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Illustrations of northern antiquities, from the earlier Teutonic and Scandinavian romances

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Appendix I

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APPENDIX I.

FRAGMENT OF A PROSE ROMANCE, IN THE SAXON DIALECT OF THE TEUTONIC, WRITTEN ABOUT THE EIGHTH CENTURY, AND PRINTED FROM A MANUSCRIPT PRESERVED IN CASSEL, IN ECCARDI COMMENT. DE REBUS FRANCIE ORIENTALIS, TOM. I. P. 864—902.

See the *Dissertation on Ancient Teutonic Poetry and Romance*, pp. 6, 24, 26.

The Original.

Ik gihorta that seggen, that sih urhettun
aenon muotin Hiltibraht enti Hatubrant
untar heriantuem. Sunu fatarungo iro saro
rihtun : garutun se iro guthhamun ; gurtun
sih iro suert ana helidos ubarringa.

Do si to dero hiltu ritun, Hiltibraht gimahalta
Heribrantes sunu (her uuas heroroman
ferahes frotero, her fragen gistount fo-
hem uuortum) wer sin fater vvari, fireo in
folche, eddo vvelihhes cnuosles du sis ; ibu
du mi aen ansages, ik mideo dre uuet.

Chind in Chunineriche, chut ist min alir,
min deot, Hadubraht gimahalta, Hiltibrantes
sunu ; dat sagetun mi unsere liuti alte anti
rote, dea êrhina vvarun, dat Hiltibrant
hætti min fater, ih heittu Hadubrant. Forn

Eccard's Latin Translation.

Audivi narrare, quod constituerint pariter
Hiltibrahtus et Hatubrandus in expeditionem
ire. Patruales ambo equos suos prepara-
bant : Induebant vestes suas militares ;
appendebant gladios suos capuli annulis
connexis.

Cum ad coadunationem exercitus pergerent,
Hiltibrahtus, Heribrandi filius, (erat
is ex primoribus, et vir animæ sapientioris,
questionesque proponebat brevibus verbis)
interrogabat [Hatubrahtum] quis pater il-
lius esset. [Dic mihi, inquit] cujus populi
aut familiæ sis : quod si mihi illum in-
dicaveris, ego dono [tibi] tres vestes.

Princeps [sum] in Hunorum regno, nota
est ætas mea [et] gens mea, inquit Hatubrahtus,
Hiltibrandi filius ; id indicarunt mihi
homines nostri senes et sapientes, qui
ante nos fuerunt, Hiltibrandum appellatum

her Ostar gih, ucit floh her, Otachres nid, bi na miti Theotrihhe enti sinero degano filu. Her furlaet in lante luttilla sitten, prut in bure, barn unvvasan, arbeo losa. Hera Ostar hina der sid Detrihhe, dar bagi stuontum fatereres mines, dat vvas so friuntlos man, her vvas Otachre ummettiri, degano dechisto, unti Deotrihhe dar bagi stontun: her vvas eo folches at, ente imo vvas eo fehetai; leow chud vvas her chonnem mannum; ni vvanu ih, ju lib habbe.

Wertu Irmin Got, quad Hiltibraht, obana ab heuane, dat du neodana halt, mit sus sippan man dinc ni gileitos. Want her do ar arme vvuntane bouga, Cheisuringa gitan, so imo seder Chuning gap, huneo truhtin: Dat ih di nit nubi huldi gibu.

Hadubraht gimalta, Hiltibrantes sunu: Mit geru scal man geba infahan, ort widar orte. Du bist der alter him ummet, spaher spenis mih, mit dinem wuortun willih ih di nu spera werpan. Pist also gialtet man, so du ewin in wit fortor. Dat sagetun mi seolidante Westar, ubar Wentilseo dat man wic furnam: Tot ist Hiltibrant, Heribrantes suno.

