

A CATALOGUE OF
PERSONS NAMED IN GERMAN
HEROIC LITERATURE

A CATALOGUE
OF PERSONS NAMED IN
GERMAN HEROIC
LITERATURE

(700-1600)

INCLUDING NAMED ANIMALS
AND OBJECTS
AND ETHNIC NAMES

BY

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TO
HERBERT APPELTSHAUSER

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THIS work has grown out of my studies for the doctor's degree of the University of London, and I am sad that Professor Frederick Norman, who encouraged me in this somewhat arduous task, did not live to see its completion, for it was by him that my interest in the field of Germanic and German heroic literature was kindled in my student days at King's College, London. I owe an even greater debt to my tutor at King's, Dr. H. H. K. Thoma, from whom I acquired what knowledge of Middle High German I may possess.

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G. T. G.

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CONTENTS

GENERAL ABBREVIATIONS	xi
INTRODUCTION	
§ 1. General Remarks	xiii
§ 2. Arrangement of the Catalogue	xiv
BIBLIOGRAPHY	
§ 1. Survey of the Sources	
i. German	xv
ii. Old English	xix
iii. Scandinavian	xx
§ 2. The Sources	xxii
§ 3. Abbreviations	xxvi
§ 4. Books, Articles, and Editions	xxviii
THE CATALOGUE	i
INDEX	155

GENERAL ABBREVIATIONS

For further abbreviations used throughout the Catalogue see the Introduction and the Bibliography, pp. xiv and xxii–xxviii.

<i>ch.d.g.</i>	<i>chanson(s) de geste</i>
Du	Dutch
f.	female
Gmc.	Germanic
Goth.	Gothic
IE	Indo-European
Lat.	Latin
Lb	Langobardic
LFr	Low Franconian
LG	Low German
m.	male
MDu	Middle Dutch
ME	Middle English
MG	Middle German
MHG	Middle High German
MLat.	Medieval Latin
MLG	Middle Low German
NHG	New High German
OE	Old English
OFr	Old French
OFris.	Old Frisian
OHG	Old High German
ON	Old Norse
OS	Old Saxon
OSlav.	Old Slavonic
pl.	plural
pn	personal name(s)
ref	reference(s)
sg.	singular
Slav.	Slavonic
UG	Upper German
WFr	West Frankish
WGmc.	West Germanic

INTRODUCTION

§ 1. GENERAL REMARKS

HEROIC literature derives largely from traditional native sources, in which history and myth have been blended and plots altered and expanded during centuries of oral transmission. The relative stability of role-names in this literature is the basis for the arrangement of this Catalogue, in which information about the characters in German heroic literature between *c.* 700 and 1600, as it has been preserved in manuscripts and prints, is set out under their names in alphabetical order. Additional information is also given from the English and Scandinavian analogues as well as from other European literatures (see p. xiv).

A modern reader cannot easily associate the role of a character in one epic with the activities of that character in other stories: he is, therefore, deprived of an extra dimension characteristic of oral tradition and frequently used by poets as an artistic device. This Catalogue is designed to fill the gap: the study of the available information about any given character in the epics reveals the interplay between the traditional knowledge of audiences and the imagination of individual poets and story-tellers over many generations.

The poems and prose works containing the information set out in the Catalogue have been edited on diverse principles during the past century and a half: thus some editors have based their editions on one manuscript or print, whilst others have produced reconstructed texts, in which the orthography is standardized and allegedly interpolated passages are excluded. Hence certain inconsistencies have been unavoidable: for instance, vowel-length signs are not usually shown in names deriving from the diplomatic editions of the Middle High German *König Rother* and *Dukus Horant* and the Old Norse *Þiðriks saga*; and both editions of the later *Wolfdietrich* epics are referred to, the first by Holtzmann (1865) and the second by Amelung and Jänicke (1871-3), since the former is comprehensive, though defective by modern standards, while the latter offers somewhat truncated texts (see p. xxvi).

This Catalogue is an onomasticon only in a restricted sense, for the names contained in it were used for a specific genre of literature. Reference is made to the records of these names in Continental Germanic and Old English contained in the standard onomastica, some of which are idiosyncratic or in need of revision; nevertheless, they remain the chief source of information about the occurrence and distribution of personal names, which can be supplemented or modified by the monographs on the subject appearing from time to time.

The occurrence of names in non-literary records, however, by no means proves the existence of a knowledge of heroic traditions at any given time or place, since most of these names were in common use; for this reason the

origin, etymology, and significance of a name are discussed only where this contributes to the understanding of a character and his or her roles in heroic literature.

Abbreviations for the sources, that is to say the German sources, on which the Catalogue is based, together with the primary Old English and Scandinavian sources, are set out in the Bibliography on pp. xxii–xxvi. Abbreviations for collections, works of reference, and periodicals will be found on pp. xxvi–xxviii. Section 4 of the Bibliography, pp. xxviii ff., comprises those works frequently referred to in the Catalogue, usually by the author's name alone or together with an easily identifiable short title. Full details are given in the Catalogue for all other works cited.

§2. THE ARRANGEMENT OF THE CATALOGUE

The personal names are arranged alphabetically. They are given in Middle High German, except where the only record is in Old High German, Early New High German, or in a latinized form. Under each name the following information may be found:

- (a) (i) An account of the activities of the character in German heroic literature. Entries are usually brief, being intended for reference rather than as synopses of plots. To avoid repetition, detailed cross-references are used.
- (ii) References to the character in German heroic literature, for which the following abbreviations are used:
- | | | |
|-------------------|---|--|
| m first mentioned | } | only when unnamed or when the name appears |
| n first named | | at a much later point in the text. |
- Note: Variants from edited texts are given in brackets; these are in italics where they represent the spellings of manuscripts or early prints. Where a text is based on a single manuscript this is referred to as 'MS.'; otherwise the appropriate sigla are employed.
- (b) References in other German sources up to *c.* 1600.
- (c) References in English, Scandinavian, and other European literatures, and in histories and chronicles of Late Antiquity and the Middle Ages.
- (d) Records of the personal name.
- (e) Historical information.

BIBLIOGRAPHY

§ 1. SURVEY OF THE SOURCES

(i) *German*

The names in the Catalogue are the personal names found in the German vernacular poems dealing with heroic material. The exceptions to this principle are discussed below: they are *Waltharius* (**W**) and *Ruodlieb* (**Ru**) in Latin hexameters, and *Das Volksbuch vom gehörnten Siegfried* (**gS**) and *Der Anhang des Heldenbuches* (**AHb**) in German prose.

Monuments of German heroic literature survive from the eighth to the fifteenth century in manuscript and from then on in print.¹ In the fifteenth and sixteenth centuries many of the poems were collected in the so-called 'Heldenbücher' (1472-1590).² A brief review of these sources reveals the vast gaps in the recorded German tradition, which can only be partly made good by reference to other literatures, to histories, and to chronicles.

The earliest recorded German heroic poem is *Das Hildebrandslied* (**äH**), which concerns the fight between a father and son; it was composed possibly as early as the seventh century, and derives ultimately from a lay transmitted from Langobardic Italy to Bavaria. The manuscript in which it has been preserved (c. 810) represents an attempt by an Upper German speaker, probably at Fulda, to transcribe it into Low German.³ These sixty-eight lines are the sole remnant of heroic alliterative poetry preserved in German. *Das jüngere Hildebrandslied* (**jH**) on the same theme exists in numerous rhymed strophic versions dating from the fifteenth to the seventeenth century;⁴ there are also Low German, Dutch, Yiddish, and Danish translations. Between *Das Hildebrandslied* (**äH**) and the written record of another undoubtedly heroic poem on a native theme in German there is a gap of about four centuries. The following two poems in Latin only partly fill the gap.

Waltharius (**W**) is in Latin hexameters, but its names and themes have secured it a place in German heroic literature.⁵ Its date and authorship are

¹ K. C. King, 'The Early Printed Versions of Mediaeval German Heroic Literature', *Bulletin of the John Rylands Library*, xxxix (1956), 97-131, and John L. Flood, 'Some Notes on German Heroic Poems in Print', *The Transactions of the Bibliographical Society* (Sept. 1967), 228-42.

² There are three 'Heldenbücher': *Das Dresdner Heldenbuch* (1472), copied by Kaspar von der Rhön of Münnernstadt for Duke Balthasar of Mecklenburg; *Das Straßburger Heldenbuch*, printed c. 1483, 1491, 1509, 1545, 1560, and 1590, also in manuscript c. 1480; *Das Ambraser Heldenbuch*, contained in a codex compiled between 1504 and 1515 by Hans Ried for the Emperor Maximilian.

³ Schneider, *GHS* 1. 58; de Boor, *GDL* 1. 66 f.

⁴ These probably derive from a 13th-cent. original: the *Piðriks saga* (c. 1250-60) includes an episode based on it (Ps II. 345 ff.), and Wolfram von Eschenbach (c. 1210-20) refers to it (*Willehalm*, 439, 16).

⁵ E. Schröder, *DNK* 88, considers that the names derive from a German poetic source. Topoi such as Mars for 'war', Bacchus for 'wine', Aeolus for 'wind', etc., have been omitted from the Catalogue.

still under discussion.¹ Dates between *c.* 880 and 990 have been put forward:² if one accepts the authorship of Eckehard I of St. Gall, the date of composition would be *c.* 930, his aged teacher Geraldus having dedicated the poem to Bishop Erckambald of Straßburg (965–93);³ if the author is Geraldus, the composer of the Dedication, and the recipient of the Dedication Bishop Erckambald of Eichstätt (884–916), composition *c.* 880–90 must be assumed;⁴ if the recipient is in this case Erckambald, Bishop of Straßburg, a date of composition between 965 and 990 may be assumed.⁵ The poem describes the escape of hostages, Waltharius and Hiltgunt, from the land of the Huns and Waltharius's fight against the men of Guntharius. Only fragments of an Austrian epic on the same subject, *Walther und Hildegunde* (**WuH**), have survived; this dates from *c.* 1220.⁶

Ruodlieb (**Ru**), a romance in rhymed Latin hexameters, was written *c.* 1050 at Tegernsee.⁷ It is fragmentary and is perhaps less justifiably included in heroic material, but Section XVIII includes an episode in which the hero encounters certain persons who feature elsewhere in heroic literature; their names have therefore been included in the Catalogue.

The first medieval epic in German based on native material is *König Rother* (**R**), written in a Middle Franconian dialect *c.* 1160.⁸ Its theme is a bridal quest of the type found in similar 'Spielmannsepen'. The question as to whether the native material worked into this framework derives ultimately from Langobardic tradition or from contemporary events is still under discussion.⁹

The composition of *Das Nibelungenlied* (**N**) in the Austrian Danube region *c.* 1200,¹⁰ with its various editions, represented today by texts A, B, and C, constitutes a major literary event of the Hohenstaufen epoch. This epic is concerned with Sifrit's winning of Brünhilt for Gunther, Hagen's murder of Sifrit, and the destruction of the Burgundians in the land of the Huns. Its strophic form, its heroic themes, its accommodation of those themes to contemporary problems, its remodelling of the material under the influence of the OFr *chansons de geste*, and its scenic technique give this epic a central position in any study of German heroic literature. It stimulated the creation of similar works which used variations of the Nibelungen-strophe to retell and remodel other themes from native heroic tradition. *Die Klage* (**Kl**), a commentary in

¹ O. Schumann, 'Waltharius-Literatur seit 1926', *AfdA* LXV (1951), 13–41, provides a useful survey of the literature. The most important articles to do with *Waltharius* research have been reprinted in *Waltharius und Walthersage*, hrsg. von E. E. Ploß (Hildesheim, 1969); see also Erckambaldus in the Catalogue.

² See Karl Langosch, 'Ekkehard I', *Vfl* v (1955), 822 ff.; Wisniewski, *DHS* (1964), 133 f.

³ Schneider, *GHS* I. 59; Karl Langosch, 'Der Verfasser des "Waltharius"', *ZfdPh* LXV (1940), 117–42.

⁴ Karl Hauck, 'Das Walthariusepos des Bruders Gerald von Eichstätt', *GRM* xxxv (1954), 1–27.

⁵ R. Reeh, 'Zur Frage nach dem Verfasser des Walthariliedes', *ZfdPh* LI (1926), 413–31.

⁶ Schneider, loc. cit.

⁷ K. H. Halbach, 'Epik des Mittelalters', *Aufriß* II (1960²), 476.

⁸ De Boor, *GDL* I. 255.

⁹ W. J. Schröder, *Spielmannsepik* (Stuttgart, 1962), 24 ff.

¹⁰ De Boor, *GDL* II. 157.

rhyming couplets on the events of *Das Nibelungenlied* (**N**), is preserved in all the main manuscripts of that epic; it was probably written soon after, certainly by 1230.¹

Two poems in Middle Dutch have been included in the Catalogue: *Van Bere Wisselauwe* (**BW**), which probably originated in the thirteenth century,² recounts the activities of a bear among cooks, and contains certain names known to *Das Nibelungenlied* (**N**) and related poems;³ *De vier heeren wenschen* (**Vhw**), a poem of the late fourteenth century,⁴ in which four leading characters from *Das Nibelungenlied* (**N**), Gunther, Hagen, Gêrnôt, Ruedegêr, express the wishes they would like fulfilled if they could live for ever.

Kudrun (**Ku**), written in the Bavarian-Austrian region between 1230 and 1240,⁵ is dependent formally on *Das Nibelungenlied* (**N**), but it deals with the bridal-quest and abduction themes of the 'Spielmannsepen', and in many respects it is close to the courtly romances;⁶ the characters involved originate ultimately in the North Sea region. The only manuscript of this poem is contained in the codex of *Das Ambraser Heldenbuch*.⁷ *Dukus Horant* (**DH**), a poem written in Hebrew characters in a Middle German dialect⁸ and probably originating in the thirteenth century, is preserved in a codex dated 1382, which was discovered in the Cairo Genizah; it is apparently a conflation of bridal-quest themes from *Kudrun* (**Ku**) and *König Rother* (**R**); persons from both these epics appear in it.

Numerous epics dealing with the exploits of Dietrich von Berne originate in the thirteenth century: *Dietrichs Flucht* (**DF**) and *Die Rabenschlacht* (**Rs**) tell of Dietrich's exile among the Huns at Etzel's court, and of his battles to win back his kingdom in Italy from Ermenrîch; these epics were written in Austria *c.* 1290, but they may well derive from poems of the first decades of the thirteenth century, or even earlier.⁹ *Alpharts Tod* (**A**), written *c.* 1250,¹⁰ concerns a single episode during Dietrich's defence of Berne (= Verona) against Ermenrîch. The garbled version of a Low German poem about the death of Ermenrîch is preserved in a Lübeck broadsheet of *c.* 1540;¹¹ it has been entitled *Koninc Ermenrîkes Dôt* (**ED**) by its editors.

The earliest extant versions of *Der Rosengarten zu Worms* (**Rg**) derive from the fifteenth century,¹² although the original poem may have been written *c.* 1250 in Austria:¹³ this epic describes the combats at Kriemhilt's rose-garden

¹ De Boor, *GDL* II. 167, dates it between 1220 and 1230.

² Martin, *Wisselauwe*, 71.

³ The episode has some similarities to Vildiver's exploit in bear-disguise (*Ps* I. 261 ff.).

⁴ Wilhelm Grimm, *DHS*, 309.

⁵ De Boor, *GDL* II. 205; Stackmann, *Kudrun*, viii-xi.

⁶ *Ibid.* xxxvii ff.

⁷ See p. xv n. 2.

⁸ Regarding the language of the manuscript see *Dukus Horant*, hrsg. von P. F. Ganz, F. Norman, W. Schwarz, mit einem Exkurs von S. A. Birnbaum (Tübingen, 1964), 15-74.

⁹ De Boor, *GDL* III. i. 149.

¹⁰ *Ibid.* 155.

¹¹ John L. Flood, *op. cit.* 231.

¹² The fragments of a Low German version are contained in a Pommersfelden manuscript dated 1470; there are also fragments of a Czech version of the 14th cent. See Holz, *Rosengarten*, lxx-lxxiii.

¹³ De Boor, *op. cit.* 170.

between her Burgundian champions and the heroes brought against them by Dietrich; interest is centred on the combat between Dietrich and Sifrit, Kriemhilt's betrothed. This situation is used for the climax of *Biterolf und Dietleib* (**B**), an epic dating from c. 1260,¹ in which the combined forces of Etzel, Dietrich, and Ermenrich meet the Burgundians in combat at Worms; the earlier part of this poem concerns the adventures of Biterolf and his son Dietleip, and Dietrich's battles against east European peoples. In the fragment *Dietrich und Wenezlan* (**DuW**), dated c. 1300,² Dietrich's combat with a Slavonic leader is described.

Dietrich's adventures with a dwarf, the owner of another rose-garden, are related in *Laurin* (**L**), the earliest version of which was probably written c. 1250 in the Tyrol;³ there are several late printed versions of the poem.⁴ *Walberan* (**L(K)II**), a sequel to *Laurin* (**L**), was written in the early fourteenth century.⁵ *Virginal* (**V**), an epic originating in the Tyrol c. 1300,⁶ and preserved in three later variant versions, describes Dietrich's youthful adventures with dragons and giants and his marriage to the elf-queen Virginal. The fragment *Goldemar* (**G**) begins the story of Dietrich's rescue of a maiden from a dwarf.

The most famous poem about Dietrich as a giant-fighter, *Das Eckenlied* (**E**), the original version of which was probably written in the Tyrol c. 1250,⁷ is preserved in redactions of the early fourteenth century (one fragment from the thirteenth century, **E(B)**, is preserved in the manuscript of the *Carmina Burana*); it was often printed between 1491 and 1590. *Sigenot* (**Sn**), which deals with Dietrich's capture by a giant and his rescue by Hildebrant, was even more frequently printed, being published also in Low German and Yiddish;⁸ it was probably written soon after *Das Eckenlied* (**E**);⁹ the earlier version of this poem, *Der ältere Sigenot* (**äSn**), c. 1250, has survived only in the redaction of the fourteenth-century manuscript L; the version represented by six manuscripts from the fifteenth century and prints published between 1487 and 1661 is termed *Der jüngere Sigenot* (**jSn**).¹⁰ *Der Wunderer* (**Wu**), written c. 1350 or even later,¹¹ describes Dietrich's encounter with a cannibal giant.

In *Ortnit* (**O**), composed before 1250,¹² the hero abducts a heathen princess, but he is killed by a dragon introduced into his kingdom of Lombardy by her father. *Wolfdietrich* (**Wd**) is a sequel to *Ortnit* (**O**), in which Wolfdietrich kills the dragon, marries Ortnit's widow, wins back his own kingdom of Greece from his hostile brothers, and frees his faithful vassals, whom his brothers have imprisoned. There are four variant versions: A, composed before 1250,¹³ B and C between 1250 and 1300, the main manuscripts dating

¹ De Boor, op. cit. 173.

² Ibid. 177.

³ Ibid. 166.

⁴ See Karl Schorbach, *Laurin* (Halle, 1904), regarding the early printed versions, and Torsten Dahlberg, *Zum dänischen Laurin und dem niederdeutschen Lorin* (Lund, 1950), regarding the translations into Low German, Danish, and Czech.

⁵ O. Jänicke, *DHB* I. lv; Holz, *Laurin*, xviii.

⁶ De Boor, op. cit. 162.

⁷ Ibid. 159.

⁸ John L. Flood, op. cit. 229.

⁹ De Boor, op. cit. 161 f.

¹⁰ John L. Flood, op. cit. 228 ff.

¹¹ Zink, *Wunderer*, 35.

¹² De Boor, *GDL* II. 206; A. Amelung, *DHB* III. xxviii ff., dates it c. 1226.

¹³ De Boor, loc. cit.; Schneider, *Wolfdietrich* (1931), v ff., considers strs. 1-503 to have been

from the fifteenth century or later;¹ in the early fourteenth century a compiler combined versions close to B and C to produce *Der Große Wolfdietrich* (**Wd(D)**; **Wd(Gr)**),² the version found in *Das Straßburger Heldenbuch*, c. 1480.³

Apart from brief references in *Das Nibelungenlied* (**N**) and *Der Rosengarten A* (**Rg(A)**), accounts of the youthful adventures of Siegfried (MHG Sifrit) are relatively late in German sources. *Das Lied vom hürnen Seyfrid* (**hS**) exists in prints between c. 1530 and 1642 and must be considered a work of the sixteenth century, although the material on which it is based is considerably older.⁴ This poem was dramatized by Hans Sachs in his *Der hürnen Seufrid* (**hS(Sachs)**) of 1557, in which he includes the fight between Sifrit and Dietrich from *Der Rosengarten* (**Rg**). It was also expanded into a prose version in the seventeenth century, *Das Volksbuch vom gehörnten Siegfried* (**gS**).⁵

Included in *Das Straßburger Heldenbuch* (c. 1480–1590) is a prose summary of the epics contained in it; this summary, sometimes termed *Der Anhang des Heldenbuches* (**AHb**), also includes material not found elsewhere in German sources. It may, therefore, be regarded as a source in its own right.

(ii) Old English

The bulk of Old English material is to be found in a few alliterative poems considerably older than most of the German sources on which the Catalogue is based; they are:

Widsith, a poem containing many names from German heroic tradition. The major part was probably composed in the late seventh century;⁶ it is preserved in the Exeter Book, a manuscript of the late tenth century.⁷

Beowulf, in which figures from German heroic tradition are mentioned. The date of composition of this epic is still the subject of controversy;⁸ the

composed in the second decade of the 13th cent., and the remainder, strs. 504–606 (= **Wd(A²)**) based on a B-version, some time before 1250 (see p. xxvi).

¹ Ibid. vi f.; de Boor, *GDL* III. i. 178.

² Ibid.

³ The trilogy *Von Hueg Diterichen, Von dem Keiser Ottnit, and Vom Wolff Dieterichen*, published at Nürnberg in 1618 in the *Opus Theatricum* of Jakob Ayer (1543–1605), follows faithfully the printed version of this 'Heldenbuch', and has not been used for this Catalogue (see A. von Keller, *Ayers Dramen*, Bd. II (Stuttgart, 1865, *LVSt* LXXVII), 943–1205).

⁴ See Golther, *Hürnen Seyfrid*, xxix–xlii, and King, *Hürnen Seyfrid*, 40–90, regarding this material. A Czech version was published in Prague in 1615 (see John L. Flood, op. cit. 238).

⁵ The first print of the 'Volksbuch' was probably made in Hamburg in 1637, the original for the existing prints dating from 1657. A sequel about Siegfried's son Löwhardus appeared shortly afterwards (see Harold Jantz, 'The Last Branch of the Nibelungen Tree', *MLN* LXXX (1965), 433–40).

⁶ Malone, *Widsith* (1962), 116.

⁷ N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford, 1957), 153 (no. 116).

⁸ Dates for composition ranging from the 7th cent. (Ritchie Girvan, *Beowulf and the Seventh Century* (London, 1935)) to the close of the 8th cent. (Dorothy Whitelock, *The Audience in Beowulf* (Oxford, 1952), 22 ff.) have been put forward. See C. L. Wrenn's Supplement to R. W. Chambers, *Beowulf* (Cambridge, 1963³), 531 ff.

manuscript in which it is preserved (Cotton Vitellius A. xv) dates from c. 1000.¹

Finnsburg, a fragment, in which certain names and situations recall those of German tradition. It was composed at about the same period as *Beowulf*, but is only preserved in a transcript of 1705.²

Deor, a strophic lay containing several allusions to German heroic tradition. It was probably composed c. 900³ and is preserved in the same late tenth-century manuscript as *Widsith*.

Waldere, dealing with the same subject-matter as *Waltharius* (see pp. xv f.). Dates ranging from the eighth to the late tenth century have been proposed for the composition of this poem;⁴ the manuscript fragments have been dated c. 1000.⁵

(iii) *Scandinavian*

The most important sources of analogous material are:

Gesta Danorum, by Saxo Grammaticus (Saxo): a history of Denmark, written in Latin and completed in the first decade of the thirteenth century;⁶ it depends on heroic tradition for the early period covered by the first nine books.

The following three bodies of material, often referred to in the Catalogue by the collective term 'Eddic tradition':

Snorra Edda or *Prose Edda* (*Sn E*): this compilation of poetic lore, in which stories from heroic tradition are recounted in prose, was completed between 1220 and 1230 by the Icelander Snorri Sturluson (†1241).⁷

Sæmundar Edda or *Poetic Edda* (*Edda*): this collection was made in Iceland c. 1250;⁸ the oldest manuscript, that of the Codex Regius, can be dated c. 1270. It contains many heroic lays, which were composed mainly between c. 800 and 1200 in Norway and Iceland;⁹ of these lays the *Völundarkviða* (Vkv), *Atlakviða* (Akv), and *Hamðismál* (Hm) were probably composed as early as the ninth century;¹⁰ the bulk of the Eddic poems on heroic themes originated in the eleventh and twelfth centuries: *Grottasöngur* (Grt), the Helgi lays (HHu I, HHu II, HHv), *Brot af Sigurðarkviða* (Br), the two Guðrun lays (Gðr I, Gðr II), *Oddrúnargrátr* (Od), *Atlamál* (Am), *Reginismál* (Rm), *Fáfnismál* (Fm), *Sigrdrífomál* (Sd), and *Helreið Brynhildar* (Hlr); on the other hand, *Gripissþá* (Grp), *Guðrúnarkviða in Friðja* (Gðr III), *Guðrúnarhvöt* (Ghv), and probably *Sigurðarkviða in Skamma* (Sg)

¹ Ker, op. cit. 281 ff. (no. 216).

² Klaeber, *Beowulf*, cxiii.

³ Malone, *Deor*, 1 ff., 22.

⁴ Schneider, *GHS* I. 64; Panzer, *Wasichenstein*, 74 ff.; K. Stackmann, 'Antike Elemente im *Waltharius*', *Euphorion* XL (1950), 236 f.; F. Genzmer, 'Wie der *Waltharius* entstanden ist', *GRM* xxxv (1954), 161-74.

⁵ Ker, op. cit. 141 ff. (no. 101).

⁶ Schneider, *GHS* I. 66; Stefán Einarsson, *A History of Icelandic Literature* (New York, 1957), 158.

⁷ *Ibid.* 14 f.

⁸ *Ibid.* 15.

⁹ *Ibid.* 20.

¹⁰ *Ibid.* 22, 33; Jan de Vries, *Altnordische Literaturgeschichte*, Bd. I (Berlin, 1941), 46 f., 54.

may be assigned to the thirteenth century.¹ Apart from verse of Eddic type contained in manuscripts other than the Codex Regius, passages from very early heroic lays are quoted in the sagas, two of the most important being the *Hlöðskviða* (Hlöð), the so-called 'Battle of the Goths and Huns', in the *Hervarar saga ok Heiðreks* (late 13th cent.),² and the 'Lost Lay of Hildebrand' (Hild) in the *Ásmundar saga kappabana* (14th cent.).³ In the satiric *Skíða ríma* (Skr) of the fifteenth century,⁴ which contains Eddic material as well as names also found in the *Piðriks saga* (see below), the tramp Skíði encounters ancient heroes in his dream. Certain skaldic poems also refer to heroic tradition, e.g. the *Ragnarsdrápa* (Rdr) of Bragi the Old (early ninth century)⁵ and the *Eiríksmál* (Em) of the tenth century.⁶

Völsunga saga (Völss): this saga, preserved as a prologue to the thirteenth-century *Ragnars saga loðbrókar*,⁷ is based largely on lays closely related to those of the *Sæmundar Edda* (*Edda*), and includes prose versions of material otherwise lost through the gap in the Codex Regius. The oldest manuscript dates from c. 1400, but the saga itself was probably composed between 1260 and 1270 in Iceland or possibly Norway.⁸

Piðriks saga af Bern (Þs): this saga, the contents of which derive mainly from German written and oral sources, was probably compiled for the royal court of Norway at Bergen between 1250 and 1260;⁹ the oldest manuscript stems from the end of the thirteenth century. There is also a mid-fifteenth-century Swedish version.

Danish ballads,¹⁰ collected and written down since the sixteenth century.¹¹ Closely related to them is the Danish translation of the *Hven Chronicle*¹² made in 1603.¹³

Faroese ballads,¹⁴ certain of which were still being sung in the nineteenth century and were first collected then;¹⁵ they are concerned with heroic tradition and, like the Danish ballads, show certain affinities with the *Piðriks saga*; other features recall Eddic tradition.¹⁶

¹ De Vries, *ibid.* II. 148, 150, 211 f.

² Einarsson, 33, 159.

³ *Ibid.* 166.

⁴ *Ibid.* 90.

⁵ De Vries, *op. cit.* I. 91; Einarsson, 44.

⁶ De Vries, *op. cit.* I. 112 f.

⁷ *FAS* I. 219–85. The *Norna-Gests þáttur* (*FAS* I. 305–35), which retells material based on that of the *Völsunga saga* and the *Sæmundar Edda*, is not referred to in the Catalogue.

⁸ R. Finch, *Völsunga Saga* (London, 1965), ix.

⁹ Schneider, *op. cit.* I. 67 ff.

¹⁰ Ed. Svend Grundtvig and others, in *Danmarks gamle Folkeviser* (Copenhagen, 1853–1948).

¹¹ Schneider, *op. cit.* I. 70 f.; Einarsson, 91.

¹² Ed. O. L. Jiriczek, *Die Hvenische Chronik in diplomatischem Abdruck, Acta Germanica*, III. II (Berlin, 1892).

¹³ Schneider, *op. cit.* I. 70.

¹⁴ Ed. Chr. Matras, *Corpus Carminum Faeroensium*, vol. 1: *Föroya Kvæði* (Copenhagen, 1951–4).

¹⁵ Schneider, *loc. cit.*

¹⁶ See H. de Boor, *Die färöischen Lieder des Nibelungenzyklus* (Heidelberg, 1918).

BIBLIOGRAPHY

§ 2. THE SOURCES

Editions, with their Abbreviations and Short Titles

The German sources on which the Catalogue is based are shown in bold type. Abbreviations for collections will be found on pp. xxvi-xxviii.

- A** *Alpharts Tod*, Ernst Martin, *DHB* II (1866), 3-54.
- äH** *Das Hildebrandslied*, in W. Braune and E. A. Ebbinghaus, *Althochdeutsches Lesebuch* (Tübingen, 1962¹⁴), 81-3.
- AHb** *Anhang des Heldenbuches*, in A. von Keller, *Das Heldenbuch* (Stuttgart, 1867), *LVSt* LXXXVII. 1-11 (based on the earliest printed edition of *Das Straßburger Heldenbuch* (c. 1483). W. Grimm, *DHS*, 325-38, gives extracts from the print of 1509).
- Akv *Atlakviða in grönlenska*, *Edda*, 240-7.
- Am *Atlamál in grönlensko*, *Edda*, 248-63.
- äSn** *Sigenot*, Julius Zupitza, *DHB* V (1870), 207-15.
- B** *Biterolf und Dietleib*, Oskar Jänicke, *DHB* I (1866), 1-197.
- Beowulf* *Beowulf and the Fight at Finnsburg*, Fr. Klaeber (Boston, New York, etc., 1941³), 1-120.
- Br *Brot af Sigurðakviða*, *Edda*, 198-201.
- BW** *Van Bere Wisselauwe*, Ernst Martin (Straßburg), *QF* LV (1889), 40-63.
- Deor* *Deor*, Kemp Malone (London, 1949²), 23-7.
- DF** *Dietrichs Flucht*, Ernst Martin, *DHB* II (1866), 57-215 (based on MS. R (c. 1300), with readings from MSS. A and W. The poem is sometimes termed 'Das Buch von Bern').
- DH** *Dukus Horant*, P. F. Ganz, F. Norman, W. Schwarz (Tübingen, 1964), 132-219.
- Dr *Dráp Niflunga*, *Edda*, 223 (Preface to Gðr II).
- DuW** *Dietrich und Wenezlan*, Julius Zupitza, *DHB* V (1870), 267-74.
- E(a)** *Ecken außfart*, Karl Schorbach (Leipzig, 1897. Facsimile of the print of 1491. Only variant spellings or additions are given from this edition, which is almost identical with **E(s)**).
- E(B)** *Carmina Burana*, J. A. Schmeller (Breslau, 1883), 71 (Stück CLXXX a).
- E(d)** *Ecken Ausfahrt*, *HPHB* II (1825), 74-116 (based on the version of the *Dresdner Heldenbuch* of 1472).
- E(L)** *Ecken Liet*, Julius Zupitza, *DHB* V (1870), 219-64.
- E(s)** *Ecken Auszfart*, Oskar Schade (Hannover, 1854. This Straßburg print of 1559 is usually termed 's' to distinguish it from the almost identical 's²' printed in 1577).
- ED** *Koninc Ermenríkes Dôt*, K. Gödeke (Hannover, 1851).
- Em *Eiríksmál*, *CPB* I, 260 f.
- Finnsburg* *Beowulf and the Fight at Finnsburg*, Fr. Klaeber (Boston, New York, etc., 1941³), 245-9.

BIBLIOGRAPHY

- Fm *Fáfnismál, Edda*, 180-8.
- Form *Formáli, Sn E*, 1-8.
- G *Goldemar*, Julius Zupitza, *DHB* v (1870), 203 f.
- Gör I *Guðrúnarkviða in fyrsta, Edda*, 202-6.
- Gör II *Guðrúnarkviða önnor, Edda*, 224-31.
- Gör III *Guðrúnarkviða in Þriðja, Edda*, 232-3.
- Ghv *Guðrúnarhvöt, Edda*, 264-8.
- Grm *Grimmismál, Edda*, 57-68.
- Grp *Gripisspá, Edda*, 164-72.
- Grt *Grottasöngur, Edda*, 297-301.
- gS *Das Volksbuch vom gehörnten Siegfried* (1726), appendix to *Das Lied vom Hürnen Seyfrid*, W. Golther (Halle, 1911²), 61-99. (The Introduction to this chap-book (p. 63) and the passage containing references to romances of chivalry (p. 69, 1-26) have not been used for the Catalogue.)
- Gylf *Gylfaginning, Sn E*, 9-96.
- Hátt *Háttatal, Sn E*, 247-304.
- Háv *Hávamál, Edda*, 17-44.
- Hdl *Hyndloljóð, Edda*, 288-96.
- HHu I *Helgakviða Hundingsbana in fyrri, Edda*, 130-9.
- HHu II *Helgakviða Hundingsbana önnor, Edda*, 150-61.
- HHv *Helgakviða Hjörvarðssonar, Edda*, 140-9.
- Hild 'The Lost Lay of Hildebrand', in *Ásmundar saga kappabana, Edda*, 313 f.
- Hlöð *Hlöðskviða* ('The Battle of the Goths and Huns'), in *Hervarar saga ok Heiðreks, Edda*, 303-12.
- Hlr *Helreið Brynhildar, Edda*, 219-22.
- Hm *Hamðismál, Edda*, 269-74.
- hS *Das Lied vom Hürnen Seyfrid*, W. Golther (Halle, 1911²), 1-59. (This edition gives full details of prints; for additional material see K. C. King, 'Das Lied vom hürnen Seyfrid', *Bulletin of the John Rylands Library*, xxxv (1952), 61-87, and *Das Lied vom hürnen Seyfrid*, critical ed., with Introduction and notes (Manchester, 1958).)
- hS(Sachs) *Der hürnen Seufrid: Tragoedie in 7 Acten von Hans Sachs* (1557), Edmund Goetze (Halle, 1880; repr. Tübingen, 1967).
- jH *Das jüngere Hildebrandslied in Denkmäler deutscher Poesie und Prosa aus dem VIII.-XII. Jh.*, E. Steinmeyer (Berlin, 1892³), II. 26-30.
- jSn *Der jüngere Sigenot*, A. C. Schoener (Heidelberg, 1928). (The Introduction to this work gives details of MSS. and prints; for additional information see John L. Flood, 'Studien zur Überlieferung des jüngeren Sigenot', *ZfdA* xcv (1966), 42-79.)
- Kl *Die Klage*, A. Edzardi (Hannover, 1875). (Variants from texts A and

BIBLIOGRAPHY

C are given in parallel columns in this edition of the B-text, which is also the basis of the edition of Karl Bartsch, *Diu Klage* (Leipzig, 1875; repr. Darmstadt, 1964.)

- Ku** *Kudrun*, B. Symons and Bruno Boesch (Tübingen, 1954³). (The first edition by B. Symons (Halle, 1883) and those by Ernst Martin (Halle, 1872) and Karl Bartsch, revised by Karl Stackmann (Wiesbaden, 1965⁵), are referred to in the Catalogue.)
- L(A)** *Laurin A* and *Fortsetzung in K*, in *Laurin und der Kleine Rosengarten*, G. Holz (Halle, 1897), 1–59. (O. Jänicke prints this text as one poem in *DHB I* (1866), 201–37. See E. Klaass, ‘König Laurin’, *VfL* (1936), 841 f., H. Rosenfeld, ‘König Laurin’, *VfL v* (1955), 530, and Torsten Dahlberg, *Zwei unberücksichtigte Laurinversionen* (Lund, 1948), 9–12, for information about the various versions of *Laurin*; see also p. xviii).
- L(D)** *Laurin D*, in *Laurin und der Kleine Rosengarten*, G. Holz (Halle, 1897), 96–182.
- L(DrHb)** *Zwerg Laurin*, *HPHB II* (1825), 160–87 (based on the version of the *Dresdner Heldenbuch* of 1472: a late abbreviated version with some divergences, especially additional giants’ names).
- L(K)II** *Laurin K II*, in *Laurin und der Kleine Rosengarten*, G. Holz (Halle, 1897), 59–95. (O. Jänicke prints this poem under the title *Walberan* in *DHB I* (1866), 238–57. It is complete only in the 14th-cent. MS. K.)
- N** *Das Nibelungenlied*, Karl Bartsch and H. de Boor (Wiesbaden, 1956¹³). (This edition is based on the B-text. The C-text is referred to in cases of divergence.)
- N(C)** *Das Nibelungenlied*, Fr. Zarncke (Leipzig, 1876²).
- N(k)** *Das Nibelungenlied nach der Piaristenhandschrift*, A. von Keller (Tübingen, 1879), *LVSt CXLVII*. (A ‘modernized’ C-text of the 15th cent.; it is only referred to in cases of divergence.)
- N(m)** *Der Nibelunge Nôt*, Bd. I, Karl Bartsch (Leipzig, 1870), xxv–xxvii (only the âventiure-headings of this 15th-cent. version are preserved).
- N(T)** *Het Nevelingenlied*, in *Middelnerlandsche epische fragmenten*, G. Kalff (Leiden, 1885), 1–8.
- O** *Ortnit*, Arthur Amelung, *DHB III* (1871), 3–77.
- O(C)** *Ortnit C*, Oskar Jänicke, *DHB IV* (1873), 3–10 (fragmentary).
- O(k)** *Ortnit*, *HPHB I* (1820), 1–26 (based on the version of *Das Dresdner Heldenbuch* of 1472; reference is only made to this shortened version in cases of divergence).
- O(w)** *Ortneit*, J. Lunzer (Stuttgart, 1906), *LVSt CCXXXIX*. 1–57 (from the 15th-cent. Piarist MS. in Vienna; only variants are given).
- Od** *Oddrúnargrátr*, *Edda*, 234–9.
- R** *König Rother*, Th. Frings and Joachim Kuhnt (Bonn, 1922, based on the late 12th-cent. MS. H). (The edition by Jan de Vries (Heidelberg, 1922) has also been referred to. See W. J. Schröder, ‘Zur Textgestaltung des “König Rother”’, *PBB LXXIX* (Halle, 1957), 204–33.)
- Rdr** *Ragnarsdrápa*, *CPB II*. 6–9.

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- Rg(ADF)** *Die Gedichte vom Rosengarten zu Worms*, G. Holz (Halle, 1893). (See the Introduction to this edition for a description of the manuscripts.)
- Rg(C)** *Der Rosengarte*, Wilhelm Grimm (Göttingen, 1836, based on a 14th-cent. MS., referred to in Holz's edition above as *f*).
- Rg(P)** 'Der Rosengarte', Karl Bartsch, *Germania* IV (1859), 8-33 (based on the main MS. of the P-redaction (14th cent.), termed *p* in Holz's edition above).
- Rg(V)** 'Ain Vasnach spill von den Risn oder Reckhn', J. G. Obrist, *Germania* XXII (1877), 420-9 (a paper MS. of the early 16th cent.).
- Rm** *Reginismál, Edda*, 173-9.
- Rs** *Die Rabenschlacht*, Ernst Martin, *DHB* II (1866), 219-326 (based on MS. R (c. 1300) with readings from MSS. A and W).
- Ru** *Ruodlieb*, Fr. Seiler (Halle, 1882. A new edition by Edwin H. Zeydel, *Ruodlieb* (Capel Hill, 1959), includes an English translation).
- Saxo** *Saxonis Grammatici Gesta Danorum*, J. Olrik and H. Ræder, (2 vols., Copenhagen, 1931-57).
The First Nine Books of the Danish History of Saxo, trans. Oliver Elton (London, 1893).
- Sd** *Sigrdrifomál, Edda*, 189-97.
- Sf** *Frá dauða Sinfjötla, Edda*, 162 f.
- Sg** *Sigurðarkviða in Skamma, Edda*, 207-18.
- Sk** *Skáldskaparmál, Sn E*, 97-246.
- Skm** *Skírnismál (For Skírnis), Edda*, 69-77.
- Skr** *Skíða ríma, CPB* II. 398-407.
- Sn** see **äSn** and **jSn**.
- Þrk** *Þrymskviða, Edda*, 11-15.
- Þs** *Þiðriks saga af Bern*,¹Henrik Bertelsen (2 vols., Copenhagen, 1905-11).
Die Geschichte Thidreks von Bern, übertragen von Fine Erichsen (Jena, 1924; Sammlung Thule 22).
- V(d)** *Dietrich und seine Gesellen, HPHB* II (1825), 143-59 (based on the version of the *Dresdner Heldenbuch* of 1472).
- V(h)** *Virginal*, Julius Zupitza, *DHB* V (1870), 1-200 (based on the 15th-cent. Heidelberg MS.).
- V(w)** *Dietrichs erste Ausfahrt*, Franz Stark (Stuttgart, 1860), *LVSt* LII (based on the 15th-cent. Piarist MS. in Vienna).
- Vhw** *De vier heeren wenschen*, in *Oudvlaemsche Gedichten* II, Ph. Blommaert (Ghent, 1841), 114 ff.
- Vkv** *Völundarkviða, Edda*, 116-23.
- Völss** *Völsunga Saga*, R. Finch (London, 1965).
Die Geschichte von den Völsungen, in *Isländische Heldenromane*, übertragen von Paul Hermann (Jena, 1923; Sammlung Thule 21), 39-136.
- Vsp** *Völuspá, Edda*, 1-15.
- Vpsk** *Voluspá in skamma, Edda* (Jónsson), 499-505.

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- W** *Waltharius*, hrsg. von Karl Strecker; deutsche Übersetzung von Peter Vossen (Berlin, 1947³).
- Waldere** *Waldere*, F. Norman (London, 1933).
- Wd(A)** *Wolfdietrich A*, Hermann Schneider (Halle, 1931; strophes 1–503: see p. xviii n. 13 above).
- Wd(A²)** *Wolfdietrich A*, Arthur Amelung, *DHB* III (1871), 139–52 (strophes 504–606, which are probably by a different author from **Wd(A)**: see Amelung's Introduction, *DHB* III. xlvi, and that of Schneider in his above-mentioned edition, vi and xx).
- Wd(B)** *Wolfdietrich B*, Oskar Jänicke, *DHB* III (1871), 167–301.
- Wd(CD)** *Wolfdietrich C und D*, Oskar Jänicke, *DHB* IV (1873), 13–236 (C is fragmentary, and D (*Der Große Wolfdietrich*) is incomplete in this edition).
- Wd(Gr)** *Der Große Wolfdietrich*, A. Holtzmann (Heidelberg, 1865, the only comprehensive edition).
- Wd(k)** *Studies in the Dresdner Heldenbuch: an Edition of Wolfdietrich k*, E. A. H. Fuchs (Chicago, 1935).
- Wd(w)** *Wolfdietrich*, J. Lunzer (Stuttgart, 1906), *LVSt* ccxxxix. (Variants only are given from this edition based on the 15th-cent. Piarist MS. in Vienna.)
- Widsith** *Widsith*, Kemp Malone (London, 1936, Copenhagen, 1962²) (Reference is also made to the edition by R. W. Chambers, *Widsith: a Study in Old English Heroic Legend* (Cambridge, 1912).)
- Wu(B)** *Le Wunderer*, Georges Zink (Paris, 1949, a facsimile edition of the print of 1503 published at Grüneck, near Straßburg).
- Wu(H)** *Etzels Hofhaltung*, *HPHB* II (1825), 55–73 (based on the version of the *Dresdner Heldenbuch* of 1472; this version is only referred to in rare cases of divergence from **Wu(B)**).
- Wu(k)** *Ain spruch von ain konig mit namen Ezell*, A. von Keller (Stuttgart, 1855), *LVSt* xxxv. 1–9 (fragment from a Bavarian MS. dated c. 1400).
- WuH** *Walther und Hildegunde*, in *Das Waltharilied*, W. Eckerth (Halle, 1902²), 70–83.

§ 3. ABBREVIATIONS

Date and place of publication are given for collections and works of reference, but for periodicals only where confusion is possible.

- AfdA* *Anzeiger der Zeitschrift für deutsches Altertum und deutsche Literatur*.
- Aufriß* *Die deutsche Philologie im Aufriß*, hrsg. von Wolfgang Stammer (3 Bde., Berlin, 1957; 1959–62²).
- BzNf* *Beiträge zur Namenforschung*.
- CCF* *Corpus Carminum Faeroensium*, vol. 1: *Föroya Kvæði*, ed. Chr. Matras (Copenhagen, 1951–4).
- CMH* *The Cambridge Mediaeval History*, planned by J. B. Bury, ed. H. M. Gwatkin and others (8 vols., Cambridge, 1911–36).

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- CPB** *Corpus Poeticum Boreale*, ed. Gudbrand Vigfusson and F. York Powell (2 vols., Oxford, 1883).
- DgF** *Danmarks gamle Folkeviser*, ed. S. Grundtvig, A. Olrik, and H. Grüner Nielsen (Copenhagen, 1853–1948).
- DHB** *Deutsches Heldenbuch*, hrsg. von K. Müllenhoff, E. Martin, A. Amelung, O. Jänicke und J. Zupitza (5 Bde., Berlin, 1866–73; repr. Berlin and Zürich, 1963–8).
- DVjs** *Deutsche Vierteljahresschrift für Literaturwissenschaft und Geistesgeschichte*.
- DWb** *Deutsches Wörterbuch*, hrsg. von Jacob und Wilhelm Grimm und anderen (Leipzig, 1854–1959).
- Edda** *Edda: Die Lieder des Codex Regius nebst verwandten Denkmälern*, hrsg. von Gustav Neckel (2 Bde., Heidelberg, 1927²); Bd. I: *Text*, 4 Auflage von Hans Kuhn (Heidelberg, 1962).¹
Eddukvæði (Sæmundar-Edda), ed. Guðni Jónsson (2 vols., Reykjavík, 1949).
The Poetic Edda, ed. and trans. Ursula Dronke, vol. 1: *Heroic Poems* (Oxford, 1969).
Die Edda, übertragen von Felix Genzmer (Jena, 1928; Sammlung Thule 1–2).
- FAS** *Fornaldar Sögur Nordurlanda*, ed. Guðni Jónsson (4 vols., Reykjavík, 1950).
- FF** *Forschungen und Fortschritte*.
- FFC** *Folklore Fellows Communications*.
- GDHS** *Zur germanisch-deutschen Heldensage*, hrsg. von Karl Hauck (Darmstadt, 1961).
- Germania** *Germania: Vierteljahresschrift für deutsche Altertumskunde*, begr. von Franz Pfeiffer (Stuttgart und Wien, 1856–92).
- Germania** (von der Hagens) *Germania: Jahrbuch der Berlinischen Gesellschaft für deutsche Sprache und Altertumskunde*, hrsg. von Fr. H. von der Hagen (Berlin, 1836–53).
- GRM** *Germanisch-Romanische Monatsschrift*.
- HPHB** *Der Helden Buch in der Ursprache*, 2 Tle., hrsg. von Fr. H. von der Hagen und A. Primisser (Berlin, 1820–5 Bd. II: *Deutsche Gedichte des Mittelalters*, hrsg. von Fr. H. von der Hagen und J. Büsching).
- KHM** *Kinder- und Hausmärchen*, gesammelt durch die Brüder Grimm (München, 1856³).
- KLD** *Deutsche Liederdichter des 13. Jahrhunderts*, Bd. I: *Text*, hrsg. von Carl von Kraus (Tübingen, 1952).
- LVSt** *Bibliothek des Litterarischen Vereins in Stuttgart*.
- MED** *Middle English Dictionary*, ed. H. Kurath, S. M. Kuhn, and others (University of Michigan Press, 1954–).

¹ Prose passages are referred to by the page number of this edition; the verse is shown by the number of the strophe in the poem concerned.

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- MF* *Des Minnesangs Frühling*, hrsg. von Karl Lachmann, neu bearbeitet von Fr. Vogt (Leipzig, 1930^s).
- MGH ss* *Monumenta Germaniae Historica*, ed. G. H. Pertz, etc. (Berlin, 1826-).
- MGH auct. ant.* *MGH, auctores antiquissimi* (1887-).
- MGH leges* *MGH, leges nationum Germanicarum* (1888-).
- MGH script. rer. Lang.* *MGH, scriptorum rerum Langobardicarum et Italicarum saec. VI-IX* (1878-).
- MGH script. rer. Merov.* *MGH, scriptorum rerum Merovingicarum* (1885-).
- MLN* *Modern Language Notes.*
- MLR* *Modern Language Review.*
- OGS* *Oxford German Studies.*
- PBB* *Beiträge zur Geschichte der deutschen Sprache und Literatur* (Halle, 1874- , and Tübingen, 1955-).
- QF* *Quellen und Forschungen.*
- Sn E* *Edda Snorra Sturlusonar, Nafnapulur og Skáldatal*, ed. Guðni Jónsson (Reykjavík, 1949).
- Die jüngere Edda mit dem sogenannten grammatischen Traktat*, übertragen von Gustav Neckel und Felix Genzmer (1942²; Sammlung Thule 20).
- VfL* *Die deutsche Literatur des Mittelalters: Verfasserlexikon*, hrsg. von Wolfgang Stammeler und Karl Langosch (5 Bde., Berlin und Leipzig, 1933-55).
- ZfdA* *Zeitschrift für deutsches Altertum und deutsche Literatur.*
- ZfdPh* *Zeitschrift für deutsche Philologie.*
- ZfdWf* *Zeitschrift für deutsche Wortforschung.*
- ZffrSL* *Zeitschrift für französische Sprache und Literatur.*

§ 4. BOOKS, ARTICLES, AND EDITIONS

Works listed here are often referred to in the Catalogue either by the authors' names alone or by abbreviated titles as well (preceded by the sign '=' in this list). Full bibliographical details are given in the Catalogue for all other works referred to.

Medieval authors before 1400 are listed under their first names. The titles of anonymous works are arranged alphabetically.

- Albrecht von Scharfenberg, *Merlin und Seifrid de Ardemont von Albrecht von Scharfenberg in der Bearbeitung Ulrich Füetters*, hrsg. von Fr. Panzer (Stuttgart, 1909), *LVS* CCXXVII. 39-169. (= *Seifrid de Ardemont*.)
- Altheim, Franz, *Geschichte der Hunnen* (2 Bde., Berlin, 1959-60).
- Amelung, Arthur, *Deutsches Heldenbuch*, Bd. III (Berlin, 1871). (= Amelung, *DHB*.)
- Ammianus Marcellinus, *Ammianus Marcellinus, with an English Translation*, ed. John C. Rolfe (Loeb Classical Library, 3 vols., London and Cambridge, Mass., 1950-2).
- Annales Quedlinburgenses*, ed. G. H. Pertz (Hannover, 1839; *MGH ss* III. 22-90). (= *Ann. Quedl.*)

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- Bede, *Historia Ecclesiastica Gentis Anglorum*, in *Venerabilis Baedae Opera Historica*, ed. C. Plummer (Oxford, 1896). (= Bede, *History*.)
- *Bede: a History of the English Church and People*, trans. Leo Sherley-Price (Penguin Books), Harmondsworth, 1955.
- Bédier, Joseph. See *La Chanson de Roland*.
- Benary, Walther, *Die germanische Ermanarichsage und die französische Heldensage* (Halle, 1912; Beiheft zur *Zeitschrift für romanische Philologie* XL).
- Berger, A. E. See *Orendel*.
- Betz, Werner, 'Die deutsche Heldensage', *Aufriß* III (1957), 1459-1547; (1962²), 1871-1970. (= Betz, *Aufriß* III.)
- Bickel, Ernst, 'Römisch-Germanischer Namen-Nimbus im deutschen Mittelalter', *Rheinisches Museum für Philologie*, Neue Folge (Frankfurt, 1955), 193-258.
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THE CATALOGUE

ERRATA

- p. 3, note 4. *Delete* 'glow'
- p. 4, note 3. *For* p. 157 *read* p. 57
- p. 11, right column, line 10. *For* p. 101 *read* p. 10
- p. 16, note 8, line 5. *For* n. 7 *read* n. 1
- p. 24, left column, line 40. *For* reader *read* leader
- p. 25, left column, l. 8. *For* 'Vildimælrík' *read* 'Vildimælríkr'
right column, add to references under DIETMAR (1): **Wd (B) 99, 6**
- p. 28, left column, line 28. *For* Erdman *read* Erdmann
- p. 29, note 7. *For* Falke *read* Valke
- p. 30, left column, line 43. *For* p. 114 *read* p. 113 ff.
- p. 48, right column, line 42. *For* Froute *read* Fruote
- p. 53, right column, line 3. *For* Hildur *read* Hildur
- p. 57, right column, line 43. *For* p. 4 *read* p. 9
- p. 121, right column, line 32. *For* Seinild *read* Sienild
- p. 139, right column, line 31. *For* Hrimniir *read* Hrimnir
line 53. *For* Bern *read* Berne
- p. 146, note 6, line 4. *For* Diderick *read* Diderik
- p. 151, note 7, line 6. *For* pp. 103 ff. *read* pp. 102 ff.
- p. 155, right column, line 9. *For* Andvaranaufr *read* Andvaranautr
- p. 158, left column, line 13. *For* Fruote (A) *read* Fruote (1)
- p. 163, right column, line 1. *Add* , 113.

A

ABEL

Dietwart's companion.

ref: **DF** 401

pn: biblical.

ABELON, ABELUNG, see AMELUNC (2)

ABENTROT, see EBENRÔT

ABILA, see SEBEL

ABRAHEMISCH, adj.

The messenger of Machorel, who brings dragons' eggs to Ortnît, states that one of them contains 'ûz dem garten ein abrahemschiu krote', which, when full-grown, will produce a marvellous jewel.

ref: **O** 510, 4

The reference to the jewel found in a toad's head is a well-known superstition, but whether the toad is thought to come from the Garden of Abraham near Jerusalem or the Giardino d'Abraham near Merano in Italy is uncertain (A. Amelung, *DHB* IV. 260; Bach II, § 740).

