted; so can this be.


39. Heorrenda, like the Horant of Kudrun, is Heeden's minstrel. In the Prose Edda (Skalds. c. xlix.) and Sörlaþáttr, however, Hjarrandi is become the father of HetSinn, though a tradition of the poet may have survived in the Hjarrandalþó mentioned in Bósa saga, c. xii. (F.A.S. iii. 264).

40. londryht; as in Beowulf, v. 2886:

\[
\text{londrihtes mot} \quad \text{monna ægþylc} \\
\text{þere æsburge} \quad \text{idel hweorfan},
\]

seems to mean an "estate" (or the rights over one), granted by the king and revocable at his pleasure; cf. Widsith, v. 95:

\[
\text{he me lond forgeaf} \quad \text{frea Myrginga.}
\]
HILDEBRAND

Ik gihorta dat seggen
dat sих urhettun ânon muotin,
Hildibrant enti Hadubrant, untar heriun tuem.
Sunufatarungo iro saro rihtun,
5 garutun se iro guđhamun, gurtun sих iro suert ana,
helidos ubar [h]ringa; do sie to dero hiltiu rihtun.
Hiltibrant gimahalta, (Heribrantes sunu,) her uuas
heroro man,
ferahes frotoro, her fragen gistuont
fohem uuortum, [h]wer sin fater wari
10,11 fireo in folche, "eddo [h]welihhes cuosles du sis?
ibу du mi ēnan sages, ik mi de odre uuet,
chind, in chunincriche: chud ist mir al irmindeot."
Hadubrant gimahalta, Hiltibrantes sunu:
15 "Dat sagetun mir usere liuti,
alte anti frote, deа ērhina warun,

3. MS. Hildibraht. 6. MS. ringa. 7. MS. Hiltibraht.
9. MS. wer. 11. MS. welihhes. 13. MS. min.

1. Ik gihorta dat seggen, a regular epic formula in the old Teutonic languages.
2. urhettun might be N. pl. of a noun corresponding to AS. oretta, or the pret. pl. of a weak verb; cf. Goth. ushaitjan.
   ēnon, probably N. pl. of adjective; cf. Heliand, v. 13, ēnon (ms. enan).
   muotin has been interpreted as the imperfect subj. of a verb corresponding to OS. motion, as the pret. pl. of muoen, "bemühen," "bedrängen"; or as the G. sg. of a noun, for which however there appears to be no evidence in OHG. nor OS.
4. Sunufatarungo, a representative of a class of nouns—"dvandva compounds"—common in Sanskrit; cf. OS. gisunfader, "father and sons" (Heliand, v. 1176): AS. suhtergesfederan, "uncle and nephew" (Beowulf, v. 1164), etc. It might conceivably be an old dual; otherwise it must be a G. pl. depending on heriun. Cf. Braune, p. 181.
HILDEBRAND

I have heard it said that Hildebrand and Hadubrand challenged each other to single combat between the hosts. Father and son, they set their panoply aright and made their armour ready: the heroes girt their swords above their corselets when they rode to the fray.

Hildebrand spake, the son of Heribrand: he was the older man, the riper in years. He began to ask in a few brief words who was his father among mortal men, "or of what stock art thou? If, young warrior, thou wilt tell me the name of one man in the kingdom, I shall know the others of myself; for the whole race of men is known to me."

Then spake Hadubrand, the son of Hildebrand: "Our liegemen, full of years and wisdom, who lived in days gone

7. Heribrantes sunu extra metrical as in vv. 30, 49, 58.

fireo in folche:
v. Grienberger takes fireo with hwer; cf. Odyssey, i. 170: τίς τόθεν ελς ἀνάψω; and Helian, v. 4974:
Fragðun fjundo barn, hueulikes he folkes wari:
"Ni bist thou, etc.," where the same abrupt transition from indirect to direct narrative is found.

But phrases such as mannó folc, helído folk are common in the Héliand.

With the whole passage Collitz (P.B.B. xxxvi. 366) compares the meeting of Diomedes and Glaucus in Iliad vi. 119 ff.