Hiltibraht gimahalta, Heribrantes suno: Wela gisihu ih in dinem hrustim, dat du habes heine herron goten, dat du noh bi ðesemo riche reccheo ni wurti. Wela ganu, waltant Got, quad Hiltibrant, we würt skihit, ih wállota sumaro enti wintro sehstic urlante, dar man mih eo scerita in folc sceo-

fuisse meum patrem, ego nominor Hadubrandus. Antequam in Orientem iret, inimicitiam is fugiebat, Odoacri iram, ferme cum Theoderico et suorum militum multis. Relinquebat in patria parvulos, conjugem in thalamo, filium tenellum, hereditate carentem. [Pergebat] versus orientem post hæc ad Theodericum, ubi contentiones ferebant patri mei, qui amicis carebat, et erat Odoacro viribus impar; miles [alias] optimus, usque dum Theodericus ibi decertabat; erat idem olim populi pater, et ipsi olim erant divitiæ; amice cognitus erat fortibus viris; non puto, quod vos superstitem habeat.

Bone Deus Irmine, inquiebat Hiltibrahtus, summo de cælo, quod tu inferius sustines, cum tam arcte cognato viro contraversiam non concedes. Devolvebat tunc de brachio suo plexa monilia, annulosque Imperatorios, quos ipsi antea Rex, dominus ejus, dederat [opto, inquiens] ut nihil tibi nisi grata largiar.

Hatubrahtus Hildebrandi filius ajebat: gratanter accipienda sunt dona; acies vero contra aciem vertenda est. Tu ætate illi dispar es, artificiose me seducere tentas, sed tuis verbis ego te convincam. Tu adeo profectæ ætatis es, ut ætate prior sis illi. Hoc dixere mihi naufragi, in Occidente in mari Mediterraneo, quod prælium susceptum sit: Mortuus est Hiltibrandus, Heribranti filius.

Hiltibrahtus, Heribranti filius respondebat: Video jam in armis tuis, te habere nullum Deum, et sub hoc regno vindicatore[m] [patris tui] non futurum. Quod bene nunc vertat, omnipotens Deus, ajebat Hiltibrandus, cujus jussa fiunt, peregrinatus sum æstates et hyemes sexaginta extra patriam,

tantero, so man mir at burc enigeru banun ni gifasta: nu scal mi suasat chind suertu hauwan breton mit sinu billiu, eddo ih imoti banin werdun! Doh maht du nu aodlihho, ibu dir din ellenta oc, in sus heremo man hrusti giwinnan rauba bi hrahamen, ibu du dar enic reht habes.

Der si doh nu argosto, quad Hiltibrant, Ostar-liuto, der dir nu wiges warne, nu dih es so wêl lustit. Gudea gimeinunniu, se demotti, wer dar sih, dero hiutu hrelzilo hrumen muotti, erdo desero brunnono be-dero waltan.

Do lettun se aerist asckim scritan scarpescurim, dat in dem sciltim stont. Do stoptun tosamane staimbort chlodun, hêfîm harmlico huitte scilti, unti in iro lintun lutilo wurtun giwigan miti wambnun.

ubi seligebat inter turmam sagittariorum, nec in ulla civitate pedibus meis vincula injecta sunt: nunc autem consanguineus princeps collum mihi late feriet bipenni sua, aut ego pedes ipsius vinciam! Poteris tamen facilius, si virtus tua tibi augebitur, in viri adeo venerandi armis acquirere manubias de occiso, modo justam aliquatenus causam habeas.

Ille sit omnium Orientalium ignavissimus, ajebat [porro] Hiltibrandus, qui tibi nunc pugnam dissuadeat, quando illam tantopere desideras. Boni concives, estote judicantes, quisnam sit, qui hodie campo cedere, aut has duas loricas habere debeat.

Mox tela tam valido impetu progredi faciebant, ut in scutis harerent. Inde collidebant lapideos cuneos sonoros, [et] attollebant inimice alba scuta, usque dum ipsis lumbi paulisper commoverentur una cum ventre.