ACHIVI, pl.

ref: **W** 729

The Greeks.

ADÂM

ref: **R** 374; **jSn** 5, 6; **V(w)** 108, 3

The first man of biblical tradition.

ADEL

Reproaches Orgeis for harming women.

ref: **V(w)** 189, 4

pn: descriptive, cf. MHG *adel*, 'nobility'.

ADELGÊR, see MADELGÊR

pn: from 8th-cent. German, especially LG (Förstemann I. 166 f.; Schlaug I. 49 f.; II. 65), 9th-cent. OE (Searle, 37 f.) and Lb (Bruckner, 216). In the *Kaiserchronik* a Bavarian duke named Adelgêr defeats the Roman army of Severus (6623 ff.).¹ The name also occurs for a peasant in *Neidharts Lieder* 62, 8.

¹ See Ohly, 144 ff., regarding the 'Adelger-sage'.

² In ON Eddic tradition (Rm prose; Sk ch. 46), the dwarf Andvari is the original owner of the treasure won by Sigurðr from the dragon (see Eugel, p. 43, Nibelunc (1), p. 98, and Sifrit, p. 120 and n. 4).

³ Alberich has ravished Ortnît's mother (see

ADELGUNDA, see SIGELINT (1)

ADELHART

Dietrich's man.

ref: **B** 10380

pn: from 8th-cent. German (Förstemann I. 170 f.; Schlaug I. 50; II. 66), from c. 700 OE (Searle, 39 f.; Feilitzén, 184).

ADELLINT

Sintram's daughter, attendant on Helche.

ref: **Kl** 2469

pn: 8th-cent. German (Förstemann I. 174; Schlaug I. 51; II. 66).

ADELKRANT

A giant in the service of Nîtgêr, killed by Îmiân (see Wîcram).

ref: **V(h)** 716, 1; **V(w)** 647, 1

ADELREICH, see AMELRÎCH

ADRÎÂN, see ALDRÎÂN

AFFIGANT, see TERFIANT

ALBERÎCH

In **N**, a dwarf with the strength of twelve. Sifrit defeats him in a wrestling bout and wins the cloak of invisibility (MHG *tarn-kappe*) from him as well as control of the Nibelunge treasure.² Thenceforth he acts as Sifrit's treasurer. Later Sifrit pulls his beard in mock combat (see Eugel, p. 43).

In **O**, a five-hundred-year-old dwarf ruler of an underground realm in Lombardy, who is only visible to the possessor of a magic ring. He appears in the form of a small child or angel to his son Ortnît, to whose mother he has given the magic ring now in Ortnît's possession;³ after defeating his son in a wrestling bout, Alberîch gives him the sword *Rôse*.⁴ He helps Ortnît win the daughter of the heathen king, Machorel, on whom he plays tricks: unseen, he casts down the heathen's idols, strikes him in the face, and impersonates his god Mahmet. Alberîch takes back the ring from Ortnît and warns him against the fatal encounter with the dragon.

Hempel, *Nibelungenstudien*, 150 ff., regarding this incubus motif).

⁴ In **O(k)** he fetches it from Almarî in Gökelsas, probably the same place as Gloggensachsen, where he has his smithy in *AHb*, possibly Armenia (?) in the Caucasus, though the *AHb* form shows folk-etymology to MHG, *glogge, glocke*, 'glow' 'bell' (Kluge, *EWb*, 261).

ref: **AHb** p. 3, 18 (*Elberich*); **B** 7839; **L(DrHb)** 69, 7 (Riche); **L(K)II** 13; **N** 96, 2; **O** m 92, 4 n 119, 2; **O(C)** 237, 2 (*Elberich*); **O(k)** 65, 8 (*Albreich*); **O(w)** 113, 3; **jSn** 47, 5 (MSS. *elbrich*, prints *albrecht*); **Wd(A)** m 418, 1; **Wd(k)** 317, 1 (*Albreich*)

Outside the epics rare references to the dwarf Alberich occur in German literature from the late 13th cent. (W. Grimm, *DHS*, 187, 309; Jänicke, *ZE*, 330).¹ He is depicted on the 14th-cent. frescoes at Runkelstein in the South Tyrol (Zingerle, 28).

In the Ps the dwarf Alfrikr (I. 34, 21; **B** *Alpris*) has made the swords Ekkisaz and Naglringr; he obtains the latter for Þiðrekr (see Eckesahs, p. 34, Grîme, p. 53, and Nagelrinc, p. 96).

pn: 5th-cent. **WFr** (Baesecke, *Vorgeschichte*, 41); 8th-cent. German (Förstemann I. 71; Socin, 566, 572; Schlaug I. 43; II. 70); from c. 600 OE (Searle, 16 ff., 533; Feilitzen, 176 ff.).

The OFr equivalent, *Auberi*, of which *Auberon* is the hypocoristic form, occurs in the *ch.d.g.* (Langlois, 52 f.).

Although the name Alberich (MHG *alp*, 'elf', *riche*, 'powerful', cf. Goth. *reiks*, 'ruler') can be appropriately interpreted as 'ruler of supernatural beings', it is probably brought into **N** from outside;² in **O** his name and role may well derive from French sources, for his activities on Ortnit's bridal quest closely parallel those of Auberon in the 12th-cent. OFr epic *Huon de Bordeaux* (see Voretzsch, 250 ff.; Schneider, *Wolfdietrich* (1913), 387).

ALBRANT, see ALEBRANT

ALBRECHT von Kemenâten

Reputed author of *Goldemar* (**G**).

ref: **G** 2, 2

He is referred to by Rudolf von Ems in his *Willehalm von Orlens*, 2244 f., and his *Alexander*, 3252 f., and in records between 1230 and 1240 in Thurgau and the Tyrol (E. Klaass, 'Goldemar', *VfL* II (1936), 55-7).

ALBRIAN

Father of Albrianus.

ref: **E(s)** 187, 1

Alberich is probably intended.

ALBRIANUS

A dwarf, the son of Albrianus, who warns Dietrich against Fasolt.

ref: **E(a)** 186, 3 (*elbrians* gen.); **E(s)** 186, 3

¹ In the 12th-cent. 'Spielmannsepik' *Orendel*, a dwarf named Alban (2414) attempts to ravish the Amazonian heroine, Brîde, who tramples on him, after which he submits and aids her and the hero, Orendel: thus he plays the roles of Alberich in **N** and **O**.

² Kralik, *Trilogie*, 213, takes him to be the original guardian of the treasure.

³ In **W** Hagano's father is named Hagathio (see p. 157).

ALDEBRANT, see ALEBRANT (3)

ALDRÎÂN

Father of Hagen (I),³ and once a distinguished vassal of Etzel (**N** 1755); in **N** his name is first used by the water-sprite Sigelint to address Hagen as 'Aldrîânes kint' (1539). In **Rg** he is killed by Ilsân in the combats at Worms.

ref: **N** 1539, 2 (*C-text always Adriân); **Rg(D)** 44, 3; **Rg(F)** v. 2, 1 (MS. *Adrian*); **Rg(P)** 65 (MS. *alloriamis* gen.)

In the Ps Aldrian (I. 319, 6; Mb² *Irungr*), a king in Niflungaland, and Oda are the parents of Gunnarr, Gisler, and Gernoz, but Oda bears Högni by a demon.⁴ This name is also used for Högni's son (II. 323, 5) and for the son of Attila and Grimilldr (II. 281, 10).⁵ (See pp. 60, 100.)

pn: no record found.⁶

ALEBRANT (1) Hildebrant's son, see HADUBRANT

pn: 8th-cent. **Lb** (Bruckner, 220); German from 11th cent. (Förstemann I. 81; Schlaug II. 68; Holthausen, 499; Müllenhoff, *ZE*, 357 f.).

ALEBRANT (2) Dietrich's man

Fights Uolrich von Tegelingen at Rabene (Ravenna).

ref: **Rs** 736, 1 (Albrant)

ALEBRANT (3) Berhtunc's son

Receives Brâbant from Wolfdietrich; he is killed at Tischnâl.

ref: **Wd(D)** IX. 100, 1 (Albrant); **Wd(Gr)** 1988, 1; **Wd(w)** 1903, 3 (Aldebrant)

ALEXANDER

In **R** he is said to have brought back the jewel Claugustian from the Orient.

ref: **E(d)** 35, 9; **R** 4951; **V(h)** 868, 10; **V(w)** 715, 10

Alexander the Great, the Macedonian conqueror (†323 B.C.), is celebrated in medieval epic, e.g. the 12th-cent. *Alexanderlied* of Pfaffe Lamrecht.

ALPHART

Dietrich's man, nephew of Hildebrant and brother of Wolfhart; in **AHb** and **V(w)** his father is Amelolt, in **A** Sigehêr (see the genealogy under Hildebrant, p. 65 n. 3). In **DF** and **Rs** his death in battle against Ermenrich's forces at Bôlonje (Bologna) is

⁴ Gibeche (ON Gjúki) is the traditional father of the Burgundians as in **hS**, but Dancrât replaces him in **N** (see Gibeche (I), p. 51 and n. 1.).

⁵ The name Aldrias occurs for Högni's son in the Faroese ballad *Aldrias tættur* (*Sjúrðar kvæði* IV, version Bb and D: *CCF* I, 84 ff., 137 ff.).

⁶ See Panzer, *Nibelungenlied*, 313, and S. Gutenbrunner, 'Über einige Namen in der Nibelungendichtung', *ZfdA* LXXXV (1954-5), 53 ff., for discussion of this name.

bitterly lamented by Dietrich.¹ In **A** the young hero, with covered shield, rides alone against the army of Ermenrich besieging Berne (Verona) and routs 80 men; he is then attacked by Witege and Heime, and Witege kills him with a blow from behind.² His death increases Dietrich's resolve to defend Berne.

ref: **A** 15, 4; **AHb** p. 3, 6; **DF** 3010 (MS. *A Hibart*); **Rg(D)** 53, 1; **Rg(F)** II. 15, 1; **Rg(P)** 261; **Rs** 10, 5; **V(w)** 843, 4

pn: 8th-cent. German (Förstemann I. 68 f.; Schlaug I. 42; II. 69); the OFr equivalent, *Aufart*, occurs in the *ch.d.g.* for Saracens (Langlois, 56).

ALPHERE (ALPKÊR)

Father of Walther: in **W** he rules Aquitania and gives his son as a hostage to Attila. In **WuH** he waits for Walther and Hildegunde at Lengers (Langres). In **Rs** he is one of Dietrich's men.

ref: **B** 9904 (Alpkêr); **Rs** 265, 1 (*W Alpher, R Apher*); **W** 77 (Alphere); **WuH** (Wien) I. 9, 1 (Alpkêr)

In the 14th-cent. German poem *Diu Heidin* (Hagen, *Gesamtabenteuer* I. 409), Alpharius woos a princess Dêmuot (745 ff.).

In the OE *Waldere*, Waldere is termed 'Elfheres sunu' (I. 11), cf. 'Alpharides' (**W** 839, etc.).

pn: originally in front variation to *Walther*; the second component *-here* (OHG *heri*, 'army') sometimes is replaced by *-kêr* (OHG *kêr*, *gêr*, 'spear') (see Volkêr): 8th-cent. German (Förstemann I. 67, 69; Schlaug I. 41 f.; II. 69; Kögel I. ii. 285) and Lb (Bruckner, 220), and 9th-cent. OE (Searle, 12 f., 532; Binz, 160).

AMBOLT, see AMELUNC (2)

AME

Related to Astolt.³

ref: **B** 5500

pn: masc. *Amo* and fem. *Ama* 8th- and 9th-cent. German (Förstemann I. 87; Schlaug I. 45).

AMELGART (1) von der Normandie (Normandy)

Daughter of Ballus, wife of Sigehêr (4), and mother of Ortnit (1).

ref: **DF** 1944 (*A Amergalt*); **O m** 70, 1; **O(C)** 179, 2

pn: *Amel-* suggests connection with Dietrich's kin (see Amelunc (1)): 8th-cent. German (Förstemann I. 93).

AMELGART (2) von Swêden (Sweden)

Betrothed to Alphart.

ref: **A** 108, 1

¹ By an oversight of the author he is killed twice: by Biterunc von Engellant and by Reinhêr von Pârîse (**DF** 952 6 ff., 969 3 ff.).

² Courtly etiquette forbids him to reveal his identity (see G. Ehrismann, 'Zum Hildebrandsliede', *PBB* xxxiv (1907), 276): his device, which

AMELGÊR (1) von Tengeligen

Father of Wolfrât and regent of Italy during Rother's absence. Rebellion breaks out on his death. Formerly he has been driven from his kingdom by Elvewine, and Berhter (1) has restored him to it.

ref: **R** 736

pn: 7th-cent. WFr, 8th-cent. German (Förstemann I. 92 f.; II. i. 121; Schlaug I. 44). This figure may represent the Bavarian counts of Tegelingen, with possessions extending from Salzburg to Friuli in the 12th cent. (Panzer, *Italische Normannen*, 63 ff.).

AMELGÊR (2) von Brisen⁴

Dietrich's man.

ref: **A** 74, 3

AMELHERE, see RÛMELHER

pn: 9th-cent. German (Förstemann I. 94).

AMELO(L)T, see AMELUNC (2)

AMELRÎCH

The brother of Else's ferryman at the Danube crossing, who has been exiled because of a feud: at the suggestion of the water-sprite, Sigelint, Hagen pretends to be 'Amelrich', but the ferryman realizes the imposture and strikes Hagen with an oar; Hagen kills him (see Else m. (1), pp. 35 f.).

ref: **N** 1548, 2; **N(k)** 1554, 2 (*Adelreiche*)

In the **Ps** *Þetleifr* calls himself 'Vildimælrîkr' at Sigurðr's castle (I. 225, 5: *A Hilldimel*) and 'Elminrîkr' when he joins Þiðrek's company (I. 236, 6: *A Æmelrîk*, *B Emielrîk*) (see p. 25).

pn: 5th cent. for the son of the Visigothic King Alaric; 8th-cent. German (Förstemann I. 94 f.; II. i. 121; Schlaug I. 45; II. 71). It occurs for a peasant in *Neidharts Lieder*, 59, 31.

AMELUNC (1) family name (pl. AMELUNGE)

The name applies to Dietrich's relatives and to his heroes; his kingdom, with its capitals at Berne (Verona) and Rabene (Ravenna), is 'Amelunge lant', and Dietrich himself is the 'vogt von Amelungen'. Unlike **N**, in which all Dietrich's men are termed 'Amelunge' (1981, 3, etc.), **DF** and **Rs** make a distinction between 'Amelunge' and 'Wûlfinge', the latter being related to Hildebrant (see Wûlfinge, p. 153). The term 'Amelunc' is also used for Dietrich himself (**B** 8098; **DF** 3382, etc.).

ref: **A** 77, 3; **B** 5174; **DF** 7228; **KI** 3476; **N** 1721, 2; **Rs** 611, 6; **jSn** 102, 10; **V(w)** 299, 6

The **Ps**, like the MHG epics, refers to is Dietrich's, a golden lion and eagle on a white ground, would have saved him.

³ Either wife (**W**. Grimm, *DHS*, 154) or brother (Müllenhoff, *ZE*, 237).

⁴ The manuscript has 'Brysen': this may represent MHG Brissen, Brescia in N. Italy.

Þiðrekr's people as 'Aumlungar' (II. 180, 11, etc.) and to his kingdom in North Italy as 'Amlungaland (Aumlungaland)' (I. 134 (4), etc.).

pn: 7th-cent. Lb (Paul. Diac. ch. v, 10), 8th-cent. German (Förstemann I. 90; Socin, 566, 572; Schlang I. 45; II. 71); see also *Neidharts Lieder*, 64, 28, where the name is used for a peasant.

The component *Amel-* is frequent in Bavarian and Alemannic place-names, cf. the 12th-cent. Regensburg gloss 'Amelunge' for 'Baier' (Müllenhoff, *ZE*, 415).

This name, which probably signified 'bravery' and 'vigour' (Goth. **amals*, ON *aml*: see J. Grimm, *GDS*, 313; Holthausen, *GEWb*, 6), originally belonged to the royal family of the Ostrogoths, whose early ruler Ermanaric (see Ermenrich) is termed 'nobilissimus Amalorus' by Jordanes in the 6th cent. (ch. xxiii); Theodoric the Great (see Dietrich (1)) was also of this family, cf. 'Þeodric wæs Amulinga' in King Alfred's OE translation of Boethius (Wyatt, VIII. 21 f.). Jordanes calls the Ostrogoths 'Amalae' (ch. v), although, in fact, their tribal name was 'Greutingi' (Zeuß, 420 f.). Jordanes makes 'Amalus' the eponymous hero of the Goths (loc. cit.), whereas in Cassiodorus he is named 'Amala' (XI. 1).¹

AMELUNC (2) (ABELON, ABELUNG, AMELO(L)T, AMBOLT, AMELON, AMEROLD, LUMMERT, etc.) von Garten (Garda in N. Italy)

Dietrich's man, Hildebrant's brother-in-law—he marries Hildebrant's sister, Mergart—and father of Wolfhart, Sigestap, and Alphart: in **jH** he warns Hildebrant against the latter's son, Alebrant (see Hadebrant (1)), pp. 56 f.). In the epics he plays minor roles: in **DF** he remains at Garte; in **Rg(D)** he stays at Berne (Verona), whereas in **Rg(A)** he goes with Dietrich's men to Worms and defeats Gunther in the combats. In **ED** a 'Lummert ût dem Garten' accompanies Dirik's expedition against the 'kôninck van Armentriken' (= Ermenrich).²

ref: **A** 44, 2 (MS. *amelot*); **AHb** p. 3, 4 (*Amlung*; p. 6, 4 *amelolt*, etc.); **DF** 3633 (*Amelolt*: MS. *A amlot*; 3700 MS. *A Arnolt*); **ED** 17, 3 (*her Lummert vth dem garden*); **jH** 2, 1 (eir *Abelon*, 1 *Amelon*, a *avelung*, bedfgmop *Abelung*, knq *Amelung*, D *Abelan*, N *Abeloer*, W *Amelung*, V *Amalunc*); **Rg(A)** 102, 3 (*Amelolt*: f *amelung*, etc.); **Rg(C)** 389 (*Amelolt*, also *Amerold*); **Rg(D)** 81, 1 (*Amelolt*); **Rg(P)** 234 (*Amesiges kint* = Wolfhart); **jSn** 93, 7 (prints *amellung*); **V(w)** 843, 7 (*Ambolt*)

In the **Ps** the pn Amlungr (Aumlungr) is used

¹ Possibly this family name is preserved in the ON *Hlöð* ('Battle of the Goths and Huns'), where *Hlöðr*, the son of the Goth, *Heiðrekr*, by the daughter of Humli, the King of the Huns, is termed 'Humlungr' (10, 9). See Baesecke, *Vorgeschichte*, 178.

² It is possible that there is influence from the

for two persons: (1) 'The son of Hornbogi' (I. 249, 15), who joins Þiðrekr's company. In Bertangaland Þiðrekr sends Amelung's horse and shield as gifts to King Isungr, whose messenger, Sigurðr, has demanded tribute; Amlungr rides after him, and Sigurðr, who is a relative, allows Amlungr to bind him to a tree and returns him his property; Viðga, disbelieving Amlungr's assertion that he has forced Sigurðr to return it, is convinced when he sees the broken fetters left by Sigurðr (II. 6–14); in the combats he defeats the sixth son of Isungr (II. 20–2).³ (2) The nephew of the younger Elsungr (II. 337, 20). Hildibrandr defeats him when he returns to Bern—in **Ps** a certain Konrádur (II. 343, 9) takes the role of Amelunc (2), and warns Hildibrandr against his son, Alibrandr.

pn: considerable variation in transmission; late forms show a replacement of the suffix *-unc* by *-olt* (from OHG *waltan*). The form *Amelolt* occurs frequently in *Neidharts Lieder*, 89, 15, etc.

AMELUNC (3) von Römisch lant (Italy)

The son of Hugdietrich and the father of Diethêr, Ermenrich, and Dietnâr in **DF** (see the genealogy under Dietrich, p. 26 n. 1).

ref: **DF** 2379

AMEROLD, see AMELUNC (2)

ÂMÎE

Daughter of Wernhêr von Wernhêres marke. Wolfdietrich wins a tournament for her hand, but arranges for his vassal Herbrant (1) to marry her: their children are Hildebrant, Nêre, Elsân, and Mergart (see the genealogy under Hildebrant, p. 75 n. 3).

ref: **AHb** p. 6, 2; **Wd(D)** VII. 143, 1; **Wd(Gr)** 1451, 1

pn: MHG *amîe*, 'beloved', is possibly the origin.

ANASTASIUS

In **E(s)** Dietrich is said to have ruled in his time.

ref: **E(s)** 284, 6

Anastasius II was Pope from 492 to 497, during the reign of Theodoric the Great in Italy.

ANTFUHS von Gabelin

Etzel's power is greater than his.

ref: **B** 314

ANTZĪUS von Kriechenlande (ANZIGUS)

Father of Hugdietrich.

Danish ballads here (de Boor, *Kl. Schr.* I. 46; see also n. 3 below)

³ This figure is reflected in the youthful hero Humblum (Humerlumer, Hommerlumer, etc.) of the Danish ballads *Kong Diderik og hans Kæmper*, in which his father's name is Abelon, and *Kong Diderik i Birtingsland* (*DgF* I. 94 ff., 124 ff.).

ref: **AHb** p. 6, 15 (*anzigus*); **Wd(B)** 3, 1 (cf *antzius*, K *ancius*, B *ancrus*, a *atzius*, c *a(n)terus*, z *atenuus*, *atmus*, *anzins*, *anzigus*, H *artus*); **Wd(Gr)** 9, 1; **Wd(w)** 5, 1 (*Artus*)

pn: borne by the father of Pepin II, the ancestor of Charlemagne (Paul. Diac. vi. 23), later accommodated to *Anchises*, thus linking the Carolingian dynasty with Troy (Bach I, § 496); 8th-cent. German (Förstemann I. 126); the form in **Wd** and **AHb** probably derives from OFr *Anseis*, which occurs frequently in the *ch.d.g.* (Langlois, 34).¹

The first component probably corresponds to Goth *ans*, ON *áss*, 'god' (see A. H. Krappe, 'Anses', *PBB* LVI (1932), 1-10).

AP(P)OLLE (AP(P)OLLO)

A Saracen god.

ref: **O** 271, 2; **V(d)** 17, 9; **V(h)** 63, 4; **V(w)** 93, 11; **Wd(D)** v. 4, 3; **Wd(Gr)** 842, 3; **Wd(k)** 260, 5

pn: frequent in OFr epic (Langlois, 38 f., under *Apollin*; Flutre, 17, under *Apolan*).²

AQUITANUS

= Waltharius (see Walther); pl. the people of Aquitaine.

ref: sg. **W** 972 (= Waltharius); pl. **W** 77

ARABAN, see ORKĪSE

pn: Arabian, cf. MHG *Arābin*.

ARMENTRIKEN, see ERMENRĪCH

ARNALD, see ĪRINC

ARNOLT (1) Rother's helper

An exiled count at the court of Constantin at Constantinople: he intervenes with 5,000 men to rescue Rother from being hanged by the men of Ymelot von Babilonie. He possesses the sword Mâl (see Wolfhart).

ref: **R** 1387

In the ME epic of *Horn*,³ a certain Arnoldin helps Horn free the princess Rimenhild.

pn: 6th-cent. WFr, 8th-cent. German (Förstemann I. 140; Socin, 3; Schlaug I. 46; II. 72; Bach I, § 301).

ARNOLT (2) Dietwart's man

Dietwart sends him as messenger for the hand of Minne.

ref: **DF** 422

This figure probably derives from Arnolt (1)

¹ He is one of Charlemagne's warriors in the *Chanson de Roland*; the name *Anseis* for this person is retained in Pfaffe Konrad's *Rolandslied*, 113.

² See also Pfaffe Konrad's *Rolandslied*, 806.

³ *King Horn*, ed. J. Hall (Oxford, 1901).

⁴ One other giant is named: Grimme (see P. 53).

⁵ In 1101 a Lombard crusader is reported to have killed the tame lion of the Byzantine Emperor

above (E. Martin, *DHB* II. lxvi; de Vries *Rother*, lxxiii).

ARTELAY, see BETLĪ

ARTŪS

Etzel's court is compared to that of Artūs (King Arthur) in the later Dietrich-epics.

ref: **DF** 106; **V(w)** 482, 5; **Wu(B)** 3, 1; **Wu(k)** p. 2, 12

In **Ps**, Iron and Apollonius, the sons of Artus, take refuge with Attila. **Diðrekr** sends Herbert as his messenger to the court of Artus in Bertangaland (II. 47, 16) for the hand of his daughter Hilldr (see Herbort, p. 68).

ASPRĪĀN

In **R** he leads twelve giants, who accompany King Rother on his bridal quest to Constantinople; he keeps the giant Witolt on a chain.⁴ At the court of Constantin he kills a tame lion by hurling it against the wall (see Witolt, p. 147).⁵ In **DH** he and his brothers, Witolt and Wate, accompany Horant on a bridal quest to the Greeks (zu den krichen **F** 48, 3, 1).

In **Rg(AD)** he is one of Kriemhilt's champions at the rose-garden in Worms, and, although he wields two swords, he is defeated by Witege (killed by him in **Rg(D)**); in **Rg(P)** he has a brother named Strūtān.

In **V(hw)** he is one of Nītġēr's giants at Mûter and is killed by Blœdelin (see Wicram).

In **BW** a giant fighting the bear Wisselau calls for his help.

ref: **AHb** p. 2, 40 (*Asperian*); **BW** II (*esprïaen*); **DH F** 41, 5, 3 (Asprion, later Asprïan); **R** 626 (704 H *asprïant*, 764 Ha *asprïam*); **Rg(A)** 8, 1; **Rg(C)** 31; **Rg(D)** 46, 1; **Rg(P)** 71 (*asspan*); **Rg(V)** 224; **V(h)** 740, 4; **V(w)** 671, 4

This giant is frequently referred to in late MHG and early NHG monuments (W. Grimm, *DHS*, 173, 195, 308, 343, 353; Müllenhoff, *ZE*, 366 f.; Jänicke, *ZE*, 327; 330).

In **Ps** Asplian (I. 48, etc.; II. 65, etc.), the giant son of Nordan, has three brothers: **Ædgæir**,⁶ **Avæntroð**, and **Viðolfr** (see Ebenrôt, p. 32, and Witolt, p. 148); they accompany Osanctrix on his bridal quest for Oda, the daughter of Miliās (see Öserich, p. 103, and Rother, p. 109, n. 4).⁷ Asplian is finally killed by Heimir, when he threatens the monastery to which Heimir has retired as a monk (see Heime, p. 65).

pn: mid-13th-cent. German (Mone, 95 f.;

Alexius (Panzer, *Italische Normannen*, 57 n. 2).

⁶ This name is cognate with that of Ogier, the warrior of Charlemagne in the *Chanson de Roland* (also in Pfaffe Konrad's *Rolandslied*, 1178), familiar in the *Karlmagnussaga* (see Paff, 53). He also appears together with Viðolfr and Avæntroð in the *Skr* 76 (see also p. 138 n. 6).

⁷ In version I Asplian sends his three brothers, but does not go himself.

Müllenhoff, *ZE*, 362); possible OFr origin, cf. *Asperant* in the *ch.d.g.* (Langlois, 50).

ASTOLT

In **N**, the ruler of Medelicke (Melk in Austria): he gives wine to Kriemhilt and her company and directs them to Mûtären (Mautern);¹ in **B**, he and his brother Wolfrât fight Biterolf; later they aid Biterolf and Dietleip against Gunther at Worms; in **Rs** Astolt aids Dietrich against Ermenrich.

ref: **B** 1051; **N** 1329, 1; **Rs** 59, 1

pn: 7th-cent. Visigothic (Gamillscheg I. 356); 9th-cent. Lb (Förstemann I. 151; Ploß, 56); no record in German, but OFr equivalent *Estout* (*Estolt*) occurs in *ch.d.g.* (Langlois, 207 f.).

The first component possibly represents Goth. *asts*, 'branch', cf. Goth. *astap*, 'safety'.

ATTILA, see ETZEL(E)

AUGUSTULUS

In **E(s)** it is known that Octaher von Lampart expelled him from Rome (see Ôtacher).

ref: **E(s)** 283, 5

Romulus Augustulus, the last Roman Emperor in the West, was deposed by Odoacer in 476.

AVARES pl.

= the Huns (see Hiunen).

ref: **W** 40

The notorious Hunnish greed for gold (Lat. *avarus*, 'greedy') probably contributed to this identification of the Huns of the 5th cent. with the Avars of the 6th to 8th.

B (see also under P)

BÂBEHILT

A water-nymph (MHG *merwîp*): she tends Dietrich's wounds after his fight with Ecke, and prophesies that 'vrô Sælde' (Fortuna) will henceforth protect him (see Sælde, p. 114).

ref: **E(L)** m 151, 6 n 158, 4

pn: possibly based on MHG *bâbe*, *bôbe*, 'old woman', cf. Slav. *baba* (Lexer I. 107).

BALDEGRĪN (1) a giant: see VIDELNSTÔZ

pn: probably a phrase-name, based on MHG *balt*, 'quick to', and *grînen*, 'bellow, yell'.

BALDEGRĪN (2) a robber: see WIDERGRĪN

BALDEMAR

A giant; he is killed by Wolfdietrich in Ceciljenlant (Sicily).

ref: **Wd(D)** VII. 33, 2; **Wd(Gr)** 1354, 3; **Wd(w)** 1269, 2 (1288, 4 *Waldemare*)

pn: 7th-cent. WFr, 9th-cent. German and Lb (Förstemann I. 240; Schlaug II. 73).

BALDEWĪN (1) Dietwart's man

Dietwart sends him as a messenger for the hand of Minne.

ref: **DF** 431

pn: 7th-cent. German (Förstemann I. 242; Schlaug II. 73; Bach I, § 456).

BALDEWĪN (2) a robber: see BETEWĪN

BALDUNC (1) a dwarf

Descended from Alberich: Dietrich rescues

him from a 'wilder man', and he gives Dietrich a jewel to protect him in his encounter with the giant Sigenôt; it is also effective against fatigue, hunger, thirst, and snakes (55 ff.).

ref: **JSn** m 31, 4 n 47, 4 (v *ballunt*, d *waldung*)

pn: 8th-cent. German (Förstemann I. 236 f.; Schlaug I. 56; Bach I, § 106).

BALDUNC (2) von Parise (Paris)

Ermenrich's man: he fights Helferich von Lunders at Rabene (Ravenna).

ref: **Rs** 707, 2

BALDUNC (3) von Tirol (Tyrol)

Nephew of Īmiân and husband of Valentrin.

ref: **V(h)** 302, 10; **V(w)** 496, 12

BALIGĀN von Lybiâ (Libya)

Etzel's magnificence is greater than his.

ref: **B** 315

pn: probably derives from Konrad's *Rolandslied*, where Baligan von Persia (7150) comes to the aid of the Saracen king, Marsilie (in the OFr original, *La Chanson de Roland*, Baligan is King of Babylon); *Baligan(t)* is a common name for Saracens in OFr epic (Langlois, 66).

BALĪN

Brother of Baldewin (1): companion of Dietwart.

ref: **DF** 432

¹ See Fr. Panzer, 'Der Weg der Nibelungen', *Helm Festgabe* (Tübingen, 1951), 94 ff., for an interpretation of this figure.

BALMUNC (1) Sifrit's sword

In **N** Schilbunc and Nibelunc give it to Sifrit when he agrees to share their father's treasure between them (see Nibelunge, p. 97). Hagen acquires it after murdering Sifrit, and displays it across his knees to provoke Sifrit's widow, Kriemhilt; she finally beheads him with it.

In **Rg(A)** Sifrit is known to have found it 'ûf dem steine' after killing the dragon; in **Rg(D)** and **E(L)** it is termed 'der zwelf swert einz' (**Rg(D)** 47; **E(L)** 209) (see also Hertrich, p. 71, and Mime, p. 94).

In **hS** the giant Kuperan shows Seyfrid a sword hanging in the cave on the 'Trachenstain'; Seyfrid kills the dragon with it.

ref: **B** 7226; **E(L)** m 209, 4; **N** 95, 1; **Rg(A)** 339, 4; **Rg(C)** 38 (*phalmungen*); **Rg(D)** 47, 4; **Rg(P)** 78; **Rs** 683, 1; **hS** m 107, 4(?); **hS(Sachs)** m 656(?)

Outside the epics there are no references to Balmunc, but Sifrit is depicted holding it on one of the 14th-cent. frescoes at Runkelstein in the South Tyrol (W. Grimm, *DHS*, 372; Müllenhoff, *ZE*, 386).

In ON Eddic tradition Sigurðr possesses three swords: Gramr (Rm prose, p. 177; Fm 25, 3; Sd prose, p. 189; Sg 22, 6; Sk ch. 47; Völss ch. 12;¹ Ps I. 314, 9)² and Riðill (Fm prose, p. 185; Völss ch. 19; *Refill* in Sk ch. 47), made by the smith Reginn, the first to kill the dragon Fáfnir, the second to cut the dragon's heart out; Sigurðr finds the third sword, Hrotti (Fm prose, p. 188; Völss ch. 19)³ among the treasure of the dead Fáfnir, together with the Ægishjálmr ('terror helmet') and the Gullbrynja ('golden byrnie').⁴

In the Danish ballads Syfred's sword is named Adelryng (see Nagelrinc, p. 96).

pn: based on MHG *balme*, 'rock, rocky cave' (MLat *palma*), to designate a sword found in a cave (Gamillscheg I. 280; see also E. Schröder, *DNK*, 59; Kralik, *Trilogie*, 225).

BALMUNC (2) von Gálaber (Calabria)
Dietwart's companion.

ref: **DF** 499

BALTHËR (1) Etzel's man
He aids Dietrich against Ermenrich.

ref: **DF** 5153

pn: 8th-cent. German (Förstemann I. 238 f.).

BALTHËR (2) von Etzelingen
Ermenrich's man.

¹ The ancestral sword of the Völsungar in Völss (see Sigemunt (1), pp. 125 f.).

² In the Ps Sigurðr obtains Gramr from Mimir; after his death Gunnarr gives it to Roðingeirr, who gives it to Gisler. Gisler kills Roðingeirr with it in the fight at Susat, but, after Gisler's death, Hildibrandr is in possession of it and finally leaves it to his son, Alibrandr.

³ Cf. Hrunting, the sword lent to Bëowulf by Unferð (*Beowulf*, 1457), the name of which may be based on OE *hrindan*, 'thrust' (see Davidson, 167 n. 1).

ref: **Rs** 719, 5

BALTRAM (1) Etzel's man
Aids Dietrich against Ermenrich and fights Volkêr at Rabene (Ravenna).

ref: **DF** 5153; **Rs** 57, 2

In Ps Boltram af Fenedi (Venice) is the brother of Reginballdr, father of Hildibrandr (I. 32, 21); Hildibrandr assumes this name when he encounters Viðga (I. 144, 4).

pn: 8th-cent. German (Förstemann I. 239; Schlaug II. 73).

See also Rentwîn, p. 107, and Sintram (1), pp. 127 f.

BALTRAM (2) ûz Alexandrîn (Alexandria in Egypt)

künc ze Pülle (Apulia): he supports Gunther in the combats at Worms, where he is defeated by Dietleip.

ref: **B** 2559

BALTRAM (3) von Bulgerie (Bulgaria)

Brother-in-law of Berhtunc (1), whom he defends at his trial for the alleged murder of the infant Wolfdietrich.

ref: **Wd(A)** 166, 3; **Wd(k)** 61, 6

BÂRUC von Palacker (Baghdad?)

Brother of Limhêr: aids the heathen Tarîas against Wolfdietrich at Tischcâl.

ref: **Wd(D)** x. 39, 2; **Wd(Gr)** 2151, 2

pn: possibly based on Wolfram von Eschenbach's 'bâruc ze Baldac' (*Parzival*, 13, 16; *Willehalm*, 73, 21), cf. Arabic *barûk*, 'the blessed'.

BASILISTIUM

The son of Ymelot von Babilônîe: Constantin, King at Constantinople, betroths his daughter to him, although she is already the wife of Rother. He is hanged after Rother's defeat of Ymelot.

ref: **R** 3839

pn: based on *Basilius*, a term for the Byzantine Emperor (Panzer, *Italische Normannen*, 51; *Hilde-Gudrun*, 269 n. 1).

BECHELER, see BERHTER (2)

BECHTUNG, see BERHTUNC (1)

BÊHEIM, BÊHEIMLANT

Bohemian, Bohemia:⁵ in **B** the Bohemians

⁴ The dragon which kills Bëowulf guards treasure including ancient helmets (*Beowulf*, 2762). In **Wd**, Wolfdietrich uses the sword, helmet, and golden byrnie of the dead Ortnit, which he finds in the cave, to kill the dragon (see Rôse, p. 109, and Nagelrinc, p. 96). In **hS**, Kuperan also keeps a flashing helmet and a golden byrnie in the cave on the 'Trachenstain'.

⁵ See Much, *Deutsche Stammeskunde*, 53 f.; Karsten, 16, regarding this originally Celtic name.

fight with flails, and a linden-branch is depicted on their banner.

ref: **B** 1722; **R** 4865

BEIER, BEIER(N)LANT

Bavarian, Bavaria:¹ they have a reputation for robbery and boastfulness (**N** 1302; **B** 3145, etc.).

ref: **B** 843; **DF** 2437; **E(L)** 66, 11; **KI** 3596; **N** 1174, 3; **R** 3571; **Rg(F)** I. 1, 2; **Rs** 65, 1; **Wd(D)** I. 2, 1; **Wd(Gr)** 2, 1

BEIERLANT²

The sword of Treferis.

ref: **Wd(D)** v. 171, 2; **Wd(Gr)** 1010, 3

BELCHE

Dietleip's horse, which is from the same stud as Dietrich's.

ref: **B** 2275

pn: refers to the blaze (Gmc. *balaz-, Goth. *bals*, 'white') on the horse's forehead, cf. *MHG belche*, 'coot' (*DWb* I. 1439; *Lexen* I. 171; *E. Schröder, DNK*, 54 ff.).

BELDELIN

A dwarf sent by Îbelin to Virginal and Hildebrant with the news of Dietrich's capture by Nîtgêr's giants.

ref: **V(h)** m 437, 5 n 462, 5

pn: possibly based on *MHG balt*, 'brave, quick'.

BELERANT, see BITTERKRÔT

BELÎÂN

A heathen, the son of Grippiân von Riuzen and the father of Marpaly (see p. 93): he displays the heads of Christians on the battlements of his castle of Falkenîs at Bûden (Vidin in Bulgaria). Wolfdietrich kills him in a knife-fight.

ref: **Wd(B)** m 265, 2 n 266, 35; **Wd(D)** vi. 8, 1; **Wd(Gr)** 344, 3; **Wd(k)** m 352, 4

pn: a typical Saracen name: Belîân von Babilonie appears in the 12th-cent. 'Spielmannsepen' (*Orendel*, 411; *Salman und Morolf*, 748, 3); cf. *Beliant (Belians)*, the Saracen king of Cordova in OFr epic (*Langlois*, 83; see also Baligân above).

BELMUNT

A heathen giant, brother of Olfân (1) and ruler of Troimunt. Wolfdietrich kills him and wins from him the 'sant Jörgen hemt' (shirt of St. George), which thenceforth preserves the hero's life.

ref: **Wd(D)** IV. 6, 3; **Wd(Gr)** 396, 3

BENIG, see BLANKE

¹ Much, op. cit. 107 f.; *Bach* I, § 173, 1.
² In the mid-12th-cent. *Kaiserchronik* the excellence of Bavarian swords is mentioned (313 ff.), quoting the late 11th-cent. *Annolied*: 'Da lisit man *Noricus ensis*, / Das diudit ein suert

BERHTER (1) von Mêrân (Maronia) (cf. BERHTUNC (1))

'grâve' (**R** 467, also 'herzoge' **R** 541): he educates the young Rother. Seven of his twelve sons are imprisoned when they are sent by Rother on a bridal quest for King Constantin's daughter. Berhter accompanies Rother on his expedition to Constantinople, in the course of which his sons are freed and Rother wins the princess. He later leads Rother's army against the heathen Ymelot von Babilonie. He retires to a monastery, but reappears when Rother's son, Pippin, becomes a knight. Berhter's device is a chameleon, and he wears the jewel Claugestian on his helmet.

Three of his sons are named: Erewin, Luppolt, and Helferich.

ref: **R** 452 (MS. spellings also *Berker*, *Berther*, *Berter*, *Bercher*, etc.)³

pn: 6th-cent. WFr, 7th-cent. German and Lb (Förstemann I. 288 f.; *Schlaug* I. 60; II. 74; *Bruckner*, 234; *Ploß*, 59); [it is recorded in *Domesday* in OE (Feilitzen, 194).

The first component, Gmc. *berhta, 'bright, shining', is almost exclusively WGmc. and typically Frankish (Malone, *Studies*, 120; see the index to *MHG script. rer. Merov.* II. 530; cf. Berhtunc (1)).

Berhter's title may refer to the Bavarian counts of Dachau, who held the ducal title of Maronia between 1153 and 1178; it was later held by Berhtold IV of Andechs (see p. 28 n. 4).

BERHTER (2) son of Berhtunc (1) von Mêrân

He is killed at Tischcâl, aiding Wolfdietrich against Tarîas.

ref: **AHb** p. 6, 5 (*Becheler*); **Wd(D)** IX. 100, 1; **Wd(Gr)** 1988, 1

BERHTER (3) Dietrich's man

ref: **A** 73, 2; **DF** 5731

BERHTOLT

'grâve von Elsâzen' (**B** 5079; 7736 B. von der Swâbe lande), supports Gunther in the combats at Worms.

ref: **B** 5079

pn: 7th-cent. WFr, Lb, and OE; 8th-cent. German (Förstemann I. 295 f.; *Schlaug* I. 60; II. 74; *Bach* I, § 216, 2; *Searle*, 95, 540).

BERHTRAM (1) Dietwart's companion

ref: **DF** 425

pn: frequent in WFr and German, being first recorded for the Bishop of Bordeaux (566-86) (Förstemann I. 290 f.; *Schlaug* II. 75; *Socin*, 4). *Bertram* is frequent in the OFr

Beierisch' (*Das Anno-Lied*, hrsg. von Martin Opitz. MDCXXXIX, besorgt von W. Bulst (Heidelberg, 1961²), 24).

³ See Frings-Kuhnt, *Rother*, 187.

ch.d.g. (Langlois, 93 ff.). See also *Neidharts Lieder*, 98, 1.

BERHTRAM (2) von Tuscân (Tuscany), also 'von dem Berge'
Ermenrich's man; he is killed by Hildebrant.
ref: **A** 200, 2

BERHTRAM (3) von Bôle (Pola)
Dietrich's man: killed by Reinhêr von Pârise
at Bôlonje (Bologna), in **DF**; in **Rs** he fights
Witegîsen at Rabene (Ravenna).
ref. **DF** 3017; **Rs** 114, 4

BERHTRAM (4) von Salnicke (Salonika)¹
Etsel's man; he supports Dietrich against
Ermenrich at Rabene (Ravenna), where he
fights Sigehêr von Zæringen.
ref: **Rs** 71, 2

BERHTUNC (1) von Mêrân (cf. BERHTER
(1))

In **Wd(A)** herzog Berhtunc preserves the life
of the infant Wolfdietrich against the
machinations of Sabene, the evil counsellor
of Wolfdietrich's father, Hugdietrich. On
Hugdietrich's death he supports Wolfdie-
trich and his mother against Wolfdietrich's
hostile brothers, and six of his sixteen sons
are killed in battle against them at Constanti-
nople. Wolfdietrich and his mother take
refuge at his castle of Lilienporte (Durazzo?).
Wolfdietrich sets out for Lombardy to
obtain help for his eleven vassals from
Ortnîc (see Wolfdietrich).

In **Wd(BD)** herzog Berhtunc, Hugdie-
trich's loyal major-domo, educates the young
Wolfdietrich, especially in knife-throwing,²
and supports him against his hostile brothers.
Six of his sons are killed in battle; he and the
remaining ten are imprisoned. Wolfdietrich,
after many adventures, returns to Constanti-
nople and frees Berhtunc's sons. Berhtunc
has died meanwhile, but speaks to Wolfdie-
trich from the grave (in 'sant Jôrgen münster'
(**Wd(B)** 900); at 'sant Jôhans alter' (**Wd(D)**
IX. 150 f.)).

The following nine sons of Berhtunc are
named in the epics: Alebrant, Berhter (2),
Berhtunc (2), Berhtwîn, Hâche, Herebrant
(1), Schiltbrant (2), Schiltwîn, and Hilde-
brant (2). Six of them are killed at Tischâl,
aiding the aged Wolfdietrich in the defence of
his monastery against the giant Tariâs
(**Wd(D)** x); Berhter (2), Berhtwîn, Schiltwîn,
Alebrant, Schiltbrant (2), and Berhtunc (2).

ref: **AHB** p. 3, 5 (*Bechtung*); **Wd(A)** 5, 3;
Wd(B) 4, 1; **Wd(C)** II. 10, 2; **Wd(D)** IV. 98,
1; **Wd(Gr)** 10, 1; **Wd(k)** 3, 5 (*Puntvng*)

¹ His title is thought to derive from **Wd**: it is
Wolfdietrich's birth-place in **Wd(A)** 532, 4 and
Wd(D) VIII. 119, 1; in **Wd(B)** it is ruled by
Wolfdietrich's father-in-law, Walgunt (15, 2):
see O. Jänicke, *DHB* III. lix.

² Fischart in his translation of *Gargantua*
(1590) refers to 'das Baderisch und Bechtungisch

pn: 9th-cent. German (Förstemann I. 283).
Such stories about loyal vassals abound in
OFR ch.d.g.: *Parise la Duchesse* offers close
parallels: the major-domo Clarembaut³ and
his sons protect their mistress and her
youngest son, Huguet, against her estranged
husband and his evil counsellors (see Wolf-
dietrich, pp. 150 f.).

It is possible that the name and role of
Berhtunc (see also Berhter (1), p. 101.)
derive ultimately from a vassal story stem-
ming from Merovingian dynastic troubles
(see Hugdietrich and Wolfdietrich, pp. 82 f.,
150 f.). The title 'von Mêrân' was probably
introduced by the author of **R**, whence it
comes into **Wd**, where the rescue of vassals
is an integral part of the plot, in which
Berhter-Berhtunc plays a leading role (see
Schneider, *DHS* (1930), 129).

BERHTUNC (2) son of Berhtunc (1) von
Mêrân
Killed at Tischcâl.

ref: **AHB** p. 6, 5 (*Bechtung*); **Wd(D)** IX. 213,
4; **Wd(Gr)** 2101, 4

BERHTUNC (3) son of Witzlân (2) von
Kriechenlant
Nephew of Herman (8).

ref: **DF** 470

pn: probably derives from **Wd** (see Berhtunc
(1)).

BERHTUNC (4) von Rabene (Ravenna)
An Amelunc related to Biterolf (1), he leads
Ermenrich's men at Worms, fights Ortnîc,
and is struck down by Sifrit.

ref: **B** 4757

BERHTUNC (5) Etsel's man
Related to Herrât: aids Dietrich against
Ermenrich.

ref: **Rs** 73, 2

BERHTWÎN

Son of Berhtunc (1): killed at Tischcâl.

ref: **Wd(D)** IX. 100, 1; **Wd(Gr)** 1988, 1

pn: 7th-cent. German (Förstemann I. 297;
Schlag I. 60 f.), rare before 1000 in **OE**
(Searle, 97 f.).

BERILLE

Sister of Drasiân: killed by Wolfdietrich.

ref: **Wd(B)** 454, 57 (*DHB* IV. 306); **Wd(Gr)**
735, 1; **Wd(w)** 691, 3 (*Parilla*)

pn: 8th-cent. **WFr** (Förstemann I. 261).

BERKËR

Father of Rienolt and Randolt.

messerwerfen' (Jänicke, *ZE*, 331). See Belîân,
p. 10.

³ This pn (Langlois, 148) contains the Romance
element *clar-*, Lat. *clarus*, equivalent to *Gmc.*
**berhta*, 'bright, shining' (Kaufmann, 59: cf.
Berhter (1)).

ref: **B** 4601

pn: 10th-cent. German (Förstemann I. 261).

BERNËRE (BERNER)

Refers to Dietrich, whose capital is Berne (Verona), and occasionally to Dietrich's men; 'Berners marke' and 'Bernerland' refer to Dietrich's realm in North Italy.

ref: sg. = Dietrich: **A** 13, 4; **AHb** p. 3, 32; **B** 8359; **DF** 2484; **DuW** 45; **E(a)** 5, 1; **E(d)** 2, 10; **E(L)** 3, 2; **E(s)** 5, 1; **ED** 1, 2; **G** 2, 12; **Kl** 768 (C), 1141; **L(A)** 20; **L(D)** 258; **L(DrHb)** 5, 1; **L(K)II** 21; **N** 1903, 1; **Rg(A)** 4, 1; **Rg(C)** 89; **Rg(D)** 19, 3; **Rg(F)** II. 4, 1; **Rg(P)** 17; **Rg(V)** 20; **Rs** 17, 6; **hS(Sachs)** 838; **äSn** 3, 3; **jSn** 4, 1; **V(d)** 4, 5; **V(h)** 2, 5; **V(w)** 25, 5; **Wu(B)** 146, 3; **Bernerlant**: **V(h)** 1073, 4; **Berners marke**: **jH** 5, 1pl. = Dietrich's men: **B** 5233; **Kl** 4209

BERSÄBE

herzoginne: betrothed to Sabîn.

ref: **Rg(A)** 16, 1; **Rg(C)** 49 (*Versäbe*)

pn: corrupt; probably represents 'vro Sabîn'.

BERTE

Wife of Pippin and mother of Carl in **R**.ref: **R** 4782In **Ps**, Berta (I. 49, 17; II. 97, 11) is the daughter of Osanctrix; she is abducted by Rodôlfr (see Helche, p. 66).pn: the mother, sister, and daughter of Charlemagne are so named: 8th-cent. German (Förstemann I. 281 f.; Schlaug II. 176); it occurs in the OFr *ch.d.g.* (Langlois, 92).

BERTÛNE

Accompanies Walther at Worms.

ref: **B** 6635

BETEWÛN

A robber killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 7, 1; **Wd(Gr)** 845, 1; **Wd(w)** 787, 1 (*Baldewin*)pn: recorded at Trier in 698 (Förstemann I. 230); possibly a corrupt form of OFr *Beduin*, a Saracen people in OFr epic (Langlois, 81).

BETLÏ

A robber killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 14, 2; **Wd(Gr)** 851, 2; **Wd(w)** 794, 2 (*Artelaj*)**BÏBUNC** (1) Virginal's dwarf messenger
Brother of Sigram: he shows great terror at the numerous slaughtered giants and dragons he sees during his search for Dietrich and Hildebrant.ref: **V(d)** 24, 11 (*Wiwurgk*; 69, 10 *Wiburg*; 118, 2 *Willung*); **V(h)** 141, 2; **V(w)** 264, 2pn: possibly based on MHG *biben*, 'tremble', although the editors print the name with long *i* (see J. Lunzer, 'Drei Namen der deutschen Heldensage', *PBB* XLIX (1925), 461 f.).**BÏBUNC** (2) Wolfdietrich's dwarf helper
Helps Wolfdietrich against Belmunt.ref: **Wd(D)** m IV. 40, 3 n IV. 51, 3; **Wd(Gr)** m 432, 3 n 441, 3

BILLUNC (1) a dwarf

Seizes Wolfdietrich's wife Liebgart; Wolfdietrich kills him.

ref: **Wd(B)** 800, 3; **Wd(Gr)** 853, 1pn: 8th-cent. German (Förstemann I. 304; Schlaug I. 62; II. 77); 9th-cent. Lb and OE (Bruckner, 234; Searle, 107; Binz, 221). In ON the pn *Billungr* is used for a dwarf (*Vsp* 13, 5 (variant in MS. H); *Sk* ch. 58) and for a giant (*Háv* 97, 1). The name occurs in OE *Widsith*, 25 for *Billing*, ruler of the Werne, and in the 12th MHG *Rolandstied* of Pfaffe Konrad a *Pillunc* appears among the Christian warriors (4952),¹ his name probably deriving from the Saxon ducal family founded by Hermann Billung in the 10th cent.The name here has appellative force, being based on Gmc. **bil-*, 'miraculous power' (cf. *Bilwis*: Kluge, *EWb*, 77). MHG *billunc*, 'spite, spiteful person', probably derives from the reputed character of dwarfs.

BILLUNC (2) a robber

Killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 16, 1; **Wd(Gr)** 853, 1

BINÔSE

Wife of Jubart.

ref: **DF** 9984

BIRKHILT

A giantess, wife of Nettinger (**AHb** Mentiger) and mother of Etzel, Vâsolt, Ebenrôt, and Uodelgart: Dietrich kills her.ref: **AHb** p. 3, 39 (*gudengart*); **E(L)** 228, 13pn: probably based on MHG *birke*, 'birch-tree'.

BITEROLF (1) von Stîre (Styria)

Father of Dietleip: in **B** he leaves his wife Dietlint at his capital of Tôlêt (Toledo) in order to take service with Etzel, King of the Huns (399 ff.); in a campaign against the Prussians he and Ruedegêr are taken prisoner at Gamali, but Biterolf escapes and captures the Prussian king, Bodeslau (1376 ff.). He then assumes the byname 'Fruote' (1912 ff.; later 'Diète', 3408 ff.). On a subsequent campaign against the Poles he fights his own¹ The name does not appear in the OFr *Chanson de Roland*.

son Dietleip in the confusion of battle, but Rüedegêr stops the combat (3633 ff.). In the final combats at Worms against Gunther's men he fights Gêrnôt (7635 ff.) and Sifrit (9745 ff.), but refuses to fight his own nephew Walther (9928 ff.). Etzel grants him Styria for twelve years (13278 ff.). His device is a unicorn (10814),¹ and he possesses three swords: Schrit (123), Welsunc (561), and Hornbile (12262).

In **DF** he aids Dietrich against Ermenrich. In **V(h)** he is one of Dietrich's men and kills the giant Hôhermuot (see **Wicram**).

ref: **AHb** p. 3, 36; **B m** 12 n 39; **DF** 5151; **L(D)** 2322; **Rg(A)** 110, 3; **Rg(C)** 429; **Rs** 42, 1; **V(h)** 378, 6; **V(w)** 564, 6

In **Ps** Biturulfr (i. 209, 6), father of Petleifr and husband of Oda, rules at Skane (Scania, Denmark, for MHG Spanje, Spain?).²

pn: 12th-cent. German (W. Grimm, *DHS*, 461; Mone, 76; Müllenhoff, *ZE*, 337, 414; Jänicke, *ZE*, 311; Socin, 566); it is used for a singer in the *Wartburgkrieg* (Müllenhoff, *ZE*, 337) and for a peasant in *Neidharts Lieder*, 66, 22 in the 13th cent. It is originally a byname, cf. MHG *biterolf*, 'tyrant, choleric person' (Lexner 1. 287).