12. in chunincriche, probably to be taken with quan as above (Braune).

irmindeot, "the whole race of men." Irmin. was used as the first element of compounds (cf. AS. yrmefpeodum in the Menologium, v. 139, and eormencynes in Beowulf, v. 1957; OS. irminthiod, frequently in the Heliand; ON. jormangrundr, "the whole earth") originally with the idea of universality (cf. Translatio S. Alexandri, c. iii.: Irminsul, quod Latinè dicitur universalis columna, quasi sustinens omnia), though afterwards this idea was often forgotten; cf. Widukind, Rerum Gestarum Saxonicarum Lib. i. c. 12: Hirmin...; quo vocabulo ad laudem vel ad vituperationem usque hodie etiam ignorantus utimur quoted by Chadwick, Origin of the English Nation, pp. 226 ff.

dat Hiltibrant hætti min fater; ih heittu Hadubrant.
Forn her ostar giweit, floh her Otachres nid—
hina miti Theotrihhe enti sinerdegano filu.

20 Her furlaet in lante luttila sitten
prut in bure barn unwahsan,
arbeo laosa; he[r] raet ostar hina.
Det sid Detrihhe darba gistuontun
fateres mines; dat uuas so friuntlaos man.

25 Her was Otachre ummet tirri,
degano dechisto miti Deotrichhe.
Her was eo folches at ente; imo was eo fehta ti leop.
Chud was her chonnem mannum.
Ni waniu ih iu lib habbe...."

"†W[et]tu† irmingot" (quad Hildibrant) "obana
ab heuanne,
dat du neo dana halt mit sus sippman
dinc ni gileitos......"
Want her do ar arme wuntane bouga
chueisiringu gitan, so imo se der chuning gap,

35 Huneo truhtin. "Dat ih dir it nu bi huldi gibu."

After 26 MS. has darba gistuontun, repeated mechanically from above, v. 23.
30. MS. w., tu, Hildibraht.

It is significant that in Hildebrand, the earliest evidence for Dietrich's
exile at the Hunnish court, his enemy is Otacher, Odacer-Odovacar, the
Scyrrian or Turcilingian leader of faderati, who in 476 deposed Romulus
Augustulus, the last Emperor of the West, and reigned in Italy as Patrician
till the invasion of Theodoric (489), by whom he was treacherously slain
after the fall of Ravenna (493). In the MHG. epics (Dietrichs Fluent, etc.)
Otacher's place is filled by Erminrek; cf. Deor, v. 21 n. An intermediate
form of the story is found in the Quedlinburg-Würzburg Chronicles (MGH.
SS. iii. 31, vi. 23) and Ekkehard von Aura (MGH. SS. vi. 130 ff.), where
Odovacar is the treacherous counsellor of Ermanric, corresponding to the
Sibich of later authorities.

Perhaps the most satisfactory way of dealing with this much
disputed passage (cf. Braune, p. 182) is to take prut with v. Grienberger as
pruti (Gen.), "in his wife's bower." It can then be translated without
difficulty as above.

23. ms. dd, which Braune and others regard as dittography for
Det-rihhe: v. Grienberger compares with the inorganic þæt found in certain
AS. charters.
by, have told me that my father's name was Hildebrand. I am called Hadubrand. Long ago he departed towards the east: he fled from the hatred of Odovacar, away with Theodoric and many another of his knights. He left behind his hapless son, bereft of his heritage, a little child in his mother's bower. But he rode away to the east. In after years Theodoric had need of my father; he had lost all his friends—he was exceeding wrathful with Odovacar. The most devoted knight by Theodoric's side, he was ever in the forefront of the host: he always loved the fray. He was famous among men of valour; but I deem he is no longer alive."

"I call to witness the Almighty God from heaven above," quoth Hildebrand, "that never hast thou sought the wager of battle with one near of kin."

And with that he slipped from his arm the twisted rings wrought of imperial gold, which the king, even the lord of the Huns, had bestowed upon him. "This will I give to thee in earnest of good faith."

24. dat uwas so friuntlaos man, a figure of speech common in AS. and OS.; cf. Beowulf, v. 11: *hæt wæs god cyning*, etc. It refers to Theodoric rather than to Hildebrand; cf. the prose at the beginning of Guþrínarkviþa hin forna: *þjóðrekr konungr var med Álta ok hafði þar utiti fjesta alla mann sina*; Klage, vv. 2061 ff., and Nibelungenlied, str. 2256 ff.

25. ummet tirri; cf. Aasen, Norsk Ordbog, p. 808b (Christiania, 1873); *terren (tirren): hidsig, vred, opirret*, "hot-headed," "angry," "exasperated" (Kögel).

26. *dechisto*, generally taken as the superlative of an adj. corresponding to ON. *fekr*, "tractable," "obedient." Kögel (Geschichte der deutschen Litteratur t. 1. 219) emends to dehtisto; cf. OHG. *kideht: devotus*. In any case cf. piëriks saga, c. 15 (Bertelsen, t. 34):

`En sva mikit ann hvar heitrar ödruum ath einguir karlmenn hafa meira vmnaxt eptir bvi sem David konjur ok Jonathanas."