The following translation has been made immediately from the German, and has been rendered as literal as language of the present day can be made to approximate to that of the seventh or eighth century. As the fragment is evidently written in the dialect of the northern parts of Germany, now denominated Platt, or Low German, which was once nearly identical with the Anglo-Saxon, a great number of the words have been rendered into such as, with little variation, existed in the old English and Scottish.

I heard it related that Hiltibraht¹ and Hatubrant with one mind agreed to go on a

¹ Eccard gives the following derivation of this name. Hilde, *coadunatio, congregatio, exercitus*, and braht, (in the present German language, *pracht*,) *pompa, splendor*; hence Hildebraht, *societatis splendor*. The name is, however, generally spelt Hildebrand, which signifies, *acies exercitus*, and this is the more probable etymology.

warlike expedition. The relatives ² made ready their horses, prepared their war-shirts, ³ girded on their swords [which were fastened] at the hilt with chains.³

As they rode to the rendezvous of the host, Hiltibraht, Heribrant's son, inquired (he was a man of hosts of wise mind: he put questions with few words) who was his [Hatu-brand's] father, "and of what people thou art: If thou tellest me, I will give thee three garments."

"[I am] child (prince) ⁴ in the Hunnish realm; ⁵ known is my age, my people," said Hadabraht, the son of Hiltibraht; "that our people aged and wise told me, who were in former times, that my father hight (was called) Hiltibrant, I hight Hadubrant. In former times he proceeded eastwards: enmity fled he, the envy (rage) of Ottochar (Odoacer); it [his flight] being with Theoderic and many of his blades (champions.) He left behind in his land few dwelling; bride in bour (his wife in child-bed); an ungrown bairn (child) without inheritance. He [wandered] eastward after this to Theoderic, where contentions stood (happened) to my father. He was such a friendless man, was unequal [in power] to Ottochar: [he was] a valiant champion, till Theoderic there got into contentions. He was once his people's father, and once he possessed fees (dominions:;) dearly was he known to bold men. I do not ween that he have life (that he lives."⁶)

"Worthy (dear, beloved) God Irmin,"⁷ quoth Hiltibraht, "above from Heaven, which thou holdest below, with such related man do thou not concede battle." Then he wound from his arm twisted bracelets, imperial rings made,⁸ which formerly the king, his lord, had given him: "That I give thee not, if not with good will."

¹ *Sunu fatarungo*, literally, sons of [the same] fathers.

² That is, shirts of mail. From *guth*, war, and *ham*, *hend*, shirt.

³ The swords of ancient horsemen were generally fastened with chains.

⁴ *Chind*, *kind*, child, infante, son of noble extraction. The word was used in this sense almost in every language of Europe.

⁵ The *Hunni* are denominated *Chunni* in many of the ancient authors.

⁶ In several passages of this literal version I have considerably differed from the Latin of Eccard. In the present instance I have very little doubt that the interpretation of that learned antiquary, as well as his Teutonic text, is erroneous. Every one in the least acquainted with old manuscripts knows that the *u* and the *u* are generally not to be distinguished, except from the context. He reads: "Ni vvanu ih, ju lib habbe," which he translates, *Nou puto, quod vos superstitem habeat*. We should certainly read, "Ni vvanu ih, ju lib habbe," literally, *Ego non puto, illum vitam habere*.

⁷ The god Irmin, or Arminius, must not be confounded with the valiant conqueror of Varus. He was the Mars of the Gothic nations, and was also denominated Erich, whence Friday (*dies Martis*) was named *Erichsdag*, the day of Erich. The celebrated *Irminsul*, (pillar of Irmin,) which was destroyed by Charlemagne, was placed at Eresburg, (Erichsburg, viz. the burgh of Erich, or Irmin,) now Stadburg, in the ci-devant bishopric of Paderborn, in Westphalia. Leibnitz identifies the god Irmin with Arimanius, an evil god of the Persians, and thence derives the national name *Herminiones*, or *Germani*.