BITEROLF (2) a robber

Killed by Wolfdietrich (see **Rûmelher**).

ref: **Wd(D)** v. 8, 1; **Wd(Gr)** 846, 1

BITERUNC (1) von Heste (Este, near Padua?)

Dietwart's companion.

ref: **DF** 459

BITERUNC (2) von Engellant (England)

Ermenrich's man: kills Alphart and is killed by Dietrich von Berne at Bôlonje (Bologna).

ref: **DF** 9431

BITERUNC (3) von Môrlande³

Ermenrich's man: fights Dietrich von Kriecheu at Rabene (Ravenna).

ref: **Rs** 714, 1

BITTERBÛCH (FELSENSTRAUCH)

A giant killed by Schiltwîn (see **Wicram**).

ref: **V(h)** 879, 4; **V(w)** 726, 2 (*Felsenstrauch*)

pn: probably appellative with the meaning 'sour guts'.

BITTERKRÛT (BELERANT)

A giant killed by Sigestap (see **Wicram**).

ref: **V(h)** 885, 2; **V(w)** 732, 2 (*Belerant*)

pn: is recorded as a byname in the 13th cent. (Socin, 410), cf. MHG *bitterkrût*, 'bitter lettuce' (Lexner 1. 287).

¹ Also the device of the 13th-cent. Styrian noble, Otto von Missowe (O. Jänicke, *DHB* 1. 273).

² Scania is now a Swedish province.

³ See Sifrit (3) von Môrlant, p. 123, and Mære, p. 95.

BLANKE (BENIG)

Ilsân's horse.

ref: **Rs** 362, 1; **Rg(D)** 114, 3 (MS. h only, *Benig*)⁴

In **Ps** Alibrandr gives **Piðrekr** a horse named **Blanka** (ii. 391, 10).

pn: based on OHG *blanc*, 'white' (cf. ON *blankr*); OE *blanca*, *blonca*, is used for a 'white horse', and also for a horse generally (Bosworth-Toller, 108); it continues in ME in the latter sense (*MED* B iv. 953); ON *blakkr*, 'pale, dun', has a similar extension of meaning (Jóhannesson, 645; Kahle, 156), cf. the horse-name **Blakkr** in **Sk** ch. 72.

In the OFr *ch.d.g.*, *Blanchart* (*Blancart*) is the name of a white horse (Langlois, 99; see Schneider, *Kl. Schr.* 74).

BLÆDEL(ÏN)

Etzel's brother: in **N**, **Kriemhilt** promises him the hand of **Nuodunc**'s widow and **Nuodunc**'s estates if he will agree to attack the Burgundians. He and his men kill the Burgundian squires, but **Blædel** himself is beheaded by **Dancwart** in the fighting.

In other epics he is among **Dietrich**'s men: in **DF** and **Rs** he aids **Dietrich** against **Ermenrich** and fights **Sturmholt** at **Rabene** (Ravenna); in **B**, where he is said to rule **Vlâchenlant** (Rumania), he fights **Witzlân** and **Poytân** at **Worms**; in **V(hw)** he kills the giants **Âsprîân** and **Rûmedenwalt** (**Ôsenwalt**) at **Mûter** (see **Wicram**).

ref: **B** 4716; **DF** 5145; **Kl** 375; **N** 1346, 2; **Rs** 45, 1; **V(h)** 610, 11; **V(w)** 671, 1

Outside the epics **Blædel** is not mentioned in MHG literature, apart from the mid-12th-cent. *Kaiserchronik*, 1386 f., where he appears as **Etzel**'s son.

In **Ps** **Blôðlin** (**Blodlenn**) is one of **Attila**'s leaders (ii. 302, 2); he is killed by **Gernoz** in the fighting against the **Niflungar**—in **Ps** it is **Irungr** who kills the squires (see **Îrinc**, p. 85).

pn: *Bleda* of the Latin chronicles (**Bede** has *Blæda*) is probably of Hunnish origin (**Moravcsik** ii. 90); the form *Bletla* (*Blædla*) of the *Ann. Quedl.* (*MGH* ss III. 31) shows OE *-la* suffix,⁵ cf. the OE pn *Blædla* (**Sweet**, 133, 159).

The historical **Bleda**, son of **Mundzucus**, was murdered by his younger brother, **Attila**, c. 445 (**Jordanes**, ch. xxxv) and probably had shared the kingship of the Huns with him till then (see **Etzel**, p. 42).⁶ It is possible that this figure is represented by the unnamed brother of **Atli** who is killed by **Guðrûn** in the ON **Am** (**Panzer**, *Nibelungenlied*, 408).

BLÆDELINCK

'kôninck in Frankriken', son of a proud

⁴ The form of **Rg(D)** is probably corrupt, but could be based on MHG *baneken*, 'cavort, sport, play' (Lexner 1. 119).

⁵ See p. 62 n. 6.

⁶ **Attila**'s brother is named **Buda** in Hungarian tradition (see p. 41).

widow:¹ he accompanies Dirik (MHG Dietrich) on an expedition against the 'köninck van Armentriken' (MHG Ermenrich). He is of giant stature and kills 350 men. He is found in the cellars after the fight.

ref: ED m 1, 1 n 9, 1

A similar character named Kanselin (Genselin), cf. NHG *Gänselein*, 'little goose, fool' (?), appears in the Danish ballads, *Grimilds Hævn* and *Greve Genselin* (DgF 1. 44 ff., 223 ff.), and probably derives likewise from Blædelîn.

BODISLAU

King of the Priuzen (Prussians), captured by Etzel's forces (see Biterolf, p. 12).

ref: B 1473

BËMRLÂN (MOREAN)

A giant killed by Dietleip at Mûter (see Wicram).

ref: V(h) 736, 11; V(w) 667, 11 (*Morean*)

pn: probably derogatory, cf. NHG *Böhmer*, 'waxwing', i.e. 'Bohemian chatterer', a bird of ill omen (*DWb* II. 224).

BOGE, see BOUGE

BÛLÆRE pl.

Men of Bôle (Pola) who support Dietrich against Ermenrich.

ref: DF 8116

BÛLÂN, see PÛLÂN

BÛNÏSE

A lady at the court of Virginâl.

ref: V(h) 473, 1

BOPPE ðz Tenelant (Denmark)

Nephew of Herbolt: aids Gunther at Worms and defeats Eckehart in the combats.

ref: B 6512

In Johannes von Tepl's *Der Ackermann aus Böhmen* (c. 1400), Death refers to the trouble he has had with 'der starke Boppe' (ch. xxx).²

pn: *Bobo*, *Bopo*, etc., occur from 8th cent. in German records (Förstemann I. 317).

BOTELUNC

Etzel's father: in Wd(A) he is Hugdietrich's brother-in-law.

ref: B 366; DF 5352; Kl 76 (C); 93 (B); N 1251, 4 (C); 1314, 2; Wd(A) 3, 1; Wd(k) 2, 1

Heinrich von Veldeke in *Servatius* (c. 1170) refers to Attila as 'Bodelinghes son' (3360).

In ON Eddic tradition the father of Atli and Brynhildr is named Buðli (Am 38, 4; Grp 27, 5; Br 8, 2; Sg 15, 3; Hlr 4, 2; Gðr I

23, 2; Gðr II 26, 6; Gðr III 1, 2; Völs ch. 25; also in the Faroese ballad *Brynhildur táttur* (CCF 1. 8 ff.), and pl. Buðlungar refers to the race to which they belong (Akv 42, 7; Sk ch. 80). In the fragments about Hildibrand's death contained in *Asmundar saga kappabana*, ch. 8 (FAS 1. 399 ff.), Buðli is the grandfather of Hildibrand and Asmundr; he formerly owned the swords, 'Buðlanautar', with which they fight each other (Hild. 2, 3). In Saxo's history Buthlus is the name given to the uncle of Iarmericus (MHG Ermenrich) and regent of Denmark (Saxo VIII. ix. 1-x. 5).

pn: 8th-cent. German (Förstemann I. 322; Mone, 71 f.; Socin, 572; see G. Schramm, 'Etzels Vater Botelung', *BzNf* N. F. 1 (1966), 266-90): the name may well stem from, or be an accommodation to, the equivalent of OHG *boto*, 'messenger', and the ON *Buðlungr* has been related to ON *bjóða*, 'offer', cf. Gmc. root **buð-* (Jóhannesson, 607 f.). In ON *buðlungr* acquires the meaning 'prince' (Neckel, *Edda* II. 19). However, it is possible that this name derives ultimately from that of the Visigothic dynasty of the *Balthae*, to which Brunihildis, wife of Sigebert of Metz, belonged (S. Singer, 'Brünhild', *PBB* XLII (1917), 541).

The historical name of Attila's father was Mundiucos (Priscus) or Mundzucos (Jordanes) (see Etzel, p. 42).

BOTTEL, see GOTELE (1)

BOTZOLDE

Takes part in the jousting at Virginâl's court at Jerasput.

ref: V(h) 1043, 8

pn: probably based on MHG *bôzen*, 'strike, knock'; *bôzolt* is also a term for 'dance' or 'love-play' (*DWb* II. 271; Lexer I. 336 f.).

BOUGE (1) Wolfdietrich's brother (cf. DIETRICH (4), (5), and (6), p. 31)

Bouge and Wahsmuot usurp the kingdom of Constantinople from their brother Wolfdietrich, who ultimately defeats them (see Hugdietrich, p. 82, and Wolfdietrich, pp. 148 ff.).

ref: AHB p. 6, 8 (*Bogen*); Wd(B) 258, 3; Wd(D) III. 6, 1; Wd(Gr) 261, 3; Wd(w) 308, 3 (*Boder*)

pn: 7th-cent. WFr, 9th-cent. German (Förstemann I. 252), 8th-cent. OE (Searle, 82).

BOUGE (2) Dietrich's man

ref: A 73, 1 (omitted from the index to *DHB* II)

this name is depicted in the illustrated MSS. as a bearded giant (W. Grimm, *DHS*, 315 f.; A. Wallner, 'Herren und Spielleute im Heidelberger Liederodex', *PBB* XXXIII (1908), 510 f.).

¹ 'ein Wedewe stolt' (ED 5, 1). Cf. Kriemhilt, 'diu stolze witewe' (N 1143, 4), who incites Blædelîn to attack the Burgundians in N.

² The late 13th-cent. 'Minnesänger' who bears

BOUMGART

A giant relative of Velle: killed by Ortnît.

ref: **Wd(B)** 488, 3; **Wd(Gr)** 789, 3 (Brumfart); **Wd(w)** 738, 3 (*Brünwart*)

BOYMUNT

Rüedegêr's horse.

ref: **Kl** 3141 (Db *Roymunt*, A *poimunt*)

pn: well known through the descendants of Robert Guiscard, the Norman rulers of Sicily and famous crusaders named Bohemund (Panzer, *Nibelungenlied*, 80). It is recorded for a Bavarian duke in the 12th-cent. *Kaiserchronik* (300) and in documents from the 12th cent. on (Müllenhoff, *ZE*, 355; Jänicke, *ZE*, 312).

BRAMKÊR

Dietrich's man.

ref: **A** 74, 3 (W. Grimm, *DHS*, 263, reads *Branker*)

BRIGIDA

The wife of Ernhelle.

ref: **AHb** p. 1, 11

pn: the name, of which the contracted form, *Bride*, is used in the 'Spielmannsepos' *Orendel* (c. 1190?), derives from that of the 5th-cent. Irish St. Brigid; it is recorded from the 8th cent. in German (Förstemann I. 335).

BRINNIC

Hildebrant's sword.

ref: **A** 350, 2

pn: cf. MHG *brinnec*, 'burning' (*DWb* II. 392; *Lexer* I. 354).

Hildebrant's sword is named Freise in **V**, Freissan in **JSn**, and Lagulfr in **Ps** (see p. 74 n. 11).

BRUGIGAL

A master cook: the bear Wisselau boils and eats him.

ref: **BW** 442

pn: possibly appellative and connected with **MDu** *broeyen*, 'boil'.

BRUMFART, see BOUMGART

BRÜNHILT

Queen of Íslant (Iceland): in **N**, Sifrit, acting for Gunther and unseen in the *tarnkappe* (cloak of invisibility), defeats Brünhilt in athletic contests at her castle of Ísenstein;

she therefore agrees to wed Gunther and returns to Burgundy with him. Sifrit, again invisible, is required by Gunther to subdue his new queen in the bridal chamber (see Gunther, p. 54), and he takes a ring and girdle from her in the process. Brünhilt objects to the marriage of Gunther's sister, Kriemhilt, to Sifrit, whom she assumes to be Gunther's vassal; the two queens compare their husbands while watching jousting, and a quarrel ensues, in the course of which Kriemhilt produces the ring and girdle and accuses Brünhilt of having been Sifrit's mistress. From this public humiliation of Gunther's queen stems Hagen's plan to murder Sifrit, to which Brünhilt agrees (see Sifrit (1), pp. 118 f.).

In **B** and **Rg(D)** Brünhilt watches the combats at Worms.

ref: **B** 6840; **Kl** 2890; **N** 329, 2; **Rg(D)** 414, 3

In ON Eddic tradition Sigurðr wins the love of Brynhildr (Hlr prose, p. 219; 4, 1; Grp 27, 3; Br 3, 1; Gðr I 22, 5; Gðr II 27, 3; Sg 3, 1; Dr prose, p. 223; Od 16, 1; Sk ch. 48; Völss ch. 19; Faroese ballads *Brynhildar táttur* and *Hogna táttur* (CCF I. 8 ff., 22 ff.)), a valkyrie sleeping in armour,¹ on the mountain of Hindarfjall—she is also named 'Sigdrífa' (Fm 44, 5; Sd prose, p. 190)—by riding through the wall of flame (ON *vaflogi*) and passing through the stockade of shields surrounding her: she wakes, when he removes her helmet and cuts her armour from her.² Sigurðr then marries Guðrún (MHG Kriemhilt), the sister of Gunnarr. In order to win Brynhildr for Gunnarr, Sigurðr changes shapes with him and rides once more through the flames to Brynhildr: they sleep on the mountain for three nights with a drawn sword between them, and exchange rings. Brynhildr weds Gunnarr; she and Guðrún quarrel about precedence when bathing in the river—in Sk ch. 49 when washing their hair—and Guðrún displays the ring Sigurðr originally received from Brynhildr. Brynhildr contrives Sigurðr's murder, since he has betrayed their love; she kills herself, and orders her body to be burnt beside his.³

In **Ps** Sigurðr kicks open the iron gates of Brynhildr's castle at Segarðr in Svava (Swabia, South Germany), fights her retainers, and catches the wild horse Grani from her stud. Later he persuades Gunnarr to wed her, but, as in **N**, he has to master her for Gunnarr—in **Ps** he deflowers her—and they exchange rings; Sigurðr gives his ring to his wife Grimilldr, who displays it during a quarrel with Brynhildr, after Grimilldr

¹ The composition of Brünhilt's name is based on the equivalents of OHG *brunia*, 'byrnie', and *hiltia*, 'conflict', the latter occurring as an appellative for 'valkyrie', *hildr* in ON; this gives the possible meaning 'valkyrie in the byrnie' and may well have inspired the creation of the figure of the warrior-maiden, whom Óðinn has pricked with the sleep-thorn (ON *svefnþorn*), in late ON tradition.

² Grp and Völss ch. 24 tell of another meeting: Sigurðr, following his hawk which has flown through her window, finds Brynhildr in the house of Heimir weaving a tapestry, on which his deeds are depicted (see Heime, p. 65).

³ In Sg. she orders her servants to be killed after her death (see p. 16 n. 4).

has omitted to stand up before her. Brynildr incites Gunnarr, Högni, and Gernoz to murder Sigurðr, and, after Högni has killed him out hunting, she congratulates the hunters on their kill (see Sifrit (1), p. 121).

In the Danish ballad *Sivard og Brynild* (*DgF* I. 16 ff.), Sivard rescues Bryneld from a glass mountain¹ and gives her to Hagenn. While they are washing their clothes at the river she sees Sivard's ring worn by Sienild, Sivard's wife; she urges Hagenn to kill Sivard, and Hagenn brings her Sivard's head; he then cuts her to pieces and kills himself.

pn: for the 6th-cent. Visigothic Queen *Brunihildis* (see below); 7th-cent. WFr, 8th-cent. German (Förstemann I. 340; Socin, 572; Jänicke, *ZE*, 312; Schlaug I. 65; II. 78), rare in South-East German records (Kromp I. 22). In OFr epic the name *Brunehaut* occurs for the daughter of Judas Maccabaeus, and also for the mother of Julius Caesar (Langlois, 120).

The name and role of Brünhilt have often been connected with the historical Brunihildis, daughter of Athanagild, the Visigothic King of Spain (see Botelunc, p. 14).² She married Siegebert of Metz, son of Chlotar I, in 567, and she was for many years in conflict with Fredegunda, the concubine of her brother-in-law Chilperic, who instigated the murder of Siegebert in 575 (see Sifrit (1), p. 122). Chilperic himself was murdered out hunting in 584; Brunihildis was blamed for this and other murders (Fredegar IV. 42).³ She ruled Burgundy after the death of another brother of Siegebert, named Gunthram (see Gunther, p. 56),⁴ from 599 to 613, when her enemies had her trampled to death by horses.

All evidence points to the Rhine-Frankish area for the origins of Brünhilt and her story: the quarrel of the queens is indeed the kernel of the plot,⁵ although, according to some critics, the roles of the two women have been reversed in narrative tradition, Kriemhilt taking the role of Brunihildis and Brünhilt that of Fredegunda.⁶

¹ For this folk-tale motif see *Die Rabe* (*KHM* no. 93; Bolte-Polivka II. 335 f.).

² The designations *lectulus Brunihildae*, recorded in 1043 for the Feldberg in the Taunus, *Brunhildenstein* in the 16th cent. for the Hohe Kanzel, also in the Taunus, and *chaussées Brunehaut* in Picardy and Artois for certain roads refer to this historic queen (W. Braune, 'Brünhildenbett', *PBB* XXIII (1898), 252 f.; Kralik, *Trilogie*, 825; H. Grégoire, 'La patrie des Nibelungen', *Byzantion* IX (1934), 75). Baesecke, *Vorgeschichte*, 37, refers to the place-name *Brunildeberg* in an English document of c. 1220-50.

³ Ed. B. Krusch (Berlin, 1877; *MGH script. rer. Merov.* II).

⁴ In 580 Gunthram's queen, Austrechild, ordered her two Italian doctors to be killed after her death (Greg. Tur. v. 35).

⁵ Such a quarrel between two Ostrogothic noblewomen in the public baths in Italy c. 540, because one did not rise before the other, resulted

Brünhilt's role in N and Ps, the warrior-maiden who can only be won by physical tests, is thought by Fr. Panzer to derive from a folk-tale type current in North-West Russia,⁷ which has replaced a 'Dornröschen' type of bridal quest apparent in the ON Eddic versions.⁸

BUOZOLT von Norwæge (Norway)
Ermenrich's man: he fights Wolfhart at Rabene (Ravenna).⁹

ref: **Rs** 718, 1 (*A Pawsolt*)

pn: 8th-cent. German (Förstemann I. 332).

BURGONDE (BURGONDÆRE, BURGONJE, BURGENTRÏCHE, BURGUN, BURGUNDIA)

Ethnic name, also for the country in such terms as 'ze Burgonden, Burgondenlant', etc.: in W, Heriricus, the father of Hiltgunt, rules Burgundia; his capital is at Châlons.

In N the Burgundians are ruled by Gunther, Gêrnôt, and Gîselhêr, with their capital at Worms. They are first referred to as 'Nibelunge' (N 1523, 1, etc.) on reaching the Danube in the course of their journey to Hungary (see Nibelunge pl., pp. 97 f.). In the later epics the Burgundians are always the followers of Gunther.

ref: Burgonde sg.: N 2215, 3 (= Gêrnôt)

pl.: B 2374 (MS. *Burgundi lant*, 2380 MS. *Burgonie lant*, 6643 MS. *Burgonde lant*, 7267 MS. *Burgundilant*, etc.); K1 22 (A always *Burgonde*, D *Burgunden*); N 2, 1 (C *Buregonden*, D *burigunden*, d always *burgenden*, I *burgonde*);

WuH (Wien) I. 7, 1 (*Burgonde*); II. 18, 4 (*Burgönde lant*)

Burgondære pl.: B 4703

Burgônis man: DF 9117 (*A Burgunis*); Burgonje: B 811 (MS. *Burgone*); Rs 224, 2 (*A Burgundie*)

BurgentrÏche: Rg(D) 8, 1; Rg(F) I. 3, 1

Burgun: AHb p. 1, 23; E(L) 22, 6

Burgundia: W 34

In OE tradition Gifca is the ruler of the

in the murder of Urajas, one of their husbands (Procopius, *Goth.* III. i, 37 ff.).

⁶ A. Giesebrecht, 'Über den Ursprung der Siegfriedsage', *Germania* (von der Hagens) II (1837), 208, and more recently Hugo Kuhn, 'Brünhild und das Kriemhildlied', *Frühe Epik*, 12 f.

⁷ Fr. Panzer, 'Nibelungische Ketzereien: das russische Brautwerbermâchen im Nibelungenlied', *PBB* LXXII (1950), 465-98. Heusler, *Nibelungensage*, 9, and Kralik, *Trilogie*, 810 ff., consider it to be her original role; see also von See, *GHS*, 29 f.

⁸ It is uncertain whether a German 'awakening' story is reflected in Seyfrid's rescue of Krimhilt from the 'Trachenstain' in hS or in the winning of Mundirosa by Seyfrid of Ardemont (see Sifrit (1), pp. 119 n. 8, 122 n. 8, 123 n. 7). It seems likely that the mythical element is a Scandinavian innovation (see von See, *GHS*, 24 f., 34).

⁹ In Rg(A) the giant Pûsolt is killed by Wolfhart (see p. 106).

Burgundians (*Widsith*, 19) and Gūðhere is associated with them (*Widsith*, 65 f.), being termed 'wine Burgenda' (*Waldere* II. 14); in ON Eddic tradition, however, Gunnarr and his brothers are referred to as 'Niflungar' (see *Nibelunge* pl., p. 98); only once is the archaic term 'vin Borgunda' applied to Gunnarr (Akv 18, 3) (see Gunther, p. 55).

The earliest recorded forms of this ethnic name are as follows (Schöpfung, 55 ff.; Bach I, § 179, 5): *Burgundiones*, Pliny (1st cent. A.D.); *Burgiones*, Ptolemy (2nd cent.); *Burgundii*, Ammianus Marcellinus (4th cent.). Originally the name must have meant 'dwellers in the high places (forts)' (J. Grimm, *GDS*, 486), cf. OHG *burg*, 'fortress', and Celtic **brig-*, 'hill'. This tribe probably gave its name to the island of Bornholm (ON *Bor-gundarhólmr*); Alfred in his *Orosius* refers to its inhabitants as 'Burgendas' (Wyatt II. 1, 44). In OHG *Burguntare* refers to the inhabitants of Burgundy in the South of France; the form *Burgonde* with -o- first appears in N and probably shows Romance influence (Förstemann I. 350; E. Schröder *DNK*, 102 ff.; Bach I, § 22)—the form of the *Kaiserchronik* (mid 12th cent.) is *Burgundère* (15270): it seems probable, therefore, that the form in N, applied to Gunther and his people, is a learned reintroduction.

This tribe moved from Scandinavia in the 2nd cent. B.C. (Karsten, 78 f., 222 f.), and were neighbours of the Goths on the Baltic

in the 3rd cent. (see Jordanes ch. xvii). In the 4th cent. they appeared on the Main and became allies of the Romans against the Alemanni. About the year 406 they crossed the Rhine, and in 413, for their support of the Emperor Honorius, they received territory, probably on the Lower Rhine.¹ In 423 they invaded Upper Belgium, and in 435 Gundaharius, their king, was defeated by Aetius, the Governor of Gaul, at whose instigation a Hun force destroyed 20,000 Burgundians, including Gundaharius and his family, in 437. Aetius moved the survivors to Sapaudia (Savoy). These Burgundians of South Gaul took part in the Battle of Châlons in 451, when they were allied with Aetius against the Huns led by Attila.² From this new Burgundian kingdom in 516 King Gundobad issued his code of laws (*Lex Burgundionum*),³ in the preamble to which the names of Gundaharius and other 'ancestors' appear: 'Si quos apud regiae memoriae auctores nostros, id est: *Gibicam*, *Gundomarem*,⁴ *Gislaharium*, *Gundaharium*, patrem quoque nostrum et patruum liberos liberavisse fuisse constitit, in eadem libertate permaneat.' This Burgundian kingdom was incorporated into the realm of the Merovingian Franks between 532 and 534 (see Sigemunt, p. 126), but the Burgundian nobility retained its language and identity till the 7th cent. (Stroheker, 229 ff.).

C (K)

KALLECH

A giantess at the castle of Zere.

ref: **E(d)** 274, 2

pn: probably appellative, based on MHG *kallec*, 'chattering' (Lexer I. 1497).

CAMALO

Ruler of Metz: Guntharius sends him to demand the treasure from Waltharius; Waltharius kills him.

ref: **W** 581

pn: 6th-cent. WFr and German (Förstemann I. 592); possibly the hypocoristic form to OHG *gamal*, 'old, experienced' (Kögel I. ii. 303).

¹ It is not certain whether this territory was in Germania Secunda or Germania Prima (see H. Grégoire, 'La patrie des Nibelungen', *Byzantion* IX (1934), 2 f., 7 ff., and Stroheker, 217 ff. Probability rests with the area round Worms (Stroheker, 223; von See, *GHS*, 65). Worms is first mentioned as Gunther's capital in **W**, although he is a Frank in that poem.

² The battle is described in epic fashion by

CANDUNC

Dietwart's companion.

ref: **DF** 402

pn: the simplex *Cando* is recorded in German in the 7th cent. (Förstemann I. 594); cf. ON *gandr*, 'magic wand' (Kaufmann, 136).

KARINAS, see TARIAS

KARL(E) (1) the Frankish emperor Charlemagne († 814) is mentioned very rarely (see Rother, p. 109, and Wisselau, pp. 144 f.).

ref: **BW** 156 (Karel); **DF** 8651; **R** 3477

pn: 7th-cent. WFr and German (Förstemann I. 359).

Jordanes: the streams ran with blood and the wounded drank it (ch. xl); cf. the scene in **N** where the Burgundians drink blood (str. 2078) (see also p. 42).

³ *Leges Burgundionum, Liber Constitutionum* III, ed. L. R. de Salis (Hannover, 1892; *MGH Legum I, leges* ii. 1, 43).

⁴ A variant reading is *Godomarem*.

KARL(E) (2) Ermenrich's man
Brother of Mōrolt von Arle.

ref: **DF** 8650

CELTICUS adj.

Waltharius mocks Ektivrid's Saxon speech, terming it 'Celtica lingua'.

ref: **W** 765

This probably suggests 'elaborate' speech (Strecker, *Waltharius*, 156).

KERLINGEN

France (see also Frankriche under Franke, p. 46): it refers in particular to Walther's realm.

ref: **A** 77, 2; **AHb** p. 2, 36; **B** 2105; **DF** 2401; **E(d)** 317, 12; **O** 253, 1; **R** 4882; **Rg(D)** 44, 4; **Rg(P)** 66; **WuH** (Wien) II. 15, 3

This name, originally a d. pl. of *Kerlinc*, i.e. 'the people of Karl', stems from the royal dynasty founded by Charlemagne (see Karle (1) above).

KIMO

Kamalo's nephew: killed by Waltharius. His byname is Scaramundus.

ref: **W** 687

pn: *Gimmo* (*Gimo*) recorded in the 10th cent. in German (Kögel I. ii. 306 f.).

CLAUGESTIAN

The light-giving jewel in the helmet of Berhter (1) (see Hildegrîn, p. 78); it has been brought back from a foreign land by Alexander.

ref: **R** 4955

KLINGELBOLT (AMEROLT)

A giant killed by Heime (see Wicram).

ref: **V(h)** 870, 7; **V(w)** 717, 7 (*Amerolt*)

pn: probably appellative, based on MHG *klinglelen*, 'make a noise, chatter'.

KOBER (KNABER)

A messenger sent by the Saracen Janapas to lure Dietrich and Hildebrant to his castle at Orneck.

ref: **V(d)** 90, 2 (Knaber); **V(w)** 420, 2

pn: possibly based on Hebrew *gober*, 'burying', a derogatory term for demons or enemies (Lunzer, *Elegast*, 152).

CONSTANTIN (1) father of Rother's bride

The ruler of Greece, with his capital at Constantinople: he imprisons the messengers sent by Rother for the hand of his daughter. Rother visits Constantinople and abducts her. Constantin sends a minstrel to bring her back from Italy, and is about to give her in marriage to Basilistium, son of the heathen

Ymelot, when Rother arrives to rescue her. Throughout **R**, Constantin is shown as cowardly and henpecked.

ref: **R** 69

In **Ps** Miliias plays a similarly faint-hearted role when Osanctrix woos his daughter Oda (see Öserich, p. 103).

pn: the name derives from that of Constantine the Great (†337), founder of Byzantium; it occurs in OFr epic (Langlois, 157).

This figure symbolizes the contempt of Western crusaders for the rulers of the East Roman Empire, in particular for Alexius Comnenus (1081-1118) (Panzer, *Italische Normannen*, 74; Frings-Kuhnt, *Rother*, 213 f.; de Vries, *Rother*, xciv).

CONSTANTIN (2) son of Helena
= Constantine the Great (see above).

ref: **R** 4394

KRIECHE (KRIECHEN(LANT), GRECIA; KRIECHISCH adj.)

An ethnic name, also used for the country of Greece, especially the East Roman Empire, in such terms as 'ze Kriechen, Kriechenlant', etc. The following persons are connected with Greece: Alebrant (**jH**), Antzius (**AHb**), Arnolt (**R**), Berhtunc (1) (**Wd(A)**), Dietrich (2) (**DF**); **Rg(D)**; **Rs**), Hildeburc (2) (**Kl**), Hugdietrich (**Wd(A)**), Sintram (1) (**B**), Wate (**DH**), Witzlân (**DF**), and Wolfdietrich (**E**; **Wd(ABD)**).

ref: Krieche sg.: **B** 1109 (= Sintram); 3648, etc.; **Wd(A)** 3, 4 (= Hugdietrich); 84, 4 (= Berhtunc); 324, 1 (= Wolfdietrich); **Wd(C)** VIII. 3, 4 (= Wolfdietrich); **Wd(D)** IV. 22, 2 (= Wolfdietrich); **Wd(Gr)** 892, 4 (= Wolfdietrich)

Kriechen pl. (people, country—von den Kriechen, (der) Kriechen lant, etc.): **AHb** p. 6, 14; **B** 1107; **DF** 472; **DH** F 42, 1, 1; **E(d)** 22, 2; **jH** 14, 2; **Kl** 403; **N** 1339, 1; **O(k)** 158, 5; **R** 200; **Rg(D)** 74, 3; **Rg(P)** 123; **Wd(A)** 1, 1; **Wd(B)** 65, 4; **Wd(C)** II. 10, 3; **Wd(D)** III. 7, 1; **Wd(Gr)** 97, 2; **Wd(k)** 1, 5
Kriechinne f. pl.: **Wd(D)** IX. 32, 3
kriechisch adj.: **Kl** 398 (kr. lant); **V(w)** 20, 2 (kr. feür); 787, 2 (kr. wein); **Wd(A)** 2, 3 (kr. riche); **Wd(D)** III. 13, 1 (kr. riche)

Grecia: **R** 4714

KRIEMHILT

Sister of the Burgundian kings, Gunther, Gêrnôt, and Giselhêr. In **N** she dreams that two eagles kill her tame falcon, which her mother Uote interprets as presaging the death of her future husband (see Sifrit, (1), p. 118).¹ Gunther agrees to the marriage between Sifrit and Kriemhilt after Sifrit has helped him win the hand of Brünhilt. Sifrit rashly gives Kriemhilt the ring and girdle he has taken from Brünhilt when subduing her

Falkentraum', *GRM* xxxix (1958), 218-26. See also Hagen (1), p. 59 and n. 10.

¹ Regarding the falcon dream, see E. Ploß, 'Byzantinische Traumsymbolik und Kriemhilds

for Gunther in the bridal chamber (see Gunther (1), p. 54); in the course of a quarrel Kriemhilt accuses Brünhilt of being Sifrit's mistress and displays the ring and girdle. Although Sifrit's denial is publicly accepted by Gunther, Hagen, Gunther's leading vassal, plans his murder and learns from Kriemhilt the secret of his vulnerable spot between the shoulder-blades (see Sifrit (1), p. 118 and n. 4). Before Sifrit's murder by Hagen out hunting, Kriemhilt dreams that two wild boars kill him and that two mountains crush him (see Sifrit (1), p. 118 and n. 5). Although she becomes reconciled with her brothers after the murder, Kriemhilt swears vengeance on Hagen, who has had the treasure left her by Sifrit sunk in the Rhine.

After thirteen years of widowhood Kriemhilt marries Etzel, the powerful ruler of Hiunenlant (Hungary), whom she persuades to invite her brothers to visit the Hunnish court: on their arrival she realizes that they have been warned, since Hagen refuses to allow the Burgundians to hand over their weapons on entering the palace (1745 ff.); Kriemhilt then incites Blödel, Etzel's brother, to kill the Burgundian squires; in retaliation Hagen beheads Ortliep, the son of Kriemhilt and Etzel, and the child's severed head falls in Kriemhilt's lap. Kriemhilt now urges various warriors to attack the Burgundians, and even has the hall in which they are defending themselves set on fire. Finally, Dietrich von Berne binds the two surviving Burgundians, Gunther and Hagen, and hands them over to Kriemhilt. She has them imprisoned separately, then demands that Hagen should reveal the hiding-place of the treasure;¹ as he maintains that he cannot divulge it while his lord still lives, Kriemhilt has her brother executed and shows his head to Hagen. Hagen now declares that the treasure is safe for ever; at this she beheads him with the sword Balmunc, recalling her beloved Sifrit, to whom it once belonged (N 2371 f.). For this deed Hildebrant, Dietrich's major-domo, cuts her down.

In the **Kl**, Kriemhilt's actions in **N** are justified by her loyalty to Sifrit, since her vengeance is directed at his murderer, Hagen; this view is also shown in **N(C)** (**Kl(B)** 309 ff.; **N(C)** 2086, 5 ff.).

In **Rg**, Kriemhilt wishes to see Sifrit, her betrothed, matched against Dietrich von Berne: a challenge is sent to Dietrich and his warriors to win a rose wreath from her rose-garden² and a kiss, as the prize for victory

in combats against twelve Burgundian champions at Worms. In the final combat between Dietrich and Sifrit she intervenes to save Sifrit's life. In **B** she also intervenes between Dietrich and Sifrit in a similar combat at Worms (**B** 12532 ff.).

In **AHb** it is thought that Crimhilt marries Etzel after Seifrit has been killed by Dietrich at the rose-garden, and that she summons the heroes to Ofen in Hungary in order to take revenge. She provokes Hagen by urging her son to strike him on the cheek: as in **N**, Hagen beheads the boy, and the conflict breaks out (p. 10, 22 ff.); finally Dietrich binds Gunther and Hagen, both of whom she beheads, for which deed Dietrich cuts her in half (p. 11, 8 ff.).

In **hS** Seyfrid rescues Krimhilt from a dragon which has imprisoned her on the 'Trachenstain'. They return to her father Gybich at Worms.³ **gS**, in which she is named Florigunda, follows **hS**.⁴

ref: **AHb** p. 1, 24; **B** m 5102 n 6211; **ED** m 5, 1 (?);⁵ **Kl** 45 (C); 105 (B); **N** 2, 3; **N(k)** 2, 2; **N(m)** Av. 5 (*Krenhilt*); **N(T)** 1037, 4 (*Crimelden*); **Rg(A)** 2, 4; **Rg(C)** 16; **Rg(D)** 6, 4; **Rg(F)** 1, 7, 4; **Rg(P)** 35; **Rg(V)** 11; **gS** p. 66, 22 (*Florigunda*); **hS** m 12, 2 n 51, 3 (**FBA** *Grimhild*, *Grymhild*, other prints *Krimhilt*); **hS(Sachs)** 21 (*Crimhilt*)

Outside the epics, few references to Kriemhilt occur in German literature, and these show a pejorative view of her character: although the view that her actions were motivated by avarice is opposed in a Latin sermon of Berthold von Regensburg (†1272) (*Jänicke*, *ZE*, 316), in a late-13th-cent. poem a disobedient girl is termed 'diu übliu Chriemhilt' (W. Grimm, *DHS*, 187), and in a poem of the 14th cent. Herodias is compared with Kriemhilt (Müllenhoff, *ZE* 360 f.); in 1388 a Nürnberg cannon is named after her (Bach 1, § 496, 1, 4); Wilwolt von Schaumburg in the 15th cent. refers to her pleasure at the fighting in the rose-garden (Müllenhoff, *ZE*, 430).

In **ON** Eddic tradition Gjúki's daughter is named Guðrún (Grp 34, 3; Br 3, 5; Gðr I 1, 1; Sv 2, 3; Hlr 13, 1; Dr prose, p. 223; Gðr II 10, 5; Gðr III 2, 1; Od 27, 1; Akv 29, 1; Am 46, 1; Ghv 1, 8; Hm 2, 7; Hdl 27, 3; Sk chs. 13; 48; Völss ch. 24); she weds Sigurðr after his first visit to Brynhildr,⁶ and bears him a son, Sigmundur, and a daughter, Svanhildr. Sigurðr gives Guðrún the ring he received from Brynhildr when he won her for

¹ In **ON** Eddic tradition (Akv, Am) Atli demands this from Gunnarr, who later knows the secret is safe, when he has seen Högni's heart, which has been cut out and brought to him (see Gunther (1), p. 55, and Hagen (1), p. 59).

² See p. 88 n. 1, regarding the silken thread encircling the rose-garden.

³ In **N(m)**, of which only the *äventiure*-headings are preserved, the seizure of Kriemhilt by the dragon is placed before Gunther's bridal quest for Brünhilt.

⁴ See Sifrit (1), p. 119 n. 8, regarding the winning of Mundirosa by Seyfrid de Ardement.

⁵ See Blödelinck (p. 14 n. 1).

⁶ Völss ch. 25 prefaces Guðrún's story with her dreams that presage her marriage to Sigurðr, his murder, and the deaths of her brothers at the hands of her second husband, Atli: she dreams of a hawk with feathers of gold (see N 13 ff.) and of a golden stag she catches, which is shot dead by Brynhildr (cf. N above).

Gunnarr (see Brünhilt, p. 15). Guðrún and Brynhildr quarrel, whilst bathing in a river (Sk ch. 49 whilst washing their hair), about whose husband is the better man, and Guðrún reveals that it is Sigurðr who has passed through the flames, in Gunnarr's semblance, to win Brynhildr.¹ Brynhildr urges Gunnarr to have Sigurðr murdered and laughs at Guðrún's lamentations.²

Gunnarr and his brothers give Guðrún in marriage to Atli, who invites them to visit his kingdom. In spite of Guðrún's warning,³ her brothers journey to Atli's hall, where Atli has them killed when they refuse to divulge the hiding-place of the Niflungar treasure (see Nibelunge pl., p. 98).⁴ After the funeral feast Guðrún kills her two sons by Atli, Erpr and Eitill, and serves their roasted hearts for him to eat (AkV),⁵ kills him with a sword while he sleeps, and then burns the hall over the heads of the drunken Huns.⁶

According to Hm, Ghv, and Völss, Guðrún bears Sörli and Hamðir by a third husband, Jónakr (in Ghv, Sk ch. 50, and Völss ch. 39, she has a third son, Erpr):⁷ she urges them to avenge their half-sister, Svanhildr, whom Jörmunrekr has had trampled to death by horses (see Ermenrich, p. 38), and gives them weapons and armour (in Völss ch. 42 and Sk ch. 50 the armour is proof against metal).⁸ Her sons are killed when they enter Jörmunrekr's hall (see Erpfe, p. 40).

In Gør III Herkja, Atli's concubine (see Helche, p. 66), tells Atli that Þjóðrekr and Guðrún are lovers. Guðrún proves her innocence by plucking a jewel from a boiling cauldron: Herkja scalds her hands and is led to her death in a bog (see Dietrich (I), 29).

In Þs, Grimilldr (I. 322, 5) is the daughter of Aldrian af Niflungaland. Her husband Sigurðr, at their marriage feast, urges her brother, Gunnarr, to seek the hand of Brynhildr, although he has previously sworn oaths of loyalty to her himself (II. 37-43) (see Gunther (I), p. 55). The two queens quarrel when Grimilldr refuses to stand up before Brynhildr (see pp. 15 and 16 n. 5); Grimilldr reveals to Brynhildr the deception on her wedding-night, when Sigurðr has deflowered Brynhildr in the guise of Gunnarr (see Gunther (I), p. 55), and displays the

ring Sigurðr took from her. Brynhildr demands Sigurðr's death, and Högni kills him out hunting (see Sifrit (I), p. 121). Guðrún realizes that Högni is the 'wild boar' which, he claims, killed Sigurðr (II. 258-68).

She marries Attila for the sake of his power, and persuades him to invite her brothers, the Niflungar, to visit Húaland. She then bribes Irungr to kill the young knights (see Blædelin, p. 13) and her son Aldrian to slap Högni's face: thus the conflict breaks out. She prevents the Niflungar escaping from a walled orchard by having fresh oxhides spread before the gate, so that they fall and are killed by Irungr and his men; she urges Attila to have the captive Gunnarr cast into a snake-pit; finally, Þjóðrekr cuts her in half when he finds her pushing lighted firebrands into the mouths of her brothers, Gernoz and Gisler, to see if they are dead.

In the Danish ballads Kriemhilt appears under various name-forms: in *Sivard og Brynild* (DgF I. 16-23), Siennild (A 3, 1; B Signelille) quarrels with Brynild with the result that her husband, Sivard, is killed (see Brünhilt, p. 16). In *Frændehævn* (DgF I. 26-32), Ellind (A 3, 1; B Sinnenille; C Senild) is married to Her Loumer, her father's murderer, who also kills her brothers: she takes revenge by killing him, his brothers, and her own sons by him. In *Grimilds Hævn* (DgF I. 44-50), Kremold (A 1, 1; B Kremoldt; C Grimild) invites her brothers, Hagenn and Falqour (MHG Volkêr), to a feast,⁹ and urges Kanselin (see Blædelin and Blædelinck, pp. 13 f.)¹⁰ to kill them. In version C she has fresh oxhides spread on the floor to make Hagenn fall, as in Þs, and Rancke, Hagenn's son by Hvenild, locks Grimild in a cave with '*Nidings Skat*' (the Nibelungen treasure) to starve to death (see Hagen (I), p. 60, and Nibelunge, p. 98).¹¹

In the Faroese ballad *Hagna tåttur* (CCF I. 23-32), Guðrún is hostile to her brothers and loyal to Atli, as in N and Þs; she is also referred to in *Brynhildur tåttur* (ibid. 8-22).

pn: 8th-cent. German, with spellings *Grim-*, *Crem-*, etc. (Förstemann I. 672; Schlaug II. 102; Mone, 67 f.; Müllenhoff, ZE, 299);¹²

¹ In Völss ch. 28 she displays the ring on her finger. In Sk ch. 49 she recognizes the ring on Brynhildr's finger.

² In Gør II and Völss ch. 32 Guðrún then departs for Denmark.

³ She send runes with Atli's messenger and a ring with a wolf's hair twisted into it; in Am and Völss ch. 33 the messenger purposely confuses the runes (see Wärbel, p. 137).

⁴ In Völss ch. 36 the treasure has been bequeathed to Guðrún by Sigurðr (in N it is Sifrit's wedding gift to her).

⁵ In Am and Völss ch. 38 she offers him beer mixed with their blood in goblets fashioned from their skulls (cf. Wielant, p. 142). Alboin, the 6th-cent. Langobard conqueror of N. Italy, is said to have forced his wife Rosamunda to drink from her father's skull (Paul Diac. I. 27).

⁶ In Am, Sk ch. 50, and Völss ch. 38, Högni's son (by Guðrún in Am), (H)niflungar, helps her kill Atli (cf. Sigmundr and Signý: see p. 125).

⁷ In Hm, Erpr is Jónakr's son by another wife.

⁸ Cf. Saxo VIII. x. 14, where a sorceress named Guthruna blinds the men of Jarmericus (see Ermenrich, p. 36).

⁹ In version A she welcomes all save Hagen (cf. N 1737 ff.); in version B she asks her brothers to hand over their swords, as in N (see p. 19).

¹⁰ In *Greve Genselin* (DgF I. 223-30) she attends his wedding.

¹¹ This is repeated in the *Hven. Chron.*

¹² The problems connected with the first component of this pn have been thoroughly investigated in K. Bohnenberger, 'Kriemhilt', *PBB* xxiv (1899), 221-31: **Grim-* (OHG *grim*, 'terrible') has apparently replaced **Grim-* (OE

only four records of the *pn* occur in the South-East between 700 and 1250 (Kromp III. 34); place-names from the 9th cent. (W. Grimm, *DHS*, 169; Müllenhoff, *ZE*, 301; Jänicke, *ZE*, 313).

The earliest record of Attila's death in 453 is that of the 6th-cent. Gothic historian, Jordanes (ch. xlix), who used the report of Priscus (5th-cent.), in which it is stated that Attila died from bleeding of the nose when drunk, at the side of his newly wed Germanic bride, Ildico (**Hildiko*). Jordanes's contemporary, Marcellinus Comes, reports that Attila was killed by a woman (*MGH auct. ant.* XI. 86; W. Grimm, *DHS*, 9). In the 9th cent. the *Poeta Saxo* records that Attila was murdered by his wife in revenge for her father's death (*MGH ss* I. 247; W. Grimm, *DHS*, 10). The *Ann. Quedl.* (c. 1000) record that Attila was killed by a girl whose father he had killed when abducting her (*MGH ss* III. 32; W. Grimm, *ibid.*).¹ Already in the 8th cent., Attila was thought to have been responsible for the destruction of the Burgundians and the death of their king, Gundaharius, in 437 (Paul. Diac. XIV. 5: see Gunther); it is not surprising, therefore, that in Germanic tradition Attila's last wife becomes the sister of the Burgundian kings, whose death she avenges by killing him. The name **Grimhild* (or **Krēmhild*), which probably derives from South-East Germanic traditions about this **Hildiko*, is retained in N and subsequent MHG monuments: *Kriemhilt* (cf. also *Grimildr* of Ps and *Kremold*, etc., of the Danish ballads).²

It is very probable that the quarrel between the wife of Siegfried (MHG Sifrit, ON Sigurðr) and her brother's wife, which leads to Siegfried's murder, stems from the conflict between Brunihildis and Fredegunda after the murder of Brunihildis's husband, the Merovingian Sigebert, in 575, but the historical roles of the women have been reversed in epic tradition (see Brühnilt, p. 16., and Sifrit (1), p. 122); if this is so,

grima, 'mask'). E. Schröder, 'Codex Lauris-hamensis', *AfdA* (1937), 56 ff., postulates an otherwise unknown Gmc. root **Krēm-* as a basis. See also G. Schramm, 'Der Name Kriemhilt', *ZfdA* XCIV (1965), 39-57, and Kaufmann, 154 f.

¹ 16th-cent. German references to Gunther as King of Thuringia and father of Grimylde, Attila's last wife (W. Grimm, *DHS*, 340 f.; 344), are learned attempts to reconcile epic tradition with Jordanes's account.

² In his *Chronica Hungarorum* (1282-90), Simon Kéza follows Jordanes's account of Attila's death (W. Grimm, *DHS*, 181-4), but apparently uses such South-East German traditions to deal with subsequent events (Bleyer, 429 ff.): Attila's son by the German Crimild is said to have been supported by Detricus de Verona (see Dietrich (1), p. 28) against Chaba (or Kewe), Attila's son by the daughter of the Greek Emperor (see Helche, p. 67); the ensuing conflict is termed 'praelium Crumhelt' in an addition to the chronicle printed in 1781 (W. Grimm, *DHS*, 184). Stroheker, 237 ff., surmises that this conflict reflects traditions about the battle of Nedao

the original name of Attila's last wife has apparently been transferred to her mother

ON Grimhildr: see Uote(1), pp. 132 f.), when the wife of the murdered Siegfried becomes identified with the sister of the Burgundian kings, whose original name, **Gunprün* (ON *Guðrún*),³ alliterates with theirs, in the versions of 'Siegfried's Death' (Br, Sg, Völss chs. 13-32) and the 'Destruction of the Burgundians' (AkV, Am, Völss chs. 33-8) which reached Scandinavia.

Kriemhilt's role of avenger of her husband Sifrit on her brothers (N, Ps) is first recorded with certainty in N (c. 1200);⁴ the reference by the Marner (c. 1250) to 'wen Kriemhilt verriet' (W. Grimm, *DHS*, 179) confirms the popularity of N. Her role as a maiden rescued from a dragon (hS) is unlikely to be earlier than the 13th cent.⁵ Guðrún's role as the wife of Hónakr and mother of Hamðir and Sörli (Hm, Ghv), linking her with the story of 'Ermanaric's Death' (see Ermenrich, p. 38), is a specifically Scandinavian innovation, and her involvement with Herkja and Þjóðrekr in Gðr III suggests direct influence from the Dietrich-epics of 13th-cent. Germany.

C(H)RIST, KRIST

Occurs in formulas of exclamation and supplication.

ref: A 105, 2; B 2475; DF 902; E(d) 100, 2; E(s) 48, 8; jH 9, 2; Kl 3257; Ku III, 4; L(A) 1776; L(D) 1792; N 103, 3; O 396, 2; R 64; Rg(A) 164, 3; Rg(C) 619; Rg(D) 322, 2; Rg(P) 840; Rs 314, 2; Ru IV. 81; hS 29, 2; jSn 58, 12; V(d) 27, 9; V(h) 40, 1; V(w) 77, 3; Wd(A) 110, 2; Wd(B) 599, 3; Wd(D) III. 20, 4; Wu(B) 126, 5

KÜDRÛN

Küdrún is kept in strict seclusion by her father, Hetele von Tenelant (Denmark); she is betrothed to Herwic von Sélant, but a rejected suitor, Hartmuot von Ormanie (Normandy), who is aided by his father

between the rebellious Germanic peoples led by Ardaric and their Hunnish rulers in 454; the name and role would reach the Burgundians, he suggests, in the 6th cent., when Bavarians settled in the Burgundian kingdom in South Gaul (see Burgonde, p. 17).

³ See Küdrún, p. 22, regarding this *pn*.

⁴ Saxo, in his *Gesta Danorum*, XIII. vi. 5-9, records for the year 1131 that a Saxon singer, sent by King Magnus of Denmark to lure Cnut Lavard of Slesvig into an ambush, tried in vain to warn him by reciting the well-known story of the treachery of Grimilda against her brothers. It seems likely, however, that Saxo, who wrote the relevant part of the history after 1204, obtained this motif from German sources, not necessarily earlier than N (see Tonnelat, 187), for, according to extracts from a life of Cnut dedicated to the Danish King Erik Edmund (†1157), a singer named Siaward warned Cnut three times by the recital of lays about parricide (Müllenhoff, *ZE*, 335 f.).

⁵ King, *Hürnen Seyfrid*, 76, dates it between 1280 and 1400.

Ludewic, abducts her, and Hetele loses his life in a battle with Hartmuot and his men at Wülpensant.¹ Kûdrûn suffers great hardship at the hands of Hartmuot's mother, Gêrlint; Hartmuot, on the other hand, treats her courteously during her thirteen years' captivity in Ormanie. While Kûdrûn and her faithful handmaiden, Hildeburc,² are washing clothes for Gêrlint on the seashore, an angel in the form of a sea-bird informs them of the approach of a rescuing fleet sent by Hilde, Kûdrûn's mother. The next day Kûdrûn's brother, Ortwin, and her betrothed, Herwic, approach the shore in a small boat: the pair recognize each other from their betrothal rings, and Herwic promises to return the next day with the rescuing army, which is concealed in a wood.³ Kûdrûn hurls Gêrlint's washing into the sea and laughs for the first time since her capture. On the following day Hartmuot prevents Gêrlint having Kûdrûn murdered during the battle between the Normans and the rescuing army. The Normans are defeated, Kûdrûn returns to Denmark, weds Herwic, and arranges the marriages of Hartmuot to Hildeburc and of Ortwin to Ortrûn, Hartmuot's sister; she then departs with Herwic for Sêlant.

ref: **Ku** 575, 2 (normally *Chaudrun*; *Chautrun* 18 times; other spellings are *Chutrum*, *Chutrun*, *Chautrum*, etc.)

pn: this form with loss of nasal before dental spirant is rare in UG records (Mone, 68; Förstemann I. 662; Müllenhoff, *ZE*, 315; Kaufmann, 150),⁴ and, as far as **Ku** is concerned, probably originates in the Low Franconian region (Stackmann, *Kudrun*, lxxix), being ultimately of Norse provenance, cf. ON *Guðrún* (< Gmc. **Gunþrún*).

Such stories of abducted women were current in Scandinavia of the Viking Age: Áslaug in the *Ragnars saga* (*FAS* I. 219-85), Herborg in *Gðr I*,⁵ and Syrith (Sigred) in *Saxo*, VII. iv. 1-7, endure hardships similar to those of Kûdrûn.

Kûdrûn's story is of the 'Aschenputtel' folk-tale type (*KHM* no. 21) represented by the so-called 'Sudeli' and 'Die schöne Meererin' ballads (Meier, *Balladen* I. 52-4; II. 16-24); it is possible, however, that the latter derive from **Ku** itself (Stackmann, *Kudrun*, lxxxv ff.). The story of Olimpia in Book IX of the third version of Ariosto's *Orlando Furioso* (ed. 1532) bears striking similarities to Kûdrûn's story, but it is arguable that it, too, derives directly from **Ku** (H. Frenzel, 'Von der Olimpia-Episode der Parerga des

Orlando Furioso', *GRM* xxxvi (1955), 166, but see Fr. Neumann, 'Kudrun', *VfL* II (1936), 961-83; v (1955), 572-80; Stackmann, *Kudrun*, lxxx ff.).

KÛNHILT (SÎMILTE)

Dietleip's sister: in **L** she is abducted by the dwarf, Laurin; later she helps Dietrich and his men escape from imprisonment in Laurin's subterranean kingdom. When Laurin is captured, Kûnhilt, nevertheless, intercedes for him, and Dietrich spares his life. Dietleip arranges for her marriage to a worthy man.

ref: **B** m 4204; **L(A)** m 574 n 747 ('Kûnhilt' is a conjecture;⁶ various MS. spellings are *Krimhilt* (*Kreinhilt*), *Krinhilt*, *Bronhilt*, etc.); **L(D)** m 21 n 1146 (Similte); **L(DrHb)** m 132, 4

pn: 7th-cent. German (Förstemann I. 381; Schlaug I. 70); in the 15th cent. it occurs in error for *Krimhilt* (W. Grimm, *DHS*, 320).

KUONRÂT

In the **KI**, Bishop Pilgerin von Pazzouwe (Passau) has the story of **N** written down in 'latinischen buochstaben' (4679),⁷ and

daz mære brieven dô began
sin schribære meister Kuonrât.
getihtet man ez sît hât
dicke in tiuscher zungen.