27. folches at ende; cf. AS. Riddle LXXX. 8: *herges at ende.*

28. *W[et]u* (second and third letters illegible in ms.). The twelve different renderings are collected in Branne, p. 183; perhaps the least difficult of these is Grein's *wetu = OHG. wetzu*, "ich mache wissen," "rule zum Zeugen an."


30. neo dana halt; cf. Goth. Skeireins, iv. d: *ni ðe haldis (non idcirco),* and Helian, v. 2643:

`Than hald ni mag thera medun man gimakon firein, though the sense is not quite parallel. If copied correctly it has lost its force here as in the AS., no by or fram meahte (Beowulf, v. 754).`

32. dinc ni geleitos; cf. Valdecke's Eneit, v. 77; teidine leiden (v. Grienberger).


34. *chetueringu*, an imperial gold coin; cf. AS. *casesing: drachma, didrachma.*

D. R. P. 6
Hildebrand

Hadubrant gima[haj]lta, Hiltibrantes sunu:
"Mit geru scal man geba infahan
ort widar orte. Du bist dir, alter Hun,
ummet spaher; spenis mich mit dinem wortun,

wili mich dinu speru werpan.
Pist also gialtet man, so du ewin inwit fuortos.
Dat sagetun mi sølildante
westar ubar Wentilsėo, dat inan wic furnam.
Tot ist Hiltibrant, Heribrantes suno."

Hiltibrant gimalta, Heribrantes suno:

"Wela gishu ih in dinem hrustim,
dat du habes heme herron goten,
dat du no bi desemo riche reccheo ni wurti."
"Welaga nu, waltant got (quad Hiltibrant), wewurt skihit.

Ih wallota sumaro enti wintro sehstic ur lante,
der man mich eo scerita in folc seeotantero,
so man mir at burc ēngeru banun ni gifasta.
Nu scal mich suasat chind suertu hauwan,
breton mit sinu billiu, eddo ih imo ti banin werdan.

Doh maht du nu aodlihho, ibu dir din ellen taoc
in sus heremo man hrusti giwwinan
rauba birahanen, ibu du dar enic reht habes.
Der si doh nu argosto (quad Hiltibrant) ostarliuto,

36. MS. Hadubraht gimalta. 45. MS. Hiltibraht.
57. MS. bihrahanen.

37-38. There is perhaps a parallel to this passage in the Chronicon
Novaliense, ii. 22, 23, where Algisus, when offered rings on the point of
a spear, refuses to trust himself within reach of it, exclaiming: Si tu cum
lancea ea mihi porrigis, et ego ea cum lancea excipio; cf. too Egilssaga, c. lv.
41. For the sequence of ideas, cf. þiðriks saga, c. 400 (Bertelsen, ii.
338): hann hafir sig flutt fram allan sinn aldr med sæmd oc drengskap oc sua
er hann gamall ordinn.
Wentilsėo, "the Vandal Sea," "Mediterranean," a reminiscence
of the days of Gaiseric (428–477), when the Vandal fleet terrorised the
Mediterranean; cf. AS. Wendelsæ in Elene, v. 231, Alfred's translation of
Orosius, etc.
dat inan wic furnam: cf. Beowulf, v. 1080: wig ealle fornam Finnes
begnas.
48. I.e. "You have not lost your lord's favour."
Hadubrand, the son of Hildebrand, replied: "With the spear should one receive a gift, point to point. Thou art of exceeding guile, old Hun. Thou seekest to decoy me with thy words and wilt aim thy spear at me. Thou hast grown old in the practice of treachery. Seafarers who went westwards over the Vandal Sea, have told me that he fell in battle. Dead is Hildebrand, the son of Heribrand."

Then spake Hildebrand, the son of Heribrand.

"By thy garb I see full well that thou hast a generous lord at home; thou art no outcast in this land."