⁸ That is, made for the emperor. Eccard seems to have conceived these imperial rings to have differed from the bracelets mentioned before; but the terms are probably synonymous, and the second only introduced to give an account of their origin, having been given by the emperor to Theo-

Hadubraht, the son of Hiltibrant, said, "Gladly gifts should be received; ord (spear's point) against ord.¹ Thou art unequal to him in age. Craftily thou seekest to deceive me; with thy own words will I refute thee.² Thou art a man so aged, that thou far exceedest him [in age.] Sea-sufferers³ told me, that westwards, beyond the Wendel-sea,⁴ war was undertaken. Dead is Hiltibrant, Heribrant's son."

Hiltibrant, the son of Heribrant, said, "Well I see in thy arms that thou hast no Lord God, and that under this reign thou wilt be no avenger [of thy father.]⁵ Well give now, (Turn thou this to good,) wielding God," quoth Hiltibrant, "whose word is done. I wandered summers and winters sixty out of [my] land; there they detached me among shooting people (archers;) never in any burgh (city, castle) fastened they my legs: [but] now my nearest relation will hew my neck with his bill (battle-axe,) or I entangle his legs (tie him as a captive.) Yet may'st thou now easily, if thy valour should encrease, from a man so to be venerated gain prey of the dead, if thou there (in this cause) hast any right."

"May he now be even the worst," said Hiltibrant, "of the Eastern people,⁶ who would warn (dissuade) thee from the battle, now thou desirest it so greatly. Good fellow-citizens, be judges who it be that this day must quit the field of battle,⁷ or who will have both these brunies (hauberks) in his possession."

Then they first let ashen [spears] fly with rapid force,⁸ that they stuck in the shields.

deric, and by him to Hildebrand. The Teutonic word *bonga* still exists in the French *bague*, and was probably formed from *bengen*, to bend.

¹ The Anglo-Saxon word *horde*, or *orde*, is used for the point of a spear or a sword, in the Romance of Alexander, (Metz. Rom. Edin. 1810, vol. L.)

They metith heom with speris *hordes*. (v. 932.)
The horn is scharp as a sword,
Both by the greyn und at *ord*. (v. 6537.)

That is, 'both along the edge and at the point.' The meaning of the text is probably, "Gifts should be gratefully received, [but at present] the point of one spear [is to be opposed] against that of another." I prefer this interpretation to another which has been suggested to me, viz. point for point, another gift is to be returned for the one received.

² The literal meaning of the text is, "with thy words will I now throw spears [against] thee."

³ This is the literal meaning of *seolidante*, (seeleidende.) I have again differed in this place from the interpretation of Eccard. The reader is left to the choice of either version.

⁴ This is a frequent appellation given to the Mediterranean by the Goths, which was probably called so from the *Wenden*, or Vandal nation.

⁵ This is the most obscure passage in the whole fragment, and a corruption in the MS. is strongly to be apprehended.

⁶ Eccard explains the *Ostar-linto* as the *Ostfalen*, or Saxons, in opposition to the Westphalian tribes.

⁷ In the original, *hrelzilo*, that is, "the aim of lances," the space measured out for the two opponents to gallop against each other, with their lances in rest.

⁸ Literally, "with sharp scoure." The latter word occurs in a similar way in *Kyng Alisaunder*, quoted above:

Then they thrust together resounding stone-axes;¹ they wrathfully heaved white shields,
till their loins were slightly moved with [their] bellies.²

Hit is beter that we to heom [to the enemies] *schoore*,
So long so we may dure. (v. 3722.)

¹ *Stainbort*, in the original, is composed of *stein*, *stone*, and *barte*, *securis manualis*, (whence the word *hellebarte*, *halbort*.) This is a very early allusion to the stone-axes, or celts, still found in various countries. Ecard has given a long note on the present passage, which he has illustrated with engravings of various stone-axes used by the Goths and other nations, that have been found in Germany.

² *Wambun*, *wombs*. The word is used for *belly* in *Kyng Alisaunder*, (v. 6822,) and *wambe* is still employed in the same sense in the Scottish dialect.