(4694-7)

ref: **KI** 4695

It has sometimes been thought that this refers to the author of **N**, but it is now generally accepted that the author of **N** has remained anonymous.⁸

The **Ps** uses the name Konrádur (see Amelunc (2), p. 6).

pn: extremely common; 7th-cent. German (Förstemann I. 373 f.).

KUPERAN

A giant who rules a thousand dwarfs and is presumably in the service of the dragon who has imprisoned Krimhilt in a cave on the 'Trachenstain'. Seyfrid, guided by the dwarf Eugel, arrives at the 'Trachenstain', defeats Kuperan, and forces him to unlock Krimhilt's prison. Inside the cave Kuperan shows Seyfrid the sword with which the dragon can be killed (see Balmunc (1), p. 9). Kuperan again attacks Seyfrid, who hurls him from the mountain.

ref: **gS** p. 71, 42 (*Wulffgrambâhr*); **hS** 59, 2 (prints **N**, **H**, and **F** *Kuperan*; other prints

¹ This battle belonged originally to the Hilde-story (see Hegelinge, p. 64).

² A foil to Hildeburc is the unfaithful Heregart (see p. 69).

³ Cf. Rother and Wolfdietrich, pp. 109, 149.

⁴ The full form is equally rare (Förstemann I. 708 f.; Kaufmann, 158 f.).

⁵ Compare the names in *Gðr I* and **Ku**: *Guðrún* and Herborg; *Kûdrûn*, *Heregart*, and *Hildeburc*.

⁶ See Holz, *Laurin*, xxxiii, 190 f., and O. Jänicke, *DHB* I. 282, regarding the spelling of the name in MSS. and prints.

⁷ This may refer to the script (K. Schiffmann, 'Die "latinischen buochstabe" der Klage v. 2145 ff.', *PBB* LV (1931), 309).

⁸ O. Höfler, 'Die Anonymität des Nibelungenliedes', *DVjs* xxix (1955), 170 ff.; Panzer, *Nibelungenlied*, 89 f., refers to the similar formula of 'pfaffe Chunrat' in the *Rolandlied* (9079-83).

also have *Ruperan*); **hS(Sachs)** m 26 n 456 (*Kuperon*)

The name may well represent a corrupt form of Cypriān,¹ the name of the heathen father of Salmān's wife in *Salman und Morolf*, 3, 1 (12th cent.); a giant of this name is referred to in *Reinfried von Braunschweig* (c. 1300), and by Ulrich von Türheim (c. 1240) (W. Grimm, *DHS*, 195). Fischart in his *Gargantua* (ed. 1594) refers to 'Riss Rupran' (W. Grimm,

DHS, 352), and Jacob Ayer (†1605) consigns Kuperan to hell (Müllenhoff, *ZE*, 379 f.).

It should be noted that in ON Eddic tradition, Fáfnir, the dragon killed by Sigurðr, is also thought of as a giant, and his death is planned by his brother, the dwarf Reginn; in N, Sifrit kills the twelve giants in the service of the Nibelunge before he wins the treasure.

D (see also under T)

DANCRÁT

Father of the Burgundians, Gunther and his brethren, in N, **KI**, and **B**.²

ref: **B** 2617; **KI** 35; **N** 7, 2

In **W**, **Rg**, **hS**, and **AHb**, Gibeche is the father of Gunther and his brothers (see Gibeche (1), p. 51).

In **Ps**, Aldrian is the father of Gunnarr, Gisler, Gerno, and Grimildr (see Aldriān, p. 4).

pn; 9th-cent. German (Förstemann I. 1404; *Schlaug* I. 159; II. 82); place-names in 8th cent. (Bach II, § 105). The name, obviously from a German source, appears in ON **Vkv** for Niðuðr's man, Þakkráðr (see Wielant, p. 142).

DANCWART

Hagen's younger brother: in **N** he kills Blædel, when the latter leads the attack on the Burgundian squires. He is killed by Helferich (1); in the **KI** he is also known to have killed Wolfbrant and Hâwart in the fighting against the men of Etzel and Dietrich.

In **DF** he is with Hagen supporting Dietrich at the battle of Bôlonje (Bologna). In **Rg(F)** he is the beloved of Sêburc and thought to be Hildebrant's brother.

ref: **DF** 8599; **KL** 473; **N** 9, 2; **Rg(F)**I. 3, 3

pn; 9th-cent. German (Förstemann I. 1405; *Schlaug* I. 159; II. 82).

DANIËL

Wolfdietrich in distress recalls God's help to Daniel.

ref: **Wd(D)** VIII. 123, 1; **Wd(Gr)** 1659, 1

In **OFR** epic Daniel is frequently invoked (Langlois, 171; Flutre, 57).

DELFIÂN

Nephew of Merziân: killed by Wolfdietrich.

ref: **Wd(D)** v. 147, 1; **Wd(Gr)** 983, 1

¹ J. Lunzer, 'Drei Namen der deutschen Heldensage', *PBB* XLIX (1925), 468 f., suggests *MHG cyriān*, 'cypress' as a basis for the name.

² Panzer, *Nibelungenlied*, 80, considers that the

(DÊMUOT)

Sister of Biterolf and mother of Alphere.

ref: **B** m 671; **WuH** m II (Wien), 3, 1

pn; 9th-cent. German (Förstemann I. 1460; *Schlaug* I. 71; II. 186).

DENEMARCKE, etc., see TENE

DIEPOLT (1) von Franken (Franconia)

Dietwart's companion.

ref: **DF** 538

pn; 6th-cent. **WFr** (**Theudobald*), 8th-cent. German (Förstemann I. 1417 ff., 1460); the form *Diepolt* appears in **UG** first in 1098 (cf. *Tibalt* (1), p. 131).

In **Pfaffe Konrad's Rolandslied** (c. 1170) a Diepolt appears among the Christian warriors (846).

DIEPOLT (2) von Gruonlande (Greenland)

Ermenrich's man.

ref: **DF** 8636

DIEPOLT (3) von Beiern (Bavaria)

Etzel's man: he aids Dietrich against Ermenrich.

ref: **Rs** 65, 1

DIEROLT

A heathen killed by Wolfdietrich.

ref: **Wd(D)** v. 157, 1; **Wd(Gr)** 993, 1

pn; 7th-cent. **WFr** (Förstemann I. 408 f.).

DIETE

Biterolf's incognito at Etzel's court.

ref: **B** 3408

pn; hypocoristic form for compound names with first component *Diet-*, usually for Dietrich.

pn came from the **KI**, which named Gunther's father after the famous Tancred of Lecce, a South Italian Norman (†1194); the name *Tangre* is popular in the **OFR** *ch.d.g.* (Langlois, 630).

DIETHÊR (1) son of Dietmâr (1)
Dietrich's younger brother: in **DF** and **Rg(D)** he takes no part in the fighting, but in **Rs** Dietrich puts him, together with Scharpfe and Orte, the sons of Etzel and Helche, in the care of Elsân at Berne (Verona). The youths persuade their guardian to let them follow Dietrich's army in the campaign against Ermenrîch; they lose their way and are killed by the traitor Witege at Rabene (Ravenna). Before he dies Diethêr grasps earth in lieu of the sacrament.

ref: **AHb** p. 6, 35; **DF** 2517; **E(L)** 198, 2; **ED** m 15, 3 (?);¹ **Rg(C)** 665; **Rg(D)** 63, 4; **Rs** 293, 4; **âSn** 32, 12; **jSn** 20, 13; **V(d)** 31, 3; **V(h)** 74, 7; **V(w)** 192, 7 (*Dithman*)

In Wernher der Gartenære's *Meier Helmbrecht* (c. 1250-80) it is known that Witege killed Diethêr and Helche's sons (76 ff.), but it is the hero, Helmbrecht, who receives the earth-sacrament (1902 ff.).

In **Ps**, ðethr, Þiðrekr's brother (II. 176, 10), kills Runga at the battle of Gronspout (Ravenna?); he then attacks Viðga, who has already killed Attila's sons, Erpr and Ortvin. Viðga kills him after he has killed Viðga's horse, Skemmingr (see Witege, p. 146).

pn: 6th-cent. **WFr** and German; frequent in 8th-cent. German records, also occurs in place-names (Förstemann I. 1433 f.; II. ii. 1045; Schlaug I. 161); recorded for a 6th-cent. prince in **OE** (Searle, 444).

Theodoric's brother Theodemund was nearly captured in an ambush of Theodoric's baggage-train in the Balkans in 479 by the Roman general Sabinianus (see Dietrich (1), p. 30, and Sabene (1), pp. 113 f), but the fate of Diethêr in **Rs** may well reflect that of Theodahad, Theodoric's nephew, killed on the orders of Vitigis, a later reader of the Goths in Italy, in 536 (Schütte, *Gotthiod* II. 189; see Witege, p. 147).

DIETHÊR (2) father of the Harlunge
In **DF** he is the brother of Ermenrîch and Dietmâr, and he rules at Breisach and in Bavaria; his three sons are hanged by Ermenrîch.

ref: **DF** 2409

Heinrich von München follows **DF** (**W**. Grimm, **DHS**, 225), but the father of the Harlunge is variously named elsewhere (see Harlunge, p. 62).

DIETHÊR (3) father of Dietlint (1)

ref: **B** 4146

DIETLEIP von Stîre (Styria)
Son of Biterolf and Dietlint: in **B** he leaves his home in Spain to seek his father, who is

serving Etzel. 'Der kindische degen' (2109), mounted on Belche, and bearing his father's sword Welsunc, is attacked by Gunther and his men when he reaches the Rhine: he wounds Gunther, Gêrnôt, and Hagen.² At Etzel's court Dietleip's good looks impress Queen Helche and her ladies. He joins Etzel's army and captures the leader of the Poles, winning Pomerania for Etzel; in the confusion of battle he fights his own father, Biterolf, but the two are reconciled by Ruedegêr. Etzel supplies Dietleip with an army to exact vengeance on Gunther; Ermenrich, Dietrich, Ruedegêr, and others join the campaign. In the ensuing combats at Worms Dietleip fights a drawn combat with Gunther. Finally the gates of the city are stormed and the opponents reconciled. Biterolf receives the fief of Styria from Etzel; hence Dietleip's designation in subsequent epics: 'von Stîre', 'der Stîrehelt', etc.

In **DF** and **Rs** he aids Dietrich against Ermenrich: he kills Wate (2) at Meilân (Milan), fights Heime at Bôlonje (Bologna), and Marke at Rabene (Ravenna).

In **Rg(A)** he has been wounded by a sea-monster (**MHG** *merwunder*) in Sibenburgên (Transylvania) (119), but joins Dietrich's champions at Kriemhilt's rose-garden, where he fights a drawn combat with Walther; in **Rg(D)** he kills his opponent, Stüefinc (**Rg(F)** Schrûtan).

In **L** Dietleip's sister Kûnhilt has been abducted by the dwarf Laurîn, whom he defends when Dietrich is about to kill him. Later he aids Dietrich and his men against Laurîn's dwarfs and giants. After Kûnhilt's rescue he arranges a marriage for her (see Laurîn, p. 89).

In **V(h)** he kills the giants Bœmrîân (**V(w)** Morean) and Videlnstôz (**V(w)** Baldegrein) on the expedition to free Dietrich from Nîtgêr's giants at Mûter (see Wîcram).

In **hS(Sachs)** his name is used for a counsellor of Sigmunt.

Dietleip's device varies: a unicorn (**Rg(F)**: see Biterolf (1), p. 13);³ a panther (**Rg(P)**); and a sea-monster (**L(A)**).

ref: **AHb** p. 3, 36 (*Dietlieb*); **B** 193; **DF** 3635; **ED** m 15, 3 (?);⁴ **L(A)** 421; **L(D)** 20; **L(DrHb)** 8, 7 (*Ditlaub*); **L(K)** II 522; **Rg(A)** 106, 2; **Rg(C)** 412; **Rg(D)** 75, 1; **Rg(F)** III. 19, 2 (*dietlif*); **Rg(P)** 125; **Rg(V)** 109 (*Dietlieb*); **V(h)** 378, 8; **V(w)** 564, 6

Dietleip is rarely mentioned in German literature outside the epics: in *von dem üblen wîbe* (c. 1250) his fight with the 'merwîp' is described (Müllenhoff, **ZE**, 369), and he is among Dietrich's men opposing the giants in Wittenwiler's *Ring* (c. 1410).

In **Ps**, Petleifr (I. 209), son of a Dane,

cent. frescoes at Runkelstein (Müllenhoff, **ZE**, 386). In **B** both Dietleip and his father, Biterolf, possess the sword Welsunc (see p. 139).

⁴ 'sinen broder van der stære' probably refers to Diethêr, but he has been confused with Dietleip 'von Stîre'.

¹ See n. 4 below.

² Schneider, *GHS* I. 326 f., considers that the first five adventures of **B** derive from the lost **MHG** Walter-epic see Walther, pp. 135, 137).

³ Dietleip bears a shield with a unicorn depicted on it and the sword 'Belsung' in the late-14th-

Biturulf, and a Saxon woman, Oda, appears dull-witted in youth, but saves his father's life in a fight with the robber Ingram and his men. He leaves home to visit his Saxon grandfather and comes to the castle of Marsteinn in the Borgarskogr (I. 223),¹ which belongs to Sigurðr the Greek; under the incognito 'Vildimærlík' (see Amelrích, p. 5) he fights Sigurðr till sunset. Sigurðr's daughter steals her father's victory-stone and sleeps with him: Petleifr defeats Sigurðr the next day and wins her hand.

Petleifr joins Þiðrekr's company under the incognito 'Elminríkr' and becomes involved in a dispute with Valtari (MHG Walther), who rebukes him for his greed and extravagance: he defeats Valtari in a weight-putting and shaft-throwing contest. On Þiðrekr's Bertangaland expedition he defeats the ninth son of Isungr. Later he weds the daughter of Drusian (see Drasián, p. 32). He is killed by Ostacia in dragon-shape, when he is fighting her husband, Hertnið (see Hertnít (1), p. 70). In the Ps, Petleifr's device is an elephant.²

In Version F of the Danish ballad *Kong Diderik og hans Kæmper* (DgF I. 108-10), Dettloff Danske is one of Dietrich's heroes. pn: 8th-cent. Lb (Paul. Diac. iv. 16; vi. 58), 9th-cent. German (Förstemann I. 1438; Schlaug I. 162; II. 84).

From the brief reference in Rg(A) it is apparent that a story about a fight with a sea-monster was connected with Dietleip (see also Dietlint (1), Dietleip's mother, below): Petleifr's death fighting Ostacia in Ps may reflect it.

DIETLINT (1) mother of Dietleip
Wife of Biterolf.

ref: B 59

In Ps, Biturulf's wife is named Oda (I. 209, 8).

pn: 5th-cent. inscription at Mainz (Förstemann I. 1440); 7th-cent. Lb (Bruckner, 310), 8th-cent. German (Förstemann I. 1439 f.; Schlaug I. 162; II. 84).

There were certainly traditions about the historical Theudolinda, daughter of Duke Garibald of Bavaria, who married the Langobard, King Authari (†590).³ Hans Sachs, in his two poems about her, tells how she was ravished by a sea-monster.⁴

DIETLINT (2) Ruedegêr's daughter
Betrothed to Giselhêr in N. In the KI, before

¹ Possibly recalls MHG 'der Bulgerie walt' (cf. Wd(A) 2, 1), 'Bulgaria', where lies Büden (Vidin), the town by which the castle of Falkenís is situated; in this castle Wolfdietrich has similar experiences in Wd(BD) (see Marpaly, p. 93).

² Sigurðr the Greek rides one, but it may recall Ortnít's device (Wd(B) 512, 3).

³ Paul. Diac. III. 30: Authari, disguised as his own messenger, takes part in an embassy to fetch his bride, only revealing his identity on the journey home.

⁴ Hans Sachs's sources are unknown (see

she learns of her father's death, she dreams that his horse has drowned; her uncle, Dietrich, after she has learnt of the deaths of her betrothed, Giselhêr, and of her father, Ruedegêr, promises to find her a husband.

ref: KI 2974; N m 1163, 2

DIETLINT (3) mother of Wolfdietrich
Wife of Trippel von Athenis.

ref: Wd(C) II. 8, 2

See Hildeburc (2), p. 78.

DIETMÂR (1) father of Dietrich (1) von Berne

In DF the son of Amelunc (3) von Rœmisch lant (Italy), brother of Ermenrích, and uncle of the Harlung: he rules Lombardy, Rome, Istria, Friuli, and the Inn Valley; he builds Berne (Verona) and dies aged 346.

In AHb he is the son of Wolfdietrich and Sidrát (a confusion: see the genealogical tree under Dietrich (1), p. 26 n. 1).

ref: A m 5, 3 n 85, 2; AHb p. 6, 20; B m 7988 n 8039; DF 2419; E(d) 82, 11; E(L) 73, 11; E(s) 173, 5; ED m 3, 4; KI 2791 (C); N(k) 1387, 2; Rg(C) 1729; Rg(D) 484, 4; Rg(P) 709; Rr 52, 4; V(h) m 10, 2 n 74, 11; V(w) 192, 11

In German references to him outside the heroic epics he is the father of Dietrich von Berne (see p. 28.). In the mid-12th-cent. *Kaiserchronik* he is the son of 'der alte Dietrich': he wins back Mêrán after Etzel's death and defeats Etzel's sons (see Dietrich (1), p. 28).

In the late ON Eddic poem Gðr III, Þjóðrekr is referred to as 'Þjóðmars son' (3, 5), and in the Faroese ballad *Hogna táttur* (CCF I. 22-31), Týðrikur is termed 'Týðrikur 'Tatlarason' (137, 3).

In Ps, Petmarr (I. 23, 6), son of Samson, is Þiðrekr's father; he is the brother of Erminrík and half-brother of Áki Aurlungtrausti (see Háche). He weds Odilia, daughter of Ælsungr, from whom Samson originally conquered Bern (Verona). The name Petmarr is also used in Ps for Samson's uncle (I. 18, 14).

This figure represents the historical father of Theodoric the Great, Theodemar the Ostrogoth, who, with his brothers Valamer and Vidimer, served Attila (†453). After Attila's death they revolted against the Huns in 454 (see Etzel, p. 43.). Theodemar succeeded Valamer as king and led the Ostrogoths into Moesia in 473. He was

Drescher, 436 ff.), but in a poem contained in the *Dresdner Heldenbuch* (1472), entitled '*Das Meerwunder*' (HPHB II (1825), 222-6), an unnamed queen of Lombardy is ravished by a sea-monster, which is subsequently killed, together with its offspring, by the king and his son. This story stems possibly from Merovingian tradition: the 5th-cent. Meroveus was reputed to be the offspring of the union of the wife of the Frankish king, Chlodio, with a sea-monster (Jiriczek, *DHS* (1898), 264; Baesecke, *Vorgeschichte*, 132).

succeeded by his son, Theodoric, in 475 (see Dietrich (1), p. 30).

pn: 8th-cent. German (Förstemann I. 1440 ff.; Schlaug I. 162; II. 840), 6th-cent. Gothic (Schönfeld, 231), and 8th-cent. Lb (Bruckner, 310).

DIETMÂR (2) von Wienen (Vienna)

Etsel's man: he aids Dietrich against Ermenrich.

ref: **Rs** 62, 1

DIETRICH (1) von Berne (Verona)

In **âH**, Hiltibrant has accompanied Deotrich into exile for sixty summers and winters, fleeing eastward from the hostility of Ôtacher (see Hildebrant, p. 74).

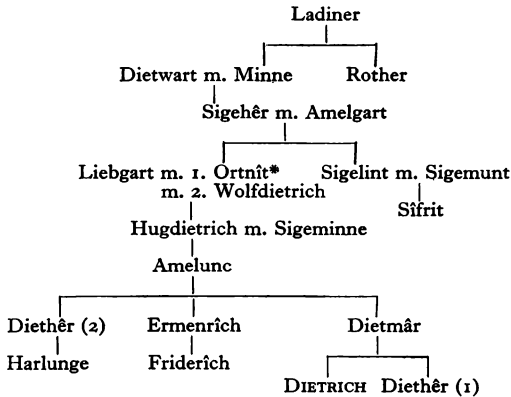
In **N**, Dietrich, an exile at Etsel's court, becomes involved in the fighting between the Burgundians and Huns through the death of Rûedegâr, and loses all his men, apart from Hildebrant (see p. 110); he binds the last surviving Burgundians, Gunther and Hagen (see pp. 54, 58).

In the **KI** he organizes the burial of the

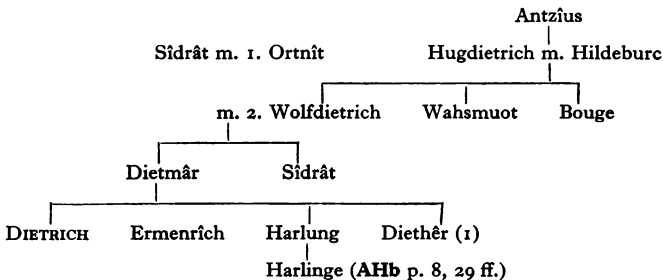
dead, sends messengers to the bereaved, and departs with his wife Herrât and Hildebrant to his kingdom of Amelunge lant (see p. 5).

In **DF** Dietrich's uncle Ermenrich¹ invades his kingdom, which comprises Lombardy, Istria, Friuli, and the Inn Valley: in spite of his victory at Meilân (Milan) Dietrich abandons his realm to Ermenrich to save the lives of his men captured by Witege and Heime at Bôle (Pola) and takes refuge with King Etsel in Hiunenlant (Hungary); he twice returns to Italy and defeats Ermenrich at Meilân, Rabene (Ravenna), and Bôlonje (Bologna), with armies supplied by Etsel, and then withdraws to Hiunenlant. In **Rs** Dietrich once more leads an army supplied by Etsel into Italy, and puts Ermenrich to flight at the battle of Rabene, in the course of which his brother Diethêr and the sons of Etsel, Scharpfe and Orte, are killed by Witege. Dietrich beheads Elsân, in whose charge he has left the young princes (see Ilsân, pp. 84 f.), and, belching flame,² vainly pursues Witege, who escapes by riding into the sea. Etsel and his queen,

¹ Dietrich's genealogy in **DF**, followed by Heinrich von München in the 14th cent. (W. Grimm, *DHS*, 224; cf. that of **Ps** on p. 29), may be shown thus:



* Variations occur in **AHb** (pp. 6 f.), in which Wolfdietrich is likewise made the ancestor of Dietrich von Berne in an attempt to fit in the relationships of **Wd(D)**; however, Wolfdietrich's son is named Dietmâr, not Hugdietrich (see Wolfdietrich, p. 149):



² Frequent reference is made to Dietrich's fiery breath when roused to anger, cf. **Rg** below, and **Ps**, p. 29 and n. 5. It may well derive from the fiery beam emanating from the mouth, symbolizing divine kingship, attributed to Germanic kings said to be descended from Woden (see S. R. T. O. d Ardenne, 'A Neglected Manuscript of British History', *English and Mediaeval Studies* presented to J. R. R. Tolkien (London, 1962), 92).

Helche, on Ruedegêr's intercession,¹ forgive Dietrich the loss of their sons, and he enters Etzelnbuc triumphantly to kneel in homage to Etzel. In **A** Dietrich's defence of Berne and defeat of Ermenrich become acts of vengeance for the death of the youthful Alphart at the hands of Witege and Heime. In **ED** Dirik van dem Berne leads his men against the 'koeninck van Armentriken' (= Ermenrich) at Freysack and beheads him.²

In **Rg**, in the final combat between the champions of Worms and Berne at Kriemhilt's rose-garden at Worms, the reluctant Dietrich, urged on by Hildebrant and Wolfhart, defeats Sifrit by melting his horn skin with his fiery breath;³ in **B**, too, in the final battle against Gunther's men at Worms, Dietrich,⁴ belching flames, forces Sifrit to retreat (see Kriemhilt, p. 19).⁵ In **DuW** Dietrich is pitted against Wenezlân, King of Poland, in a drawn combat.

Dietrich's encounters with giants⁶ and dwarfs are also the subject of epics: in **E**, wearing his shining helmet Hildegrîn, he slays the young giant Ecke and takes his armour and sword (see Eckesahs, pp. 34 f. 7); after rescuing a maiden from Ecke's brother Vâsolt, who is pursuing her with hounds, he kills Vâsolt and other relatives of Ecke (see Birkhilt, Eckenôt, Runze, and Uodelgart); finally he casts Ecke's head at the feet of the three queens of Jochgrîm, at whose behest Ecke has sought combat with Dietrich (**E(ds)** only). In **Sn**, Dietrich is seized by the giant Sigenôt, whose uncle Grîme he has killed (see Grîme, p. 53, Hilde (3), p. 74, and Hildegrîn, p. 78); the giant throws him into a pit full of serpents, from which Hildebrant ultimately rescues him (see Eckerich (2), p. 34). In **Wu**, Dietrich kills a cannibal monster who has pursued Frau Sælde (= Fortuna); she pro-

phesies Dietrich's future fame (see Sælde, p. 114, and Wunderer, pp. 153 f.).

In **L(AD)**, Dietrich and his men enter Laurin's rose-garden, defeat the dwarf king's dwarf and giant warriors, and rescue Dietleip's sister, whom Laurin has abducted.⁸ In **L(K)II**, Walberân, Laurin's uncle, defeats Dietrich in single combat before Berne, after which Laurin arranges a truce (see Walberân, p. 134). The fragment **G** also treats of Dietrich's encounter with a maiden-stealing dwarf (see Goldemâr, p. 52).

In **V** the youthful Dietrich, loath to leave the pleasures of court, is urged by Hildebrant to seek adventure in the Tyrol: they rescue a maiden, left as tribute by the elf-queen Virginal, from the heathen Orkise (see pp. 45 f., 100), and a knight, Rentwin, from the jaws of a dragon.⁹ Rentwin's father, Helferich (5), entertains the heroes in his castle of Arône (Arona). Here in **V(dw)** Dietrich defeats the warrior Libertin, who then aids him against Janapas, the son of Orkise. On the way to Virginal's court at Jeraspunt Dietrich is seized by the leader of Nitgêr's giants, Wicram, and imprisoned at Mûter, but his heroes kill the giants and free him (see Nitgêr, p. 99, Wicram, p. 140, and Ibelin, p. 84). Finally he weds Virginal.

In **AHb** Dietrich's mother is said to have been visited by a demon named Machmet,¹⁰ who prophesies the future power and fiery breath of her son. When all Dietrich's men have died, a dwarf leads him to another world, since when he has not been seen again.¹¹

ref: **A** 4, 4; **AHb** m p. 3, 32 n p. 5, 3; **B** 2279; **DF** m 2484 n 2517; **DuW** 23; **E(B)** 4; **E(d)** 2, 10; **E(L)** 2, 10; **E(s)** 2, 10; **ED** m 1, 2 n 4, 4 (*Dirik*; 21, 2 *diderik*); **G** 1, 3; **âH** 19 (*MS. theotrihhe*, 23 *detrihhe*, 26 *deotrichhe*); **JH** 4, 1

¹ Dietrich recalls Ruedegêr's help in this matter, in the **KI** 2116 ff.

² In **AHb** Ermenrich is killed by Eckerhart.

³ In **AHb** Dietrich is said to have killed Sifrit in the battle in the rose-garden at Worms (see Sifrit, p. 119).

⁴ His coat of arms is a golden lion on a blue ground (**B** 9792 f.); in **Ps** a golden lion on a red ground; in **E** and **Rg(D)** a golden lion, in **A** a golden eagle, in **Sn** and **V** a lion and an eagle (see W. Grimm, *DHS*, 156 f., 261, 462; also Wolfdietrich, p. 151 n. 5). In the Danish ballads, too, a golden lion is depicted on his shield (see below).

⁵ He also wears a magic shirt, which garment is mentioned in **Rs** when he defeats Sifrit in the fighting at Rabene (see p. 149 n. 4).

⁶ In the 14th-cent. *MS.* of the *Lambrecht Chronicle*, Dietrich and his men are themselves regarded as giants (W. Grimm, *DHS*, 313).

⁷ In the Runkelstein frescoes (late 14th cent.) he is depicted holding 'Sachs' (W. Grimm, *DHS*, 372).

⁸ Dietrich's fight with Laurin is depicted in the frescoes at Lichtenberg in Vinstgau (15th cent.) (see Laurin, pp. 88 ff.).

⁹ The dragon is killed by Hildebrant, but in a bas-relief (early 12th cent.) in Basel Cathedral

Dietrich is depicted performing this deed (see Rentwin, p. 107).

¹⁰ Such an incubus story is found also in **O** and **Wd(A)** (see Alberich, p. 3, and Wolfdietrich, p. 148). Dietrich's daemonic nature is stressed in **E(L)**, where Ecke maintains that a devil fights together with Dietrich (123, 9), and in **Ps**, where Högni accuses Piðrekr of being the Devil himself (II. 324, 20). His fire-breathing propensities are part of his daemonism (see p. 26 n. 2). In a 15th-cent. play Dietrich appears among Herod's soldiers (K. Bartsch, 'Über ein geistliches Schauspiel des XV. Jahrhunderts', *Germania* III (1858), 279 ff.).

¹¹ In the *Wartburgkrieg* (14th cent.) Laurin leads him through a mountain to another kingdom in the East, where he will live a thousand years, though people will believe him to have vanished into a volcano (see Laurin, p. 89 and n. 4). This touches on the ecclesiastical version of Theodorich's end, which has him cast into a volcano, first recorded in the *Dialogues* of Pope Gregory the Great (†601), and followed in the mid-12th-cent. *Kaiserchronik*, 14170 ff. (see p. 31), and by Hans Sachs in his *Boecii des christlichen philosophi und poeten history* (1558) (cit. Drescher, 428).

(N *Diederick*); **KI** 366; **L(A)** 3; **L(D)** m 226 n 241; **L(DrHb)** 3, 7; **L(K)II** 10; **N** 1347, 1; **O** 597, 3; **Rg(A)** m 4, 1 n 12, 3; **Rg(C)** m 85 n 103; **Rg(D)** m 5, 3 n 17, 1; **Rg(F)** m II. 4, 1 n II. 24, 4; **Rg(P)** 19; **Rg(V)** 50; **Rs** m I, 6 n 3, 3; **gS** p. 89, 7; **hS** 15, 7; **hS(Sachs)** 35; **äSn** 1, 4; **jSn** 2, 4; **V(d)** m 4, 5 n 10, 8; **V(h)** m 2, 5 n 10, 1; **V(w)** 27, 1; **Wd(D)** m VIII. 142, 4; IX. 211, 4; **Wd(Gr)** m 1678, 4; 2099, 4; **Wu(B)** m 86, 4 n 91, 3 (see also Bernære)

Traditions about Dietrich von Berne are recorded from the beginning of the 11th cent.: the *Ann. Quedl.* (c. 1000), in a late interpolation, refer to 'Thideric de Bern de quo cantabant rustici olim' (*MGH ss* III. 31; W. Grimm, *DHS*, 35 f.) and Odoacer is named as the evil counsellor who urges Ermanaric to banish Theodorich from Verona (see Ôtacher p. 104, and Sibeche, pp. 117 ff.), so that he takes refuge with Attila.¹ Eckehard in his *Chronica Urspergense* (up to 1126) finds it strange for Ermanaric and Theodorich, son of Dietmar, to be contemporaries (W. Grimm, *DHS*, 41 f.). In the year 1061 the cathedral schoolmaster Meinhard complains that Bishop Günther of Bamberg concerns himself with Attila and Amalung (= Dietrich (Karl Erdman, 'Fabulae curiales', *ZfdA*, LXXIII (1936), 87-98). In the mid-12th-cent. *Kaiserchronik* (see Ohly, 218 ff.), history and oral tradition appear to be combined (13840 ff.): 'der alte Dietrich' is said to have fled from Mêrân to Lancparten to avoid becoming Etzel's vassal;² his son Dietmâr retakes Mêrân, and sends his own son Dietrich as a hostage to the court of Zêne (Zeno) at Constantinople; Dietrich returns to Italy with an army comprising Russians, Pomeranians, Prussians, Poles, Patzinaks, Kumans, and Wends (see Riuzen, Pomerân, Priuzen, Pôlân, Petschenære, Valwen, Windisch) to defeat Ôtacher (Odoacer), who has usurped the crown of Rome; at the siege of Raben (Ravenna) Ôtacher taunts Dietrich with being the son of a concubine, and Dietrich kills him (see also p. 31 n. 1).

Dietrich's popularity is well attested (see W. Grimm, *DHS*, 175 f., 186, 188-93, 196, 307-11, 313 f., 316, 320-4): in Eilhart's *Tristrant* (late 12th cent.), Dietrich and Hildebrant are

¹ The phrase 'Dietrich von Berne von dem die geburen also vil singent und sagent' is first recorded in the *Elsassische Chronik* (c. 1388), continuing in almost proverbial use into the 16th cent. (W. Grimm, *DHS*, 313, 316, 321, 324, 341, 349; Jänicke, *ZE*, 320).

² Apparently an invention to substantiate Theodorich's claim to Italy (see also Wolfdietrich, p. 151 n. 7).

³ In *Widsith*, 115, 'Seafola ond ðeodric' have been interpreted variously: as Dietrich von Berne and Sabene von Rabene (Chambers, *Widsith*, 40 f.), and as Wolfdietrich and the evil counsellor, Sabene (Malone, *Widsith*, 101 f.; *Studies*, 117 ff.).

⁴ 'Mæringa burg' may well be connected with MHG Mêrân (Maronia in Istria) (see Malone, *Deor*, 9; Schütte, *Gotthiod* I. 74; Höfler, *Sakral-königtum*, 25); in the 12th cent. a Regensburg

mentioned together (see p. 75 n. 5). The Marner (1230-70) knows of Dietrich's exile, 'wie Dietrich von Berne schiet' (XV. 14, 261 ff.). In Wernher der Gartenære's *Meier Helmbrecht* (c. 1260) the narrator refers to the death of Diethêr and of Helche's sons at the hands of Witege at Rabene (76 ff.). Death in Johannes von Tepl's *Der Ackermann aus Böhmen* (c. 1400) mentions Dietrich among heroes he has dealt with (ch. xxx). Wittenwiler's *Ring* (c. 1410), in which one of the villagers sings about Dietrich (5920 ff.), ends with a battle in which Dietrich and his heroes take part (8066 ff.). References continue in the 16th cent. (W. Grimm, *DHS*, 341-4, 348 f., 350, 352, 354 f., 358; Müllenhoff, *ZE*, 344, 363 f., 370-8), even assuming a proverbial character: 'Eck an den Berner kam' ('Greek met Greek') and 'so reden sie weit herumb von Dietherich von Bern, ee sie vff den puncten kumen' ('they are slow in getting to the point') (Müllenhoff, *ZE*, 430 f.; Jänicke, *ZE*, 327); preachers, including Luther, were not above referring to Dietrich in their sermons in order to keep the attention of their congregations (see John L. Flood, 'Theologi et Gigantes', *MLR* LXII (1967), 654-60).

A bronze statue of Theodorich cast in 1513 by Peter Vischer is among the mourning figures at the tomb of the Emperor Maximilian (†1519) in Innsbruck.

The account of Dietrich in Simon Kêza's *Chronica Hungarorum* (1282-90) appears to depend on German traditions as well as on historical sources (W. Grimm, *DHS*, 182); Detricus de Verona has an arrow lodged in his head (in *AHb* Hildebrant has such a wound), and is thought to be immortal; he also possesses a helmet that shines intensely (see Hildegrîn, pp. 78 f.); on the death of Ethele (= Attila) he successfully supports Aladarius, Ethele's son by the German Crimild, against Chaba, Ethele son by a Greek princess.

In OE there are two references to ðeodric:³ 'ðeodric ahte þritig wintra / Mæringa burg . . .' (*Deor*, 18 f.).⁴ In *Waldere* it is said that ðeodric has considered giving a sword (Mimring?) to Widia (MHG Witege) for his aid against giants (II. 4 ff.).⁵

gloss gives, 'Meranare' for 'Gothi' (Müllenhoff, *ZE*, 415). The Rök Stone in Östergötland, Sweden (c. 900), bears a runic inscription, according to which Theodorich (ÞiaurikR), prince of the Mærings (skati Mæringa), is said to have ruled over the Gothic shore (*strandu Hraipmarar*), but now sits on his horse with his shield on his shoulder (text in E. V. Gordon, *An Introduction to Old Norse* (Oxford, 1957), 190); this possibly recalls an equestrian statue of Theodorich, originally in Ravenna, but taken to Aachen by Charlemagne, and described by Walafrid Strabo in 829 (W. Grimm, *DHS*, 44): the Þs also refers to such an equestrian statue of Þiðrekr (see below).

⁵ In fact *Waldere* possesses the sword Mimring (see Walther, p. 136). See p. 29 n. 4 regarding ðeodric's trouble with giants.

References to Þjóðrekr in the ON Eddic poems (Dr prose, p. 223; Gðr III 2, 5) are rare and late (13th cent.): he is said to have lost all his men in the fight with the Gjúkungar at Atli's court; in Gðr III, Guðrún and Þjóðrekr are accused of being lovers by Atli's concubine, Herkja (see Kriemhilt, p. 20, and Helche, p. 66).

In Þs, Þiðrekr (I. 1, 8),¹ who rules Amlungaland (see Amelunc (1), pp. 5 f.), with its capital at Bern (Verona), and has been brought up by Hildibrandr, wins in youth the sword Naglringr from the dwarf Alfrikr see Alberich, p. 4, and Nagelrinc, p. 96, the helmet Hildigrímur from the giant pair Hilldur and Grímur (see Gríme, p. 53, and Hildegrín, p. 78), and the sword Ekksisax from the giant Ekka (see Ecke, pp. 32 f., and Eckesahs, p. 34). Various heroes join his company: Heimir, Viðga, Fasold, Þetleifr, and Sintram (see Heime, Witege, Vásoit, Dietleip, and Sintram (1)).²

Þiðrekr undertakes an expedition to Bertangaland (Britain or Brittany?), where his men fight combats against the champions of the King, Isungr:³ in the final combat Þiðrekr defeats Sigurðr with Viðga's sword Mimungr (see Mimminc, pp. 94 f.).⁴

Erminrikr forces Þiðrekr to take refuge with Attila at Susat (Soest in Westphalia), and is entertained *en route* by Roðingeirr at Bakalar (see Rüedegér, p. 114). In Attila's service he campaigns against Osanctrix (see Öserich, p. 103) and Valldemarr af Holmgarðr (Russia), in the course of which campaigning he beheads Valldemarr's son, Þiðrekr (see Helche, p. 66, and Dietrich (2), p. 31), and Valldemarr himself. After twenty

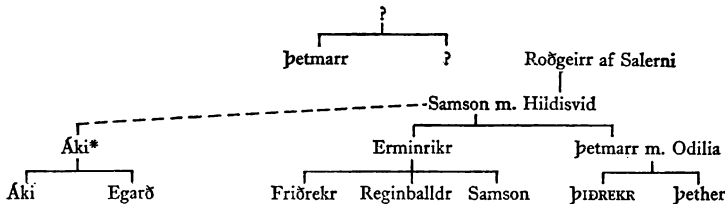
years' exile Þiðrekr returns to Amlungaland with an army supplied by Attila: at the battle of Gronspört (Ravenna?) Viðga, now in Erminrikr's service, kills Þiðrekr's brother Þether and the sons of Attila, but escapes Þiðrekr's wrath by riding down the Moselle (see Witege, p. 146). Roðingeirr intercedes for Þiðrekr with Attila and Erka, and they forgive him the loss of their sons (see Helche, p. 66). Þiðrekr only takes part in the fighting at Susat against the Niflungar, the brothers of Grimilldr, Attila's second wife, and their men, when Roðingeirr is killed: he beheads Folker, forces Högni to surrender through his fiery breath,⁵ and finally cuts Grimilldr in two when he finds her pushing firebrands into the mouths of her wounded brothers, Gisler and Gernoz, to see if they are dead (see Kriemhilt, p. 20).⁶

After serving Attila for thirty-two years, Þiðrekr returns to Amlungaland with his wife Herrað and Hildibrandr; they are opposed by Elsungr and his men *en route*, but defeat them (see Hildebrant, p. 76). Þiðrekr finally defeats Sifka, who has usurped the kingdom on Erminrikr's death, at the battle of Ran (Ravenna), and assumes control of his kingdom, in which he erects many fine buildings.⁷ After the death of Attila he also rules Húnaland.

After the death of Herrað and Hildibrandr he kills a dragon to avenge King Hertnið, marries his widow, Isolde, and defeats robbers threatening her kingdom (see Ortnit, p. 101, and Wolfdietrich, p. 150).⁸ Later he slays the giant, who has killed Heimir (see Heime).

Whilst bathing he sees a golden stag (see

¹ His genealogy in Þs may be shown thus (cf. those of DF and AHb on p. 26):



* See Håche and Harlunge, pp. 56, 62 f.

² Þiðrekr saves Sintram from the jaws of a dragon (see Rentwín, p. 107).

³ Besides Sigurðr, these consist of Isungr and his eleven sons, who are also mentioned in the 15th-cent. ON Skr. 81.

⁴ In the Danish ballads, *Kong Diderik og hans Kæmper* and *Kong Diderik i Birtingsland* (DgF 1, 94-122, 124-6), Diderik leads his men to adventures in Byrting-byerig. Cf. the reference to Dietrich and his men killing two hundred giants in Britanje (Brittany?) in V(h) 377 (see Wicram, p. 140).

⁵ In the Faroese ballad *Hogna tættur* (CCF 1. 22-31), Tíðrikur Tatlaron (137, 3) takes the form of a fire-spitting dragon when fighting Högni.

⁶ In AHb, too, he cuts Kriemhilt in two (p. 11, 9), but in N, Hildebrant is her executioner (2376 f.).

⁷ The saganam mentions 'Þiðreks bad' (II. 357, 10: Bagnarea, north of Viterbo (?)), a copper statue of himself on Falka (MHG Falke) on the town wall at Rome, one at Bern (Verona), and others (see Müllenhoff, ZE, 324 f., 428 f.). In the medieval period public buildings in Italy are referred to as 'Theodorici domus' (MHG Dietriches hús), etc., including the amphitheatre at Verona (W. Grimm, DHS, 45). In the 14th cent. Heinrich von München refers to a 'wunderhús' built by Dietmâr, Dietrich's father, at Berne (W. Grimm, DHS, 226); in the AHb, Machmet, the spirit which visits Dietrich's mother before his birth, is said to have built the city in three nights (p. 7, 4 f.).

⁸ The Danish ballad *Kong Diderik og Löven* (DgF 1. 132-40) reflects this episode confusedly (see Nagelrinc, p. 96).

Drasián, p. 32 n. 1) and pursues it on a black horse he finds saddled near by; realizing too late that he is mounted on the Devil, he calls on God and the Virgin Mary to save him.¹

The 15th-cent. Swedish version of Ps (Sv) ends differently: Didrik, riding a black horse, seeks out and kills Wideke, but succumbs to his own wounds (see Witege, p. 146 n. 10).²

pn: this is an early type of name-composition (Schramm, 97), based on Gmc. **peudo-* (Goth. *þiuda*, OHG *diota*, 'people') and **rik-* (Goth. *reiks*, 'ruler', cf. OHG *rihhi*, 'powerful'); it is a frequent royal name among the Goths, Vandals, and Franks (Schönfeld, 232 ff.; Förstemann I. 1445 ff.), and became famous through two 6th-cent. bearers of it, Theodoric the Ostrogoth (†526)³ and Theodoric the Frank (†534);⁴ it is rare in OE, but less so after the Norman Conquest (Searle, 444; Binz, 200; Feilitzen, 382 f.); it is widespread and common in medieval German documents (Förstemann I. 1445 ff.; Socin, II f.; Schlaug I. 163; II. 85; Krömp I. 29); the byname 'Berner' or 'von Bern' is frequently added from the 14th cent. on (Socin, 566; Müllenhoff, ZE, 318 f., 415).

Dietrich von Berne may be identified with the Ostrogoth, Theodoric the Great (†526), son of King Theodemir by Erelieva, a Catholic. In youth he was sent as a hostage to the court of the Emperor Leo at Constantinople, where he remained from 461 to 472; he became the Emperor's 'son-in-arms' and was made consul in 478.⁵ In 475 he succeeded his father as King of the Ostrogoths, then in the Balkans, and led his people in many battles and wanderings: in the course of his Balkan campaigns Theodoric was opposed by his namesake, Theodoric Strabo, son of Triarius (see Dietrich (2), p. 31), and in 479 the East Roman general, Sabinianus (see Sabene (1), p. 114), ambushed a Gothic baggage-train and captured 5,000 men and 2,000 wagons, Theodoric's mother and

younger brother, Theodemund, barely escaping (see Diethêr (1), p. 241).

In 488 Theodoric, as 'magister militum' of the Emperor Zeno, led the Ostrogoths into Italy in order to expel the usurper Odoacer (see Ôtacher, pp. 103 f.). In August 489 he defeated Odoacer on the Isonzo and again in September near Verona. Odoacer's general, Tufa, defected to Theodoric, but later handed over a large Gothic force to Odoacer at Faventia (see Witege, p. 147 n. 3); because of this, Theodoric was forced to withdraw from the siege of Ravenna to Pavia, where he himself was besieged, being relieved by a Visigothic army. Theodoric's ally, Fridericus the Rugian, also acted treacherously in this campaign (see Friderich (2), p. 47). In August 490 Odoacer was forced back on Ravenna and capitulated after three years' siege, when it was arranged that he and Theodoric should rule Italy jointly. On 15 March 493 Theodoric murdered Odoacer at a banquet in the palace at Ravenna, apparently as an act of private vengeance (Hodgkin, 212); Theodoric also had Odoacer's family and followers slaughtered. Theodoric now ruled Italy as a peaceful monarch,⁶ striving to extend his influence through marriage alliances, although his own marriage to Audeflæda, sister of Clovis,⁷ failed to allay Frankish hostility. Religious difficulties troubled his reign and were aggravated by his being of the Arian faith; towards the end of his life he let Boethius and Symmachus be put to death, and was held responsible for the death of Pope John I. Theodoric died in 526, aged 72, and was buried at Ravenna in the austere mausoleum, which still stands; the church authorities removed the body of the King, held to be a heretical Arian, in the mid 6th cent.

Some thirty years after his death Justinian's generals, Belisarius and Narses, put an end to Gothic rule in Italy, the last fortress capitulating in the year 561 or 562.

¹ A similar story is told of a Roman king in the German text of the *Gesta Romanorum*, and a bas-relief to the right of the entrance to the basilica of St. Zeno at Verona (c. 1100) depicts a naked man with flying cloak, thought to be Theodoric, riding in pursuit of a stag: the inscription makes it clear that the horse and stag are of infernal origin (see Müllenhoff, ZE, 331 ff.). Otto von Freising (early 12th cent.) records that Pope John and Symmachus cast Theodoric into Etna, but also mentions German popular traditions about Theodoric's disappearance on a black horse (W. Grimm, DHS, 42 ff.), and Godefrid of Cologne in 1197 reports that Dietrich was seen on a black horse beside the Moselle, prophesying dire events (op. cit. 54), which suggests that Dietrich has assumed the role of 'der Wilde Jäger' (see Plötzeneder, 36 f.). In Wu(B) and *Die Mærin* (15th cent.), Dietrich is said to have been carried off on an evil horse to 'die wîste rumanyag' (the Romagna, Rumania, or a desert region of Asia Minor?), where he fights dragons till doomsday (Wu(B) 131 ff.: see Zink, *Wunderer*, 81 f.).

² In the church at Floda in Södermanland, Sweden, a 15th-cent. fresco depicts Wideke next to Didrik, who is belching flame (W. Grimm, DHS, 477).

³ Theodoric the Great also used the name of his uncle, Valamer.

⁴ It should be noted that the pn *Tierr* (*Thierry*) is frequent in OFr epic (Langlois, 637 ff.).

⁵ See Ohly, 145 ff., regarding the Byzantine-Gothic story of Theodoric's youth at the Emperor's court and the loyalty of his friend Tolomeus, first recorded by Fredegar in the 7th cent.

⁶ An idealized portrait of him appears on a gold solidus stemming from Senigallia which was issued during his reign; it is remarkable in that no crown is depicted. The inscription reads: 'Rex Theodericus pius principis' (Museo delle Terme, Rome).

⁷ He had already married a wife in Moesia. Dietrich von Berne in German tradition is credited with the following wives: Herrât (AHD, N, Kl, B, DF, Rs, Ps), Hertlin (AHD); Ps adds two: Gudelinda and Isolde. See Herrât, p. 70.

Dietrich's traditional role as an exile at the court of Etzel—perhaps he once reflected the hopes of the scattered Gothic remnants—is recorded as early as the 8th cent. (âH), and probably derives from the period of his long sojourn as a hostage at the Byzantine court, and his struggle for power both in the Balkans and in Italy (461–93), as well as from the position of his father Theodemer as subject and ally of Attila (see Dietmâr (1), pp. 25 f.); in the 8th cent. (âH) Odoacer (†493) is still his enemy, but is later replaced in German tradition by Dietrich's hostile uncle Ermenrich, i.e. Ermanaric (†375).

The legend of his daemonic nature and hellish end certainly stemmed from the hostility of the Roman Catholic Church and Theodoric's Italian subjects to this Arian ruler, the murderer of Boethius and Symmachus¹

Dietrich's earliest companions are Hildebrant, Witege, and Heime (see also Ermenrich, p. 39 n. 7); in the 12th and 13th cents. additional heroes appear among his company (see Zink, *Légendes*, 134 ff.), notably Rüedegêr, who acts as mediator between Dietrich and Etzel after the death of Etzel's sons at the battle of Rabene. Dietrich's campaigns in Etzel's service against the Slavs (DuW, Ps) reflect historical events of the 10th, 11th, and 12th cents. during the colonization of East Germany (see Öserich, Priuzen, Riuzen, Pölan, and Wilzen), while the topography of his campaigns against Ermenrich (DF, Rs) would be well known in 12th- and 13th-cent. Germany from the emperors' campaigns in Italy. Dietrich's universal fame brings him into N (c. 1200) as an ideal arbiter of the conflict.

Although his difficulties with giants are known as early as the 10th cent. (OE *Waldere*: see p. 28), the MHG epics of a fairytale nature cannot be dated earlier than c. 1250; in these tales, frequently set in the Tyrol (E, V, L, Sn, etc.), Dietrich becomes a conqueror of supernatural beings, such as giants, dwarfs, and dragons.

DIETRICH (2) von Kriechen (Greece)

In DF and Rs he is Etzel's man: he aids Dietrich (1) von Berne against Ermenrich and fights Biterunc (3) at Rabene (Ravenna).

In Rg(D) ('der schône' 74, 3, etc.):² one of Dietrich von Berne's champions; he kills Herbort in the combats at Worms.

ref: DF 5158; Rg(D) 74, 3; Rg(P) 123; Rs 53, 3

The Ðiðrekr, son of Valldemarr, in Ps (II. 185, 7), who opposes Ðiðrekr af Bern and is

¹ In the mid-12th-cent. *Kaiserchronik*, 'Diétrich der ubel wuotgrimme' (14154) is cast by devils into 'den berch ze Vulkân' (14172) because of the deaths of Boethius, Seneca (= Symmachus), and Pope John (see Ohly, 221 ff.).

² In the mid-12th-cent. *Kaiserchronik* 'der scône Dieterich' (11401) and 'der ungetâne Dieterich' (11407) are the sons of the Emperor Narcissus; 'der scône Dieterich' fails to seduce Crescentiâ,

beheaded by him (see Helche, p. 66), has sometimes been identified with this figure. Less plausibly Theodoric Strabo (†481), Theodoric the Great's opponent in the Balkans (Jordanes, ch. lii), has been suggested as the historical model (see Schneider, *GHS* I. 236 ff.).

DIETRICH (3) Rother's incognito

Rother, pretending to be outlawed by himself, assumes this name at the court of Constantin.

ref: R 813

In Ps, Osanctrix, in similar circumstances at the court of Milias, assumes the name 'Ðiðrekr' (II. 78 ff.; Mb 1 has 'Fridrik', I. 53 ff.)³ (see Öserich, p. 103).

DIETRICH (4) = Wolfdietrich

In Wd(A) all three sons of Huldietrich, including Wolfdietrich, are named Dietrich (cf. n 2. below).⁴ In Wd(B) Wolfdietrich receives the name at baptism. In Wd(D) he uses this name when he is captured by Merziân.

ref: Wd(A) 4, 2; 380, 1; Wd(B) 107, 4; Wd(D) v. 200, 4; Wd(Gr) 221, 4; Wd(k) 2, 8

It is just possible that 'der alte Dietrich' of the *Kaiserchronik* represents Wolfdietrich (see p. 28 and Dietrich von Berne's genealogy, p. 26 n. 1).

DIETRICH (5) Wolfdietrich's first brother
See Dietrich (4).

ref: Wd(A) 4, 2

DIETRICH (6) Wolfdietrich's second brother

See Dietrich (4).

ref: Wd(A) 4, 2

DIETWART

The ruler of Rœmisch lant (Italy) and ancestor of Dietrich (1) von Berne (see genealogy, p. 26 n. 1): he weds Minne, daughter of Ladiner, having killed a dragon on the journey to fetch his bride from Westenmer. He dies aged 400 and leaves a son, Sigehêr, as successor.

ref: DF 8

pn: 7th-cent. German (Förstemann I. 1451; Schlaug I. 164; II. 85). This ideal prince was probably introduced by Heinrich der Vogelære, the redactor of DF (de Boor, *GDL* III. i. 149).

DIEZOLT von Tenemarke (Denmark)
Ermenrich's man.

ref: DF 8634

and then maligns and persecutes her. E. Schröder, *Kaiserchronik*, 289 n. 1, connects the story with the *turris Crescentii* at Rome, also named *domus Theoderici* (see Ohly, 189 ff.).

³ There is an official named Friderich at Constantin's court in R (see Friderich (4), p. 47.

⁴ In Wd(BD) Wolfdietrich's brothers are named Bouge and Wahsmuot.

pn: no record; first component *Diez-*, a variant of *Diet-*, from 11th-cent. German (Förstemann I. 1454).

DIRIK, see DIETRICH (1)

DITHMAN, see DIETHÈR (1)

DIUTSCH, see TIUTSCH

DOLOBER (LODOBER)

A dwarf: he jousts with Bībunc during the festivities at the wedding of Dietrich and Virginal.

ref: **V(d)** 118, 3; **V(w)** 803, 1 (*Lodober*, also *Lodaber*)

DRASIÂN

'der alte Drasiân' diverts Wolfdietrich's attention with a golden-antlered stag¹ and abducts his wife, Sigeminne; Wolfdietrich, disguised as a pilgrim, rescues Sigeminne, kills Drasiân, and burns his castle of Altenfels.²

ref: **Wd(B)** 390, 4; **Wd(Gr)** 619, 4; **Wd(w)** 626, 2 (*Trustian*, etc.)