"Woe now is me, Almighty God," quoth Hildebrand. "An evil fate is come upon me. Sixty summers and winters have I wandered in exile from my native land and I was ever stationed in the forefront of the host: yet no man dealt me my deathblow before any stronghold. But now mine own son will smite me with his sword, slay me with his brand, or I must be his slayer. Yet now if thy prowess avail thee, thou canst easily win the harness of so old a man, carry off the spoils, if thou hast any right to them. Now were he the craven of the easterners who

49. waltant got: cf. AS. wealdend god, OS. waldand god.
50. sechtic, i.e. 30 summers and 30 winters, a relic of the counting by seasons (missert). It is worth noting that Wolf-Dietrich was likewise in exile for 30 years; cf. Chadwick, Heroic Age, p. 155.
In pišriks saga, c. 896 (Bertelsen, ii. 331), the exile lasted 32 years.
51. sceotantero, simply "warriors"; cf. Beowulf, v. 1155, etc.
52. banun ni gifasta; cf. Elene, v. 477:
Ne meahton hie sua disige dead offestan.
53. suasa, "own"; cf. AS. suæs, and Ásmundarsaga Kappabana, c. ix.:
Ligr fær inn svðisi son at höfði.
eddo ih imo ti banin werdan; cf. Heland, v. 644:
hogda im te banin uuerdon;
and Beowulf, v. 587:
þeah su þinum brodrum to banan wurde.
55. ibu diæ din ellen twoc, a common phrase in the poetic diction of the old Teutonic languages; cf. Andreas, v. 460: gif his ellen deah, etc.
57. ibu du dar enic reht habes, either "if you can make good your claim" or "if you have justice on your side."
58. òstatliuto, Huns rather than Ostrogoths; cf. Ásmundar saga, where Hildibrandr is styled Húnakappi.
der dir nu wiges warne, nu dih es so wel lustit, 60  
gudea gimeinun: niuse de motti,  
[h]werdar sih hiutu dero hregilo rumen muotti,  
erdo desero brunnono bedero uualtan."
Do lettun se ærist asckim scritan,  
scarpen seurim, dat in dem sciltim stont.
65  
Do stopun tosaman, †staimbort† chlubun,  
heuwun harmlicco huitte scitti,  
unti im iro lintun luttlo wurtun,  
giwigan miti wabnum.......

61. MS. werdar sih dero hiutu, hrumen.  65. MS. stoptė, staim bort  
chludun.

59. nu dih es so wel lustit; cf. Otfrid, i. 1. 14; so thih es uuola  
lustit.
60. gudea gimeinun; cf. Beowulf, v. 2473: wroht gemwene.  
niuse de motti; cf. Heliand, v. 224: he niate ef he motti; Beowulf, v. 1387:  
wyrce se fe mote.
61. MS. werdar for hwedar (AS. hwæðer).
A parallel to this passage is to be found in þiðriks saga, c. 19 (Bertelsen, i.  
19): og bere sa i brott hvarutveggia er meiri madur og fræknare verdur þa  
er regnt er (Kogel).
63. Klaeber, M. L. N. xxi. 110 ff., compares Layamon’s Brut,  
vv. 28822 ff.:  
Summe heo letten ut of scipen  
Scerpe garen scrifen,  
and emends asckim to ascki; but the dat. is not absolutely impossible if  
taken in the sense of ‘‘let fly with spears.’’
Hildebrand

should refuse thee the combat, the duel, since thy heart is set upon it. Let him find out who can which of us this day is doomed to be stripped of his panoply or to win possession of both these corselets."

Then first they launched their spears, their sharp weapons, so that the shields were pierced. Then they strode together, they clove the......bucklers shrewdly smiting at the white targets until their linden shields, destroyed by the weapons, were of none avail.

64. scarpen scurim (for scurun perhaps by analogy with aseckim) in apposition to aseckim; cf. Heliand, v. 5137:
that man ina wimndi wopnes eggjun,
skarpun skurun,
where skür is generally taken to mean "weapon" (Sievers, Z.f.d.Ph. xvi. 113); but cf. Beowulf, v. 1033: scurheard, etc.
stont, impersonal, "so that there was a transfixing of the shields."

65. Most editors emend the ms. stopun to stopun; cf. Heliand, v. 4875:
stop inu togegnes, and Rabenschlacht, v. 741: zesamane si staphten.
ms. staim bort chludun, regarded by Lachmann as a single compound noun, a kenning for "warriors." It is tempting, however, to emend chludun to chlubun on the analogy of Maldon, v. 283: clufon cellod bord.
The first element of staimbort has never been satisfactorily explained. The natural way would be to take it as "stone," hence "jewelled shields"; but I have not seen a single instance of shield-boss set with precious stones from grave-finds of the period, and the only literary evidence, Gregory of Tours' Historia Francorum, rx. 28, is not perhaps very valuable, though for later times there is abundant evidence; cf. Nibelungenlied, str. 1640, 2149; Egilssaga, c. lxxvii.

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