

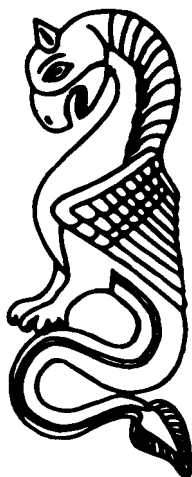
Leeds Studies in English

Article:

Bruce Dickins, 'Prymskviða 81-83', *Leeds Studies in English*, 4 (1935), 79-80

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From the little village of Hibaldstow in North Lindsey, Lincolnshire, there is a country lane leading to the Carrs or clay-land; by the side of this lane is a tiny bubbling spring which gurgles noisily. One of the inhabitants of the village relates how, in the 1890's when very young, he was terrified by older boys who told him to listen there for the *Obthrust*. Like the *þyrs* of the Cottonian Gnostic Verses (43), it was said to dwell alone in the marsh-land in the depth of the country.

A still further corruption of *Hobthrus* is noted by Professor Dickins from South Lincolnshire. Forty years ago the epithet *Jacob Thrust* could be applied to a boy, clearly in the sense of 'imp.'

ESTHER DINAH CLARKE.

ÞRYMSKVIÐA 81-83.

Thor's hammer has been stolen by the giant Thrymr, who promises to restore it only if the goddess Freyja be given to him in marriage. Freyja indignantly refuses the proffered alliance and Thor is with difficulty induced to take her place disguised in bridal veil and women's weeds. In the following stanza (vv. 81-83) the Codex Regius, our only manuscript text of authority, reads (with abbreviations expanded):

Pa *quap* loci laufeyjar *sonr*. *mvn ec oc með þer ambót vera*.
vid *scolom* aka *tvau* i *iotvn* heima.

This is in the conventional orthography:

Þá kvað Loki, Laufeyjar sonr:

“Mun ek ok með þér ambótt vera;

vit skulum aka tvau í Jötunheima.”

(Then spake Loki, son of Laufey: “I too will go with thee to be thy handmaid; we two must drive to Giant-homes”).

Since Bugge (1867) all editors with the exception of Neckel have emended *tvau* on the assumption that the feminine pl. *tvær* is more appropriate than the neuter since both Thor and

Loki will be disguised as women when they set out for Jötunheimar. Actually the emendation robs the line of half its sting. We know that Thor is already in disguise and feeling extremely uncomfortable. But Loki is still *in propria persona* and, being the mischief-maker of the Æsir, he deliberately uses the offensive neuter plural (which refers to persons of different sexes) to accentuate Thor's humiliation.

B.D.

ENGLISH, DUTCH OR LOW GERMAN ?

In the account of the raid on Jersey in 1406 the *Crónica de Don Pedro Niño* has a passage which, in the edition of E. de Llaguno Amirola (1782), p. 159, reads as follows:

En yendo por el camino adelante vino á la gente un Gentil ome Ingles en ropa de Haraote preguntando por el Capitan de España: que yá ellos sabian todo el ardid por un ome que prendieran quando la primera escaramuza, é el desbarato de la poca gente. E pusieronle con el Capitan Pero Niño, é fincó los hinojos ante él, é dixo: *Dios vos salve, é dé buenos días.*

This edition is based on an incomplete MS.¹ in which the copyist left lacunæ when he encountered words and phrases which he could not understand. In the French translation of A. de Circourt and Puymaigre (*Le Victorial* 1867) which is based on a collation of Llaguno's text with another MS.² descended from the same common original as Llaguno's MS.³ the passage reads (p. 402):

On marchait ainsi quand vint aux nôtres un gentilhomme anglais en habit de héraut d'armes, demandant le capitaine d'Espagne, vu que ceux de l'île savaient tout ce qui se passait de notre côté, s'étant renseignés auprès d'un homme qu'ils avaient pris lors de la première escarmouche où les nôtres se trouvaient peu nombreux et s'étaient laissé battre. On l'amena au capitaine Pero Niño. Il mit les genoux en terre devant lui et dit: "*Mi ye rragotht geuogotht endachà,*" ce qui veut dire: " Dieu vous sauve et vous donne de bons jours."

This curious sentence cannot be English;⁴ at first sight it

¹ Biblioteca Nacional, Madrid, MS. 17648 (formerly *Gay*. 209).

² Biblioteca de la Academia de Historia, Madrid, MS. Est. 24. grad. 2a B, nro. 28.

³ See J. Evans, *The Unconquered Knight, A Chronicle of the Deeds of Don Pero Niño* (1928), p. xii.

⁴ The suggestion of Circourt and Puymaigre, *loc. cit.* note (adopted by Evans, *op. cit.* Note 141) " Peut-être parviendrait-on à découvrir, dans ce baragouin, quelque chose comme: *Many years and good give you God and [to] each [of you]* " is, of course, quite impossible.