In *Ps* the widow of Drusian af Drekanflis (I. 175, 4) is betrothed to Ekka (MHG Ecke). Þiðrekr marries one of her nine daughters.

pn: the ending *-iân* (< Latin *-ianus*: see Bach I, § 270) is frequently used in the names of heathens, giants, and dwarfs. Names with the first component **brasa-* (cf. Goth. *þras*, 'quick', ON *þrasa*, 'threaten, quarrel') abound in WFr and Lb, the simplex *Thraso* being recorded for the Bishop of Ancona in the 5th cent. (Förstemann I. 1462; Kauf-

mann, 358 f.); names such as *Druso* (*Drusio*), which occur in the 6th cent. in WFr (Förstemann I. 430), are apparently based on **þreut-*, 'cause trouble' (see Kaufmann, 99).

Somewhat bizarre origins for this character have been mooted: the Gepid Thrafastila, who was defeated by Theodorich the Great in 488 (S. Bugge, 'Die Heimat der altnordischen Lieder von den Welsungen II', *PBB* xxxv (1909), 266 ff.); the Roman general Drusus, who campaigned in Germany in 13-9 B.C. (Schütte, *Gotthiod* II. 14, 198; Bickel, 198).

DÜRINGEN(LANT)

The people and inhabitants of Thuringia: in N, Irnfrīt is the representative hero; his men aid Etzel against the Burgundians (see also Irinc). A 'Markis von Düringen' appears among Ermenrīch's men in **Rs**.

ref: **B** 1237; **Kl** 442; **N** 1345, 3; **R** 4841; **Rs** 730, 5; **Wd(D)** VIII. 13, 1; **Wd(Gr)** 1549, 1

The origin of this ethnic name is uncertain: possibly **þuringoz*, 'the brave' (Schönfeld, 239). If the *Teuriohamæ* of Ptolemy (2nd cent. A.D.) represent the same people, then they are the 'inhabitants of the land of the Teurii', a Celtic tribe (Zeuß, 102, 353); it is also possible they are connected with the *Hermunduri* of Classical authors (Karsten, 93).

In the 6th cent. the Thuringian kingdom extended from Central Germany to the Danube; it was incorporated into the Frankish realm in 531 (see Irnfrīt and Irinc, pp. 85 f.).

E

EBENRÔT (EBERROT)

Brother of Ecke and Väsolt.

ref: **AHb** p. 3, 38 (*abentrot*); **E(d)** 2, 7; **E(L)** 2, 7; **E(s)** 2, 7 (*Eberrot*)

In *Ps* the name Avæntroð (I. 48, 17) is used for one of the giant sons of Nordian; his brothers are Ædgæir, Asplian, and Viðolfr.³ He is killed by Vildiver (see Wisselau, p. 144).

pn: the variant of **E(s)** is recorded in the 8th cent. in German, *Eburrad* (Förstemann I. 444 f.).

It is possible that Ebenrôt is a corrupt form

¹ Diversion of the guardian's attention by this means occurs in the 'Spielmannsepos' *Oswald* (2335 ff.) and in a Danish ballad (*DgF* II. 68 ff.). It should be noted that Þiðrekr in *Ps* is lured to hell by a golden stag (see pp. 29 f.). See M. Curschmann, *Der Münchener Oswald und die deutsche spielmännische Epik* (München, 1964), 25 ff., regarding this motif.

of the name Eckenôt, which is borne by another relative of Ecke (Jiriczek, *DHS* (1898), 197 f.); it has also been equated with MHG *äbentrôt*, 'sunset' (*DWb* I. 25; Kluge, *EWb*, 2).

ECKE

In **E**, Ecke, a young giant in the service of Sêburc, one of the queens on Jochgrîm, wishes to fight Dietrich von Berne; clad in the golden armour of Ortnit with which Sêburc has equipped him, he sets out on foot, since no horse can carry him. He finds Dietrich in a forest in the Tyrol, which is illuminated by Dietrich's helmet Hildegryn.

² In *Ps* a knight named Loðvígr lives at Aldinfilis (I. 201, 8), possibly identified there with Oldenfels in Westphalia.

³ He appears with his giant brothers in the 15th-cent. ON *Skr* 76.

In *Ps* the name *Ækkihārð* is used for a smith (see *Eckerīch* (1) below) and the role of Eckehart is taken by *Fritila*, who is the guardian of the sons of *Áki Aurlungtrausti*, *Egarð* and *Áki*, whom *Erminrikr* orders to be hanged (see *Fritele*, p. 47, and *Harlunge*, p. 63).

pn: widespread and frequent from the 8th cent. in German records (*Förstemann* I. 20 ff.; *Socin*, 13; *Schlaug* I. 74; II. 88), also OE (*Searle*, 219; *Binz*, 210).

The St. Gall document of 12 December 786, with the names of *Saraleoz* and *Eghiart* as witnesses to the gift of *Heimo* and *Suanailta* (*Wartmann* I. 104 (no. 110); *Müllenhoff*, *ZE*, 302), is doubtful evidence for Eckehart's early connection with the story of *Ermanaric* (see *Ermenrich*, p. 39). Various 'Eckartsberge' have been recorded from the 12th cent. on (*W. Grimm*, *DHS*, 50), but they do not necessarily indicate the existence of traditions about this figure at an early date (see *Panzer*, *Heldensage im Breisgau*, 9). Many topographical names incorporating this pn are recorded (*Förstemann* II. i, 19 f.).

The name Eckehart is not connected with the role of a warner before the 15th cent. (*AHb*), although *Eckewart* in *N* is a warner (c. 1200) (see *Panzer*, op. cit. 48 ff.; *Baesecke*, *Vorgeschichte*, 13).

ECKELEIT

A sword found by *Wolfdietrich* in the dragon's cave; it was brought there by a giant.¹ *Wolfdietrich* breaks it on a stone; later he finds *Ortnit's* sword and kills the dragon with it.²

ref: *Wd(D)* VIII. 121, 4; *Wd(Gr)* 1657, 4

In *Ps*, *Þiðrekr* breaks his sword when defending a lion against a dragon. In the dragon's lair he finds *Hertnið's* sword and kills the dragon with it (*Ps* II. 361 ff.).

ECKENÖT (1) a giant

A relative of *Ecke* and *Vásolt*: *Dietrich* kills him.

ref: *AHb* p. 4, 7 (*Ecknad*); *E(d)* 306, 4; *E(L)* 210, 11; *E(s)* 220, 2

pn: *Eginot* is recorded at *Fulda* in the 8th cent. (*Förstemann* I. 23).

ECKENÖT (2) Dietrich's man

Killed by *Reinhêr* von *Parise* at *Bôlonje* (*Bologna*).

ref: *DF* 4155

¹ In the context the name may belong to the giant.

² See *Schneider*, *Wolfdietrich* (1913), 253, regarding the formula by which the hero finds the sword, with which the dragon can be killed, at the scene of the encounter (cf. *Balmunc*, p. 9).

³ *Dietrich* is shown with it on the frescoes at *Runkelstein* (14th cent.): the inscription reads 'Ditterich von Pern treit sachs' (*W. Grimm*, *DHS*, 372).

ECKERÏCH (1) a master smith

In *Rg(A)* he is known to have brought up *Sifrit* in his smithy and to have made his smithy. In *hS* *Seyfrid* takes service with a smith, who sends him into the forest, where he meets the dragon (see *Sifrit* (1), p. 119).

ref: *Rg(A)* 331, 2; *gS* m p. 64, 25; *hS* m 4, 5

In ON Eddic tradition *Sigurðr's* foster-father is named *Reginn*. In *Ps* it is *Mimir*, whose assistant is named *Ækkihārð* (I. 306, 4) (see *Mime*, p. 94, *Sifrit* (1), pp. 120 f.).

pn: 6th-cent. *WFr*, 8th-cent. German (*Förstemann* I. 24 f.; *Schlaug* II. 88), 7th-cent. OE (*Searle*, 220).

ECKERÏCH (2) a dwarf

Hildebrant forces him to reveal where *Grin's* leather ladder is hidden and then rescues *Dietrich* from *Sigenôt's* snake-pit with it.

ref: *âSn* 33, 4 (*Eggerīch*); *jSn* 194, 5

(ECKESAHS)

In *E(L)* *Ecke* tells *Dietrich* that his sword was made by dwarfs and then hidden in a mountain; a thief brought it to *Ruotlieb*, who passed it on to his son, *Herbort*, whence it came to *Ecke* (80 ff.). In *E(d)* *Ecke* states that it was stolen by two dwarfs who gave it to *Weigant*, whose son *Gabein* killed the giant *Greim* and then gave the sword to the queens of *Gochereim* (= *Jochgrīm*). *Dietrich* takes the sword from *Ecke* after he has killed him;³ it is referred to in *B* and *Rg(P)*.⁴

ref: *B* m 9269 (daz alte sahs); 12269 (daz alte sahs); *E(d)* m 58, 4 (den Sachß), etc.; 205, 2 (her Ecken Sachs); *E(L)* m 80, 2 (ein sahs); 91, 13 (der sahs); *Rg(P)* m 691 (Sachsen), etc.

Heinrich von Veldeke in his *Eneide* (c. 1180) relates how *Vulcan* made *Aeneas* a sword sharper than *Ecke* sahs, *Mynning*, *Nagelring*, or *Durendart* (5726 ff.); the first (5728) must refer to *Dietrich's* sword, since the second two belong to his heroes, *Witege* and *Heime* (see pp. 94, 96.)

In *Ps*, *Ekka* tells *Þiðrekr* that *Alfrikr* has fashioned *Ekkisax* (I. 179, 4), which was later hidden; *Alfrikr* has stolen it from its hiding-place and given it to *Rozeleif*, and finally it has come into *Ekka's* possession; *Þiðrekr* takes it after killing *Ekka*. The serpentine design makes this sword seem alive.⁵

⁴ In *Rg(P)* it is not certain whether the sword *Dietrich* is using belonged originally to *Ecke* or to *Wolfdietrich*: 'mit Wolfdietriches Sachsen sluoc her im einen slac / ader mit Ecken swerte' (717 f.). In *Rg(CD)*, on the other hand, *Dietrich* bears *Rôse*, the sword that was originally given to *Ortnit* by *Alberīch* and later belonged to *Wolfdietrich*.

⁵ This phenomenon is explained by the pattern-welding on the blade (see *Davidson*, 166 f.).

pn: the sword-name¹ in German tradition is the starting-point for a story to explain it; de Boor, *GDL* II. 1, 160: "Das Schwert mit der scharfen Schneide" . . . wird zum "Schwert des Riesen Ecke", der zu diesem Zweck erfunden ist' (see Ecke, p. 33). The pn is recorded at Königshofen near Straßburg in 1294 (Socin, 566).

EKIVRID

The fourth of Guntharius's men killed by Waltharius. He is known to have killed a man in Saxony, and is, therefore, an outlaw (see Hadawardus, p. 56).

ref: **W** 756

pn: 8th-cent. German (Förstemann I. 20; II. i. 19), 7th-cent. OE (Searle, 219).

ECKEWART

marcgräve: in **N** he is closely associated with Kriemhilt: on her marriage to Sifrit he accompanies her to Santen (Xanten); later he goes with her to Hungary when she becomes Etzel's queen. On their journey to Etzel's court the Burgundians find Eckewart asleep on the border of Ruedegér's march. Hagen takes his sword, but returns it to him with a gift of six gold rings. Eckewart then warns the Burgundians of Kriemhilt's unrelenting hostility.

In **DF** he reports to Dietrich that Witege has treacherously surrendered Rabene (Ravenna) to Ermenrich; he is later killed by Reinhêr von Pârîse at Bôlonje (Bologna). In **Rs** he fights Gêrnôt at Rabene.

ref: **DF** 3009; **N** 9, 3 (MS. A has forms with -hart: 700, 4; 765, 2; MS. a likewise: 1633); **N(k)** 10, 1 (Eckart, otherwise Eckwart); **Rs** 723, 2

The **Ps** account of the meeting between Ekkivorðr (II. 290, 12; MS. A *Ekkihard*, B *Ekevard*) and the Niflungar follows that of **N**.

pn: rare; 11th-cent. German (Förstemann I. 26; Socin, 13; Schlaug I. 74; II. 88).

This figure has been thought to derive from the historical margrave of Meißen, Eckehard I († 1002), or from his son, Eckehard II († 1046) (*CMH* III. 216; see Panzer, *Nibelungenlied*, 394 f.). Gêre, with whom Eckewart is associated in **N**, is thought to have similar historical origins (see p. 49).

Heusler, *Nibelungensage*, 55, maintains that there are two distinct figures in **N**: the retainer of Kriemhilt and the warner. Panzer, op. cit. 393, accepts this, but considers that the second figure stems from local traditions connected with a 'Harlungeburch' near Pöchlarn (MHG Bechelâren), Ruedegér's seat (see Harlunge, pp. 62-3). However, the warning motif appears in the earliest versions of the 'Destruction of the Burgundians', and in the ON Am and Völss the messenger Vingî warns the Niflungar before

they enter Atli's hall (see p. 138 and n. 1). It seems possible that the name of the traditional warner, Eckehart, may derive from that of Eckewart, of which it is a variant (see pp. 33 f. above, also W. Richter, 'Beiträge zur Deutung des Mittelteils des Nibelungenliedes', *ZfdA* LXXII (1935), 18).

ECKNAD, see ECKENÔT (1)

ECKWIT

Son of Mentiger (see genealogy of Ecke, p. 33 n. 2).

ref: **AHb** p. 4, 7

EGGERÎCH, see ECKERICH (2)

EGWALDUS, see EUGEL

EGWARD(US), see NIBELUNC (1)

EHRENBERTUS, see GUNTHER (1)

pn: 8th-cent. German (Förstemann I. 455).

EKIVRID, after ECKESAHS

ELBERÎCH, see ALBERÎCH

ELEGAST

A dwarf banished by the elf-queen Virgînâl; he takes refuge with her enemy Orgeis.

ref: **V(w)** 12, 5

pn: 13th-cent. German (Socin, 566): see Îljas. The name is used for the Black Knight who helps Karl in exile, in *Karel und Elegast* (14th cent.); it also belongs to a master thief in traditions about Charlemagne (Lunzer, *Elegast*, 149-95).

ELEUTHIR

Byname of Helmnod.

ref: **W** 1008

pn: possibly *Leutheri* (*Liuthere*) is intended and has been distorted under Latin influence; cf. LG *Heleutherius* recorded in 817 (cit. Kögel I. ii. 317).

ÊLIANT

Îmîan's messenger to Dietleip.

ref: **V(h)** 545, 1

pn: 8th-cent. German (Förstemann I. 80); Êliân is one of Fôre's minions in *Salman und Morolf* (12th cent.). The pn *Elinant*, for which the name in **V(h)** may be an accomodation, is frequent in OFr epic (Langlois, 187 ff.; see also Flutre, 65 f.).

ELIAS, ELIGAS, see ÎLJAS

ELSÂN, see ÎLSÂN

ELSE m. (1) brother of Gelpfrât

He and his brother control the right bank of

¹ See Davidson, 40 ff., regarding the significance of the term OE *seax* (ON *sax*), which is

frequently used for a sword or dagger, usually with one edge.

the Danube. Hagen kills their ferryman, and they attack the Burgundians at night; after his brother and a thousand of his men have been killed, Else withdraws. In **B** he is among Gunther's men at Worms, where he fights Biterolf, Wolfrât, and Wîchêr in the combats against Dietrich's men.

ref: **B** 903; **Kl** 3835 (B); **N** 1545, 4; **N(k)** 1578, 3 (*Ilsung*)

In **Ps**, Elsungr controls the Rhine crossing (II. 286, 18). He and his men attack Þiðrekr and Hildibrandr at night. He wishes to avenge the death of his father (see Else m. (2) below). He is defeated and killed.

pn: recorded for a Roman mercenary in the 4th cent. (Amm. Marc. xxvi. 8, 9); frequent in Goth. and Lb (Schönfeld, 14), and occurs in OE genealogies (Searle, 226; Binz, 206);¹ 9th-cent. German (Förstemann I. 78; Schlaug I. 78); see also under *Ilsumc*, p. 85.

There may be a local reference in the naming of this figure: a Bavarian document of c. 1140 shows the brothers *Elso* and *Gelfrat* of Cholbach as Wittelsbach vassals (Müllenhoff, *ZE*, 414).

ELSE m. (2) father of Else and Gelpfrât

ref: **B** 862

In **Ps**, Elsungr (I. 26, 8), the ruler of Bern (Verona), is killed by Samson, Þiðrekr's grandfather (see Else m. (1) above).

ELSE m. (3) Dietrich's man

He is with Dietrich's forces at Bâdouwe (Padua).

ref: **DF** 8313

ELSE f.

In **Wd** a monstrous woman seizes Wolfdietrich's sword while he is asleep and then seeks his love: in **Wd(A)** she is a water-spirit who sloughs her rough skin and is revealed as a beautiful maiden; Wolfdietrich promises her one of his brothers in marriage, and she gives him a strength-giving herb.²

In **Wd(B)** 'diu rûhe Else von alter Troyen' comes from the forest on all fours; she bewitches Wolfdietrich, so that he wanders mad in the forest; finally he agrees to marry her; she shares her kingdom, 'diu alte Troye' (Troy),³ with him, and is baptized 'Sige-minne', being transformed into a beautiful woman; she then gives Wolfdietrich a protective shirt. Later she is abducted by Drasiân but is rescued by Wolfdietrich. **AHB** follows the account of **Wd(B)**.

ref: **AHb** p. 6, 27; **Wd(A)** m 470, 2; **Wd(B)** 309, 1; **Wd(D)** IX. 56, 3; **Wd(Gr)** 513, 1

¹ An Elsa is named in the OE poem *Widsith* 117 in the same line as the Langobard *Eadwine*.

² This recalls the description of Aeneas' visit to 'vrowe Sibilla' in Heinrich von Veldeke's *Eneide* (c. 1175), in which the hideous prophetess gives

pn: 9th-cent. German (Förstemann I. 78), but *El-* is a frequent element in river-names (H. Krahe, 'Süddeutsche Flußnamen: 12. Elsäwa und Elsbach', *PBB* LXX (Halle, 1948), 457 f.), *Elstbaum* being another name for *Erle*, 'alder', a tree important in folk-medicine (Kluge, *EWb*, 172; Kaufmann, 30).

In *Wigalois* by Wirnt von Grafenberg (c. 1202-5), a monstrous woman named Rûel seizes the hero after he has crossed a stream, and a similar episode occurs in the late-14th-cent. *Abor mit dem Meerweib* (see O. Jänicke, *DHB* IV. xlii; Schneider, *Wolfdietrich* (1913), 30 f.).

ELVEWINE

herzoge van Rine: he has driven Amelgêr von Tengelengen from his realm; Berhter (1) von Mêran kills him and restores Amelgêr.

ref: **R** 3419

pn: in **R** the form is Middle Franconian; the pn is common from the 8th cent. in German (Förstemann I. 73; Schlaug I. 44) and very frequent in OE (Searle, 27 f., 533; Feilitzen, 181). It is equivalent to that of Alboin, the Langobard conqueror of Italy (†572), whose name, *Ælfwine*, occurs in *Widsith*, 70, and whose fame was widespread among Germanic peoples (Paul. Diac. I. 27).

ENGELWÂN

burcgrâve: the son of Hiutegêr and brother of Helmnôt (3) von Tuscân; he is in the service of Ortnît.

ref: **O** 30, 1; **O(k)** 21, 6 (*Engekan*)

pn: mainly UG, 8th cent. (Förstemann I. 118). It occurs for a peasant in *Neidharts Lieder*, 54, 14, etc.

ERCKAMBALDUS

A church dignitary to whom Geraldus dedicates **W**.

ref: **W** (prologus) 6

pn: 8th-cent. German (Förstemann I. 458 f.). This person used to be identified with Erckambald, Bishop of Straßburg (965-93) (K. Langosch, 'Waltharius', *VfL* IV (1953), 777 ff.; v (1955), 1114 f.), but it has recently been suggested that the Dedication is by the author, Geraldus, to Erckambald, Bishop of Eichstätt (884-916) (K. Hauck, 'Das Walthariusepos des Bruders Gerald von Eichstätt', *GRM* xxxv (1954), 11: see also Geraldus, p. 49, and the Introduction, p. xvi).

ÈRE

A personification, cf. MHG *ère*, 'honour'.

ref: **DF** 564; **Kl** 3452; **V(w)** 362, 9

the hero a herb to protect him against the stench of hell (2848 ff.).

³ This is to distinguish it from Troja in Italy (see Jänicke, *DHB* III. lxx n. 2). The connection with Troy may derive from Heinrich von Veldeke's *Eneide* (see n. 2 above).

EREWÎN (1) son of Berhter (1) von Mêrân. He and his brothers lead Rother's embassy to Greece for the hand of King Constantin's daughter; he is imprisoned, but Rother obtains his release, and finally rewards him for his loyalty with Spain in lieu.

ref: R 154

pn: 8th-cent. German (Förstemann 1. 457; Schlaug 1. 82); in OE the name occurs for a monier under Æthelred II (Searle, 234).

EREWÎN (2) Dietwart's man

He leads Dietwart's embassy to Ladiner von Westenmer for the hand of his daughter, Minne.

ref: DF 371

EREWÎN (3) von Elsentye¹

Etzel's man: he aids Dietrich against Ermenrich.

ref: DF 3156; Rs 56, 1

See Nântwîn (3), p. 96.

EREWÎN (4) Îrinc's brother

Etzel's man in Rs (= Erewîn (3)?).

ref: RS 543, 1

EREWÎN (5) von Westvâlenlant (Westphalia)

Ermenrich's man: his device is an ostrich on a black and white ground.

ref: Rs 491, 5 (R *Ellewin*, W *Ennewein*, AP *Enenum*)

ERMENRÎCH

Son of Amelunc (3) and uncle of Dietrich (1) von Berne:² in DF he rules Gâlabier, Wernhêres marke, and Pûllen (Calabria, Ancona, and Apulia); he is known to have treacherously sent his son Friderich to Wilzenlant and to have had his nephews, the Harlunge, killed (2458 ff.; 2543 ff.). On the advice of Sibeche³ and Ribestein he now plots against the life of his nephew, Dietrich von Berne⁴—God later punishes him for his misdeeds with a miserable end (2558):⁵ he invades Dietrich's realm, but is defeated at Rabene (Ravenna) and flees, leaving his son Friderich a prisoner. His leaders, Witege and Heime, capture a large number of Dietrich's men at Bôle (Pola); Ermenrich, impervious to the fate of his son, forces Dietrich to withdraw from Italy by threatening to hang the

prisoners.⁶ Dietrich takes refuge in Hiunenlant (Hungary), but he returns with an army supplied by Etzel and defeats Ermenrich at Meilân (Milan); Ermenrich is again defeated at Bôlonje (Bologna), where Eckehart beheads his evil counsellor, Ribestein.⁷

In A, Ermenrich besieges Dietrich at Berne (Verona), but flees, leaving a vast treasure in Dietrich's hands. In Rs, Ermenrich flees before Dietrich's army in a great battle at Rabene (Ravenna). In B, Ermenrich's men fight alongside those of Dietrich in support of Dietleip against Gunther at Worms.

In ED, Dirik van dem Bêrne (= Dietrich von Berne) and his men set out against the kônigin van Armentriken (= Ermenrich): they pass a gallows before entering his castle at Freysack (= Breisach?):⁸ he threatens to hang them, but Dirik beheads him.

ref: A 3, 1 (MS. *ermentrich*, etc.; 330, 3 on *ermentrich*); AHb p. 3, 24 (*Ermentrich*, p. 3, 26 *Ementrich*, etc.); B 4589 (MS. *Erenreiche*); DF 2411 (A *Eren(e)ich*, *Erenrich*, etc., R *Ernich*); ED 2, 3 (*De Koeninck van Armentriken*); Rg(D) 623, 2; Rs 2, 1 (A *Eren(n)-r(e)ich*, etc., R *Ernich*); V(h) 654, 7; Wu(B) m 100, 2

The earliest reference to popular traditions about Ermanaric occurs in Flodoard's *Historia Remensis Ecclesiae* (c. 950), where Hermericus is thought to have had his progeny put to death because of evil counsel (MGH ss XIII. 564; W. Grimm, *DHS*, 34).⁹ In the *Ann. Quedl.* (c. 1000) Ermanricus, a cunning yet generous contemporary of Attila, is said to have caused the death of his son Fridericus and to have hanged his nephews Embrica and Fritla (see Harlunge, pp. 62 f.); Odoacer is the name of the evil counsellor who urges him to drive out Theodoricus from Verona into exile with Attila; Ermanricus dies when Hermidus (= Hemidus), Serila, and Adacarus¹⁰ cut off his hands and feet to avenge the death of their father (MGH ss III. 31; W. Grimm, *DHS*, 35 f.).¹¹ Eckehard's *Chronicon Urspergense*, which reaches A.D. 1126 (MGH ss VI. 130; W. Grimm, *DHS*, 41 f.), tells how Hermericus is attacked by the brothers Sarus and Ammius ('vulgariter Sarelø et Hamidicus'), but finds it strange for Theodoric to be contemporary with Ermanaric. In the *Genealogia*

¹ This seat very probably derives from Wd, i.e. Troy, which in that epic is the realm of 'diu rûhe Else' (see Else f., p. 36).

² In AHb only is he Dietrich's brother (see the genealogy, p. 26 n. 1).

³ According to AHb and Ps, Sibeche (Sifka) gives him evil counsel because he has seduced Sibeche's wife (see Sibeche, p. 117).

⁴ Heinrich von München in the early 14th cent. tells how 'Ernich' sent his son Friderich 'in ein wildez lant', hanged the Harlunge, and drove his nephew Dietrich into exile with Etzel (W. Grimm, *DHS*, 225 f.).

⁵ In the ON Hm he is maimed, in Ps diseased (see below).

⁶ A frequent motif in OFr epic (Zink, *Légendes*, 112 f.).

⁷ In AHb Eckehart slays Ermenrich for hanging the Harlunge; this is repeated by Agricola in the 16th cent. (W. Grimm, *DHS*, 326 f.).

⁸ See p. 62 n. 5.

⁹ In the 10th-cent. *Miracula s. Bawonis*, Hermericus is thought to have built a castle at Ghent (W. Grimm, *DHS*, 33).

¹⁰ Possibly a corrupt form of Odoacer (see Ôtacher, pp. 103 f.).

¹¹ The *Chronicon Wurzburgense* (early 11th cent.) follows this (MGH ss VI. 23).

Viperti (12th cent.) Emelricus heads the family tree (see Harlunge, p. 62).

In the 13th cent. references in German literature outside the heroic epics are few: Wolfram von Eschenbach knows 'Ermeric' as the patron of the coward Sibeche (*Parzival*, 421, 23-8) and as a great warrior (*Willehalm*, 384, 21). Der Wilde Alexander (*KLD* II. 24, 11-12; W. Grimm, *DHS*, 190) refers to Eckehart's hostility to him, Der Tanhüser (W. Grimm, *DHS*, 174 f.) to his generosity, and Ottokar von Horneck (c. 1295) to his hostility to Dietrich (W. Grimm, *DHS*, 189); his vast treasure is mentioned in the 15th-cent. *Reinke de Vos* (W. Grimm, *DHS*, 318).

In the OE poem *Widsith* the narrator travels to Eormanric's realm with Ealhild (5), Eormanric's wife. Eormanric (8, 18, 88, 111) gives him a valuable ring (88-92), and he then lists the retinue (OE *inmueorud*) of Eormanric (111-24), which includes Hēhca, the Herelingas, Emerca, Fridla, Seafola, Sifeca, Rūmstān, Freoþeric, Wudga, and Hāma (see Hāche, Harlunge, Imbrecke, Fritele, Sabene (1), Sibeche, Rimstein, Friderich (1), Witege, and Heime). In *Beowulf* the last-named, Hāma, is known to have taken the necklace of the Brōsingas (see Heime, p. 65) and incurred the hostility of Eormanric (1198-1201).¹ In *Deor* a strophe about Þeodric's thirty winters at Mæringa burg (see p. 28 n. 4) is followed by one describing Eormanric's harsh rule (21-6).

In ON Eddic tradition, Hamðir and Sörli, the sons of Guðrún by Jónakr (see Kriemhilt, p. 20), cut off the hands and feet of Jörmunrekr (Rdr 8, 1; Hm 3, 3; Sg 64, 3; Ghv 2, 5; Hdl 25, 6; Sk ch. 50; Völss ch. 40) to avenge the death of their sister (Foghildr in Rdr, Svanhildr in Hm, Sk, and Völss), whom her husband, Jörmunrekr, has had trampled to death by horses; they reject the help of their half-brother Erpr, who might have beheaded Jörmunrekr before he calls for them to be stoned to death (see Erpfe, p. 40): in Hm it is Guðrún who urges her sons to avenge Svanhildr, whom Jörmunrekr has had trampled to death for adultery with her stepson Randvér—the evil counsellor Bikki has urged Randvér to make love to her, and then informed Jörmunrekr, who also hangs his own son;² Svanhildr's brothers see Randvér's body on the gallows outside Jörmunrekr's hall. They enter and cut off Jörmunrekr's hands and feet; Jörmunrekr calls for them to be stoned because they are

proof against metal (in Sk ch. 50 Guðrún gives her sons byrnies and helmets proof against iron).³

Saxo VIII. ix. 4-xi. 14 gives a long and confused account of the youthful exploits of the Danish King Iarmericus, a mighty conqueror, who kills Slav prisoners by hanging⁴ and by tying them to wild bulls; he also builds a heavily guarded treasure-house. Biccō, whose brothers Iarmericus has killed, urges Iarmericus to hang his rebellious nephews, and accuses Iarmericus's son Broderus of adultery with his stepmother Swanilda: Iarmericus has Swanilda trampled to death, but only pretends to hang his son, who later succeeds him. Biccō informs Swanilda's kin, the Hellespontines, who besiege Iarmericus; a sorceress named Guthruna (VIII. x. 14) blinds Iarmericus's men, but Óðinn restores their sight and urges them to stone the Hellespontines, who are all slain; Iarmericus loses his hands and feet in the conflict.

In Ps, Erminrikr (I. 22, 23), son of Samson, rules at Bern. Sifka, because Erminrikr has seduced his wife Odilia, swears to destroy the race of the Aumlungar to which Erminrikr belongs (see Amelunc (1), pp. 5 f.): he contrives the deaths of his three sons, Friðrekr, Reginballdr, and Samson: the first dies in Villcinaland, the second is drowned on the way to England, and the third Erminrikr rides down after Sifka has accused him of ravishing his daughter. Sifka then incites Erminrikr against his nephews Egarð and Áki, whom Erminrikr hangs (see Harlunge), and against his nephew Þiðrekr; but Þiðrekr, warned by Viðga (MHG Witege), takes refuge with Attila; Viðga and Heimir, angered by Erminrikr's treatment of Þiðrekr, leave his court and plunder his realm. Þiðrekr with an army supplied by Attila defeats Erminrikr at Gronspott, Erminrikr dies after a long illness, and Sifka usurps the throne. Þiðrekr finally defeats Sifka at Ran (MHG Rabene = Ravenna) and assumes the throne at Bern.

pn: first recorded for the Ostrogothic King Ermanaric (†c. 375) (Schönfeld, 76 f.; Förstemann I. 482): *Erminrichus* (Amm. Marc. 4th cent.); *Hermanaricus* (Jordanes 6th cent.); it occurs for an early king of Kent, *Irmiricus* (†560) (Binz, 209; Björkman, 21); otherwise it is rare: it occurs in German records from the 9th to the 13th cent.

¹ 'searoniðas fleah/Eormenrices' (1200 f.), cf. 'fōh her Ótachres nið' (ÅH 18), which refers to Hildebrandt fleeing with Dietrich from the wrath of Ótacher, whom Ermenrich later replaces as the enemy of Dietrich (see pp. 31, 37, 39 f.).

² In Sk ch. 50 and Völss ch. 40, Randvér, before being hanged, sends his father his plucked falcon as a symbol of his father's loss of power through his death.

³ Von See, *GHS*, points out that the Völss links their vulnerability to stones with the

murder of their brother, whose blood has desecrated the stones: an obvious connection may be seen with Cain's murder of Abel (*Genesis* IV, 10 ff. A detailed study of the Eddic material and Ermanaric's story in general may be found in *The Poetic Edda*, edited with translation, Introduction, and Commentary by Ursula Dronke, vol. 1: *Heroic Poems* (Oxford, 1969), 142-242.

⁴ He has a wolf tied to each victim; cf. his wolfish nature in OE tradition: 'wylfenne gebōht' (*Deor*, 22).

(Mone, 77 f.; Förstemann I. 482, also 473 under *Ermaricus*; Socin, 567). The first component is based on Gmc. **ermena-*, 'universal', cf. OHG *irmingot*, 'supreme god', and OE *eormengrund*, 'the earth' (see Zeuß, 45; Much, *Germania*, 25).

The development of traditions about the historical Ermanaric can be followed in some detail.¹ Ammianus Marcellinus, a contemporary, tells of his suicide in A.D. 375, when the Huns, having subjugated the Alans, crossed the Don and overwhelmed his Ostrogothic kingdom (Amm. Marc. xxxi. 3, 1-2). Jordanes, nearly two centuries later (c. 550), records that Hermanaricus, 'nobilissimus Amalorum', succeeded Gebericus as King of the Goths, and subjugated the Heruli, the Venethi, and the Aesti;² when the Huns overran the neighbouring Alans, the Rosomoni defected to the Huns, and Hermanaricus ordered Sunilda, a woman of their tribe, to be torn apart by wild horses because of the treason of her husband; her brothers, Sarus and Ammius, plunged a sword into his side;³ Hermanaricus, unable to endure this wound and the inroads of the Huns, died at the age of 110 (Jordanes chs. xxiii (116)-xxiv (130)).⁴

Jordanes's story is reflected in the ON versions (Hm, Sk ch. 50), but in them the woman trampled to death is the young wife of Jörmunrekr in love with her stepson; the two lovers are put to death for adultery, to which the evil counsellor Bikki has incited them. By the 9th cent. Jörmunrekr's wife is made Guðrún's daughter (Rdr), thus linking Jörmunrekr's story with that of Sigurðr. It is possible that this story of Sunilda, Ammius, and Sarus was originally known in Germany, but was later displaced by other material to do with the Harlunge and Dietrich's exile: a deed of gift by *Heimo* and his daughter, *Suanailta*, was witnessed by *Saraleoz* and *Eghuart* at St. Gall in 786 (Wartmann I. 104);⁵ the pn **Suanahilt* in its various forms is fairly frequent in South-West Germany, and also occurs elsewhere until the 11th cent. (Socin, 572; Schlaug I. 154; II. 150 f.), but

her brothers' names are rarely recorded (Socin, 572; Bruckner, 302; Kögel I. II. 217 ff.; Schlaug I. 149). In England the *Swanhild* recorded in the 13th cent. may well be of Norse origin (Binz, 209), and evidence for the brothers' names is doubtful (Feilitzen, 357 f.).

In German and English (?) traditions Ermanaric (MHG Ermenrich, OE Eormanric) is famous for his violent character and great wealth; he sends his son (MHG Friderich, OE Freoþeric) to his death, hangs his nephews (MHG Harlunge, OE Hereingas, named MHG Fritele and Imbrecke, OE Fridla and Emerca), and seizes their treasure and land, later localized at Breisach. In German tradition as early as the 10th cent., as in ON, he is incited against his relations by an evil counsellor;⁶ in German tradition also, and possibly in English—the *Deor* passage is debatable—Ermanaric drives Theodoric (MHG Dietrich, OE Þeodric), who in heroic tradition becomes his nephew, into exile. Hostility to Theodoric could have two causes: Ermanaric's reputed hostility to his own kin—they are both Amals (see Amelunc (1), pp. 5 f.)—and his historical hostility to the Huns, with whom Theodoric's father, Theodemer (see Dietmâr (1), pp. 25 f.), in historical fact, and Theodoric (MHG Dietrich) in heroic tradition, take service.⁷

ERMENRICH, ERMRIICH, see ERMENRICH above

ERNST

burggräve ze Grimiure, father of Triutlint: he entertains Wolfdietrich after the latter's encounter with the robbers.

ref: **Wd(D)** v. 28, 2; **Wd(Gr)** 866, 2

pn: 8th-cent. German (Förstemann I. 484 f.). The name here probably derives from that of the hero of the 'Spielmannsepos', *Herzog Ernst* (c. 1180).⁸

ERNTHELLE

In **AHb** 'künig Ernthelle von Trier' is thought to be the earliest hero: a brief

¹ Caroline Brady, *The Legends of Ermanaric* (Berkeley and Los Angeles, Calif., 1943), surveys the material exhaustively.

² The Ostrogothic realm extended from the Black Sea to the Baltic c. 350 (see Franz Altheim, *Goten und Finnen im dritten und vierten Jahrhundert* (Berlin, 1944), 17 ff.).

³ The first component of Sunilda's name is based on Gmc. **swona-* (OHG *swona*, 'atonement, judgement'), and was possibly associated with *swanr*, 'swan', by popular etymology in ON, which is suggested by Foghlidr of Rdr and perhaps by Ealhild of *Widsith* (see Chambers, *Widsith*, 21 ff., and Malone, *Widsith*, 136). Her brothers' names are also meaningful, being based on Gmc. **hama* and **sarwa*, both of which signify 'armour'.

⁴ In *Þs*, Milius, the aged King of Húaland, dies in despair when Attila invades his kingdom (I. 49; II. 85).

⁵ See p. 56 n. 6.

⁶ Bikki (ON) and Sibeche (MHG) both contrive the destruction of Ermanaric's sons. Such a figure was not required in the original Gothic story as told by Jordanes. Odoacer (see Ótacher, p. 104) temporarily becomes Ermanaric's evil counsellor when the cycles of Theodoric and Ermanaric are linked, some time between 700 and 1000, and Ermanaric replaces Odoacer as the main enemy of Theodoric (see Dietrich (1), p. 31). It is conceivable that Odoacer's wife's name, Sunigilda, influenced the linking of the two cycles (Chambers, *Widsith*, 40).

⁷ Witege and Heime (OE Wudga and Hama) are early associated with Ermenrich: their ambiguous position between him and Dietrich in *MHG* epic exemplifies the contradictions in Dietrich's hostile relationship with Ermenrich, a fellow Amelunc, and in his dependence on Etzel, a Hun.

⁸ hrg. von Karl Bartsch (Wien, 1869).

account of his adventures is given (see below).

ref: **AHb** p. 1, 5

In the 'Spielmannsepos' *Orendel* (12th cent.?) the hero, Orendel, experiences adventures in the Orient, wins the warrior-maiden Bride (see Brigida), and acquires the 'grauer rock', a relic thought to be Christ's seamless robe (see Wolfdietrich, p. 149 n. 4).
pn: 8th-cent. German (Förstemann I. 211; Mone, 74); possibly related to OE *æarendel*, 'morning star, beam of light', a term used for Christ in Cynewulf's *Elene* (cf. IE *ausos, 'dawn': Kluge, *EWb*, 525), and to ON Aurvandill (Sk ch. 25), the name of a hero, whose frozen toe is placed in the sky by Þórr and named 'Aurvandilstá' (Berger, *Orendel*, lxxvii ff.).

ERPFE (SCHARPFE)

Son of Etzel and Helche: in **Rs** he (Scharpfe) and his brother Orte are killed by Witege at Rabene (Ravenna).

ref: **B** 3334 (MS. *Erpse*); **Rs** 158, 2 (Scharpfe)

In ON Eddic tradition Erpr is the name of (1) Atli's son by Guðrún (Akv 37, 3; Hm 8, 2; Dr prose, p. 223), killed together with his brother Eitill by her (see Kriemhilt, p. 20), and (2) the son of Jónakr and half-brother of Guðrún's sons, Hamðir and Sörlí (Rdr 8, 4; Hm 14, 1; Sk ch. 50; Völss ch. 39):¹ in Hm they scornfully reject his offer of aid against Jörmunrekr and kill him, terming him a 'little brown fellow' and 'bastard' (ON 'jarpskammr' 12, 3, 'hornungr' 14, 8),² for they misunderstand his enigmatic description of how he can help: 'sem fótr öðrom' (like one foot the other) (13, 4); they realize too late that his help could have saved them (28) (see Ermenrich, p. 38.).

In **Ps**, Erpr (II. 105, 5) and his brother Ortvin, the sons of Attila and Erka, are killed by Viðga in Þiðrekr's battle against Ermenrich at Gronsport (Ravenna?).

pn: 1st-cent. Chatic leader, *Arpus* (Schönfeld, 30);³ 8th-cent. German (Förstemann I. 485 f.; Mone, 83; Schlaug I. 80; II. 194; Kaufmann, 109); it is used in the 13th cent. for a peasant in *Neidharts Lieder*, 94, 7.

The name is based on Gmc. **erþ(p)a-* (OHG *erph*, ON *iarþr*, 'dark brown'), but in the context of the 'Heldensage' it may well represent an accommodation for a Hunnish pn such as *Arpad*, a name borne by a Hungarian prince (†907), whose son was

named after a son of Attila, Ellac (Moravcsik II. 74 f., 125).

ERWĪN, see EREWĪN

ESPRIAEN, see ASPRĪÂN

ETENE, see HETEL(E)

ETZEL(E)*

In **āH**, Hiltibrant has received an arm-ring from 'der chuning . . . / Hūneo truhtîn' (34 f.) (= Etzel?).

In **W**, Attila, ruler of the Huns, by threatening war, obtains hostages from three kings: Gibicho, King of Francia, sends his vassal Hagano; Heriricus, King of Burgundia, his daughter Hiltung; Alphere, King of Aquitania, his son Waltharius. All three hostages escape (see Hagen (1), Hildegunt (1), and Walthar).

In **N**, Etzel, son of Botelunc (1314, 2, etc.), ruler of Hiunenlant (see Hiunen), after the death of his first wife Helche, marries Kriemhilt, the widow of Sifrit, who is at first reluctant because he is a heathen: Ruedegêr, Etzel's emissary, persuades her to accept him by suggesting that she might convert him (1262 f.).⁵ Etzel's power is demonstrated by the exotic peoples welcoming her at Tulne (Tulln in Austria): Riuzen, Kriechen, Poelân, Walâchen, men of Kiev, Petschenære (1338 ff.), but his leaders, apart from his brother Blædel, bear Germanic names: Râmunc, Gibeche, Hornboge, Hâwart, Írinc, Irnfrit. Kriemhilt, wishing to be avenged on Hagen for the death of Sifrit, persuades the unwitting Etzel to invite her brothers Gunther, Gêrnôt, and Giselhêr, the Burgundian kings, to Etzelnburc (see Wârbel, p. 137); she then incites Etzel's brother Blædel to attack their men: her son by Etzel, Ortlied, is killed by Hagen at the start of the conflict, in which Blædel, most of Etzel's men, and all the Burgundians are killed. Kriemhilt is executed by Hildebrant after she has slain Hagen, and Etzel is left with Dietrich lamenting the loss of his men. In the **KI** he curses his gods, Machmet and Machazên, and regrets his apostasy; the author does not know his end (4703 ff.).

In **DF** and **Rs**, Etzel supplies Dietrich with men for his campaigns against Ermenrich in Italy; in **Rs** his sons, Scharpfe and Orte (in **B** Erpfe and Orte), join Dietrich's army and are killed by Witege at Rabene; through the intercession of Ruedegêr, Etzel

¹ In Ghv prose, p. 263, Hamðir, Sörlí, and Erpr are said to be the sons of Jónakr and Guðrún.

² See Hærninnck, p. 82.

³ Cf. also the 6th-cent. Goth. *Erpamara* (Jordanes ch. v), which probably represents two names, *Erp* and *Amara*.

⁴ See Helmuth de Boor, *Das Attilabild in Geschichte, Legende und heroischer Dichtung* (Bern, 1932), for a detailed discussion of this character.

⁵ According to the **KI** and **N(C)** he has been converted, but has later relapsed into heathendom (**KI** 1086; **N(C)** 1261, 5-8). The renegation of Attila is referred to in Heinrich von Veldeke's *Servatius* (c. 1170), in which St. Servatius converts Etzel, who later reverts to heathendom (1987 ff.). See also p. 41 below.

and Helche forgive Dietrich their loss (Rs 1114 ff.).

In B the magnificence of Etzel's court attracts Biterolf and his son Dietleip to serve him. He personally leads an army against the Prussians to rescue Biterolf and Ruedegêr from captivity, and later supplies Dietleip with an army to exact vengeance on Gunther.

In Rg(D) he sets out with Dietrich to the rose-garden at Worms, but takes no part in the combats against the men of Gibeche, who finally becomes his vassal (see p. 51).

In Wu(B) Frau Sælde takes refuge at his court from a cannibal monster which Dietrich kills (see Wunderer, pp. 153 f.).

ref: **AHb** p. 1, 22; **B** 285; **DF** 4999; **DuW** 69; **âH** m 34 f.; **Kl** m 75 n 83 (C), 92 (B); **N** 5, 4; **1143**, 2; **Rg(C)** 677; **Rg(D)** 14, 1; **Rg(P)** 13; **Rs** 17, 1; **W** 11 (Attala: H *attala*, E *etico*); **WuH** I (Wien), 12, 2; **Wu(B)** 1, 3; **Wu(k)** m p. 1, 6 n p. 2, 9

Certain German chronicles attempt to reconcile the actions of the historical Attila with those of Etzel of the 'Heldensage': in the *Ann. Quedl.* (c. 1000) Attila is known to have devastated Gaul, but also to have restored Theodoric to his kingdom in Italy (*MGH* ss III. 31; W. Grimm, *DHS*, 35 f.);¹ Eckehard in his *Chronicon Urspergensis* (up to 1126) notes the contradiction between Jordanes's history and the 'Heldensage', in that the latter makes Attila and Ermanaric contemporary (*MGH* ss VI. 130; W. Grimm, *DHS*, 41); in the mid-12th-cent. *Kaiserchronik* (13840 ff.) it is related how Etzel seizes Mêrân from 'der alte Dietrich', whose son Dietmâr retakes it and defeats Etzel's sons, Plôdel and Fritele, after Etzel's death of a haemorrhage (see Dietrich, p. 28); in Heinrich von München's *Weltchronik* (early 14th cent.), Attila is the patron of Dietrich, marries Chreimhilt (= Kriemhilt) after the death of Helche, and (in a variant MS.) is said to have conquered France and Germany (W. Grimm, *DHS*, 226 f.); in a late-14th-cent. MS. from the Tyrol he is said to have acquired a chariot when he conquered Spain and Scotland (W. Grimm, *DHS*, 317); the Saxon Chronicle (15th cent.) tells how Attila was turned back from Italy by the Pope; his nose bled and he then plunged into the Danube and disappeared (W. Grimm, *DHS*, 320). Others localize his activities: in the

Swabian Chronicle of Crusius (c. 1550) the peasants are said to connect Attila with ruins, and he is thought to have devastated Württemberg on his return from the battle of Châlons (W. Grimm, *DHS*, 356); in the *Thuringian Chronicle* (16th cent.) he is said to have visited Eisenach to marry Grymhilda, Gunther's daughter (W. Grimm, *DHS*, 344).

German literary references to Etzel outside the heroic epics are rare: Heinrich von Veldeke in *Servatius* (c. 1170) deals with Etzel's depredations into western Europe (1066 ff., 3261 ff.), and refers to him as 'Bodelinghes son' (3360) (see also p. 40 n. 5); Wolfram von Eschenbach in *Willehalm*, 384, 20, refers to him as a great warrior; Seifrid Helbling (late 13th cent.) knows of him from N (W. Grimm, *DHS*, 185); Frauenlob lists him among departed worthies (ibid. 196); in the MDu *Karlmeinet* (c. 1300), Karl finds a great treasure buried by a 'konyneck Etzelin' (ibid. 191).

In Simon Kéza's *Chronica Hungarorum* (1282-90), material from German tradition is blended with historical matter (ibid. 181 ff.; see also Bleyer, 429 ff.); Ethele, a Hungarian leader, murders his brother Buda (see Blædel, p. 13) for naming the town of Buda after himself (see also Dietrich (1), p. 28, Helche, p. 67, and Hiunen, p. 80 n. 1).

In OE the ruler of the Huns is mentioned in *Widsith*: 'Ætla wœold Hünun' (18); and the Huns are termed 'Ætlan lēode' (122). In *Waldere* Waldere is 'Ætlan ordwyga' (1. 6) (see Walther, p. 136).

In ON Eddic tradition Atli (AkV 1, 1; Am 2, 3; Gðr I 25, 3; Gðr II 26, 8; Gðr III 1, 1; Dr prose, p. 233; Od 2, 2; Ghv 11, 6; Br 5, 5; Sg 32, 4; Sk ch. 50; Völss ch. 25)² is the son of Buðli and brother of Brynhildr (see Botelunc, p. 14).³ In Akv, Atli invites Gunnarr and his brother Högni to visit him;⁴ he has them seized on arrival, but they refuse to divulge the hiding-place of the Niflungar treasure (see Nibelunge, p. 98);⁵ after Atli has had Högni's heart cut out, Gunnarr knows that their secret is safe. Atli then has Gunnarr thrown into a snake-pit (see Gunther (1), p. 55, and Hagen (1), p. 59). Guðrún, the wife of Atli and sister of Gunnarr (see Kriemhilt, p. 20), kills her sons Erpr and Eitill,⁶ and serves their hearts for Atli to eat;⁷ she then kills Atli with a sword

¹ Etzel's connection with Dietrich is also attested by the letter of the schoolmaster Meinhard regarding Bishop Günther of Bamberg in 1061, deploring the latter's interest in Attila and Amalung (= Dietrich) (see p. 28).

² 'Artala kongur í Hünalandi' is referred to in the Faroese ballads *Brynhildur táttur* and *Hagna táttur* (CCF 1. 8-22, 22-31); in the Danish ballads he is not mentioned by name, but Her Loumer in *Frændehævn* takes his role in a story similar to that of Akv (*DgF* 1. 26-32; see also Kriemhilt, p. 20).

³ In Dr, Guðrún is given to Atli as a wife in compensation for the loss of his sister Brynhildr (see Brühilt).

⁴ In Am 14 ff. and Völss ch. 34, before the visit of Gunnarr and Högni, Högni's wife dreams of Atli in the form of a fire, an eagle, and a bear.

⁵ In Völss ch. 36, Atli demands the treasure from them as the property of Guðrún, Sigurðr's widow.

⁶ The name Eitill (AkV 37, 3) for Atli's son occurs elsewhere: Dr prose, p. 223; Hm 8, 3. For Erpr see under Erpfe.

⁷ In Völss ch. 33, after his marriage to Guðrún, Atli dreams that she thrusts him through with a sword and that he eats two saplings, two of his hawks, and two of his dogs.

and sets fire to the hall over the drunken Huns.¹

In Ps, Attila (i. 56, 8), son of the Frisian King, Osið, conquers the kingdom of Húnalund from Míliás, who dies of despair (see pp. 18, 39 n. 4),² and sets up his capital at Susat (Soest in Westphalia). He has Erka, the daughter of Osanctrix of Villcinaland, abducted and makes her his queen (see Helche, p. 66): from then on he is at war with Osanctrix and his successors; Þiðrekr, an exile at his court, conducts many of these campaigns against the Slavs (see Dietrich (1), p. 29, Óserích, p. 103, Riuzen, p. 108, and Wilzen, p. 144). Attila supports Þiðrekr in his efforts to win back Amlungaland from the usurper Erminríkr; his sons are killed in the campaign, but Röðingeirr reconciles him with Þiðrekr after their loss (see Ruedegér, p. 111). After Erka's death he weds Grimilldr, who persuades him to invite her brother Gunnarr and his men to Susat, but he refuses to have them attacked, and Grimilldr bribes Irungr to start the conflict (see Kriemhilt, p. 20). Högni's son Aldrian later locks Attila in a cave where the Niflungar treasure and that of Sigurðr are stored, and he starves to death. Þiðrekr rules Húnalund subsequently.

pn: two forms: (1) showing i-mutation of *a* (Gmc. **Attila*, cf. *Attila* of Jordanes):³ OHG *Ezzilo*, first recorded in 782 (Förstemann I. 153 f.; Socin, 316; *Etzele* is used for a peasant in the mid 13th cent. in *Neidharts Lieder*, 35, 23; 80, 39); 8th-cent. OE *Etila* (Sweet, 160).

(2) syncopeated (Gmc. **Atilo*: see Fr. Kluge, 'Zeugnisse zur germanischen Sage in England', *Englische Studien* XXI (1895), 447): OE *Ætla* c. 650 (Searle, 62); ON *Atli*.

It is often argued that the name is equivalent to the diminutive of Goth. *atta*, 'father' (Feist, 62; Baesecke, *Vorgeschichte*, 253; Kralik, *Trilogie*, 470), and such semantic accommodation may well have taken place, as with ON *Atli* and *atall*, 'harsh, terrible' (Jóhannesson I. 85; S. Gutenbrunner, 'Über einige Namen in der Nibelungendichtung', *ZfdA* LXXXV (1954/5), 58), but the pn occurs in an early list of kings of the Bulgars, the probable descendants of Attila's Huns (Moravcsik II. 81; Zeuß, 710 f.; Altheim I. 15 ff.), and can be related to the Turkish pn *Atli*, originally a river-name (ibid. 229).

¹ In Am, which recounts the same story as Akv, but emphasizes Atli's cruelty and avarice, Guðrún accuses him of murdering her mother for her treasure, and starving her sister to death in a cave. Her own vengeance, too, is intensified: she gives him beer mixed with the blood of their children and served in their skulls; her son by Högni, Hniflungr, helps her to kill Atli (also in Völs ch. 38).

² It may be noted that in the mid-12th-cent. *Kaiserchronik*, Mílián is the name given to two heathen kings of Babylon (5183, 16632), both of whom are humiliatingly defeated, the first by the Roman Titus and the second by the crusader Godfrey of Bouillon.

This central figure of the 'Heldensage' represents the historical Attila (†453):⁴ after the death of their uncle Ruas in 434, Attila and his brother Bleda, the sons of Mundzucus, became joint rulers of the Huns. In 445 Attila murdered his brother and became sole ruler (see Bløedel, p. 13): his dominion extended from the Alps to the Baltic and from just east of the Rhine to the Caspian. In the years 443 and 447 he ravaged the East Roman Empire and imposed a heavy tribute in gold. The discovery of the sword of the 'war-god', which was brought to him, imbued him with ambitions of world conquest (Priscus, 314; Jordanes ch. xxxv (183)).

Priscus, the historian, who accompanied the East Roman envoy, Maximinus, to the wooden encampment of Attila beyond the Danube, has left an account of his visit to Attila's wife Kreka (see Helche, p. 67) and of the banquet attended by the East Romans, at which two barbarians—their race is not stated—sang songs in praise of Attila's war-like deeds, and other entertainments took place: Attila remained indifferent to all of this and only showed a trace of tenderness when his youngest son Ernac entered the hall.

When his demand for the hand of Honoria, the sister of the Emperor Valentinian III, together with half the Roman Empire, was rejected, Attila invaded Gaul with a vast army, which included the Ostrogoths led by Valamer, Vidimer, and Theodemer (see Dietmár, p. 25) in 451, but met his first reverse at Orleans. The West Roman leader Aetius, with a small force of Roman troops, supported by the Visigoths of Toulouse and other Germanic contingents, including Burgundians, Franks, and possibly some Saxons, opposed Attila at the Catalaunian Fields (Châlons-sur-Saône) in Southern Gaul; after tremendous slaughter, in which the Visigothic King Theodoric was slain, Attila retreated to his wagon-camp, but was allowed by Aetius to withdraw.⁵ The next year he invaded Italy and destroyed Aquileia, but withdrew to Pannonia without attacking Rome.

In 453, at a time when he was preparing to attack the East Roman Empire, Attila added a beautiful girl named Ildico (Gmc. **Hildiko*?) to the number of his wives:⁶ on the wedding night, after drinking heavily, he

³ The forms *Attila* of W and *Attilo* of OE *Domesday* (Binz, 205) depend on the Latin form of Jordanes; an *Attila* is recorded for the Bishop of Laon (634–64) (Förstemann I. 153).

⁴ This account is based on E. A. Thompson, *A History of Attila and the Huns* (Oxford, 1948), and the relevant chapters (xxxv–lii) in *Jordanis Romana et Getica*, ed. Th. Mommsen (Berlin, 1882: = *MGH auct. ant. v. i*). Priscus' report of the East Roman embassy to Attila is well translated in Gustav Freytag, *Bilder aus der deutschen Vergangenheit*, Bd. I (Leipzig, I), 143–72.

⁵ See p. 17 n. 2.

⁶ Jordanes gives Priscus as his source for the account (Thompson, 149 n. 2).

died of suffocation caused by bleeding of the nose.¹ Attila's sons quarrelled after his death, and the Gepid king, Ardaric, led a revolt of the Germanic subject peoples, in which the Huns were utterly defeated at Nedao in 454 (?), Attila's eldest son, Ellac, being killed in the battle; remnants of the Huns under his other sons fled to the Black Sea region, where they were again defeated. The Ostrogoths under Valamer, who took no part in the battle of Nedao, defeated the Huns in a separate battle, from which only a few Huns under Attila's youngest son, Ernac, escaped into the East Roman Empire. Dengizec, the last son of Attila of whom there is any record, was killed on a raid into the East Roman Empire in 469.

In Germanic heroic tradition Attila's last wife becomes the sister of the Burgundian kings, for whose death Attila is held responsible (see Burgonde, pp. 16 ff., Kriemhilt, p. 21, and Gunther, pp. 55 f.); in the most archaic versions of the 'Destruction of the Burgundians' in ON (Am and Akv)² she is thought to have murdered him in revenge for her brothers; in the later versions in MHG (N and KI) she brings about the deaths of her brothers, and the manner of Attila's death is left uncertain (see Kriemhilt, p. 21).

In German tradition Attila has taken the place of the emperors Leo and Zeno, the historical patrons of Theodoric the Great, the Ostrogothic ruler of Italy (MHG Dietrich von Berne); this may have come about through a confusion of Theodoric with his father, Theodemer, who served Attila loyally. Although it may be assumed from **āH** (c. 700), the first certain record of Attila's patronage of Theodoric occurs in the *Ann. Quedl.* (c. 1000) (see Dietrich (1), p. 28).

The killing of the sons of Etzel and Helche by Witege is not recorded before the 13th cent.:³ their names: *Erpfe*, *Orte* (**B**); *Erpr*, *Ortvin* (**Ps**), resemble significantly those of the sons of Etzel/Atli by his second wife Kriemhilt/Guðrún: *Erpr*, *Eitill* (**Akv**); *Ortliop* (**N**).

EUGEL

A dwarf, son of Nybling (see Nibelunc (1), p. 97): in **hS** he greets Seyfrid by name and tells him who his parents are. Seyfrid pulls his beard and smashes his crown, after which he agrees to help the hero against the dragon on the 'Trachenstain' (see Alberich, p. 3). He aids Seyfrid against the giant Kuperan with the help of the cloak of invisibility (*nebelkappe*). When the dragon arrives, he and his dwarf relatives hide a treasure. Seyfrid kills the dragon and takes the treasure, thinking it belongs to the dragon. Eugel finally prophesies Seyfrid's marriage to Krimhilt, his murder by Hagen, and Krimhilt's revenge.

ref: **gS** p. 72, 29 (*Egwaldus*, later also *Egwald*); **hS** 42, 5 (*Eugleyn*, later also *Eugel*; **H** always *Ogel*); **hS**(**Sachs**) 411 (*Ewgelein*)

pn: possibly descriptive, cf. NHG *Äuglein* and the name in the Czech version of **hS**, *Vocáček*, 'little big-eyes' (Golther, *Hürnen Seyfrid*, x). In *Orendel* (12th cent.?) the hero's father is named *Ougel* (6).

In **hS** Eugel has replaced Alberich of **N**, but he has also been made the third son of Nibelunc (1), although the first two sons are unnamed (see Schilbunc, p. 115. and Nibelunc (2), p. 97). A similarly helpful dwarf named Lorandin aids Seyfrid in the late-13th-cent. romance *Seifrid de Ardemont* (see p. 119 n. 8).

F (V)

FALENTRINS

Daughter of Helferic (1) von Lüne and wife of Baldunc von Tirol.

ref: **V**(**h**) m 214, 9 n 240, 5 (Falentrins, 537, 3 Valiklius, 801, 9 Volentrins, 969, 7 Volentrin)

VALKE

A horse renowned for its speed: in **Rg**(**A**) Dietrich gives Schemminc to Witege in ex-

change for Valke. In **Rs** Wolfhart gives it to Dietrich von Berne for saving his life, but Dietrich on Valke is unable to overtake Witege, who is riding Schemminc, at Rabene (Ravenna).

In **E**(**L**) and **jSn** Dietrich owns it.

In **Wd**(**A**) Wolfdietrich inherits the horse from Hugdietrich; the major-domo, Berhtunc, hands it over to him when he is about to break out of the besieged fortress of Lilienporte; later it saves his life by fighting

¹ Jordanes (ch. XLIX) gives a detailed description of Attila's funeral, which has elements characteristic of the accounts of Germanic funerals, e.g. that of *Bēowulf* (*Beowulf* 3137 ff.). See G. N. Garmonsway and J. Simpson, *Beowulf and its Analogues* (London, 1968), 340 ff.

² A detailed study of the Eddic material and

parallel literature to do with Attila and the 'Destruction of the Burgundians' may be found in *The Poetic Edda*, edited and translated by Ursula Dronke, vol. i: *Heroic Poems* (Oxford, 1969), 3-141.

³ Cf. p. 147 n. 2.

off a dragon while he sleeps (see Schemminc, p. 115).

ref: **E(L)** 152, 2; **Rg(A)** 232, 3; **Rg(C)** 1300; **Rs** 626, 1; **JSn** m 28, 6 n 59, 2; **Wd(A)** m 351, 2 n 423, 3

In **Ps** Þiðrekr receives Falka (l. 162, 16) from Heimir, son of the horse-dealer Studas; Falka is the brother of Skemmingr and Grani, the horses of Viðga and Sigurðr. Falka aids Þiðrekr against Ekka by breaking the giant Ekka's back (see Schemminc, p. 115), and Þiðrekr later lends the horse to Úlfrað, who breaks out of a besieged castle mounted on it (see Wolfhart, p. 152).

pn: related to MHG *valke*, 'falcon', and *val*, *valwe*, 'pale, dun' (Kahle, 171; *DWb* III. 1269 f.; Kluge, *EWb*, 179 ff.).

VALWEN pl.

Members of this tribe in the service of Constantin are routed by Arnolt as they are about to lead Rother to the gallowes.

In **B** they are archers in Etzel's army.

ref: **B** 9728 (MS. *Valben*); **R** 4089 (H *ualewin*, R *Valwin*)

This tribe is referred to in German literature in the mid 12th cent.: *Kaiserchronik*, 14023 (see Dietrich (1), p. 28), and in the 13th cent.: *Wigalois*, 9893, Johannes von Würzburg's *Wilhelm von Österreich*, 907, and *Neidharts Lieder*, 102, 28.

This is the German name for the Kumans or Polowci, a brutal Finnish people, who harried the Byzantine Empire in the 11th and 12th cents. (Zeuß, 743 ff.; Frings-Kühnt, *Rother*, 193; Hempel, *Nibelungenstudien*, 15).

VÄSOLT (FASOLT)

In **E** Dietrich von Berne encounters the long-haired giant Väsolt pursuing a maiden through the forest with hounds and blowing his horn. Dietrich takes the maiden into his protection, and Väsolt threatens to hang them both. Dietrich defeats him and he swears fealty, but breaks his oath and attacks Dietrich when he learns that Dietrich has killed his brother Ecke; he also leads Dietrich into conflict with his giant kin. We learn from **E(ds)** that Dietrich finally kills him. **hS(Sachs)** mentions his death at the hands of Dietrich.¹

ref: **AHb** p. 3, 38 (*Vasat*); **E(d)** 2, 4 (*Fassolt*); **E(L)** 2, 4; **E(s)** 2, 4 (*Fasolt*); **hS(Sachs)** 830 (*Fasolt*)

In **Ps**, Fasold (l. 175, 9), brother of Ekka and Vildiver, accuses Þiðrekr of killing Ekka in his sleep. Þiðrekr defeats him, and he joins Þiðrekr's band of heroes. On the Bertangaland expedition he is defeated by the fifth son of Isungr. Later he marries the daughter of Drusian (see Drasiân). He dies at the hands

of Hertnið, son of Osanctrix (see Hertnít (1), p. 70).

pn: no occurrence before 1100 in German records (Mone, 96 f.; Förstemann I. 500; Socin, 570; Müllenhoff, *ZE*, 357; Jänicke, *ZE*, 313; Holthausen, 500); the Lb pn *Faro(a)ld* is possibly cognate (Ploß, 59).

The name probably refers to the long, flowing locks of Väsolt, being based on the same stem (IE **pés*, 'to blow': Kluge, *EWb*, 185) as OHG *faso*, 'fringe, edge, thread' (see O. Plaßmann, 'Agis: eine Untersuchung an Wörtern, Sachen und Mythen', *PBB* LXXXII (Sonderband, Halle, 1961), 129 f.), and suggests the characteristics of a storm-demon.²

It is probable that Väsolt was originally a weather-spirit connected with the weather-witches of Jochgrím (see Sêburc (1), pp. 116 f.); W. Grimm refers to the Munich weather-spell, 'Ich peut dir Fasolt dass du das wetter verfirst mir und meinen nachpauren ân schaden' (W. Grimm, *DHS*, 371). In **E** Väsolt appears in the cannibal variant of the folk-tale of 'Der Wilde Jäger' (Röhrich, *Erzählungen* II. 1-52, 393-407; see also Wunderer, pp. 135 f.).

FELIX

In **E(s)** Dietrich is said to have ruled in his day.

ref: **E(s)** 284, 5

Felix III was elected Pope six weeks before the death of Theodoric the Great in 526.

VELLE (HELLE)

A giant: in **O** he brings dragons' eggs into Ortnít's land (see abrahamisch (adj.), p. 3, and Machorel, p. 92). His wife is named Runze (Rütze). In **Wd(B)** Ortnít kills them both.

ref: **AHb** m 5, 28; **O** 494, 6 (Helle: ac *Velle*); **Wd(B)** 474, 1 (Helle: H *helt*, a *velle*, c *walle*, z *welle*); **Wd(Gr)** 789, 1 (Velle)

pn: possibly based on MHG *velle*, 'fall, crash', but *Heinrichus Velli* recorded at Müllhausen in the 13th cent. suggests a by-name based on MHG *vel*, 'hide', and, in a transposed sense, 'person'; cf. NHG Bälglein (Socin, 446). The name occurs in a list of giants in the late-13th-cent. *Reinfried von Braunschweig* (W. Grimm, *DHS*, 195).

VELLENWALT

A giant in the service of Nítgêr killed by Heime (see Wicram).

ref: **V(h)** 510, 2; **V(w)** 656, 7

pn: an appellative based on an imperative phrase, i.e. 'fell the forest!'

¹ Hans Sachs mentions Fasolt and other heroes in his *Fechtspruch: Ankunft und Freiheit der Kunst* (1545) (cit. Drescher, 425).

² J. de Vries, 'Das germanische Sakralkönig-

turn', *GRM* xxxiv (1953), 185, considers that Väsolt's long hair indicates dedication to Woden (ON Öðinn).

VELSENSTÔZ

A giant in the service of Nîtgêr; killed by Wolfhart (see Wicram).

ref: **V(h)** 732, 1; **V(w)** 663, 1

pn: an appellative based on a phrase, i.e. 'crash of rock' (cf. MHG *stôz*, 'crash').

FELSENSTRAUCH, see BITTERBÛCH

pn: an appellative based on a phrase, i.e. 'fall of rock' (cf. MHG *strûch*, 'fall, crash').

VENUS

Eckart stands as warner before 'frau Venus berg' (see Ekehart, pp. 33 f.).

ref: **AHb** p. 3, 27

VERSÂBE, see BERSÂBE

VIDELNSTÔZ (BALDEGRÎN)

A giant killed by Dietleip (see Wicram).

ref: **V(h)** 867, 4; **V(w)** 714, 4 (*Baldegrein*)

pn: appellative, i.e. 'fiddle-stroke', possibly obscene.

VIGAN(T), see TERFIANT

VIGAS, see TRIUREIZ

VIRGINÂL

An elf-queen (unnamed in **V(d)**), who rules at Jeraspunt (*Zetugein* in **V(d)**) in the Tyrol; her kingdom is ravaged by the heathen Orkise (because she has exiled Elegast, according to **V(w)**), who demands a maiden as yearly tribute. Hildebrant and Dietrich defeat and kill Orkise, and Virginâl prepares to welcome the victors. She sends her messenger, Bîbunc, to find them; after many adventures Dietrich arrives at Jeraspunt and marries Queen Virginâl, who then hands over her kingdom to him.

ref: **V(d)** m 3, 4; **V(h)** m 2, 3 n 87, 8; **V(w)** 9, 7

pn: of uncertain origin: it has been related to Goth. *fatrguni*, 'mountain', OE *firgen*, 'mountain woodland' (Feist, 139), and ON *Fjörgyn* (Vsp 56, 10), an earth-goddess (Jiriczek, *DHS* (1898), 234 f.; von der Leyen, *Sagenbuch* 1. 65 f.), cf. *Virgunnia*, at one time the name of a vast forest between Ellwangen and Ansbach (Zeuß, 10). It has also been surmised that it is a latinization of the Greek *Parthenopé* (Lunzer, *Elegast*, 151 f.),¹ and the obvious connection with Lat. *virgo* occurred to the author of **V(d)**, in which Hildebrant hides under the bridal bed to witness the consummation of Dietrich's marriage to the elf-queen (125 ff.).

VLÂCHEN, see WALÂCHEN

¹ Cf. Portalaphé, p. 106.

² Alzei, 23 km. north-west of Worms. On the connection between Volkêr and the lords of Alzei, whose coat of arms was a fiddle, see

FLORIGUNDA, see KRIEMHILT

FLORIS

King of Denmark: he and Hildebrant escort Virginal to Berne (Verona) after her marriage to Dietrich.

ref: **V(w)** 846, 1

pn: of Romance origin (see Flutre, 79, under *Flori*).

VOLKÊR von Alzei²

In N, Volkêr, 'der starke pileman' (196, 2), bears Sifrit's banner in the campaign against the Saxons and Danes. Later he becomes Hagen's close companion on the journey of the Burgundians to Hiunenlant. At Bechelâren he receives twelve gold rings from Ruedegêr for his minstrelsy. In the fighting with the Huns at Etzel's court his sword is frequently compared to a fiddle-bow and his blows to melodies (184, etc.);³ he kills Irnfrî and Sigestap, and is killed by Hildebrant.

In **WuH** he escorts Walther and Hildegunt through the Vosges and warns them against the hostility of Ortwin.

In **Rg(A)** he is among the men of Worms opposing the champions of Dietrich and Etzel; he is defeated by 'der junge Ortwin'. In **Rg(CDP)** he is defeated by Ilsân; in **Rg(DP)** he is thought to be the son of Kriemhilt, and has a fiddle depicted on his shield (in **AHb** he is her nephew).

In **DF** and **Rs** he is Ermenrich's man: he fights Wolfhart at Bôlonje (Bologna) and Baltram at Rabene (Ravenna).

ref: **AHb** p. 2, 37 (*Felscher*, p. 7, 22 *Felcker*, print of 1509 *Fölcker*); **DF** 9235; **KI** 456; **N** 9, 4; **Rg(A)** 7, 2; **Rg(C)** 28; **Rg(D)** 45, 1; **Rg(P)** 75; **Rs** 705, 1; **WuH** (Wien) I. 2, 1

In **Ps**, Folker (II. 283, 9) is the close companion of Hôgni; in the fighting between the Niflungar and the Huns he fights bravely, but is finally beheaded by Þiðrekr.

In the Danish ballad, *Grimilds Hævn*, Falquor Spilmand is Hagenn's comrade, his fiddle-playing being frequently referred to (*DGF* I. 44 ff.); in *Kong Diderik og hans Kæmper* and *Kong Diderik i Birtingsland* he is one of Diderik's companions (ibid. 94 ff., 124 ff.).

pn: *Fulcaris*, 6th-cent. Herulean (Schönfeld, 96; Much, *Germania*, 107); 8th-cent. German (Förstemann I. 550 f.; Schlaug I. 84 f.; II. 93); rare in South-East Germany before 1140 (Kromp I. 26; III. 30), but frequent generally later in the 12th cent. (Socin, 38). The occurrence of this name in OE is probably of continental import (Searle, 242 f.; Feilitzen, 256); the OFr

W. Grimm, *DHS*, 371 f., 402 f.; Ploß, 56; Rosenfeld, *Namen*, 249.

³ Fischart, in his *Peter von Stauffenberg* (1588), refers to Volkêr's fiddling (Jänicke, *ZE*, 330).

equivalent, *Fouchier* or *Fouchard*, is frequent in the *ch.d.g.* (Langlois, 226 f.; Ploß, 56).¹

A document from the monastery of Oudenburg in West Flanders, dealing with tax on land due to the Count of Flanders from 'Folkirus ioculator' and dated 27 May 1130 (or 1131), suggests that the name was already connected with minstrelsy in the early 12th cent. (H. Breßlau, 'Volker der Spielmann', *AfdA* xxxiv (1910), 120 f.; see also Rosenfeld, *Namen*, 248).

VOLCNANT

Dietrich's man: in **DF** he is sent by Sabene von Rabene to warn Dietrich of the approach of Ermenrich's forces. In **Rg(F)** he is Håwart's brother.

ref: **DF** 2903; **Rg(F)** III. 14, 1

pn: 9th-cent. German (Förstemann I. 554; Schlaug II. 93), and is recorded in OE (Searle, 243).

VOLCWÏN

In **B**, the brother of Nântwîn (2), he aids Gunther against Dietrich's men. In **A**, on the other hand, he is among Dietrich's men.

ref: **A** 73, 2; **B** 10277

In the *Kaiserchronik* (mid 12th cent.) Volcwîn is the name of one of Duke Adelgêr's men (7061) (see p. 3).

pn: 8th-cent. German (Förstemann I. 558; Schlaug II. 94), and occurs in OE (Searle, 243); *Fouquin*, the OFr equivalent, occurs in the *ch.d.g.* (Langlois, 230).

VORDECK, see GËRWART

FRANKE (FRANKEN, FRANCIA, FRÄNKISCH adj.)

Ethnic name: also applied to a German region, Franken, 'Franconia'. *Frankriche* (**B** 6639; **DF** 2351; **DH F** 44, 1, 2; **E(d)** 317, 11; **E(L)** 66, 12; **ED** I, 1; **KI** 2457; **gS** p. 68, 30 (*Franckreich*); **hS(Sachs)** 82; **Wd(D)** VIII. 333, 4) applies to France (see Kerlingen, p. 18).

In **W** Guntharius and Hagano are termed 'Franci nebulones' (555) (see Nibelunge, p. 97, and Sicamber, p. 118); in the **KI** Gunther and his men are termed 'Rinvranken' (347); otherwise the term 'Franken' is used for the people of Franconian areas, apart from the Burgundians of the 'Heldensage' (see Burgonde, pp. 16 f.).

ref: the people: **B** 9310; **Ku** 366, 4; the Burgundians in particular: **B** 5963; 9734; **W** 483, etc. (Francus, Franci)

the region: **DF** 538; **V(h)** 581, 10; **V(w)** 841, 6; **W** 87 (Francia); **Wd(D)** VIII. 13, 1; **Wd(Gr)** 1549, 1

fränkisch adj.: **B** 3121 (f. wîn); **R** 5021 (f. lant)

It is probable that the Chauçi, who inhabited the region between the Ems and the Elbe in

the 1st cent. A.D., represent the original confederation later joined by the Salii and the Ripuarii to constitute the later tribes designated 'Franci', a name known from the 3rd cent. (Much, *Germania*, 311 ff.). Under Clovis (Chlodovech) the Franks conquered Gaul in 486, defeated the Alemanni in 496 and 506, and colonized the Main region. Under Theodoric, the son of Clovis, they destroyed the Thuringian realm in 532. Later the Saxons, Bavarians, and Frisians were subjugated. From the point of view of the 'Heldensage' the incorporation of the Burgundian kingdom in South-East France into the Frankish realm in the 6th cent. is all-important (see Burgonde, p. 17).

FREISE (FREISSAN)

Hildebrant's sword (see also Brinnic, p. 15).

ref: **JSn** 148, 4 (Freissan: MS. readings: *v frygsam*, *h¹ friessen*, *d weihe*); **V(h)** 62, 8 (*Vreisen*: MS. *freisem*); **V(w)** 112, 7 (*Freise*, also *Fraise*)

In the late-13th-cent. *Ritterpreis*, *Vreise* (175) is mentioned together with other swords (Schieb-Frings, *Eneide* II. 188).

pn: based on MHG *vreise*, *vreissam*, 'terrible'.

FRIDEBOLT ûz Kriechenlande (Greece) Attends Wolfdietrich's wedding to Sidrât.

ref: **Wd(D)** VIII. 334, 1; **Wd(Gr)** 1873, 3

pn: 6th-cent. WFr, 8th-cent. German (Förstemann I. 530; Schlaug I. 87; II. 94).

FRID(E)GËR

Companion of Dietwart.

ref: **DF** 565 (Fridgêr)²

pn: 8th-cent. German (Förstemann I. 532; Schlaug I. 88; II. 95). It is used for a peasant in *Neidharts Lieder*, 144, 8.

FRID(E)LEIP ûz Swâben (Swabia)

Aids Gunther against the men of Dietrich and Etzel.

ref: **B** 5073 (MS. *Fridlieb*)

pn: 8th-cent. German (Förstemann I. 535), 9th-cent. OE (Searle, 248).

FRIDERÏCH (1) son of Ermenrich

In **DF** Ermenrich is known to have sent him to Wilzenlant with treacherous intent (2458 ff.) (see p. 37 n. 4); in this epic he is taken prisoner by Dietrich's men, but Ermenrich is not prepared to exchange him for prisoners taken from Dietrich's forces. When Dietrich returns to Italy, Friderich is in command at Bâdouwe (Padua), but is put to flight by Wolfhart. In **AHb** Ermentrich has two sons, whom he refuses to ransom from Dietrich.

ref: **AHb** m p. 9, 1; **DF** 2458

The hostility of Ermanaric (ON Jörmunrekr, MHG Ermenrich) to his sons and his responsibility for the death of his son

¹ See also p. 60 n. 8.

² Omitted from the index to *DHB* II.

Fridericus are recorded in the 10th cent. (see Ermenrich, p. 37).

In the OE poem *Widsith* the name Freoperic (124) occurs in the same line as Wudga and Hama (see Witege and Heime), but no sure identification is possible (Malone, *Widsith*, 145; see also Friderich (2) below).

In Ps, Friðrekr (II. 161, 7) is sent by his father, Erminrikr, to Osanctrix, the ruler of Villcinaland, to demand tribute; Friðrekr is killed through the machinations of Sifka, Erminrikr's counsellor, who has suggested the undertaking.

In ON Eddic tradition, Jörmunrekr's son is named Randvér; in Saxo's Danish history, Broderus (see Ermenrich, p. 38).

pn: 5th-cent. continental Germanic; 7th-cent. German (Schönfeld, 94; Förstemann I. 536 f.; Schlaug I. 88 f.; II. 95); rare in OE (Searle, 249; Feilitzen, 254).

The historical Ermanaric is said to have had a son named Hunimundus, who, according to Cassiodorus (5th cent.), was exceedingly handsome (cit. Panzer, *Heldensage im Breisgau*, 46). The name may well derive from that of the 5th-cent. Rugian king (see Friderich (2) below).

FRIDERICH (2) von Rabene (Ravenna) Dietrich's man: in Rs he warns Dietrich of the approach of Ermenrich's army.

ref: A 76, 1; DF 2719; Rs 261, 4

This figure has been identified as Fridericus, son of the Rugian king, Felectheus, put to death by Odoacer. He fought with Theodoric in Italy against Odoacer, but later deserted to the enemy (see also Wielant, p. 143).¹

FRIDERICH (3) von Sêlande²

Ermenrich's man: he fights Ruodwin at Rabene (Ravenna).

ref: Rs 726, 4 (MS. A *Frideger*)

FRIDERICH (4) Constantin's man

He quarrels with Aspriân, the leader of Rother's giants, about the precedence of their respective masters.

ref: R 1609

See Dietrich (3), p. 31, regarding the incognito 'Friðrik' in Ps.

FRIDESCHOTTEN.

Uote (4), the mother of Hagen (2) in Ku, comes from 'Frideschotten lande', apparently part of Norway (9, 3; 30, 1). Later we learn that Ludewic rules it (611, 1).

ref: Ku 9, 3

Various explanations have been put forward for this ethnic name (Bach I, § 177 c; Martin,

Kudrun, note to str. 9, 3; Rosenfeld, *Namen*, 245).

FRIDUNC von Zæringen (Zähringen, near Freiburg, Breisgau?) Ermenrich's man.

ref: DF 8637

pn: 9th cent. in German place-names (Förstemann II. ii. 952); the simplex *Frido* is recorded in the 9th cent. (ibid. I. 528).

FRIESEN pl.

Ethnic name, referring to the people and region of Frisia. In R, Rother grants this territory to certain men in his service. In Ku the region is part of Hetel's realm of Hegelingen.

ref: Ku 208, 1; R 4830

The main area of Frisian settlement is on the North Sea coast between the Ems and the Issel (Zeuß, 136 ff., 397 ff.). The Frisians are referred to in OE heroic poetry (cf. *Beowulf*, 1093, etc., and *Widsith*, 27, etc.). They play no part in German heroic tradition as it has been recorded.

FRÍTELE³

One of the Harlunge: brother of Imbrecke.

ref: B 4595 (MS. *Fritelen*, etc., but 4765 *Freyteln*, 5657 *Fridel*)

Ermanaric's nephew Fritla is mentioned in the *Ann. Quedl.* (c. 1000), and the *Genealogia Viperi* (12th cent.) names Vridelo as one of the Harlungi (W. Grimm, *DHS*, 35, 55); in the *Kaiserchronik* (mid 12th cent.), however, Fritele is thought to be one of Etzel's sons (13862).

In the OE poem *Widsith* the name Fridla, together with that of Emerca, occurs immediately after the pl. Herelingas (112 f.).

In Ps, Fritila (II. 166, 1) is the name of the foster-father of the brothers Áki and Egarð, and Fritilaborg (I. 30, 17)⁴ is the residence of their father, Áki Aurlungtrausti (see Harlunge, p. 63, and Håche, p. 56).

pn: 4th-cent. Gothic (Förstemann I. 528), 8th-cent. German (ibid. 529; Socin, 16; Schlaug II. 196); OE place-name *Fripela byrig* in a document of 957 (Binz, 208).

Probably a hypocoristic form of a pn with first component **Friðu-* (OHG *fridu*, 'peace, protection') and the diminutive suffix *-ilo* (Henzen, 141 f.).

FRÖMUOT

Sigeminne's handmaiden.

ref: Wd(B) 426, 9; Wd(Gr) 674, 1

pn: 9th-cent. German (Förstemann I. 520; Schlaug II. 197). It occurs as a personification in *Neidharts Lieder*, 31, 38. 'That it is a

¹ For a discussion of this figure see Jiriczek, *DHS* (1898), 134, 144; G. Eis, 'Ein Rugier im Buch von Berne', *GRM* xxxix (1958), 417 f.

² Possibly Zealand in Denmark, but the title may stem from Ku; cf. Herwic von Sêlant, p. 71 n. 3.

³ The spellings with *-i-* in Jänicke's edition of *Biterolf* in *DHB* I are uncertain (see Kaufmann, 124 ff.).

⁴ Boer, *Sagen*, 68, identifies the place as Ver-cell, whereas Paff, 77 f., takes it to be Feltria (!).

meaningful name is shown by the comment of Wolfdietrich, 'daz ist ein sæleger name . . . heizent ir Frömuot, mit fröiden müezet ir sîn . . .' (**Wd(B)** 426, 21 f.).

VROUENZART

A nickname given to Dietrich by Nîtgêr's giants.

ref: **V(h)** 338, 2

pn: refers to the character of young Dietrich in this epic, 'tender towards the ladies'.

FRUOTE (1) von Tenelant (Denmark)

In **Ku**, Fruote, old and wise ('altgrîs'), is chamberlain to Hetel, to whom he is related. On the expedition to win Hilde von Írlant for Hetel, he lures Hilde on board ship with a display of rich wares, and she is then abducted. After the unsuccessful battle at Wûlpensant, he advises against further pursuit of the Normans, who have abducted Kûdrûn, the daughter of Hetel and Hilde; later he restrains Wate from destroying the Norman castle after Kûdrûn's rescue.

In **B**, Biterolf assumes his name (according to the editor, but not according to the MS., which has *Diete*).¹

In **Rs**, Fruote, 'der tugenthafte, milte, guote' (797, 1-3), supports Ermenrîch at Rabene (Ravenna). His device is a golden lion on a white ground. Dietrich captures him and hands him over to Hildebrant.

In **Rg(D)** he is a young king driven from his kingdom by Gunther, whom he defeats in the combats at Worms. His device is three martens (in **Rg(P)** a Moor's head).

In **Wd(A)** he is the nephew of Hugdietrich, who makes warlike preparations against him.

ref: **AHb** p. 3, 10; **B** 1910 (MS. *Diete*); **Ku** 219, 4; **Rg(D)** m 72, 4 n 161, 2; **Rg(P)** 117; **Rs** 478, 4; **Wd(A)** 6, 2

In German tradition Herger (c. 1150-80) refers to Fruote von Tenemarke as an example

of good fortune and generosity (*MF* 25, 19-20); Seifrid Helbling (late 13th cent.) does likewise (*Müllenhoff*, *ZE*, 370).

In OE *Beowulf* the name Frôða is used for the King of the Heaðobeardan (2025);² in fact *Beowulf* I, the Dane (18, 53), takes the place of Fróði Friðr ('the peaceful') of Danish genealogies, i.e. of Saxo's Frotho I and Frotho III (Saxo II. i. 1 ff.; v. i. 1 ff.), for he is the son of Scyld and father of Healfdene, while Fróði is the son of Skjöld and father of Hálfðan.

The Danish historian Saxo Grammaticus mentions six persons named Frotho; two are of interest here: the first (II. i. 1-iv. 3), son of Hadingus, kills a dragon by slitting its belly open (see Sifrit (1));³ the second (v. i. 1-xvi. 3), son of Fridlevus, rules peacefully for thirty years (but see p. 79 n. 3), but fails to reconcile Hithinus and Höginus (see Hetel, Hagen (2), and Hegelinge). After his death, one Hiarno, a minstrel (see Hôrant, p. 81), is elected king for verses composed in his honour; Frotho's son, Fridlevus, returns to claim the throne.

In ON Eddic tradition Fróði, son of Friðleifr, is remembered for his peaceful reign (*Grt* 1, 5; *HHu* I. 13, 5; *Sk* ch. 44; *Hátt* 43, 5), and his generosity is proverbial.⁴ In *Grt* he has a magic mill from which two giantesses, Fenja and Menja, grind wealth and happiness. Finally they produce a hostile army and his golden age ends. A different Fróði is the father of Hlédís (*Hdl* 13, 5).

pn: rare before 1000 in German (*Förstemann* I. 541); it is recorded in OE (*Binz*, 174; *Feilitzen*, 256).

OHG *fruot* means 'wise, old' (cf. OE *frôð*, OS *frôð*); in MHG *vruot* can also mean 'handsome, noble, gay, healthy' (*Lexer* III. 554).

FRUOTE (2) Biterolf's incognito (see *Frouete* (1) above) ref: **B** 1912 (MS. always *Diete*)

G

GABEIN

A former owner of Ecke's sword (see *Eckesahs*, p. 34).

ref: **E(d)** 88, 2

pn: probably a variant of the name of the Arthurian hero, Gâwein.

¹ Jänicke's emendation is justified by the preceding lines, which refer to Biterolf's thoughts: 'er gedâhte im eines namen: / . . . er was ein recke ûz Tenelant . . .' (**B** 1905 ff.).

² See Klaeber, *Beowulf*, xxxiv, and Malone, *Widsith*, 155 ff.

GALERANT

A giant killed by Gêrnôt (2) at Mûter (see *Wîcram*, p. 140, and *Wolfrât* (3), p. 152 n. 5).

ref: **V(w)** 677, 9

pn: probably of OFr origin: the name occurs in OFr romance (*Flutre*, 84; see also *Kalbow*, 44, 92).

³ See Klaeber, *Beowulf*, xxii.

⁴ The rune for F is interpreted in this light (*CPB* II. 370).

GAMAZITUS (MAZITUS, MARTIKOS, MADIUS)

A maiden pursued by Orkise.

ref: **V(d)** 12, 1 (Macitus); **V(h)** m 23, 10 n 260, 7 (343, 1 Martikos); **V(w)** m 60, 7 n 64, 1 (*Madius*)

pn: possibly a descriptive name based on Romansh *gamoscio*, 'chamois' (Lunzer, *Elegant*, 151).

GANGOLF

Dietrich, when pursuing Witege at Rabene (Ravenna), calls on this saint (see also *Zêne*).

ref: **Rs** 937, 1

St. Gangolf is the patron saint of tanners and shoemakers (†c. 760).

pn: 7th-cent. German (Förstemann I. 597).

GEISELBRANT, see *GISELRANT*

GELASIUS

Pope during Dietrich's reign in Italy (see Anastasius and Felix).

ref: **E(s)** 284, 5

Gelasius was Pope between 492 and 496.

GELPFRÄT

Brother of Else m. (1): he is killed by the Burgundians in **N**.

ref: **B** 845; **Kl** m 3840 (B); **N** 1531, 3

pn: 12th-cent. German (Socin, 17, 569; Müllenhoff, *ZE*, 414; see Else m. (1), pp. 31 f.).

GENEFERIS

A heathen killed by Wolfdietrich in the Holy Land.

ref: **Wd(w)** 945, 1

GERALDUS

He dedicates **W** to Erckambaldus.

ref: **W** (prologus) 11

Geraldus was formerly not considered to be the author of **W**, but recently his authorship has been proposed, and the Dedication has been assumed to be to Erckambald, Bishop of Eichstätt (884–916); in consequence a date for the composition of **W** c. 890 is now suggested (see Erckambaldus, p. 36, and the Introduction, p. xvi).

GÊRBART (1) Dietrich's man (**GÊRHART**, **GÊRWART**)

Brother of Wichart (**N**, **B**), killed by Giselhêr (**Kl**).

In **V(h)** he is one of the Wülfinge and kills the giant Senderlîn at Mûter (see Wicram).

ref: **A** 73, 3 (*Gêrhart*); **B** 5249 (MS. *Gerhart*, later also *Gebart*); **Kl** 1759 (*A Gerharten*, b *gebharten*, d *gewarten*); **N** 2281, 1 (Ih *Gerhart*, g *Gerbrat*, b *Gebhart*; 2323, 2 *A Gerhart*); **N(k)** 2335, 1 (*Gerwart*); **V(h)** 463, 12 (*Gêrwart*); **V(w)** 590, 12 (*Gerwart*)

pn: rare in German records (Förstemann I. 575; Bach I, § 87, 7).

GÊRBART (2) Ermenrich's man

Fights Marholt von Sibenbürgen at Rabene (Ravenna) in **Rs**. In **A** he is killed by Alphart.

ref: **A** 159, 1 (MS. *Derbart*); **Rs** 739, 5

GÊRDÛT

In **Ru** the custom of drinking 'Gerdrudis amore' when starting a journey is mentioned.

In **R** Rother is made the father of Pippin, whose children are Karl and St. Gerdrut; her house (a convent) is at Nivelles.

ref: **R** 3479; **Ru** IV. 162

This popular saint of North-West Germany has been related to Charlemagne (†814) in **R**; in fact she was a daughter of Pepin of Landen and died in 659.

GÊRE (1) marcgrâve

Vassal of the Burgundian kings in **N**, he accompanies Kriemhilt part of the way to Hiunenlant. In **B** he is among Gunther's men at Worms and leads Stûtfuhs's forces against Rienolt in the combats against Dietrich's men. In **DF** he is among Dietrich's men opposing Ermenrich at Bâdouwe (Padua).

ref: **B** 7779; **DF** 8312; **N** 9, 3

pn: 8th-cent. German (Förstemann I. 573; II. i. 1001 f.; Schlaug I. 94; II. 198) and is recorded in OE (Searle, 253).

This figure in **N** probably derives from the historical margrave Gero of North Thuringia (†965), a victorious leader against the Slavs under Otto I, referred to as 'dux et marchio' in a document of 946 (Panzer, *Nibelungenlied*, 396 f.; see also Eckewart, p. 35).

GÊRE (2) father of Gotelint

ref: **B** 6089

GÊRE (3) brother of Stûtfuhs

Ermenrich's man: killed by Eckehart.

ref: **A** 358, 3

GÊRE (4) von Îrlant (Ireland)

Father of Sigebant (1).

ref: **Ku** I, 2

GÊRE (5) = WERNHÊR (2)

A heathen pirate forcibly baptized 'Wernhêr' by Wolfdietrich.

ref: **Wd(D)** v. 94, 3; **Wd(Gr)** 932, 1

GÊRHART, see **GÊRBART** (1) and **GÊRWART**

pn: 8th-cent. German (Förstemann I. 578 f.; II. i. 1006; Schlaug I. 92; II. 98).

GÊRLINT

Wife of Ludewic and mother of Hartmuot von Ormanie (Normandy): she incites Ludewic and Hartmuot to abduct Kûdrûn, whose father, Hagen (2), has rejected Hartmuot as a suitor. During Kûdrûn's captivity

Gêrlint sets her menial tasks. When the rescuing Hegelinge army captures the Norman fortress, Wate beheads Gêrlint. She is referred to as 'tiuvelinne' (738, 1), 'vâlantinne' (629, 4), and 'wûlpinne' (1015, 1).

ref: **Ku** 588, 1

pn: 8th-cent. WFr and German (Förstemann I. 582; Schlaug I. 93), frequent in the South-East (Kromp III. 32).

GÊRNÔT (1) brother of Gunther (1)

In **N** he restrains Ortwin from attacking Sifrit, when the latter challenges Gunther on his arrival at Worms, but he takes an active part in the war against the Saxons and Danes, capturing the Saxon leader, Liudegêr. Hagen consults him about the plan to murder Sifrit, but he takes no part in the fateful hunt. Later he and his younger brother, Gîselhêr, persuade their sister, Kriemhilt, to let them fetch her husband Sifrit's treasure from Nibelungelant, and Hagen has it sunk in the Rhine. He and Gîselhêr accompany her part of the way to Hiunenlant when she sets out to wed Etzel. When the Burgundians halt at Bechelâren (Pöchlarn) during their journey to Etzel's court, Ruedegêr gives Gêrnôt a sword. Gêrnôt and Ruedegêr later kill each other in the fighting between the Burgundians and Etzel's men; the sword is found by Hildebrant in the **Kl**.

In **B** he organizes the combats between Gunther's men and the supporters of Dietleip at Worms: he fights Dietleip and Biterolf.

In **Rg(A)** he is defeated by Helmschrôt (by Ruedegêr in **Rg(CDP)**) in the combats against Dietrich's men in the rose-garden at Worms.

In **DF** and **Rs** he is among Ermenrich's men and fights Eckewart at Rabene (Ravenna).

In **Vhw** he wishes never to listen to a traitor.

ref: **AHb** p. 7, 20; **B** 2741; **DF** 8654; **Kl** 233; **N** 4, 2; **N(T)** 1049, 1 (*Geernoet*); **Rg(A)** 6, 4; **Rg(C)** 26; **Rg(D)** 27, 3; **Rg(F)** v. 20, 3; **Rg(P)** 45; **Rs** 723, 1; **gS** 97, 12 (*Walbertus*); **hS** 176, 1 (*Gyrnot*); **hS(Sachs)** 1003; **Vhw** 11 (*Geernot*)

In **ON** Eddic tradition Gutpormr (Gotpormr) (Grp 50, 3; Br 4, 3; Sg 20, 1; Gðr II 7, 7; Hdl 27, 5; Sk ch. 48; Völss ch. 25), the son of Gjúki (stepson in Sk, half-brother of Gunnarr and Högni in Hdl), having sworn no oaths to Sigurðr, is urged by Gunnarr to kill him (Sg); the dying Sigurðr throws his sword Gramr at him and cuts him in half (see Sifrit (1), p. 121). Gutpormr, therefore, takes no part in the journey of the Niflungar to Atli's court.

In **Ps**, Gernoz (I. 322, 3), son of Aldrian, is the brother of Gunnarr and Gisler; he is in the plot against Sigurðr, but takes no part in

the fateful hunt. At Bakalar (MHG Bechelâren) Røðingeirr gives him a new shield. In the fight between the Niflungar and Atli's men at Susat (Soest), Gernoz kills Bloðlin, and is killed by Hildibrand.

In the Danish ballads, *Grimilds Hævn* and *Diderik i Birtingsland* (DgF I. 44, 124 ff.), a certain Gierlo (Germer) accompanies Gynter, and in the Faroese ballad *Høgna tåttur* (CCF I. 22-31), Jarmer is the companion of Gislar: both probably represent MHG Gêrnôt.

pn: 8th-cent. German (Förstemann I. 584; II. i. 1009; Mone, 61), rare in the 10th and 11th cents., but popular on the Middle Rhine c. 1150-1250 (Socin, 18; E. Schröder, 'Codex Laureshamensis', *AfdA* LVI (1937), 56), remaining rare in the South-East (Kromp I. 25), and not occurring in OS before 1000 (Schlaug II. 99) or in Lb before the Frankish conquest (Ploß, 58).

The second component of this pn possibly derives from the same stem as OHG *hnôtn*, 'swing a spear', being later confused with OHG *nôt*, 'need' (E. Schröder, *DNK*, 8 f.); it has also been equated with OS *nôt*, giving the meaning 'spear-companion', which has been further interpreted as 'brother-in-law' (Kralik, *Nibelungenlied*, xxxvii).

ON *Gutporm* (*Gotpormr*), then, approximates to *Gundomaris* (*Godomaris*) of the *Lex Burgundionum* (see Burgonde, p. 17), the original Burgundian name—the later Burgundian kings, Gundioch I and Gundobad II, had sons named Godomaris (index to *MGH script. rer. Merov.* II); apparently it has been replaced in German tradition by the typically Frankish *Gêrnôt* (**N**),¹ possibly when Sifrit's murder was attributed to Hagen (Baesecke, *Vorgeschichte*, 268).

GÊRNÔT (2) Dietrich's man

A Wülfinc: he kills the giant Wolfrât at Mûter (Galerant in **V(w)**): see **Wicram**).

ref: **V(h)** 747, 1; **V(w)** 677, 1

GÊRNÔT (3) keeper of the bear Wisselau (**GERNOUT**)

A knight in the service of Karl.

ref: **BW** 106 (*Gernout*)

GÊROLT von Sahsen (Saxony)

Ermenrich's man: he fights Ísolt at Rabene (Ravenna).

ref: **Rs** 715, 5

pn: 7th-cent. WFr, 8th-cent. German (Förstemann I. 585 f.; II. i. 1009; Schlaug I. 93; II. 99; Ploß, 59).

GÊRWART von Troyen² (**GÊRHART**, **VORDECK**, **WILDUNC** von Biterne (= **Viterbo**))

In **O** he rules Nutschîr and Bônavent

¹ See Wisniewski, *Thidrekssaga*, 185 ff., regarding the form of the name *Gernoz* in **Ps**.

² Troja in Italy. See p. 36 n. 3.

(Nocera and Benevento); he supplies Ortnît with 5,000 men for his bridal quest.

In **Wd** he pretends to have killed the dragons, which were in fact slain by Wolf-dietrich. In **Wd(BC)** Wolfdietrich kills him for this imposture; in **Wd(D)** he pardons him.

ref: **AHb** p. 5, 17; **O** 39, 1; **O(k)** 26, 2 (*Gerepart*); **O(w)** 34, 1 (*Gerhart*); **Wd(B)** 753, 2 (*Wildunc*); **Wd(C)** viii. 16, 1 (*Gêrharten*); **Wd(D)** iii. 46, 1; **Wd(Gr)** 306, 1; **Wd(k)** 300, 4 (*Vordeck*)

pn: 8th-cent. German (Förstemann I. 586; II. i. 1011; Schlaug I. 94; II. 100). See also Gêrbart.

GERWITUS

A count from Worms, one of Guntharius's men killed by Waltharius.

ref: **W** 914

pn: 8th-cent. WFr and German (Förstemann I. 586; Kögel I. ii. 313 f.).

GHERÎNS

Merchant at Berne (Verona): he gives lodgings to the ladies, Wendelmuot and Sêburc, on their embassy from Kriemhilt to Dietrich.

ref: **Rg(F)** II. 6, 1

pn: origin uncertain: such forms as *Guarin-*, *Guerin-* occur in WFr and Lb for **Warn-*, but German *Gh-* spellings for **Gêr-* are also recorded (Förstemann I. 573 f., 1540). In OFr epic *Gerin* is a frequent pn (Langlois, 274 f.).

GHISELEER, see GÎSELHÊR

GIBALDUS, see GIBECHÉ (1)

GIBECHÉ (1) father of Gunther (1)¹

In **W**, Gibicho, the ruler of Francia, has his capital at Worms. He sends Hagano as a hostage to Attila. When his son Guntharius succeeds him, Hagano returns to Worms.

In **Rg(AD)**, Gibeche, the father of Kriemhilt, rules at Worms; he is defeated by Hildebrant in the combats at the rose-garden and becomes Dietrich's vassal. In **Rg(D)** he is the owner of the rose-garden (see Kriemhilt, p. 19).

In **hS**, **gS**, and **AHb** he is the father of the Burgundians and rules at Worms.

ref: **AHb** p. 1, 24; **B** 2620 (?); **N(k)** 7, 2; **Rg(A)** 1, 4; **Rg(C)** 12; **Rg(D)** 7, 2; **Rg(F)** v. 20, 3 (MS. *gebiche*); **Rg(P)** 2 (MS. *geybich*); **Rg(V)** 10; **gS** p. 66, 7 (*Gibaldus*); **hS** II, 7; **hS(Sachs)** 20; **W** 14 (Gibicho)

In the 8th-cent. OE poem *Widsith* Gifca is the ruler of the Burgundians (19).

¹ In **N** the father of Gunther is named Dancrât, whereas the name Gibeche is borne by a subject king at Etzel's court (see Gibeche (2)). This confusion is maintained in **B**, in which Gunther and his brothers are referred to as 'Dancrâtes kint'

In ON Eddic tradition Gjúki is the father of Gunnarr, Högni, and Guðrún (Grp 13, 7; Fm 41, 1; Br 6, 2; Gðr I 4, 2; Sg 1, 2; Hlr 4, 5; Gðr II 1, 5; Gðr III 2, 2; Od prose, p. 234; Akv prose, p. 239; 1, 5; Am 1, 7; Ghv 9, 2; Hm 2, 8; Hdl 27, 2; Sk chs. 48, 50, and 80; Völs ch. 24); the name is also used for Högni's son (Dr prose, p. 223). Gjúkungar, as an alternative term for Niflungar, is often used for Gunnarr and his brothers (Sg 35, 3; Dr prose, p. 223; Sk chs. 48 and 50; Völs ch. 25); it is also used in the Faroese ballad *Högna táttur* (CCF I. 22-31), and occurs once in a chapter heading of *Þs* (II. 302, 19), in which Aldrian is in fact the father of the Niflungar.

pn: 9th-cent. German (Förstemann I. 631 f.; II. i. 1048); rare in OE (Searle, 257; Binz, 202). The name *Gibica* appears at the head of the list of ancestors of the Burgundian King Gundobad in the *Lex Burgundionum* of 516 (see Burgonde, p. 17).

GIBECHÉ (2) an exile

In **N** this exiled king is among Etzel's retinue greeting Kriemhilt at Tulln; she honours him with a kiss. Later he jousts with the Burgundians, his name being linked with that of Schrûtân.

In **B** he and Schrûtân, in Etzel's service, fight the Poles; later they oppose Gunther's men at Worms.

ref: **B** 1231; **N** 1343, 4

GIBECHÉ (3) von Gálaber (Calabria) Ermenrich's counsellor.

ref: **DF** 7114

GILEGE

This saint is invoked to protect Rother and his men.

ref: **R** 2926 (3945 H *gilies*, 4068 H *ylien*, B *Ylien*)

This is St. Ägidius, popular in Western Germany and especially on the Lower Rhine. He is of Provençal origin (Frings-Kuhnt, *Rother*, 189; see also Flutze, 91), and is frequently invoked in the *Chanson de Roland* (Langlois, 278).

GIPPITO, see JUPITER

GÎSELHÊR

In **N**, Gîselhêr, the younger brother ('der junge', 'daz kint') of Gunther and Gêrnôt, takes no part in the murder of their brother-in-law, Sîfrit, and comforts their sister, Kriemhilt, after his death; nevertheless, he and Gêrnôt fetch Sîfrit's treasure from Nibelunge lant (see Gêrnôt (1), p. 50).

(**B** 2617), but Gibeche is known to have formerly kept a company of warriors at Worms (2616 ff.). The 15th-cent. modernization of **N**, **N(k)**, has Gibich, quite correctly, as Gunther's father (7, 2; 123, 1).

When the Burgundians halt at Bechelâren (Pöchlarn) during their journey to Etzel's court, Gîselhêr is betrothed to Dietlint, Ruedegêr's daughter. On arrival in Etzeln-burc he is the only one of her brothers whom Kriemhilt greets with a kiss. In the ensuing fight against Etzel's men the dead and wounded are thrown from the hall at Gîselhêr's suggestion. He and Wolfhart kill each other.

In the **KI** he is also said to have killed Wolfwîn, Nitgêr (2), and Gêrbart.

In **B** he aids his brother, Gunther, at Worms against the men of Etzel and Dietrich.

ref: **AHb** p. 7, 20; **B** 6208; **KI** 232; **N** 4, 3; **N(T)** 1049, 1 (*Gîseleer*)

In the 8th-cent. OE poem *Widsith*, Gîslhere (123) appears among Eormanric's 'innweorud' (retinue), many lines from Gifca (19) and Gûðhere (66).

In **Ps**, Gîsler (I. 322, 4) is the brother of Gunnarr and Gernoz. At Bakalar (MHG Bechelâren) Roðingeirr gives him his daughter in marriage, as well as Sigurðr's sword, Gramr; in the fight against Attila's men he kills Roðingeirr with it, and is himself wounded by Hildibrandr; he dies when his sister, Grimilldr, sticks a firebrand into his mouth.

Gîslar in the Faroese ballad *Hogna tåttur* (*CCF* I. 22-31) probably derives from **Ps**, for the name is unknown in ON Eddic tradition.

pn: 9th-cent. German (Förstemann I. 653; II. I. 1060; Schlaug I. 95; II. 194); peasants bear this name in *Neidharts Lieder*, 144, 8; 59, 31c.

The name *Gislaharius* appears in the list of ancestors of the Burgundian King Gundobad in the *Lex Burgundionum* in 516 (see Burgonde, p. 17), and is found in place-names in South-East France and North Italy, areas of Burgundian, Gothic, and Langobardic settlement (Gamillscheg I. 60; II. 194); it occurs only in early OE records (Searle, 259; Binz, 204).

GÎSELRANT (GEISELBRANT)

A giant killed by Ortwîn (5) (see Wîcram).

ref: **V(h)** 887, 4; **V(w)** 734, 4 (*Geiselbrant*)

GLESTE

Eckehart's sword.

ref: **A** 380, 3

pn: based on MHG *gleste*, 'glow, glitter, gleam'.

GLOCKENBÖZ

A giant killed by Îmiân (see Wîcram).

ref: **V(h)** 862, 7; **V(w)** 709, 1

pn: a phrase-name based on MHG *glocke*, 'bell', and *bôzen*, 'strike'.

GÔDIÂN, see MACHOREL

pn: probably derives from such names as *Gaudisse*, *Gaudin*, etc., in OFr epic (Voretzsch,

330 f.; Heinzel, *Ostgotische Heldensage*, 88 f.); the name *Gaudon* appears in the prose *Oswald* (15th cent.) for a heathen king, whose daughter is won by the hero (ibid.).

GOEDELE, see UOTE (2)

pn: a hypocoristic name based on the equivalent of Goth. *gōds*, OE *gōd*, OHG *guot*, 'excellent', cf. Gûden.

GOLDELÎN von Walhen lande (Italy)

A retainer of Queen Virginâl: she writes a letter for Hildebrant to Dietrich, when the latter has been captured by Nitgêr's giants at Mûter.

ref: **V(h)** 494, 11

pn: a byname for a woman (Socin, 142); the simplex *Golda* is recorded in Germany in the 11th cent. (Förstemann I. 664).

GOLDEMÂR

A dwarf king: in **G** Dietrich sees a lady held captive by Goldemâr; in **AHb** we learn that she is Hertlîn, daughter of the King of Portugal, and that Dietrich wins her from Goldemâr and marries her.

ref: **AHb** p. 8, 5; **G** 6, 12

This dwarf king is referred to in *Reinfried von Braunschweig* (c. 1300), and a house-haunting spirit of this name is known (see W. Grimm, *DHS*, 195 f.).

GOLDRÛN

Daughter of Liudegêr von Vrancriche: attendant to Helche (see p. 66).

ref: **KI** 2454 (C *Winelint*)

pn: 9th-cent. German (Förstemann I. 664; Müllenhoff, *ZE*, 315); 11th-cent. OE in *Domesday* (Feilitzten, 273).

GOLTWART

Herbort claims to have killed him and his companion Sêwart.

ref: **B** 6491

GOTELE (1) Etzel's man

'der marcman': in **DF** and **Rs** he aids Dietrich against Ermenrich. In **B** he leads Etzel's army against the Poles and fights a champion from Nâvarre in the combats at Worms against Gunther's men. In **A**, too, he is among Dietrich's men.

ref: **A** 74, 2 (MS. *Bottel*); **B** 1223; **DF** 5149; **Rs** 44, 1

pn: 8th-cent. German (Förstemann I. 660).

GOTELE (2) Wolfhart's incognito

Wolfhart assumes this name when captured at Worms by Stûtfuhs.

ref: **B** 8923

GOTELINT

Wife of Ruedegêr: in **N** she gives Hagen the shield of Nuodunc when the Burgundians

halt at Bechelären (Pöchlarn). In the **KI** she has dreams of ill omen before she hears the news of Rüedegêr's death: of his retinue covered with snow (death's pallor), and of her husband and herself entering a dark room (the grave). She is said to be Dietrich's niece (**N, B**), the daughter of Gêre (2) (**B**), the daughter of Gunther (**AHb**), and related to Dietlint, Biterolf's wife (**B**).

ref: **AHb** m p. 3, 12; **B** 980; **KI** 2049;¹ **N** 1159, 3; **Rg(D)** 88, 1

In **Ps** the name Gudelinda is used for Roðingeirr's wife (II. 178, 6), and for the daughter of Drusian, who marries Þiðrekr (II. 60, 17).

pn: 8th-cent. German (Förstemann I. 662, 682 f.; Kromp I. 32). It occurs in the 13th cent. in *Neidharts Lieder*, 39, 20, and Wernher der Gartenære's *Meier Helmbrecht*, 117, for peasant-girls.

GRAMABET

The heathen Beliân's gate-keeper.

ref: **Wd(D)** VI. 23, 1; **Wd(Gr)** 1082, 1

pn: the first component may show the WFr Romanized form of **Hraban-* (Kaufmann, 152), but an appellative might be intended based on MHG *gram*, 'hostile, angry', and *abbet*, *abet*, 'abbot'.

GRANDENGRÛS (PISRANDEN-GRUSZ)

Son of the giant Wicram: killed by Dietrich at Mûter.

ref: **V(h)** 385, 7; **V(w)** 571, 7 (*Pisrandengruß*)

pn: possibly derives from the name of a heathen giant *Grandin* in OFr epic (Langlois, 297), the last component representing MHG *grâs*, 'horror, terror'.

GRÎME (GRÎNE)

In **E(L)**, Ebenrôt tells how Dietrich has killed the giant pair, Grîme and Hilde (see Hilde (3)), and taken a byrnie from them; he states that Dietrich has killed the giant while he slept, but Vâsolt denies this.²

In **E(d)**, Dietrich is known to have taken the helmet Hildegrîn from Grîme and Hilde.

In **âSn** and **jSn** the giant Sigenôt occupies the cave of Grîme and Hilde; he attacks Dietrich because he is wearing his uncle Grîme's helmet (see Hildegrîn, p. 78) and throws him into a snake-pit. Dietrich escapes by means of Grîme's ladder after Hildebrant has killed Sigenôt.

ref: **E(d)** 5, 3 (Greyemen, Greimen, etc.); **E(L)** 7, 3 (MS. *grinen*); **E(s)** 3, 3 (*Greyemen*); **âSn** 3, 5 (6, 11 MS. *grinen*); **jSn** 7, 5 (prints *grimen*, etc.)

In **Ps**, the dwarf Alfrikr (see Alberich, p. 4) gives Þiðrekr the sword Naglringr, which he has stolen from Hildur and Grîmur, and with which the giant pair can be defeated; he then leads Þiðrekr and Hildibrandr to their cave. Þiðrekr kills them, and he and Hildibrandr seize their treasure, which includes Hildigrîmur, the helmet subsequently worn by Þiðrekr.

pn: 8th-cent. WFr, 11th-cent. German (Förstemann I. 670), 10th-cent. OE (Searle, 268); the pn is probably based on the equivalent of OE *grîma*, 'mask, helmet', ON *grîma*, 'cowl, hood', cf. OHG *grînan*, 'grimace'.

GRIMME

A giant: he leaps and throws a stone to divert the onlookers³ when he accompanies Rother in Constantinople (see Asprîan, p. 7). Rother grants him Scotland in lien.

ref: **R** 1657

This giant is referred to in *Reinfried von Braunschweig* (c. 1300) (cit. W. Grimm, *DHS*, 195).

pn: probably an appellative based on MHG *grim(me)*, 'grim, fierce'.

GRÎNE, see GRÎME

GRIPPÎÂN, *kûnec ze den wilden Riuzen* (King of the savage Russians) Father of Beliân.

ref: **Wd(B)** 266, 31; **Wd(C)** II. 10, 4; **Wd(Gr)** 343, 3; **Wd(w)** 333, 3 (*Cyprian*)

pn: possibly based on the legendary griffon's name (Lat. *gryphus*), which appears in names as Gmc **grip-*; short forms such as *Grippos* are found in WFr (see Kaufmann, 155).

GÛDEN, see UOTE (2)

pn: see Goedele.

GUDENGART, see BIRKHILT

GUNTHER (1) King at Worms

In **W**, the son of Gibicho, the King of Francia. Greedy for the treasure carried by Waltharius and Hiltgunt on their flight from the land of Attila, he sets out with twelve men to attack them; however, his leading vassal Hagano refuses to fight against his former comrade Waltharius (see Hagen (1), pp. 57 f.). Guntharius rejects Waltharius's offer of a hundred gold arm-rings and demands the entire treasure;⁴ he sends his men one by one against Waltharius, who kills eleven of them; he then takes flight, but the next day he and

¹ Edzardi in his edition reads 'Dietlint' here; Bartsch's reading, 'Gotelint', is preferable.

² In **âSn** Dietrich has killed Grîme, whereas Hildebrant has killed Hilde; in **jSn** Hilde has been killed by Dietrich, too.

³ **DH** Witolt diverts the crowd by juggling with his iron rod (see p. 147).

⁴ See OE *Waldere* below, p. 54.

Hagano attack Waltharius from ambush; in this fight Guntharius loses a leg (see Walther, pp. 135, 136 and n. 8).

In **N**, Gunther, son of Dancrät and Uote, rules at Worms 'in Burgonden' with his brothers, Gêrnôt and Giselhêr. Sifrit, in order to win the hand of Gunther's sister, Kriemhilt, takes service at his court, in the course of which he defeats the Saxons and Danes, and then accompanies Gunther as his vassal¹ on his bridal quest for Brünhilt: in Iceland, Sifrit, using the cloak of invisibility (MHG *tarnhût*), represents Gunther and defeats Brünhilt in athletic contests, so that she reluctantly agrees to become Gunther's queen. On her wedding night she refuses to submit to Gunther until she knows why Gunther's sister has married a subject, Sifrit (620 ff.), and binds him in her girdle, with which she hangs him on the wall by a nail till morning; at Gunther's request Sifrit, once more invisible, subdues her the next night, but he also takes a ring and girdle from her, which he gives to his wife Kriemhilt. Later the two queens quarrel, and Kriemhilt accuses Brünhilt of unchastity with Sifrit, producing the ring and girdle as evidence (see Brünhilt, p. 15, and Kriemhilt, pp. 18 f.). Gunther takes no action against Sifrit, but Hagen persuades him that Sifrit must die for the humiliation of Brünhilt. Gunther connives at the plot against Sifrit's life and takes no action against his murderer, Hagen. A reconciliation between Kriemhilt, Sifrit's widow, and Gunther is brought about by her younger brothers, Gêrnôt and Giselhêr, but Gunther connives at the seizure of Sifrit's treasure and its sinking in the Rhine, which Hagen arranges.

Against the advice of Hagen, Gunther agrees to Kriemhilt's marriage to Etzel; in spite of the opposition of Hagen and Rûmolt,² and the warning dream of Uote, he accepts Etzel's invitation to Hiunenlant. Hagen assumes command of the Burgundian forces on the journey, during which they are entertained by Gunther's uncle, Bishop Pilgerin, at Passau, and by Ruedegêr at Pöchlarn (MHG *Bechelâren*), where the latter gives Gunther a suit of armour. When the conflict with the Huns breaks out in Etzel's hall, Gunther fights valiantly; he and Hagen are the last Burgundians left alive, but they refuse to surrender. Dietrich binds them and hands them over to Kriemhilt, who has Gunther beheaded, and executes Hagen herself when, after seeing Gunther's severed

head, he refuses to divulge the hiding-place of the treasure (see Kriemhilt, p. 19).

In the **KI**, Gunther's headless body is found among the slain; in the fighting he is said to have killed Sigehêr, Wichart, and Wicnant.³

In **Rg(A)**, Gunther, son of Gibeche, is⁴ defeated by Amelolt in the combats in the rose-garden at Worms (in **Rg(D)** by Fruote); in **Rg(F)** he fights a drawn combat with Nuodunc. His device is three peacocks on a brown field (**Rg(F)** IV. 20, 1 f.).

In **B**, Gunther urges Gêrnôt and Hagen to attack Dietleip for his splendid equipment, but all three are wounded by the young hero,⁵ who later enlists the help of Etzel and Dietrich to exact vengeance: in the ensuing combats at Worms Gunther fights Dietleip twice; finally, he makes peace when Ruedegêr brings the enemy banner to the city gate. Gunther's device is a silver boar (9846).

In **DF** Gunther supports Ermenrich against Dietrich, but his men are put to flight at Bôlonje (Bologna); he fights Îmiân at Rabene (Ravenna) in **Rs**.

ref: **AHb** p. 3, 11; **B** m 2704 n 2833; **DF** 8653; **KI** 143; **N** 4, 2; **N(T)** 944, 1 (*Guntheer*); **Rg(A)** 6, 4; **Rg(C)** 26; **Rg(D)** 27, 3; **Rg(F)** IV. 18, 1; **Rg(P)** 63; **Rs** 488, 3; **gS** 97, 11 (*Ehrenbertus*); **hS** 173, 7; **hS(Sachs)** 1003; **Vhw** m i n 10 (*Gontier*); **W** 16 (Guntharius); **WuH** (Wien) I. 16, 1

Wolfram von Eschenbach in the early 13th cent. refers to the advice of Rûmolt to Gunther (see Rûmolt, p. 112); other German literary references outside the heroic epics also depend on **N** and are rare (**W**. Grimm, *DHS*, 227, 318, 344).

In the OE poem *Widsith* the narrator states that Gûðhere had given him a ring when he visited the Burgendas (65 f.); in *Waldere* Gûðhere (l. 25) is boastful and has refused the sword, treasure, and rings offered him by Waldere, with whom he unjustly seeks conflict; he is termed 'wine Burgenda' (ll. 14); in the *Finsburg* fragment the pn Gûðere [*sic*] is borne by a Frisian warrior (18), who attempts in vain to restrain the youthful Gârulf from attacking Sigefêrð, the defender of the entrance to a hall.⁶

In ON Eddic tradition Gunnarr, son of Gjúki (Grp 34, 1; Br 11, 5; Gðr I 21, 5; Gðr II 7, 1; Gðr III 8, 1; Sg 7, 4; Dr prose, p. 223; Od prose, p. 234; 12, 3; Akv 1, 2; Am 6, 6; Ghv 3, 2; Hm 7, 8; Hdl 22, 1; Skr 84;

tion of the Burgundians' (ON Akv) he is fettered at once (see below, p. 55). In **AHb** Gunther is said to have killed Hildebrant in a conflict at Berne (**AHb** p. 11, 14 f.) subsequent to the fight against the Huns.

⁴ The traditional father of Gunther (see Gibeche (1), p. 51).

⁵ These motifs stem from the 'Walthersage' (see **W** above).

⁶ Similar episodes occur in **W** and **N** (see p. 151 and n. 8).

¹ At Brünhilt's castle of Îsenstein Sifrit leads Gunther's horse ashore and holds the stirrup for him to mount (**N** 385 ff., 396 ff.). See Panzer, *Nibelungenlied*, 332, regarding a possible historical parallel.

² In **Vhw** Gontier's only wish, could he live for ever, is to enjoy hunting, women, eating, drinking, and dancing, which recalls Rûmolt's advice in **N** 1465 ff. (see p. 112).

³ In **N** no names of opponents slain by him are given; in the archaic version of the 'Destruc-

Sk ch. 28; Völss ch. 25), has two brothers, Högni¹ and Gutpormr,² and a sister, Guðrún. Gunnarr and his people are usually termed 'Gjúkungar' (see Gibeche (1), p. 51). Once Gunnarr is termed 'vin Borgunda' (AkV 18, 3) (see Burgonde, p. 17).

Gunnarr and Högni swear oaths of brotherhood with Sigurðr, the husband of their sister Guðrún. Sigurðr changes shapes with Gunnarr and passes through the wall of flame (ON *vaflogi*) to win Brynhildr for him. Later she quarrels with Guðrún and learns of the deception (see Brühilt, p. 15, and Kriemhilt, pp. 19 f.); Gunnarr, wrongly imagining Sigurðr has broken his oath and seduced Brynhildr, decides that he must die. Högni refuses to break his oaths to Sigurðr, so they arrange for Gutpormr to kill him (see Gernôt, p. 50); Högni and Gunnarr take Sigurðr's land and the gold he won from the dragon Fáfnir.³

Atli, who has married Sigurðr's widow, Guðrún, invites Gunnarr to Húaland; despite warnings (see pp. 20, 41, 59 n. 3, 132 f.), Gunnarr decides that they must make the journey. Atli's men seize and bind them on arrival.⁴ Gunnarr refuses to reveal the hiding-place of the Niflungar treasure; when he is shown the heart of Högni he knows the secret is safe for ever.⁵ Atli then has him thrown into a snake-pit (ON *ormgarðr*),⁶ where he plays the harp with his toes until a snake kills him.⁷

In later Eddic tradition Gunnarr is thought to have sought the love of Oddrún, Atli's sister (see Ortrún, p. 102).

In *Þs*, Gunnarr (1. 322, 3), son of Aldrian and Oda, is King of Niflungaland; he has two brothers, Gernoz and Gisler, a half-brother Högni (see p. 59), and a sister, Grimilldr, who marries Sigurðr. Gunnarr takes part in Þiðrekr's expedition to Bertangaland, where he is defeated and bound by the eleventh son of Isungr (see Dietrich (1), p. 29).⁸

At Sigurðr's suggestion Gunnarr weds Brynhildr, but, after she has hung him from a nail by her girdle on the wedding night (see N above), he persuades Sigurðr to exchange clothing and represent him in the bridal

chamber; Sigurðr deflowers her and exchanges rings with her. Later, when the two queens quarrel, Sigurðr's wife Grimilldr sees his ring on Brynhildr's finger and accuses her of unchastity with Sigurðr; Brynhildr demands vengeance on Sigurðr for dishonouring her and Gunnarr by his talk. Högni murders Sigurðr on a hunt, and the brothers rejoice at his death.

Grimilldr then weds Attila and urges him to invite her brothers to Húaland; in spite of the warning dreams of his mother Oda (see Uote (1), pp. 132 f.), Gunnarr accepts the invitation: *en route* at Bakalar (MHG Bechelären) Röðingeirr gives Gunnarr a golden helmet. In the fight with Attila's men at Susat, Gunnarr is captured by Osíð and cast by Grimilldr to his death in a snake-pit,⁹ but Högni survives the combat long enough to beget an avenger (see Hagen (1), p. 60).¹⁰

pn: recorded in Late Antiquity for the Burgundian King *Gundaharius* (†437) (Schönfeld, 118); 8th-cent. German (Förstemann 1. 702, 709; II. ii. 1133 ff.; Socin, 19; Schlaug 1. 98; II. 103; Kromp 1. 22; III. 35 ff.); Lb after the Frankish conquest in 8th cent. (Bruckner, 23; Ploß, 58), but not OE (Binz, 203; Searle, 273, gives two, probably continental, moniers).

First component **Gund-* (OHG *gund-*, OE *gūð*, 'war, conflict'), frequent among the Burgundians and Vandals, occurs also in pn of Gothic and Frankish rulers (Förstemann 1. 693 f.; Schönfeld, 118 f.).

The Burgundian King, Gundaharius, together with his entire family and 20,000 of his people, is reported to have perished in 437 in a battle against a force of Huns in the employ of Aetius, the Roman Governor of Gaul (see Hiunen, p. 80). However, Gundobad, King of the new Burgundian realm in southern Gaul, claimed Gundaharius as an ancestor in his *Lex Burgundionum*, issued in 516 (see Burgonde, p. 17).

In the 8th cent. Paulus Diaconus (ch. xiv. 5) makes Attila responsible for the destruction of the Burgundians, led by Gundicarius, who marched eastward to his death.¹¹

¹ Cf. the Faroese ballads, *Brynhildur táttur* and *Högná táttur* (CCF 1. 8 ff., 22 ff.), in which Högni is Gunnarr's brother.

² Gutpormr is a stepbrother in Sk, a half-brother in HdL.

³ After Sigurðr's death Brynhildr commits suicide; in Am and Dr Gunnarr has another wife named Glamvor.

⁴ In Akv only Gunnarr and Högni go; in the later Am the number is increased.

⁵ The positions are reversed in N 2366-73, where Hagen dies after seeing Gunther's severed head and declaring the treasure safe till doomsday.

⁶ In the 12th cent. a Scandinavian bishop identified the snake-pit near Luna in Italy (W. Grimm, DHS, 46).

⁷ The scene of Gunnarr in the snake-pit is depicted on the carved Oseberg cart (c. 850), on a Götland stone (8th cent.), on the Överhogdal

tapestry (12th cent.); Gunnarr is shown playing the harp with his feet on the carved church door of Hylestad (12th cent.), which also shows scenes from Sigurðr's youth (see Hauck, *Bilder-Edda*, 52; *Bilderdenkmäler*, 367; von See, GHS, 127 f.; Sven B. F. Jansson, 'A Newly Discovered Runic Stone from Västerlång, Södermanland', *Nordica et Anglica: Studia in Honor of Stefán Einarsson* (The Hague and Paris, 1968), 115-20).

⁸ In the Danish ballad *Diderik i Birtingsland* (DgF 1. 124 ff.), Gynter is one of Diderik's companions.

⁹ A 'Schlangenturm' existed in Soest till the 18th cent. (Raßmann, DHS 1. 11 n. 1).

¹⁰ In the Danish ballad *Grimilds Hævn* (Dg Fl. 44-50), which depends on *Þs* to a large extent, Gynter accompanies Hagen on the fatal visit to their sister.

¹¹ In the 6th cent. Jordanes (ch. xxxvi) maintains that the Burgundians fought alongside

The impressive figure of the historical Gundaharius (as reflected in the ON *Akv*)¹ may well have been gradually modified by traditions about the Frankish King, Gunthram (†592),² who was succeeded as ruler of Burgundy by Brunihildis, his brother Sigebert's widow, until her death in 613: the contrast of the weak royal figure of Gunther (ON lays on Sigurðr's death, and MHG *N*) with the resolute major-domo figure of Hagen/Högni and the ruthless female characters, Brünhilt/Brynhildr and Kriemhilt/Guðrún, suggests a later context of Merovingian family intrigue.

GUNTHER (2) son of Sifrit and Kriemhilt (LÖWHARDUS)

In *N*, after Sifrit's murder, Kriemhilt allows

her father-in-law Sigemunt to take the boy to Xanten.

In *gS* the adventures of Siegfried's son, Löwhardus, are referred to: he fights the Sultan of Babylon and weds a Sicilian princess.³

ref: *N* 716, 2; *gS* p. 97, 20 (*Löwhardus*)

In ON Eddic tradition Sigurðr's son is named Sigmundur (*Gðr* II 28, 7; *Sk* ch. 48); after Sigurðr's murder Gunnarr and Högni kill him (*Sk* ch. 49; *Völss* ch. 26).

GUT, see UOTE (2)

pn: see Goedele.

H

HÄCHE

Father of Eckehart (*B*, *Wd(D)*) and son of Berhtunc von Mêrân (*Wd(B)*, *AHb*); in *B* one of the Harlunge in Etzel's forces; in *A*, Dietrich's man; in *V(h)* he is one of the Wülfinge who aids Dietrich at Mûter.

In *Wd(D)* he defeats Bouge and Wahsmuot, Wolfdietrich's hostile brothers, and later he aids Wolfdietrich at Tischcäl.

ref: *A* 73, 1; *AHb* p. 6, 5; *B* 5229; *V(h)* 619, 1; *Wd(B)* 294, 3; *Wd(D)* VII. 23, 1; *Wd(Gr)* 506, 4

In the OE poem *Widsith* the pn Hêhca (MS. *hêðcan*) appears in the same line as Herelingas (112) at the head of Eormanric's company (OE *innwearud*).⁴

In *Ps*, Äki, an equivalent name,⁵ is used for (1) Äki, Aurlungatrausti (I. 30, 20), father of Egarð and Äki (see Harlunge, p. 63) and half-brother of Þiðrekr and Erminrikr: he kills the lover of his unfaithful wife, Bolfriana, who marries Viðga after his death; Fritila is the foster-father of Äki's

Aetius against the Huns at the battle of Châlons in 451 (see Etzel, p. 42). Although the historical Gundaharius was killed in battle, most poetic tradition tells of his capture and torture by Attila to obtain the Burgundian treasure; episodes in Vandal history have sometimes been adduced to account for the details of the end of Gunther/Gunnar: King Gundaric was captured and crucified by the Romans in 427, and the last Vandal king, Gelimer, besieged on a mountain in North Africa by Byzantine troops in 534, asked his opponents for a harp with which to sing a lay about his own sad fate (Procopius, *Vand.* I. 3; II. 6-7).

¹ In the ON *Njálssaga* (ed. E. Ó. Sveinsson (Reykjavík, 1954)), composed c. 1280, Gunnarr is the name of an honourable man who faces death resolutely (ch. 77); his avenger is named Högni (ch. 78).

sons (see Frítele, p. 47); (2) the son of Äki (II. 157, 3).

pn: 8th-cent. German, *Hacho*, *Haccho* (Förstemann I. 720),⁶ OE *Domesday*, *Haca*, *Hacco* (Feilitzzen, 281).

The name may be based on a stem **Hāhan-* (Gmc. **hanhan*, OHG *hāhan*, 'hang'), appropriate, perhaps, to one connected with the Harlunge (see Kaufmann, 163).

HADAWARDUS

A warrior of Guntharius killed by Waltharius.

ref: *W* 782

pn: 9th-cent. German (Förstemann I. 797; Schlaug I. 101).

Wilhelm Grimm equates the pair Hadawardus and Ekvirid of *W* with Håwart and Irnfrut of *N* (*W*. Grimm, *DHS*, 129 n.).

(HADEBRANT) (1) = OHG HADU-BRANT, MHG ALEBRANT: son of Hildebrant (1)

² See Brünhilt, p. 16, and Sifrit, p. 122.

³ A 'Volksbuch' entitled *Ritter Löwhardus*, describing his adventures, appeared shortly after 1657 (see H. Jantz, 'The Last Branch of the Nibelungen Tree', *MLN* Lxxx (1965), 433-40).

⁴ Malone, *Widsith*, 161, takes the name to represent that of the father of Ermanaric, *Achiulf* (<**Hähivulf*), of which it would be a hypocoristic form.

⁵ This pn is an accommodation, but is not cognate with MHG *Häche*. The 12th-cent. LG pn *Aki* is possibly of ON origin (Schlaug II. 171).

⁶ In the year 807 *Hecho* is a witness to a gift in Breisgau by a man whose daughter is named *Swanahilt* (Wartmann I. 186): this is, however, uncertain evidence for a knowledge of the 'Ermanarichsage'.

In **āH** he and his father meet as champions between two armies, and, although his father realizes the relationship, they fight (see Hildebrant (1), p. 74).

In **jH** father and son fight when Hildebrant returns to Berne (Verona): the father defeats the son, but they are reconciled¹ and go together to Hildebrant's wife, Uote (2) (see p. 133).

ref: **āH** 3 (MS. *hadubrant*; *hadubrant* 17, *hadubraht* 14 and 36); **jH** 2, 3 (Alebrant)

The fragments of verse, the so-called 'Lost Lay of Hildebrand', in ch. 8 of the 14th-cent. ON *Asmundar saga kappabana* (FAS I. 399 ff.), indicates that the father kills the son in the earliest version of the lay (see Hildebrant (1), p. 76).

In **Ps**, as in **jH**, Hildibrandr and his son, Alibrandr (II. 329, 22), are reconciled after their fight. Later Alibrandr kills the usurper, Sifka (see Sibeche, p. 117). On his deathbed Hildibrandr leaves his weapons to his son for the protection of Þiðrekr. The name Alibrandr is also used for the son of Otnið (I. 69, 26).

pn: 8th-cent. German (Förstemann I. 793; II. i. 1294; Schlaug II. 103) and OE (Searle, 287, 559). At Fulda, where the MS. of **āH** was written down c. 810-20, until 826 *-braht* spellings for this name preponderate in the records (Baesecke, *Hildebrandlied*, 45 f.). The components *Hadu-* and *-brant* are common in Lb personal names (ibid.). *Höðbrandr* in a genealogy of the 14th-cent. *Flateyjarbók* is the ON equivalent.²

See Alebrant (1) regarding the MHG name-form.

HADEBRANT (2) von Stirmarke (Styria)
Aids Dietleip against Gunther's men at Worms.

ref: **B** 8783

HADEBURC

Hagen, seeking a crossing over the Danube, comes upon two sibyls (MHG *wisiu wip*) floating like birds on the water of a stream (N 1533 ff.) and seizes their garments. Hadeburc, addressing Hagen by name, prophesies that the Burgundians' journey to the Huns will be full of honour, but, after he has returned them their garments ('wunderlich gewant', possibly feathered garments?),

¹ Der Marner (13th cent.) in the Kolmar MS. refers to 'des jungen Albrandes töt', which Wilhelm Grimm emends to 'des jungen Alphartes töt' (W. Grimm, *DHS*, 466).

² Here Hildir, son of Hálfdan, has a son named Höðbrandr, the father of Hildir and Herbrandr; the first Hildir possibly represents Hildibrandr (see *CPB* II. 519).

³ See E. Schröder, *DNK*, 365 f., regarding the form of this pn in W.

⁴ 'von Tronege Hagene' (N 9, 1, etc.): Hagen's seat has been localized most plausibly at Kirchheim in Alsace, formerly Nova Troja (see Hempel, *Nibelungenstudien*, 21 f.); other local-

izations suggested are Xanten (see Sifrit, p. 118 n. 2), Tournay (Flemish Doornik), Troneck in the Hunsrück, and Tongres in Belgium (see Gerd Backenköhler, *Untersuchungen zur Gestalt Hagens von Tronege in den mittelalterlichen Nibelungendichtungen* (Bonn, 1961), 188). In W, Hagano is referred to as of Trojan origin, 'veniens de germine Troiae' (28), which tallies with the fictitious Trojan origin of the Franks; 'Högni af Troia' of **Ps** II. 322, 10 may well depend on W; in **AHb**, too, he is termed 'Hagen von Troy' (p. 2, 35), and in a 15th-cent. document of the bishop's court at Xanten 'Haegen van Troien' (W. Grimm, *DHS*, 322; Müllenhoff, *ZE*, 427).

her sister, Sigelint, adds that not one of those who make the journey will return home; she also states that only the king's chaplain will survive: this last prophecy is fulfilled later, when Hagen casts the chaplain overboard and he gains the home shore of the Danube without drowning (1574 ff.).

ref: **N** 1535, 1; **N(k)** 1561, 1 (*Heidburg*)

In **Ps**, II. 285 f., Högni cuts the two water-nymphs—here mother and daughter—in half when he learns that the Niflungar will never return from Hünaland. The same episode is related in the Danish ballad *Grimilds Hævn* (*DgF* I. 44-50).

pn: 9th-cent. German (Förstemann I. 794; Schlaug I. 100; II. 1030); recorded in OE (Searle, 287).

Such prophetic water-nymphs are not uncommon in Germanic tradition (see Panzer, *Nibelungenlied*, 385 f.), and supernatural beings who marry mortals or prophesy in return for their garments are frequently found in fairytales (see *Der Trommler*, *KHM* no. 193; Bolte-Polivka III. 412 ff.; cf. Wielant, pp. 141 f.).

HADEMÂR von Diezen (Dießen)

Usurps Rother's throne, but his rebellion is put down (see Wolfrât (1), p. 152).

ref: **R** 2942

This episode may reflect a feud between members of the Bavarian nobility in the 12th cent. The counts of Andechs, whose possessions included Dießen, acquired the dukedom of Meran (Dalmatia) in 1178 in succession to the counts of Dachau (W. Grimm, *DHS*, 60; Panzer, *Italische Normannen*, 61 f.; de Boor, *GDL* I. 254).

pn: 1st-cent. leader of the Chatti, 8th-cent. German (Förstemann I. 795 f.; Schlaug I. 100); recorded in OE (Searle, 287).

HADUBRANT, see HADEBRANT (1)

HAGATHIO

The father of Hagano (see Aldriân, p. 9).

ref: **W** 629³

pn: WFr, recorded in 755 and 860 (Förstemann I. 718).

HAGEN(E) (1) von Tronege⁴

In W, Hagano refuses to aid Guntharius,

izations suggested are Xanten (see Sifrit, p. 118 n. 2), Tournay (Flemish Doornik), Troneck in the Hunsrück, and Tongres in Belgium (see Gerd Backenköhler, *Untersuchungen zur Gestalt Hagens von Tronege in den mittelalterlichen Nibelungendichtungen* (Bonn, 1961), 188). In W, Hagano is referred to as of Trojan origin, 'veniens de germine Troiae' (28), which tallies with the fictitious Trojan origin of the Franks; 'Högni af Troia' of **Ps** II. 322, 10 may well depend on W; in **AHb**, too, he is termed 'Hagen von Troy' (p. 2, 35), and in a 15th-cent. document of the bishop's court at Xanten 'Haegen van Troien' (W. Grimm, *DHS*, 322; Müllenhoff, *ZE*, 427).

King of Francia, against Waltharius, his former formidable fellow-hostage at Attila's court (see Etzel, p. 40)¹; he reinforces his warning by recounting his dream, in which a bear bites off Guntharius's leg and bites out his own (Hagano's) eye.² After Waltharius has killed eleven of Guntharius's men, including Hagano's nephew Patavid, Hagano agrees to join Guntharius in an attack on him from ambush: in this fight Hagano loses his right eye and six teeth, but he cuts off Waltharius's right arm (see Walther, p. 135).

In N, Hagen is the vassal and relative of the Burgundian kings, Gunther, Gêrnôt, and Gîselhêr;³ he is knowledgeable (86 ff.) and of awesome appearance (413, 1734).⁴ After Kriemhilt, Sifrit's wife, has publicly humiliated her brother Gunther's wife, Brünhilt, Hagen plots Sifrit's death: by pretending a desire to protect Sifrit in a fictitious war, he learns from Kriemhilt the secret of Sifrit's vulnerability between the shoulder-blades; he then hurls Sifrit's own spear through this spot, while Sifrit is drinking in a stream after hunting.⁵ He has Sifrit's corpse placed outside Kriemhilt's door, but she knows that Hagen has committed the murder, and not robbers as has been given out; later the dead man's wounds bleed when Hagen passes before the bier (1044), a further proof of his guilt (see p. 119). Hagen then has Sifrit's treasure seized and sunk in the Rhine.

Hagen opposes Kriemhilt's marriage to Etzel, and is at first against acceptance of Etzel's invitation to the Burgundian kings; however, he takes command of the thousand men accompanying the royal brothers on their journey to Hiunenlant (see Nibelunge, p. 97). While seeking a crossing over the Danube he encounters two water-nymphs, who prophesy that, apart from Gunther's chaplain, none of the company will return (see Hadeburc, p. 57). Hagen kills a ferry-

man and ferries the Burgundians across the river in his boat—an oar breaks and he repairs it with his shield-strap.⁶ Then he tests the water-nymphs' prophecy by throwing the chaplain overboard: since the priest reaches the home shore, Hagen destroys the boat and informs the Burgundians of their fate. That night he and his brother Dancwart beat off the attack of the ferryman's lords (see Else (1), pp. 35 f., and Gelpfrât, p. 49). At the frontier Eckewart gives a further warning. At Bechelären (Pöchlarn) Gotelint, Ruedegêr's wife, gives Hagen the shield of her dead nephew Nuodunc.⁷ At Etzelnburc he is once more warned against Kriemhilt's hostility by Dietrich. Kriemhilt demands the treasure, but Hagen tells her it is sunk in the Rhine; he openly flaunts Sifrit's sword Balmunc before her and admits to the murder of Sifrit. That night he and Volkêr protect the sleeping Burgundians against a Hunnish attack instigated by Kriemhilt. During a feast Dancwart brings the news of the slaughter of the Burgundian squires (see Blœdel, p. 13), at which Hagen immediately beheads Ortliep, the son of Kriemhilt and Etzel,⁸ and the boy's tutor, and cuts off the hand of Etzel's messenger, Wârbel.⁹ In the ensuing conflict Hagen fights valiantly:¹⁰ he kills Îrinc and Hâwart and puts Hildebrant to flight, but he is finally bound by Dietrich and handed over to Kriemhilt. She demands the treasure once more, but Hagen refuses to reveal its hiding-place while his lord yet lives: she has Gunther's severed head brought before him, but he then declares the treasure to be safely hidden from her for ever;¹¹ she beheads him with Balmunc.¹²

In the KI, Hagen is held responsible for the whole conflict ('der vâlant der ez allez riet' 1394) and Kriemhilt is exonerated, since she has acted from loyalty to Sifrit and desired vengeance on Hagen alone (303 ff.).¹³

¹ In W he escapes from Hunnish captivity, but in N and WuH Etzel has apparently sent him home.

² Cf. the warning dreams of Hôgni's wife in ON Eddic tradition, Am and Völss (see p. 41 n. 4, and Uote (1), pp. 132 f.).

³ In AHB and hS he is the brother of Gunther, which tallies with ON Eddic tradition (see below); in Ps he is a half-brother.

⁴ In Ps, too, full descriptions of him are given: Hôgni is troll-like, ashen-pale, dark-haired, tall, strong, intelligent, and ruthless, with one piercing eye—the other he has lost in his encounter with Valtari (Ps I. 343 f.; II. 302).

⁵ In two 15th-cent. MSS. of N, the scene is illustrated: correctly in the Vienna Pirist MS. k; in the Hundeshagen MS. b, Hagen is shown shooting an arrow (see p. 118 n. 4).

⁶ In late ON Eddic tradition (Am and Völss) the Niflungar break the rowlocks when rowing across a fjord. In Ps, Hôgni kills the ferryman because the rowlocks break, whereas in the Danish ballad *Grimilds Hævn* (DgF I. 44–50), the Niflungar use a shield when the steering-oar breaks.

⁷ In the conflict at Etzel's court it is hacked to pieces, and Hagen avoids fighting Ruedegêr by

asking him to give him his shield (N 2194 ff.).

⁸ In Ps and AHB Grimildr/Kriemhilt incites her son to slay Hôgni/Hagen's face in order to provoke the conflict (see Ortliep, p. 100). Hagen's statement before beheading the child, 'nu trinken wir die minne und gelten's küneges win' (N 1960, 3), is recalled in Hôgni's words after beheading Attila's son Aldrian in Ps, 'i þessum apalldrs garðe drekkum got vin. oc þat uerðum ver dyrt at kaupá' (Ps II. 309, 6 f.).

⁹ In late ON Eddic tradition (Am and Völss), the Niflungar kill Vingi, Atli's messenger, on arrival.

¹⁰ He urges the Burgundians to quench their thirst in blood (also in the Danish ballad, *Grimilds Hævn*), and to protect themselves with their shields against falling timber when Kriemhilt has the hall set on fire (in ON Guðrún burns the hall over Atli and the drunken Huns: see Kriemhilt, p. 20).

¹¹ The roles of Gunther and Hagen are reversed in N: cf. the archaic version of the ON Akv below.

¹² In gS (17th cent.) Siegfried's father brings about the death of Hagenwald (= Hagen) (see Sigemunt (1), p. 125).

¹³ N(C) also emphasizes Hagen's guilt.

In **Rg(A)**, Hagen is among Kriemhilt's champions at the rose-garden; he is defeated by Eckehart; in **Rg(CDP)** by Wolfhart (an undecided combat in **Rg(F)**): his device is a pair of gold bison-horns (**Rg(D)** 290, 3).

In the wish-poem **Vhw**, Hagen desires the horse Scimminc (= Schemminc) and the sword Nimminc, and he also wants to take part in a tournament with a thousand men before a thousand ladies.

ref: **AHb** p. 2, 35; **B** 771; **DF** 2052; **Kl** 144 (**B**), 274; **N** 9, 1; **N(T)** 1040, 4; **Rg(A)** 7, 1; **Rg(C)** 27; **Rg(D)** 44, 3; **Rg(F)** I. 3, 1; **Rg(P)** 65; **gS** m p. 66, 17 n p. 97, 11 (*Hagenwald*); **hS** 175, 1; **hS(Sachs)** 1003; **Vhw** m I n 9; **W** 27 (Hagano); **WuH** (Graz) VII. 2, (Wien) II. 19, 3

The occasional references to Hagen, occurring in German literary and historical works outside the heroic poems from the 14th cent. on, depend on **N** (W. Grimm, *DHS*, 226, 273, 307, 313, 316, 318, 320).

In the second fragment of OE *Waldere*, Hagena (II. 15) is with Gūðhere during the encounter with Waldere (see Walther, p. 136), but, although he possesses an excellent sword that is superior to Mimminc (see Mimminc, p. 94), he keeps it in its scabbard.¹

In ON Eddic tradition Högni (*Grp* 37, 3; *Br* 7, 1; *Sg* 14, 7; *Dr* prose, p. 223; *Gðr* II 7, 2; *Gðr* III 8, 2; *Od* 8, 4; *Hm* 6, 4; *Ghv* 3, 4; *Akv* 6, 2; *Am* 6, 2; *Hdl* 27, 1; *Skr* 84; *Sk* ch. 48; *Völss* ch. 25) is the son of Gjúki and the brother of Gunnarr: he and Gunnarr swear brotherhood with Sigurðr, the husband of their sister Guðrún. When Sigurðr's murder is planned, Högni refuses to kill him because of his oaths, and Gutþormr does the deed (see *Gêrnôt*, p. 50, and Gunther, p. 55).²

In *Akv*, Atli, Guðrún's second husband, invites Gunnarr and Högni to Húnaland. Högni interprets the wolf's hair Guðrún has

twisted into a ring as a warning.³ However, he accompanies Gunnarr to Atli's hall;⁴ Atli's men attack them, and Atli demands the Niflungar treasure (see *Nibelunge*, p. 98):⁵ Gunnarr is bound at once, but Högni kills seven and casts one into the fire before being overpowered.⁶ Gunnarr demands to be shown Högni's heart before he will reveal the treasure's hiding-place, but he is not deceived by the trembling heart of Hjalli, the cook, when it is brought before him (in the *Am* Hjalli is spared); on seeing Högni's heart he declares that the Niflungar treasure is now safe in the Rhine for ever.⁷

In late Eddic tradition (*Völss* ch. 38; *Sk* ch. 50), Högni's son (by Guðrún in *Am*; named (H)niflungur in *Am* and *Völss*) helps Guðrún kill Atli (see *Kriemhilt*, p. 20 n. 6, and *Nibelunge*, p. 98).⁸

In *Ps*, Högni (I. 321, 2) is the son of Oda, wife of Aldrian, by a demon who has ravished her when she was asleep in a garden;⁹ he is, therefore, the half-brother of Gunnarr, Gisler, Gernoz, and Grimilldr, but, like Gunnarr, he has an eagle depicted on his shield (see Gunther, p. 55).¹⁰ He accompanies Þiðrekr to Bertangaland, where he is defeated by the eighth son of Isungr.¹¹ Later he serves Attila. Attila sends Högni with eleven men in pursuit of the fugitives, Valtari and Hilldigundur; Valtari kills eleven men and Högni flees, but he later makes a surprise attack on them at night; Valtari knocks out Högni's eye with a bone from the boar they are eating.¹² Later Högni rules at Verniza (Worms), and after Sigurðr's wife, Grimilldr, has accused Gunnarr's wife, Brynilldr, of unchastity with Sigurðr, he plots Sigurðr's death (see p. 55); for this purpose he arranges a hunt, in the course of which he kills a large boar; after quartering it the company drink at a stream, and Högni plunges a spear between Sigurðr's shoulder-blades while he is drinking. Sigurðr's corpse is brought to Grimilldr's

¹ It is possible to interpret the first speech of this fragment as belonging to Waldere and referring to his second sword (see Norman, *Waldere*, 15 ff., and Walther, p. 136). See *Hagen* (2), p. 62, regarding the sword, *Dáinsleif*, possessed by Högni in ON tradition.

² Only in *Hm* and *Ghv*, where Högni and his brothers are said to have wakened Sigurðr, is Högni apparently directly implicated in his murder; in *Br* and *Gðr* II he openly tells Guðrún of Sigurðr's death.

³ In *Am* and *Völss* it is Högni's wife, *Kostbera*, who interprets the warning runes and wolf's hair sent by Guðrún; she also has ominous dreams (see pp. 41 n. 4, 132 f.). Högni rejects these warnings, as does Gunnarr those of his wife, *Glaumvor*.

⁴ In *Am* and *Völss* Högni's sons, *Snævarr* and *Sólar*, and his brother-in-law, *Orkingr*, go with them.

⁵ In *Völss*, Atli intends to avenge Sigurðr's murder, a secondary motif, since his wife Guðrún sides with her first husband's murderers in what follows.

⁶ In *Am* they kill 19 out of 30 Huns.

⁷ The cutting out of Högni's heart is depicted in a late-12th-cent. carving from the church at *Austad*, *Setesdal*, in Norway.

⁸ In *Ps* he is named Aldrian (*Aldrias*) in the Faroese ballad *Högna táttur* (*CCF* I. 22 ff.); in the Danish ballad *Grimilds Hævn* (*DgF* I. 44 ff.) and the *Hven. Chron.*, it is Hagenn's son Rancke, who kills Grimild (*W. Grimm, DHS*, 345).

⁹ For this incubus motif see *Alberich*, p. 3, *Dietrich* (1), p. 27 and n. 10, and *Machmet*, p. 91. Note Högni's troll-like appearance in *Ps* (see p. 58 n. 4): Þiðrekr calls him 'alfs son' (II. 324, 18).

¹⁰ Cf. *Kriemhilt's* dream that two eagles kill her falcon in *N* (see p. 18).

¹¹ He is among *Diderik's* heroes in the Danish ballads to do with this expedition, *Kong Diderik og hans Kæmper* and *Kong Diderik i Birtingsland* (*DgF* I. 94 ff., 124 ff.).

¹² This recalls that after the fight in *W* *Waltherius* advises Hagano to avoid roast pork, since he has lost six teeth (*W* 1436) (see *Walther*, p. 135).

bed: she knows that Högni himself is the 'boar' which he alleges has killed Sigurðr.¹

Högni approves of Grimilldr's marriage to Attila, but prophecies disaster if Gunnarr accepts Attila's invitation to Hünaland: however, he takes a leading part on the journey. As in N, Högni receives warnings from two water-nymphs, whom he kills, and from Ekkiworðr (see Eckewart): the ferry-boat sinks at the Rhine crossing and the Niflungar are drenched when they reach the shore. Högni then tells Gunnarr that none of them will return. At Bakalar, Roðingeirr's wife, Gudelinda, gives Naudungr's shield to Högni (see Nuodunc, pp. 99 f.). Once more the Niflungar are soaked by a rain-storm.

On arrival at Susat, Grimilldr sees the armour underneath their clothing when the Niflungar are drying themselves at the fire and she realizes that they are prepared for fighting. She demands from Högni the treasure of Sigurðr: he replies that he has only brought his weapons. Grimilldr arranges for Irungar and his men to attack the squires of the Niflungar, but at a feast in an orchard she incites her son Aldrian to slap Högni's face, at which Högni beheads the boy and hurls the head at her breast (see N above); he also beheads the boy's tutor. When the general conflict starts, Grimilldr has fresh oxhides spread at the entrance to the orchard, so that many Niflungar fall and are killed.² After Gunnarr has been cast into a snake-pit, Högni sets fire to the town, so that the fight can be continued in the lighted streets; he finally surrenders rather than be roasted like a fish by Þiðrek's fiery breath.³ Before he dies of wounds he begets a son, Aldrian, to whom he bequeaths the keys of the treasure-house containing the treasure of Sigurðr (see pp. 98, 121); the boy locks Attila in the treasure-house to starve to death, and later he rules Niflungaland (see p. 42).⁴

In the Danish ballad *Sivard og Brynild* (*DgF* I. 16-23), Hagenn (Nielus in version C) weds Bryneld, whom Sivard has won from a glass mountain: when she sees her own rings on the fingers of Sivard's wife, Seineld (see Kriemhilt, p. 20), she incites Hagenn to kill Sivard; he beheads Sivard with Sivard's

own sword, Adelryng, and brings her the severed head, then cuts her to pieces and kills himself by falling on the sword (see Brühnilt, p. 16, and Sifrit (1), p. 121).⁵ *Grimilds Hævn* (*DgF* I. 44-50) follows Ps, but Hagenn and Falquor (MHG Volkêr) are the leading heroes in the fight against their sister Kremold's men. After his father's death, Hagenn's son, Rancke, locks Kremold in a treasure-cave to starve. In the *Hven. Chron.* the story is localized on an island between Zealand and Scania, where Hogne, who has killed Sigfrid for seducing his wife, Gluna, lives: Gluna⁶ warns him not to attend his sister Chremild's second wedding. Here, too, his death is avenged, as in *Grimilds Hævn*, by his son Rancke, but his son by Gluna rules Hven after his death.

In the Faroese ballad *Brynhildur tåttur* (*CCF* I. 8-22), Högni and Grímur (ON Gunnarr, MHG Gunther) are known to have murdered Sigurðr; in *Hogna tåttur* (ibid. 22-31) Högni takes a leading part in the journey to Artala (ON Atli, MHG Etzel); finally he kills Tíðrikur (MHG Dietrich), but he is himself killed by Tíðrikur's dragon-like venomous breath (see Ps above). His son Aldrias kills Artala.

pn: Many of the records for this pn must derive from short forms of compound names with the first component *Hagan-.⁷ The one-stemmed name is recorded as follows: 7th-cent. WFr, 8th-cent. German (Fürstemann I. 718 f.; Socin, 567, 572 f.; Schlaug II. 201; Müllenhoff, *ZE*, 295 ff.; Kromp I. 12 f.), 9th-cent. Lb (Ploß, 58); 7th-cent., but not beyond 8th-cent., OE (Binz, 192 f.; Sweet, 429 ff.; Searle, 277 f.; Feilitzen, 282, gives an 11th-cent. reference in *Domesday*, probably Norman). The OFr *Haguenon* occurs in the *ch.d.g.* for the associate of traitors (Langlois, 322 f.; Kalbow, 22; C. Voretzsch, 'Zur Geschichte der Nibelungensage in Frankreich', *ZfdA LI* (1909), 41).⁸

This one-stemmed name is most probably based on the Gmc. root *hag- with -n-extension to the stem (*DWb* IV. ii. 137; Kluge, *EWb*, 280), cf. OHG *hac*, OE *haga*, 'thorn-bush, hedge, enclosure, fence', and OHG *hagan*, OE *hagona*, 'thorn-hedge' (Kaufmann, 161 f.);⁹ the name is semantically

berg, 1918), 209 ff., regarding the role of Hagen's son in Ps and the Scandinavian ballads).

⁵ Here the roles of Gunther and Hagen are combined.

⁶ Here, too, the roles of Gunther and Hagen are combined; the name of Hogne's wife recalls that of Gunnarr's wife, Glaumvor, in Am.

⁷ e.g. *Agenarius* in the 4th cent. (Amm. Marc. xvi. xii. 5); names in *Chagn-*, *Chain-*, occur for Burgundian royalty c. 600 (Ploß, 54).

⁸ The names *Haguenon* and *Fouchard* (= Volkêr?) are associated in the *ch.d.g.* *Gaydon* (Ploß, 56).

⁹ In W Waltharius refers to Hagano as 'paliurus' (1351) and 'spinosus' (1421); in B a battlement (MHG *burgzinne*) is depicted on his banner (9819).

¹ See p. 61 n. 1.

² This ruse is described in the Danish ballad *Grimilds Hævn* (C version) and in the *Hven. Chron.*

³ The western town-gate of Susat (Soest in Westphalia), where Högni fell, is said to be named after him (Ps II. 328, 3), and the 'Höggenstraße' of Soest may indicate a localization of the Nibelungen story there (K. Bohnenberger, 'Nibelungenstätten', *PBB XLII* (1917), 535).

⁴ In the Danish ballad *Grimilds Hævn*, as in *Hven. Chron.*, Rancke, Hagenn's son, treats Kremold thus; in the Faroese ballad *Hogna tåttur*, Högni's son kills Artala, but in one version he locks Guðrún (MHG Kriemhilt) in a cave, which contains treasure (see H. de Boor, *Die färöischen Lieder des Nibelungenzyklus* (Heidel-

suitable for the protector of a maiden: a 'Hagen' protects a 'Hild' in both N and Ku.¹

Hagen/Högni is always involved in the plot against the life of Sifrit/Sigurðr, but whether or not his original role was that of the daemonic slayer of a fertility god (see n. 1 below), it is only in the German account of 'Siegfried's Death' (and Ps) c. 1200 that he is the actual murderer; in the ON Eddic versions he refuses to kill Sigurðr because of his oaths, a scrupulosity he also shows towards Waltharius in W.

In ON Eddic tradition Högni is made the brother of Gunnarr (Ps makes him a daemonic half-brother), but in W and N Hagen is a close relative and powerful vassal.² This relationship to the Burgundian kings is probably secondary, for Hagen's name does not alliterate with theirs on G-. His ultimate origin may be sought in the 'Hildesage', in which the leading role-names alliterate on H-: Hagene (1) von Tronege and Hagene (2) von Írlant are both guardians of a 'Hild' (see F. R. Schröder, 'Die Sage von Hetel und Hilde', *DVjs* xxxii (1958), 52 ff.).

In the ON Akv, the most archaic version of the 'Destruction of the Burgundians', Högni's role is subsidiary to that of Gunnarr, whereas in the Eddic lays concerning Sigurðr's death, Gunnarr's position, contrasted with Sigurðr's eminence, appears in an adverse light. Hagen rises above his discredited lord, Gunther, in W and N; in the latter epic, where the story of Sifrit's murder (Part I) is joined to that of the destruction of the Burgundians (Part II), and Attila's greed for the gold of the Burgundians is replaced by Kriemhilt's desire to avenge the death of her husband, Sifrit, the character of Gunther is discredited throughout: he must, therefore, play a subsidiary role in Part II as well as in Part I, whereas Hagen becomes the actual murderer and daemonic adversary of Sifrit, assuming more importance than his lord: hence the reversal of roles in the final scene, i.e. Hagen is the last Burgundian to die in N, whereas in the Eddic poems it is Gunnarr (MHG Gunther).

HAGEN(E) (2) father of Hilde (1)

In Ku the son of Sigeabant von Írlant and

Uote (4): in childhood he is seized by a griffon and carried to an island, where he kills the griffons and rescues three princesses; he also kills a 'gabilûn' (chameleon?) and tames a lion. A pilgrim ship takes him and the princess to Ireland,³ and he weds one of the princesses, Hilde (2) von Indiân. He becomes a harsh ruler ('Vålant aller künige' 168, 2, etc.; 'der wilde Hagene' 124, 1, etc.), and keeps his daughter, Hilde, in strict seclusion (see pp. 72 f.). Hetel von Tenelant sends an expedition, led by Wate and Hórant, to abduct her. Hagen pursues and overtakes them on the shore of Wåleis; he wounds Hetel but is stunned by Wate; Hilde brings about a reconciliation, and Hagen agrees to her marriage to Hetel.

In DH, 'der wilde Hagene' (F 45, 2, 1, etc.) is the father of Hilde von Krichenlant, whom he refuses to give in marriage. Etene (= Hetel) sends an expedition under Horant to win her.

ref: DH F 45, 2, 1; Ku 22, 4

The earliest reference to Hagen (2) in German literature occurs in Lamprecht's *Alexander* (mid 12th cent.), and indicates that Wate originally kills Hagen:

man saget von dem sturm der iûf
 Wolfenwerde geschach,⁴
 dâ Hilten vater tût gelach
 zewisken Hagenen unde Waten:
 sô ne mohter herzô nieth katen.
 iedoch ne mohte nechain sîn,
 noch Herewich noch Wolfwîn,⁵
 der ie gevaht volwîch
 dem chunige Alexander gelîch.

(1321-8 Vorau MS.)

In the OE poem *Widsith*, Hagena is mentioned in close proximity to Heoden and Wada (see Hetel and Wate):

Hagena (wëold) Holmrycgum,⁶ Heoden
 Glommum.

Witta wëold Swæfum, Wada Hælsingum.
 (21 f.)

In ON Högni (Rdr 5, 1; Skr 88; Sk chs. 61 ff.; Hátt str. 49, 3) fights Heðinn, who has abducted his daughter, Hildir; each night Hildir raises the dead, so that their battle is

¹ Various interpretations of the name have been suggested: the equivalent of OHG *hagustalt*, 'unmarried man', with extended meaning of 'vassal' (E. Mueller, 'Deutung einiger Namen im Nibelungenlied', *Monatsheft* xxxi (1931), 281; Marion Sonnenfeld, 'An Etymological Explanation of the Hagen Figure', *Neophil.* xli (1959), 301 ff.); a demon, cf. *hagupart*, 'mummer's mask' (Kögel i. ii. 208); an accommodation of the name of Aetius, the 5th-cent. Governor of Roman Gaul (Heinzel, *Nibelungensage*, 4 ff.), or of the title of the leader of the Alans, the 'Chagan', allied to Aetius (Schütte, *Gotthiod* ii. 152 f.). In his interpretation of Hagen representing a 'boar' in his role as the slayer of the fertility god (Siegfried?), F. R. Schröder ('Sigfrids Tod', *GRM* xli (1960), 121) relates the name to *Häckel*, a

Swabian dialect word for 'boar' (see also Heinrich Beck, *Das Ebersignum im Germanischen* (Berlin, 1965), 172 ff., regarding Hagen as the boar in the murder of Sifrit in the Nibelungen versions of N and Ps).

² It is probably fortuitous that he is made Gunnar's brother in hS.

³ The capital, Baljân (Ku 161, 2), possibly represents the Irish place-name Ballyghan.

⁴ The Straßburg MS. has *wolpinwerde*. This is the Wülpensant of Ku 809, 4, etc., where a battle takes place in the abduction story of Kûdrûn (see Stackmann, *Kudrun*, liii, and Hegelinge, p. 64).

⁵ Straßburg MS. *herwich unde wolfram*.

⁶ For the identification of this Baltic Rugian tribe, see Much, *Germania*, 388 f., and Malone, *Widsith*, 168.

eternal (see Hegelinge, p. 64).¹ In Sk Högni draws his sword Dáinsleif,² which cannot be sheathed till it has tasted blood.

In Saxo's Danish history (Saxo v. vii. 8-ix. 1), Höginus fights Hithinus, after accusing him of seducing his daughter, Hilda; finally they kill each other.

In HHu II and Völs ch. 9, Högni is the name of the father of Sigrún, whom Helgi abducts.

The earliest reference to Hagen (OE Hagena, ON Högni) makes him a ruler on the Baltic (*Widsith*); ON tradition places him in Denmark (Saxo; *Sörla þáttir*) or South Norway (Sk). The Irish localization in Ku may be influenced by the somewhat similar tale of Isolde.

Hagen's role as the sinister guardian of a 'Hilde' suggests the possibility that he is ultimately identical with Hagen (1) von Tronege (see p. 61).

HAGEN(E) (3) brother of Hildebrant (1)

ref: **Rg(F)** III. 18, 3

HAGENWALD, see HAGEN(E) (1)

Haidangernosz

Eckenôt's horse.

ref: **E(d)** 308, 2 (MS. *Haid anger noß*)

HARDENACKE, see ECKEHART

HARLUNG

Son of Dietmâr and brother of Dietrich and Ermenrich: father of the Harlunge.

ref: **AHb** p. 6, 35

The father of the Harlunge is given various names: Herlibo (12th-cent. *Genealogia Viperti*, W. Grimm, *DHS*, 55); Harelus (16th-cent. Beatus Rhenanus, Jänicke, *ZE*, 312); Diethêr (13th-cent. **DF**, and Heinrich von München, W. Grimm, *DHS*, 225); Áki (Ps: see Hâche). All agree that the father of the Harlunge is the brother of Ermanaric, apart from Saxo, who has Iarmericus killing his sister's sons (see Ermenrich, p. 38).

pn: see Harlunge pl. below.

HARLUNGE pl.

Nephews of Ermenrich (sons of Diethêr in

DF,³ of Harlung in **AHb**): in **DF**, Ermenrich has them killed and seizes their land and gold; Eckehart avenges them by killing Ermenrich's evil counsellor, Ribestein. In **Rs**, Eckehart captures Sibeche with the intention of hanging him for his part in the death of the Harlunge. In **Rg(CDF)**, Eckehart is their guardian. In **B**, the Harlunge, who aid Dietleip against Gunther, are named Fritele and Imbrecke; Wahsmuot carries their clover-green banner; Hâche, Eckehart, Regentage, Herdegen, and Rimstein are among their men.

In **AHb**, Eckart is said to have killed Ermentrich for hanging the Harlinge, whose father is Harlung, the son of Dietmar (p. 3, 22 ff.),⁴ but later we learn that Sibich, whose wife Ermentrich has seduced, urges Ermentrich to seize the land and castle of the Harlinge at Breisach while their guardian, Eckart, is absent. Ermentrich hangs them, and he and Sibich escape the wrath of Eckart in spite of the support given to Eckart by Dietrich (p. 8, 11 ff.).⁵

ref: **AHb** p. 3, 23 (*herlinge*, p. 8, 33 *harlingen*); **B** 4594; **DF** 2548; **Rg(C)** 666; **Rg(D)** 63, 2; **Rg(F)** III. 13, 2; **Rs** m 864, 5

The earliest German reference to the Harlunge, that of the *Ann. Quedl.* (c. 1000), states that Ermanaric hanged his nephews, Embrica and Fritla (*MGH* ss III. 31; W. Grimm, *DHS*, 35);⁶ Eckehard von Aura in his *Ursperg Chronicle* (c. 1126) states that the people of Breisach are called 'Harelungi' (*MGH* ss VI. 185; W. Grimm, *DHS*, 42);⁷ in the 12th-cent. *Genealogia Viperti*, a certain Herlibo von Brandenburg, an alleged ancestor of Wiprecht von Groitsch, is the brother of Emelricus (= Ermanaric?), whose sons, the Harlengi, are named Emelricus, Vridelo, and Herlibo (*MGH* ss XVI. 232; W. Grimm, *DHS*, 54 f.); a 'Harlungberg' is recorded in 1166 near Brandenburg an der Havel (W. Grimm, *DHS*, 457; see also Eckewart, p. 35).⁸ Fischart in the 16th cent. associates Eckart with the 'Harlunger' (*ibid.* 352).

In the OE poem *Widsith* the names Herelingas (112), Emerca, and Fridla (113) appear among the 'innveorud' of Eormanric.

According to Ordericus Vitalis (*Historia Ecclesiastica* VIII. 17, cit. Malone, *Studies*,

against the 'köninck van Armentriken' (= Ermenrich), who resides at 'Freysack' (= Breisach?), in **ED** is possibly undertaken to avenge the Harlunge, since 'Hardenacke' (= Eckehart?) accompanies it.

⁶ The *Würzburg Chronicle* (early 11th cent.) follows this (*MGH* ss VI. 23). E. Schröder, 'Die Heldenamen in den Jahrbüchern von Quedlinburg', *ZfdA* XL1 (1897), 24 ff., points out that the suffixes of these pn are Anglo-Frisian.

⁷ Similarly the Harlunge are associated with Breisach and the Breisgau in the 16th cent. (W. Grimm, *DHS*, 355; Jänicke, *ZE*, 312 f.). See n. 5 above.

⁸ See also Martin Zeiller's *Itinerarium Germaniae* (1652) (W. Grimm, *DHS*, 490).

¹ The story is also told in the *Sörla þáttir eða Hedins saga ok Högna* (*FAS* I. 365-82), and the battle lasts 143 years, until King Óláfr Trygvason visits Háey (Hoy in the Orkneys), where the battle takes place, and one of his men, Ívvarr Ljómi, puts an end to it (ch. 9).

² The work of the dwarf Dáinn, who is mentioned in the *Vsp* (quoted *SnE*: Gylf ch. 14) and in *Hdl* 7, 10; in *Háv* 143, 2 there is an elf named Dáinn.

³ In **DF** there are three, also in Heinrich von München's 14th-cent. *Weltchronik* (W. Grimm, *DHS*, 225).

⁴ Joh. Agricola (16th cent.) follows this account (W. Grimm, *DHS*, 326 f.).

⁵ The expedition of Dirik (= Dietrich)

193), the English priest Gualchelm saw the 'familia Herlechini', a company of damned souls preceded by a warning giant wielding a club (cf. Ekehart, pp. 33 f.), in January 1092 in Normandy. Walter Map about a century later refers to the curia of Henry II of England as 'familia Herlethingi', and tells of Herla, an ancient British king, who is doomed to ride until the dog given him in the dwarf-world is taken from his back.¹

In Saxo VIII. x. 9, Iarmericus hangs his sister's two sons, who have been brought up in Germany, and demolishes their castles (see Ermenrich, p. 38).

In Ps, Sifka persuades Odilia, his wife, whom Erminrikh is dishonoured, to defame Egarð and Áki of Aurlungaland (II. 157, 2-3), the sons of Áki Aurlungtrausti of Fritilaborg (see Hâche, p. 56): in a passage (II. 164 f.) that gives the impression that the coming of the two young men is a spring phenomenon,² she tells Erminrikh's queen to be on her guard, as they would not spare even her virtue; Erminrikh overhears the conversation, attacks the castle of Egarð and Áki at Trelinnborg, and has them hanged, in spite of the warning given to them by their foster-father, Fritila. Their stepfather, Viðga (MHG Witege), accepts the town of Ran (Ravenna) in compensation.

pn: 9th-cent. German (Förstemann I. 764; see Kaufmann, 175); frequent in place-names, especially in association with mountains (Förstemann II. i. 1255 f.); it also occurs in OE place-names (Binz, 209).

The basis for this pn is the hypocoristic *Haralo or *Harilo, cf. OHG *Herilo* (Kaufmann, 175), comprising OHG *hari* + the suffix *-ilo*; the additional suffix *-ung/-ing* indicates that the Harlunge 'belong to the race or kin of Harilo', or that they are simply 'men of the host or army';³ *Haralo/*Harilo could well represent a byname of Woden (Flasdieck, 325); cf. the terms 'Herföðr' (Vsp 29, 1) and 'einherjar' for Óðinn and his followers in ON (Much, *Germania*, 385).⁴

Their name, the passage of Ps referred to above, and the behaviour of their guardian, Ekehart, in Rs (see p. 33) suggest a connection between the Harlunge and the folk belief

in 'wuotes heer' (Woden's host) or the 'Wilde Jagd' widespread in western Europe in the Middle Ages (Harvey, 249).⁵ Apparently the Harlunge have replaced the brothers Ammirus and Sarus of Jordanes's account (ON Hamðir and Sörlí) as the victims of Ermanaric in German and English tradition (see p. 39). It is, indeed, significant that Ermenrich has the Harlunge hanged in German tradition, just as Jörmunrekr has his own son hanged in ON tradition.

HARTMAN von Tuscân (Tuscany)
Brother of Herman (3).⁶

ref: **Wd(B)** m 755, 2; **Wd(D)** VIII. 169,3; **Wd(Gr)** 1705, 4; **Wd(w)** 1660, 3 (*Hartmut*; 1840, 4, etc., *Hartman*)

pn: 8th-cent. German (Förstemann I. 755; Schlaug II. 105)

HARTMUOT von Ormanie⁷ (Normandy)
In Ku, Hartmuot is rejected as a suitor for the hand of Kûdrûn, although she shows tender feelings towards him when he visits her secretly. During the absence of Kûdrûn's father and her bridegroom, Herewic, Hartmuot and his father, Ludewic, abduct Kûdrûn and sixty-two of her handmaidens; they defeat the pursuing Hegelinge led by Hetel, Kûdrûn's father, and Ludewic kills Hetel at a battle at Wûlpensant (see p. 64). Kûdrûn refuses to marry Hartmuot and she is ill-treated by his mother, Gêrlint, during her captivity in Normandy. When the avenging Hegelinge surround the Norman fortress, Hartmuot prevents Gêrlint having Kûdrûn put to death. He is taken prisoner, but Kûdrûn arranges his marriage to her handmaiden, Hildeburc, and he is allowed to return to Ormanie.

In B, Herbot tells how he has abducted Hartmuot's sister, Hildeburc, and defeated their father Ludewic.

ref: **B** 6468; **Ku** 587, 4 (1650, 4 *Hartman*)

pn: 9th-cent. German (Förstemann I. 756; Socin, 20; Schlaug I. 99; II. 105; Kromp I. 35).

HARTNÎT, see HERTNÎT (1)

a case for a connection with any one Germanic tribe can be made, it is surely with the Harii of Tacitus, *Germania*, ch. 43, a Vandalic tribe, who painted their bodies and shields black to terrify their enemies (Much, *Germania*, 382, 385 f., considers that they thus represent the 'Totenheer').

⁴ Those dedicated to Óðinn (Woden) were hanged according to Scandinavian cult rites.

⁵ This ghostly rout was imitated in Germany at certain seasons as late as the 16th cent. (Neckel, *Deutsche Sagen* I. 9 f.).

⁶ Cf. Herman and Hartvin in Ps (Herman (1), p. 69).

⁷ See Symons, *Kudrun*, notes to strs. 587, 1 and 588, 3, regarding the various spellings of this place-name in the manuscript of Ku.

¹ Walter Map, *De Nugis Curialium*, ed. M. R. James (Oxford, 1914), I. 11; IV. 13; see also Flasdieck, 250 ff.

² Panzer, *Heldensage im Breisgau*, 61, relates their individual names (MHG Fritele and Imbrecke, OE Emerca and Fridla) to ON *fridr*, 'beautiful', and *ömurligr*, 'terrible', to suggest the dual nature of seasonal dioscors. See also A. H. Krappe, 'Der Tod der Etzelsöhne im Dietrich-epos', *ZfdA* LXIX (1932), 143, and Baesecke, *Vorgeschichte*, 51, regarding the Harlunge as dioscors.

³ Attempts have been made to relate the name to that of the Heruli, who were in fact defeated by Ermanaric in the 4th cent., but the Herulian tribal name is based on Gmc. **erilaz/erlaz* (OS *erl*, OE *eorl*, 'nobleman'), the initial unorganic *H-* deriving from Latin scribes (Kaufmann, 108). If

HARTUNC (1) son of Immunc

A dwarf captured by Ruodlieb.

ref: **Ru** xviii. 8 (MS. *hartunch*)

pn: 8th-cent. German (Förstemann I. 752; Socin, 20; Schlaug I. 99; II. 105), rare in OE (Searle, 286; Binz, 201; Feilitzen, 287).

See also Hertnît (1).

HARTUNC (2) Dietrich's man

ref: **A** 74, 1

HÂWART von Tenemarken (Denmark)

An exile at Etzel's court, he is Írinc's liege lord. In **N** he and Irnfrith attack the Burgundians to avenge the death of Írinc; he is killed by Hagen. In the **Kl**, Danewart is said to have killed him. In **B** he is among Etzel's men fighting the Poles; he also takes part in the combats against Gunther's men at Worms, where he fights Berhtolt (see Hadawardus, p. 56).

ref: **B** 1241; **Kl** 423; **N** 1345, 1

pn: 9th-cent. German (Förstemann I. 721; Mone, 73; Socin, 567, 572; Schlaug I. 112; II. 115).

HEGELINGE pl.

Ethnic name: Hetel's men (**Ku** 429, 4), his realm, 'ze Hegelingen' (207, 1), 'von Hegelingen' (232, 4), and 'Hegelinge lant' (314, 1).

ref: **Ku** 207, 1

In the OE poem *Deor*, Heorrenda becomes the 'scop' of the Heodeningas (36) in place of Dēor (see Hôrant, p. 81).

In the ON Sk ch. 62, the terms 'Hjaðninga veðr' (Hjaðning weather, i.e. 'battle'), 'Hjaðninga eldr' or 'Hjaðninga vendir' (fire or staves of the Hjaðnings, i.e. 'weapons'), are explained by the story of Hildir and the eternal battle between her abductor, Heðinn, and her father, Hôgni, which is called the 'Hjaðningavíg'; this battle is referred to in other ON monuments (see Hagen (2), pp. 61 f., and Hilde (1), pp. 72 ff.).

In **Ku** the battle between Hagen and Hetel is not eternal.¹ A tragic outcome to their fight in earlier German tradition is indicated by

the reference to the battle at Wolfenwerde in Lamprecht's *Alexander* (see Hagen (2), p. 61).

The site of the battle in ON tradition is an island, Hôð (Hod off Norway) or the island of Háey (Hoy in the Orkneys) (see p. 73); in German tradition Wolfenwerde (Lamprecht) or Wûlpensant (**Ku**)² on the Scheldt estuary, in an area where the Franks and Scandinavians were in contact from the 9th cent. on. The original setting may well have been on the Baltic island of Hiddensee to the west of Rügen ('Hithinsô' of Saxo), in an area from which the story of the conflict between Hagen and Hetan (= Hetel) for the sake of Hilde probably stemmed.³

pn: **Heðaningas* (OE *Heodeningas*, ON *Hjaðningar*), the original name of Hetel's people,⁴ corresponds to the OHG pn *Hetan* (see Hetel, p. 72); the form *Hegelinge* of **Ku** is of uncertain origin: the Bavarian place-name *Högling* near Tegernsee (c. 1144 *Hegeligen*) possibly influenced it (Müllenhoff, *ZE*, 314), but a purely phonetic change from *-dl-* to *-gl-* is also possible (Boesch, *Kudrun*, xix n. 2).

HEIME

Son of Madelgêr (**B**, of Adelgêr in **A** and **AHb**) and the companion of Witege; he has four elbows (**AHb**, **Rg**, Swedish *Þs*); his sword is named Nagelrinc (**A**, **B**, **Rg**): in **Rg** and **V** he is Dietrich's man: in **Rg(AD)** he kills the giant Schrütân in the combats against the men of Worms in the rose-garden; in **V(hw)** he kills the giants Vellen-wald and Klingelbolt at Mûter (see Wicram).

In **A**, **B**, **DF**, and **Rs** he is the leader of Ermenrich's men: in **A**, although owing allegiance to Dietrich (8 ff.), he and Witege kill one of Dietrich's men, the youthful Alphart; Heime is bound to aid Witege in this fight, because he had saved his life and that of Dietrich at Mûtâren on an occasion in the past (253). In **DF** Heime fights Dietleip at Bôlonje (Bologna); in **Rs** he fights Walther but flees from Ruedegêr.

ref: **A** 2, 2; **AHb** p. 3, 28; **B** 5194; **DF** 3395; **Rg(A)** 97, 4; **Rg(C)** 374; **Rg(D)** 64, 1; **Rg(F)** III. 7, 1; **Rg(P)** 121; **Rs** 712, 5; **V(h)** 610, 3; **V(w)** 619, 3

¹ Kemp Malone, 'An Anglo-Latin Version of the Hjaðningavíg', *Speculum* xxxix (1964), 35-44, discusses the Norse versions, but does not consider the eternal battle to be part of the original story. K. W. von Sydow, 'Märchenforschung und Philologie', *Universitas* III (1948), 1056 f., thinks this motif was brought into the West Norse version from Ireland during the Viking period. See also Panzer, *Hilde-Gudrun*, 329 f.

² In **Ku** the name is used for the site of Hetel's unsuccessful battle with the Norman abductors of his daughter, Kûdrûn, whereas Hagen's fight against Hetel, the abductor of his daughter, Hilde, is sited on the shore of Wâleis (see Hagen (2), p. 61).

³ Helgi's ships muster at Heðinsey in HHU II 22, 8, and Völss ch. 9, before his battle with

Hôgni. Wulpen (*wulpa insula*, cf. Du *de groote wulp*, 'curlew') at the Scheldt mouth is first recorded in 1096. In 1198 the arm of the Scheldt separating the islands of Wulpen and Coesant is named *Hiddensee* (in 1250 *Hedinsee*); it is possible that the name of this channel influenced the localization, when the story came to the Low Countries from the North (Boesch, *Kudrun*, xxxv). See Th. Frings, 'Zur Geographie der Kudrun', *ZfdA* LXI (1924), 192 ff.; 'Hilde', *PBB* LIV (1930), 394 ff.; Stackmann, *Kudrun*, lii.

⁴ F. R. Schröder, 'Die Sage von Hetel und Hilde', *DVjs* xxxii (1958), 46 f., suggests that **Heðaningas*, 'people of the skins', was the starting-point and that the pn **Heðan* was abstracted from it.

Heime's sword Nagelrinc is mentioned by Heinrich von Veldeke in the 12th cent. (see Eckesahs, p. 34), but the earliest German literary references to Heime himself, outside the epics, are first recorded in the 13th cent. (W. Grimm, *DHS*, 179, 186, 196; Müllenhoff, *ZE*, 364); he is still remembered in the 15th cent. (W. Grimm, *DHS*, 316, 318). Local traditions about him grow up at the monastery of Wilten at Innsbruck, which he is said to have founded: Albert von Stade (mid 13th cent.) mentions his grave as being 13 feet in length (*ibid.* 178 f.); in later reports he is said to have killed a hostile giant named Thürss as well as a dragon (*ibid.* 179, 490; Mone, 288 f.); baroque statues of Haymo and Thürss flank the door of the monastery church; within the church is a large wooden effigy of the hero (c. 1500).

In the OE poem *Widsith*, Wudga and Hāma are named among Eormanric's followers (OE *innweorud*) (124); apparently they are exiles or adventurers (OE *uræccan*) in control of people and wealth (125-30). In *Beovulf* Hāma (1198) is thought to have fled from the wrath of Eormanric, after carrying off the necklace of the Brōsingas (1197-1201)¹ to the 'bright stronghold';² then he died.³

'Hame' is mentioned in the same passage as 'Widie' and other heroes known to OE tradition in a late version of the *Brut* in the MS. Cotton Vesp. D. iv (fol. 139b) (see Chambers, *Beovulf*, 252 n. 2; Klaeber, *Beovulf*, xxxiv n. 7).

In late ON Eddic tradition (13th cent.), Heimir, the husband of Brynhildr's sister, Bekkchildr (Völss ch. 24), is visited by Sigurðr after his first meeting with Brynhildr (see also Grp 19, 2); later he visits Brynhildr at the house of Heimir (Völss ch. 29). Heimir brings up Áslaug, the daughter of Sigurðr and Brynhildr (Sk ch. 5; Völss ch. 29).

Saxo in his Danish history tells of a Saxon champion named Hama (vi. v. 17) whom the Danish champion Starkad cuts in half.

In *Þs* a full account of the life of Heimir (i. 40, 3) is given: he is the son of Studas (i. 38, 18), the manager of Brynhildr's stud.⁴ Þiðrekr defeats him in single combat, but not

before he has broken his sword Blodgang on Þiðrekr's helmet. He joins Þiðrekr's company and brings him the horse Falka (see Valke, p. 44), but his own steed Rispa (i. 40, 7)⁵ is peerless. Þiðrekr gives him the sword Naglringr, which angers Viðga, who reveals that Heimir has left him to fight twelve robbers single-handed at Briktan (see Witege, p. 146); for this Þiðrekr banishes Heimir from Bern (Verona).⁶ He lives for a short time as a robber before being reconciled with Þiðrekr. On Þiðrekr's Bertangaland expedition he is defeated by Isungur's youngest son. Heimir and Viðga remonstrate with Erminrikr for forcing his nephew, Þiðrekr, into exile from Bern, and Heimir knocks out the teeth of Erminrikr's evil counsellor, Sifka (see Sibeche, p. 117); he then lives as an outlaw, pillaging Erminrikr's realm for thirty years. On Erminrikr's death Heimir enters the monastery of Wadincusan in Lombardy under the name of 'Lodvigur' (ii. 376, 3). The monastery is threatened by the giant Asplian. 'Lodvigur' forces the abbot to return his weapons and his horse, Rispa, who is at first too weak from starvation to carry him;⁷ Heimir eventually kills the giant. Þiðrekr visits the monastery and recognizes the broad-shouldered monk with the long grey beard; he rejoins Þiðrekr in Romaborg (Rome), then returns to destroy the monastery by fire and to kill all the monks.⁸ Heimir is finally killed by an aged giant, who is subsequently slain by Þiðrekr.

pn: based on Gmc. **haima*-, 'home' (cf. OHG *heimo*, OE *hāma*, 'house-cricket', and OHG *heim*, OE *hām*, 'home'); 8th-cent. German (Förstemann i. 731; Socin, 20; Schlaug i. 104 f.), it occurs occasionally together with Witege (Müllenhoff, *ZE*, 308; E. Schröder, *DNK*, 97), and in a St. Gall document of 786 together with Suanailta (Wartmann i. 104: see p. 39). It is rare in OE (Searle, 279; Binz, 212), but is more frequent in the 11th cent. in the continental form *Haimo* (Searle, 278).

A number of persons bear the name (*H)aymon* in OFr epic (Langlois, 13 f., 323),

¹ The manuscript is corrupt at three points in this passage, and *Brōsinga* (1199) may well be an error for *Brisinga*; thus the necklace would be the famous '*Brisinga men*' of ON mythology (Prk 13, 6), the necklace of Freyja won back from Loki by Heimdallr, with whom Hāma has possibly been confused (see S. Bugge, 'Studien über das Beowulfepos', *PBB* xii (1887), 73 ff.).

² 'tō pære byrhtan byrige' (1199) is obscure: the rainbow, the abode of Heimdallr in ON myth (see n. 1 above), and Verona (MHG Berne) have both been suggested (Boer, *Sagen*, 195 f.), but it could be a Christian reference to the kingdom of heaven.

³ The final phrase 'gecēas ēcne ræd' (1201) means 'he gained eternal benefit', i.e. 'he died' (cf. *Beovulf*, 2469, 'Godes lēoht gecēas'), a reference to Heime's 'moniage' is unlikely.

⁴ Heimir's own name was originally Studas too (i. 39, 6); cf. OHG *stuot*, OS *stōd*, 'stud'; his

device in *Þs* is a white stallion. He is said to be named Heimir after a terrible dragon (i. 39, 26).

⁵ Cf. MHG *rispe*, 'branches, bushes', *rispeln*, 'curl'.

⁶ Þiðrekr uses the name 'Heimir' (i. 176, 17) when trying to avoid fighting Ekka (Witege reproaches Heime for cowardice in A 261 f.).

⁷ The most famous 'moniage' is that of Guillaume in OFr epic, but a similar encounter between Ogier and his aged horse occurs in the *Chevalerie Ogier* (see also Ilsån, pp. 84 f., Walther, p. 136, and Wolfdietrich, p. 150). H. P. Pütz, 'Heimes Klosterepisode. Ein Beitrag zur Quellenfrage der Thidrekssaga', *ZfdA* c (1971), 178-95, discusses the 'moniage' of Heimir, its relationship to other such 'monriages', and its bearing on the provenance and authorship of the source material of *Þs*.

⁸ The monastery of Wedinghausen near Arnsberg, Westphalia, was destroyed by fire in 1210.

the best-known being the brother of Maugis (see Madelgêr, p. 92) and father of Renaut, to whom he gives the famous horse, Baiart (see Benary, 38 ff.).

Heime's comradeship with Witege and his service with Ermenrîch, whose hostility he incurs, are attested in the earliest monuments (OE *Widsith*, *Beowulf*);¹ his service with Dietrich appears to be secondary and probably results from the later coalescence of traditions about Dietrich and Ermenrîch (see pp. 31, 39). His 'moniage' shows the influence of OFr epic.

HEINRICH (1) der Vogelære

The name taken by the narrator of **DF**, who comments on the meanness of princes (7949–8015).

ref: **DF** 8000

The name possibly refers to Henry the Fowler (†936), who was thought to have been a just ruler by 13th-cent. authors. The redactor of **DF** and **Rs** was an Austrian of the late 13th cent., and he indicates his support of the nobility whose revolt was suppressed by Albrecht von Habsburg in 1296 (Martin, *DHB* II. li ff.).

pn: 8th-cent. German (Förstemann I. 733 f.).

HEINRICH (2) von Ofterdingen

The fictitious author of **L(D)**.

ref: **L(D)** 2822

The champion of the Duke of Austria in the *Wartburgkrieg* (13th cent.), a poem about the contest of 'Minnesänger' at the Wartburg in Thuringia (see G. Rosenhagen, 'Heinrich von Ofterdingen', *VfL* II (1936), 324).

HEINRICH (3) der schene

He exposes the deception of Wildunc (see *Gêrwart*, pp. 50 f.).

ref: **Wd(B)** 765, 1

HELICHE (HERCHE) wife of Etzel (OSPIRIN)

In **W**, Osirin treats Hiltgunt with great kindness while she is a hostage at Attila's court, and puts her in charge of the treasury. She regrets the loss of her 'foster-child' when Hiltgunt escapes with Waltharius (see Hildegunt (1), p. 78).

In **B**, a company of heathen (presumably Etzel's men) are known to have escorted Helche from her father, Öserich (376 ff.). She and Etzel reside at Treisenmûre (also in **N(C)**, in **N** Zeizenmûre).²

In **N**, the virtues of Helche, Etzel's first wife, are recalled (in **N(k)** she is thought to have converted him to Christianity, 1271, 2). After her death, Etzel seeks the hand of

Kriemhilt, who, on her marriage to Etzel, receives Helche's former retinue; their names are given in the **Kl**: Herrât, Sigelint, Goldrûn, Hildeburc, Herlint, and Adellint.

In **DF** she is known to have persuaded Etzel to aid Dietrich against Ermenrîch, and she arranges Dietrich's marriage to her niece, Herrât.

In **Rs** she dreams that a dragon has carried off her sons, Scharffe and Orte: they are killed subsequently by Witege at Rabene (Ravenna) when in Dietrich's care (see pp. 26 f., 145), Ruedegêr persuades her to forgive Dietrich for their loss.

ref: **AHb** p. 4, 1 (*herriche*; p. 7, 33 *Herche*); **B** 341; **DF** 4662; **E(L)** 199, 1; **E(s)** 174, 1 (*Helde*); **Kl** 100; **N** 1143, 1; **Rg(C)** 680 (*Herche*); **Rg(D)** 130, 3 (*Herche*); **Rg(P)** 83 (*Herche*; 120 *Helchen*); **Rs** 11, 6; **W** 123 (*Ospirin*); **WuH** (Wien) I. 12, 2; **Wu(B)** m 6, 3; **Wu(k)** 2, 30 (*heillig*)

The death of Helche's sons is referred to in the 13th cent. in Wernher der Gartenære's *Meier Helmbrecht* (76–81) and in *Der Wolf und der Geiß* (W. Grimm, *DHS*, 185), and in the 14th cent. in Heinrich von München's *Weltchronik* (ibid. 226).

In the late ON Eddic poem Gðr III, Herkja (2, 4), Atli's concubine, accuses his wife, Guðrún, of adultery with Þjóðrekr, and is executed for the slander (see p. 20).

In **Ps**, Attila first sends his nephew Osið (together with 'hertugi Roðolfr' in Version 2), then Roðolfr af Bakalar' (margrævi Roðingeirr af Bakalar' in Version 2), for the hand of Erka (I. 57, 29; II. 83, 21), the daughter of King Osanctrix of Villcinaland (land of the Wilzi), but without success. Roðolfr (Version 2 'hertugi Roðolfr') returns once more to Osanctrix's court, disguised as an old man and calling himself 'Sigurðr', and becomes well trusted by the King; he and Osið then abduct Erka and her sister Berta. Attila marries Erka, and Roðolfr Berta.³ Later, in a confused episode reminiscent of **E**, Erka urges Þjóðrekr to recapture her relative, Þjóðrekr son of Valldemarr; Þjóðrekr beholds him and casts the head at her feet (see pp. 31, 33). Erka persuades Attila to aid Þjóðrekr against Erminrikr; her sons Erpr and Ortvin are killed by Viðga in the campaign, but she urges Attila to forgive Þjóðrekr for their loss. On her deathbed she gives her niece, Herrað, to Þjóðrekr in marriage. She is buried in the town-wall of Susat (Soest).

pn: *Herche*, *Heriche*: 9th-cent. German (Förstemann I. 764; II. ii. 1255; Socin, 56; Schlaug II. 202), such names being based on the equivalent of OHG *heri*, 'army'; *Helche*: 13th-cent. German (Socin, 56).

Treisenmûre, i.e. Traismauer, at the confluence of the Traisen and the Danube.

¹ The name Roðolfr (Gmc. **Hrôð-wulfs*) recalls that of the hero of **R**, Rother (Gmc. **Hrôð-hari*), whose daughter-in-law is named Berte.

¹ Schütte, *Gotthiod* I. 164, equates Heime with the Gothic hero, Hanale, mentioned together with Vidigoia by Jordanes in the 6th cent. (ch. v) (see p. 147).

² See Fr. Panzer, 'Der Weg der Nibelungen', *Helm Festgabe* (Tübingen, 1951), 97 ff., regarding

The historical basis for this person and the origin of her name could well be the 'Kreka' (Greek woman), Attila's wife, whom Priscus visited in the 5th cent. (Priscus, 310, 318: see Etzel, p. 42). In Kéza's late-13-cent. Hungarian chronicle (W. Grimm, *DHS*, 183), one wife of Ethele (Attila) is said to be the daughter of the Greek Emperor Honorius (see Kriemhilt, p. 21 n. 2, and Dietrich, p. 28).¹

HELENA

Mother of Constantin (2).

ref: **R** 4395

Julia Flavia Helena, mother of Constantine the Great, was the alleged discoverer of the True Cross and held to be the foundress of many Rhineland churches (Frings-Kuhnt, *Rother*, 190).

HELPERÏCH (1) Dietrich's man

In **N** he brings the news of Ruedegêr's death to Dietrich, and kills Dancwart in the fighting against the Burgundians that then ensues. In the **KI** he is found among the dead in Etzel's hall.

ref: **A** 73, 4; **B** 5248; **KI** 1543 (*C Gelpfrat*); **N** 2241, 1

The name occurs in ON Eddic tradition for Hjalprekr, the King of Denmark, who is the foster-father of Sigurðr (Sf prose, p. 163; Rm prose, p. 173;² Sk ch. 47; Völss ch. 12).

pn: 4th-cent. WFr, 5th-cent. Burgundian (Schönfeld, 138); 8th-cent. German (Förstemann 1. 841; Socin, 22; Schlaug 1. 104).

The appearance of this typically Frankish name in the Nibelungen-complex may not be entirely fortuitous: Chilperic I of Tournai (†584) was the brother of Sigebert of Metz (see pp. 16, 122); Hjalprekr's helpful role in ON tradition, however, indicates an appellative interpretation of the name.³

HELPERÏCH (2) von Lunders (London)⁴

Etzel's man: in **DF** and **Rs** he aids Dietrich against Ermenrîch; in **DF** he fights Ladiner at Bôlonje (Bologna); in **Rs** he fights Baldunc at Rabene (Ravenna) and later brings the news of the death of Helche's sons to Dietrich.

ref: **DF** 5157; **Rs** 51, 2

In **Ps**, Hjalprikr (II. 228, 2) has charge of Erka's sons, Ortvîn and Erpr (see Ilsân). Viðga kills Hjalprikr and the youths at Gronspört (see Witege, p. 146).

¹ A confusion: in fact the Visigoth Athavulf married Placidia, the daughter of Honorius, whereas Attila claimed the hand of Honoria, sister of the Western Emperor Valentinian (*CMH* 1. 415).

² Cf. the Faroese ballad *Regin smiður* based on Rm (*CCF* 1. 1-8).

³ Cf. the translation 'adjutor fortis' by Venantius Fortunatus (cit. A. Scherer, 'Zum Sinngehalt der germanischen Personennamen', *BzNf* IV (1953), 3).

HELPERÏCH (3) twelfth son of Berhter (1) von Mêrân

He has died fighting the heathen beyond the Elbe (see Wilzen).

ref: **R** 469

HELPERÏCH (4) von Lüttringen (Lorraine)

In **E** Ecke finds him by the roadside suffering from wounds inflicted by Dietrich, who has also killed his companions, Ortvîn, Liudegast, and Hûc. In **AHb** Dietrich is said to have killed him. In **DF** he appears among Etzel's men.

ref: **AHb** p. 3, 35 (*Helfferich von bunn*); **DF** 5156; **E(B)** 1;⁵ **E(d)** 64, 7 (*Helffreich von Lone*); **E(L)** 59, 7 (*MS. Helfrich von lun*); **E(s)** 56, 7

HELPERÏCH (5) von Lûne (Luna in Italy)

In **V**, Helferich and Portalaphê are the parents of Rentwîn. After Dietrich and Hildebrant have rescued Rentwîn from the jaws of a dragon, Helferich entertains them at his castle of Ârone (Arona), and takes part in their subsequent adventures with giants and dragons.

ref: **V(d)** 51, 12; **V(h)** 155, 9; **V(w)** 279, 9

HELFFART, see HELMSCHART (2)

HELLE, see VELLE

HELMNÔT (1) Guntharius's man (HELMNOD)

Killed by Waltharius. His byname is Eleuthir.

ref: **W** 982 (*Helmnod*)

pn: apparently a late creation like Gêrnôt (*Holz, Sagenkreis*, 95 n. 1).

HELMNÔT (2) Dietrich's man

ref: **A** 74, 1 (*MS. helmschrot*); **B** 10653; **N** 2261, 1

HELMNÔT (3) von Tuscân (Tuscany)

In **O** he aids Ortnît in his bridal quest for the daughter of Machorel. After Ortnît's death he protects his widow; Helmnôt is mentioned in **Wd**.

In **A** he is among Dietrich's men opposing Ermenrîch.

ref: **A** 77, 2; **O** 10, 1; **O(k)** 9, 2 (*Helmschrot*; 18, 7 *Helmbolt*, etc.); **Wd(C)** VIII. 21, 3; **Wd(D)** VIII. 331, 1; **Wd(Gr)** 1841, 2

⁴ Probably via OFr Lunders (Flutre, 262).

⁵ The opening line of the fragment **E(B)**, 'Vns seit von Lutringen Helfrich . . .', suggests that this may be a poet's name, about which the incident of the wounded knight was later woven; cf. Wolfram von Eschenbach's *Parzival* 504, 7 ff. (Jiriczek, *DHS* (1898), 193; Schneider, *GHS* I 259).

HELMSCHART (1) Dietrich's man
Killed by Reinhêr at Bôlonje (Bologna) in
DF; Dietrich laments his death in Rs.

ref: DF 2999; Rs 10, 6

pn: a late creation, with second component
based on MHG *scharten*, *scherten*, 'cut off,
injure, wound' (see Helmschrôt below).

HELMSCHART (2) a robber
Killed by Wolfdietrich (see Rûmelher).

ref: Wd(D) v. 11, 1; Wd(Gr) 849, 1; Wd(w)
791, 1 (*Helffart*)

HELMSCHRÔT

Dietrich's man (possibly identical with
Helmschart (1) above): he defeats Gêrnôt in
the combats at Worms in Rg(A).

ref: A 73, 4; Rg(A) 101, 4

pn: a late creation, with second component
based on MHG *schrôt*, 'wound, cut, chip'. It
is used for one of the soldiers of Herod and
Pontius Pilate in miracle plays of the 15th
and 16th cents. (W. Grimm, *DHS*, 478,
480); Fischart refers to it in his *Gargantua*
(ed. 1594) (*ibid.* 352; Bach 1, § 313).

HELPFERÏCH, see HELFERÏCH

HERBORT von Tenelant (Denmark)

In B the uncle of Boppe: he is among
Gunther's men and fights Dietrich in the
battle for the gates of Worms. He gives an
account of his past adventures (6452 ff.): he
has abducted Hildeburc von Ormanie, and
defeated her father Ludewic and her brother
Hartmuot; he has killed a giant (named
Hugebolt in E(L)) and two persons named
Goltwart and Sewart; later he has taken
Hildeburc to the Rhine, overcoming the
opposition of Dietrich and Hildebrant. His
device is a stag with golden antlers.

In Rg(D) he is among Gibeche's men
opposing those of Dietrich at Worms: he is
killed by Dietrich von Kriechen; in Rg(F)
'Herbort von dem Rin' fights Ekehard.

In E(L) his father, Ruotliep (see Heriburg,
p. 69), has given him the sword that Eke
is carrying.

ref: AHb p. 3, 3 (*Herbot*); B 6227 (MS.
Herwart, otherwise *Herbort*); E(L) 83, 1;
Rg(D) 47, 2; Rg(F) 1. 5, 2; Rg(P) 70
(*Hazwart*; 325 *Herwart*, etc.)

In Ps, Herburt (II. 43, 13) joins his uncle
Þiðrekr after the death of his brother Her-
ðegn (see Herdegen (1) below). Þiðrekr
sends him to Bertangaland to win for
him the hand of Hilldr, the daughter of
King Artus. Herburt attracts the attention
of the princess while she is in church by
means of mice ornamented with gold and
silver; by painting a hideous picture of
Þiðrekr on the wall he persuades Hilldr to

accept him as a suitor instead of Þiðrekr. He
abducts her, kills twenty-four men sent in
pursuit by Artus, and takes service with
another king.

pn: 11th-cent. German (Förstemann I. 767;
Socin, 23; Schlaug II. 110; Jänicke, *ZE*, 311).

It is possible to assume the existence of a
'Herbortlied' on the basis of the accounts in
B and Ps (Schneider, *DHS* (1930), 84 f.;
Norman, *Dukus Horant*, 100 ff.).

HER(E)BRANT (1) Hildebrant's father (OHG HERIBRANT)

In äH he is the father of Hiltibrant and
grandfather of Hadubrânt.

In DF and V(h) he appears among
Dietrich's men.

In Wd(B) he is the eldest of the sons of
Berhtunc imprisoned by Wolfdietrich's
brothers; Wolfdietrich frees him and his
brothers.

In Wd(D) he brings up Wolfdietrich's
son, Hugdietrich, and receives Garten
(Garda) in lien. He marries Âmie, daughter
of Wernhêr: their children are Hildebrant,
Nêre, Elsân, and Mergart (see the genea-
logical tree, p. 75 n. 3). He leads Hugdie-
trich's men aiding Wolfdietrich at Tischcâl.

ref: AHb p. 6, 1; DF 5867; äH 7 (MS.
heribrantes, also 44; 45 *heribtes*); V(h) 653,
9; Wd(B) 876, 1; Wd(D) IV. 115, 2; Wd(Gr)
505, 2

In Ps, Herbrandr (I. 252, 12), the 'far-
travelled', is the son of Reginballdr—his
relationship to Hildibrandr is not stated.¹ He
summons Þiðrekr's eleven companions for
the expedition to Bertangaland and is de-
feated there by Isungr's second son. In the
Danish ballad *Kong Diderik i Birtingsland*
(*DgF* I. 124 ff.), Brand Vefflerin (4, 1 =
Herbrand?) tells Diderik about King Isac
(= Isungr?).

pn: 8th-cent. German (Förstemann I. 767 f.;
II. i. 1257 f.; Schlaug II. 110).² At Fulda
-braht spellings preponderate for this pn till
c. 840 (see Hadebrant (1), p. 57). In the 13th
cent. the name occurs for a peasant in
Neidharts Lieder, 77, 17.

In OE the name with -brand is isolated
(Searle, 292), but with -beorht it is recorded
from the 7th cent. (*ibid.*). It occurs in the
late-12th-cent. Anglo-Norman *Romance of*
Horn (see Hildebrant (1), p. 76).

HER(E)BRANT (2) von Biterne (Viterbo) Hildebrant's brother.

ref: Rg(F) III. 18, 4

HERCHE, see HELCHE

HERDEGEN (1) a retainer of the Harlunge

ref: B 5229

Annoled (11th cent.) with the meaning 'flame of
battle' (see Fr. Kluge, 'Die Heimat des Hilde-
brandsliedes', *PBB* XLIII (1918), 502).

¹ See p. 57 and n. 2 regarding the name Her-
brand in a 14th-cent. ON genealogy.

² The common noun *herebrant* occurs in the

In *Ps*, Herðegn (II. 43, 6) of Iverne (Ireland) is married to Isolde, Þiðrekr's sister; their son, Herðegn (II. 43, 9), is killed in sword-play by his brother, Tristram; the elder brother, Herburt, is held responsible and leaves home (see Herbort above).

pn: 9th-cent. German (Förstemann I. 779; Schlaug II. 110).

HERDEGEN (2) Walgunt's man

He is sent to meet 'Hiltgunt' (= Hugdietrich) at Salnecke (Salonika).

ref: **Wd(B)** 40, 1; **Wd(Gr)** 48, 1

HEREGART

The most high-born of Kûdrûn's attendants; she avoids the discomfort of her mistress's captivity in Normandy by marrying the cup-bearer at the Norman court. For her treachery Wate beheads her when the Hegelinge rescue Kûdrûn.

ref: **Ku** 1007, 4

pn: 9th-cent. German (Förstemann I. 770).

HERIBRANT, see HER(E)BRANT (1)

HERIBURG

Daughter of Hartunch: Ruodlieb marries her.¹

ref: **Ru** XVIII. 11

In the ON Eddic *Gðr I*, Herborg (6, 1), a German princess ('Húnalands dróttning'), comforts Guðrún by recounting her own story: she has lost her father, mother, four brothers, her husband, and seven sons, and she has been captured and ill-treated by her captor's wife (see p. 22).

In *Ps* the name is used for the wife of King Salomon (II. 111, 6), and for his daughter, whom Apollonius abducts (see p. 82 n. 1).

pn: 8th-cent. German (Förstemann I. 768; Schlaug I. 105; II. 110) and OE (Searle, 292; Sweet, 146).

HERIRICUS

The ruler of Burgundia, he sends his daughter Hiltgunt as a hostage to Attila (see Hildegunt (1)). His capital is at Cabillonae (Châlons-sur-Saône).

ref: **W** 35

pn: 4th-cent. Goth.; 6th-cent. WFr; 7th-cent. German (Förstemann I. 777; II. i. 1261; Schlaug I. 107; II. 111) and OE (Searle, 294, 560). The name also occurs in the OE poem *Beowulf*: Hereric (2206), the uncle of Hearðrêd.

HERLEIP von Westvâle (Westphalia)

Gunther's man.

ref: **B** 5076 (MS. *Herliep*)

pn: 8th-cent. German (Förstemann I. 773; Schlaug I. 106); it occurs among the names

of the Harlungi in the 12th-cent. *Genealogia Viperti* (see Harlunga, p. 62).

HERLINT (1) confidante of the daughter of Constantin (1)

An old woman, who acts as go-between for 'Dietrich' (= Rother) and Constantin's daughter.

ref: **R** 280

pn: 8th-cent. German (Förstemann I. 773 f.; II. i. 1261; Socin, 588; Kromp III. 32; Bach I, § 284). The name occurs in Wolfram von Eschenbach's *Parzival* (c. 1210) for the lady wooed by Fridebant von Schotten (25, 5).

HERLINT (2) von Kriechen (Greece)
Attendant to Helche.

ref: **Kl** 2461

HERMAN (1) Rother's man

'marcgrâve': he suggests to Rother that Luppolt should lead an embassy to Constantinople for the hand of Constantin's daughter (see Rother, p. 109).

ref: **R** 86

In *Ps* there are three persons named Herman: (1) a knight sent in pursuit of Herburd and Hilldr by Artus (II. 57, 20) (see Herbort, p. 68); (2) a messenger of King Osanctrix imprisoned by King Miliias (II. 81, 22) (cf. Herman (1) and (2) below); (3) a Swabian count ('greifar i Svava') who, together with Hartvin, is involved in the plot against Queen Sisibe and is ordered by her husband, King Sigmundr, to murder her; he saves the queen by killing Hartvin (I. 288, (10)) (see p. 124, and Herman (2) and (5) below).

pn: 7th-cent. German (Förstemann I. 744; II. i. 1261 f.; Schlaug I. 106; II. 110); in OE of late late continental origin (Searle, 293; Feilitzen, 290).

HERMAN (2) Ortnit's man

'grâve': sent to demand tribute from Hugdietrich in **Wd(D)**; in **Wd(A²)** he woos Ortnit's widow.

ref: **Wd(A²)** 538, 1; **Wd(D)** III. 54, 1; **Wd(Gr)** 314, 1; **Wd(k)** 207, 6

HERMAN (3) von Tuscân (Tuscany)

He is defeated by Wolfdietrich in a tournament at Tervis (Treviso) for the hand of Âmie. He and his brother, Hartman, aid Wolfdietrich against the impostor Gerwart and help him rescue his eleven vassals.²

ref: **Wd(D)** VII. 139, 4; **Wd(Gr)** 1447, 4

HERMAN (4) von Pôlân (Poland)

In **B** he is defeated by Etzel and becomes his vassal; in **Kl** and **N(k)** he is at Etzel's court.

ref: **B** m 3422 n 3583; **Kl** 389; **N(k)** 2127, 2

¹ She is the mother of Herbort, who is the son of Ruotliep in **E(L)**.

² They are rewarded with Westerîche (**Wd(D)**)

rx. 209, 2), the name of this lien probably deriving from the designation of Rother's seat 'bi dem westeren mere' (see Ladiner (1), p. 88).

This figure possibly represents Ladislaus Hermann of Poland († 1102) (Panzer, *Nibelungenlied*, 80).

HERMAN (5) von Swâben (Swabia)
Gunther's man.

ref: B 6249

See under Herman (1).

HERMAN (6) von Normandie (Normandy)
Ermenrich's man: he leads the men of Messie (Messina).¹

ref: Rs 482, 2

HERMAN (7) von Östervranken (East Franconia)

In DF he is among Dietrich's men at Bôlonje (Bologna); in Rs he is one of Etzel's men aiding Dietrich.

ref: DF 5732; Rs 63, 2

HERMAN (8) Dietwart's companion
Uncle of Berhtunc (3).

ref: DF 397

HERRÂT

Wife of Dietrich (1) von Berne (in AHb his second wife): in B and DF she is the niece of Helche, in N the daughter of Nântwîn, and in AHb the daughter of Etzel's sister. In DF, Dietrich marries her after his victory over Ermenrich at Meilân (Milan), in Rs after his victory at Bôlonje (Bologna). In N she controls Etzel's household after the death of Helche, and instructs her new queen, Kriemhilt, in her duties. In the KI she accompanies Dietrich and Hildebrant back to Berne (Verona).

ref: AHb p. 8, 8 (*Herrot*); B 4351; DF 7556; E(a) 281, 1; E(s) m 281, 1; KI 2447; N 1381, 1; äSn m 32, 12; Rs 36, 1

In Ps, Erka (see Helche, p. 66) on her deathbed gives her niece, Herrâð (II. 255, 22), in marriage to Þiðrekr. She finally returns to Bern (Verona) with Þiðrekr and Hildibrandr. Her name is also used for a relative of Þiðrekr (II. 326, 11).

pn: m. and f. 8th-cent. German (Förstemann I. 777; II. i. 1263; Schlaug I. 106; II. 111).

Theodoric the Great had two known wives, one in Moesia before he entered Italy, the other, named Audefleda, sister of Clovis, the Frankish King. In German traditions he has several (see p. 30 n. 7). It may be significant that his mother's name was Erelieva (**Hereliufu*) (Wrede, 60), which shows the same first component as Herrât.

HERRICHE, see HELCHE

¹ This suggests that he is a Norman from South Italy.

² See Eckehart, p. 33 n. 5

³ 'Novgorod' (MLG Nôgarden): see Ortnît (1), p. 101.

⁴ 'land of the Wilzi' (see Wilzen(lant), p. 144).

HERROT, see HERRÂT

HERTINC, see HERTNÎT (1) von Riuzen (Russia)

HERTLÎN

Daughter of the King of Portugal (AHb): in G she is held captive by the dwarf Goldemâr. In AHb Dietrich rescues her from Goldemâr, and she becomes his first wife; on her death he marries Herrât.

ref: AHb p. 8, 3; G m 2, 9

pn: possibly a contracted form of Herrât (see above) with a diminutive suffix.

HERTNÎT (1) von Riuzen (Russia)²

Etzel's man: in DF he aids Dietrich against Ermenrich. In Rg(D) he is among Dietrich's champions at Worms; his device is a wheel; he fights a drawn combat with Walther. In Rg(C) he kills the giant Stüefinc.

ref: AHb p. 3, 13 (*Hartung*); DF 5908 (A *Hortrit*); Rg(C) 382; Rg(D) 74, 1 (Hartnît: sh *hartung*, fT *Hertnît*); Rg(P) 119 (MS. *Herting*)

In Ps four persons are named Hertnið: (1) the King of Hólmgarðr³ (I. 44, 2) and father of Osanctrix, Valldemarr, and Ilias; his brother is named Hirðir; (2) the son of Ilias (I. 51, 1): he and his brother Osið (Hirðir in Version 2) are sent by their uncle Osanctrix, King of Villcinaland, to Milias, King of Húnaland, to ask for the hand of his daughter Oda (see Öserich, p. 103); (3) the son of Osanctrix (II. 269, 18) who is married to the enchantress Ostacia: in the form of a flying dragon, she helps her husband against Isungr, Þetleifr, and Fasold, who are invading Villcinaland;⁴ she destroys the enemy but is killed by Þetleifr.⁵ Hertnið survives, and there is said to be a long story about him;⁶ (4) Hertnið af Bergara (II. 359, 13) (see Ortnît (1), p. 101).

pn: 9th-cent. German (Förstemann I. 756; II. i. 1245; Socin, 20; Schlaug II. 105).

HERTNÎT (2) father-in-law of Wielant

Wielant marries his daughter: their sons are named Wittich and Wittich owe.

ref: AHb p. 3, 20 (*hertwich*; Straßburg MS. *hertnicht*)

In the OE poem *Deor*, Niðhād (5) fetters (or hamstrings) Weland's legs; later Niðhād's daughter, Beadohild, becomes pregnant. In *Waldere*, Niðhād (II. 8) is related to Widia, the son of Weland (see Wielant, pp. 141 f.).

In the ON Eddic poem *Vkv*, Níðuðr (6, 1), King of the Niárar (a king in Sweden according to the prose introduction), has Völundr hamstringed and forces the smith

⁵ W. von Unwerth, 'Ostacia and Kára', *PBB* XL (1915), 160, discusses similar episodes in Eddic poems where the valkyrie, Kára, intervenes to help Helgi.

⁶ Possibly a confusion with Hertnið (4).

to work for him. Völundr escapes by rising into the air, after killing Níðuðr's two sons and ravishing his daughter, Böðvildr (see Wielant, pp. 141 f.).¹

In Ps, Níðungr (I. 2, 9; I. 83, 5, etc.) rules in Jutland. Velent kills his court smith with the sword Mimungr, and the King has him lamed for trying to poison him. Velent then kills the King's two youngest sons, ravishes his daughter (named Heren in MS. A: I. 120, 9), and flies off on self-made wings (see Wielant, p. 142). After Níðungr's death, Velent becomes reconciled with his heir, Ortvin (MSS. AB *Nidungr*: I. 131, 12), and marries Heren; their son is named Viðga (MHG *Witege*). The name Níðungr is also used for the father of Sisibe (I. 282, 17; see Sigelint (1), p. 124).

pn: the name of Wielant's father-in-law always contains the element Gmc. **nip-* (OHG *nîð*, OS *nîth*, OE *nîð*, 'hate, anger', ON *nîð*, 'scorn, dishonour'); in **AHb** it is the second component (see Hertnît (1)). OE *hād* means 'state, condition, kind, nature'; thus OE *Nîðhād* (*Níðuðr* of Vkv is an approximation) could well be equated with OE *nîðing*, ON *nîðingr*, 'treacherous villain', as in Ps, *Níðungr* (cf. *Nîtgêr* (1), p. 99). Gmc **nip-*, however, also indicates 'valour, battle-fury' (Kluge, *EWb*, 506) and was a reputable name-component: *Nidada*, 6th-cent. Goth. (Schönfeld, 173); *Nidhad*, St. Gall in 799 and Trier in 960 (Förstemann I. 1159; Socin, 572); *Nithung*, *Nydung*, 9th-cent. LG (Förstemann I. 1158; Socin, 155; Schlaug I. 135).

HERTRICH

A smith in Wasconje lant (Aquitaine: see p. 137), the only equal of Mime; together they have made twelve swords (see Mime, p. 94).²

ref: **B** 149

pn: 5th-cent. for the Gepid leader, Ardaric; 6th-cent. WFr, 8th-cent. German (Förstemann I. 757 f.).

HERTWICH, see HERTNÎT (2)

HERWIC von Sêlant (Sêwen)³

A suitor for the hand of Kûdrûn, whose suit is only accepted after he has attacked the realm of her father, Hetel. He takes part in the unsuccessful battle at Wûlpensant against the Normans, Hartmuot and Ludewic,

who have abducted Kûdrûn, while he and Hetel are away fighting another suitor, Sifrit von Mòrlant. Herwic is associated with Kûdrûn's brother, Ortwin, in the final rescue of Kûdrûn from the Normans (see Kûdrûn, p. 22). His heraldic device is the foliage of the water-lily (MHG *sêbleter*) on a blue ground (1373).⁴

ref: **Ku** 586, 4

In Lamprecht's *Alexander* (mid 12th cent.), Herwic and Wolfwin (= Ortwin (3)?) take part in the battle of Wolfenwerde (1325) (see p. 61).

A Shetland ballad taken down on the island of Foula in 1774 (Symons, *Kudrun*, 14 ff.) contains a story in which a rival suitor carries off the bride, Hildina, and is eventually killed by the bridegroom, Hiluge, but it is unlikely that this represents an original 'Herwigsage' (Schneider, *GHS* I. 375). In the Olimpia episode of Ariosto's *Orlando Furioso* (ed. 1532), which may derive from **Ku**, Bireno di Selandia plays the same role as Herwic (see Kûdrûn, p. 22).

pn: 7th-cent. Goth. and WFr, 8th-cent. German (Förstemann I. 781 f.; Socin, 20; Schlaug II. 111 f.; Kromp I. 35; III. 46 ff.).

HESSEN pl.

The people and region of Hesse:⁵ see Marchunc and Sturmgêr (4).

ref: people, **B** 10772; region, **DF** 8643; **N** 176, 1; **Rs** 494, 1

HETEL(E)

In **Ku** his realm, 'ze Hegelingen', with its capital of Matelâne,⁶ comprises Friesen, Dietmers, Stürmen, Holzæzen, Niflant, Nortlant,⁷ and Wåleis.⁸ He sends an expedition led by Wate, Fruote, Hôrant, and Mòrunc to Ireland to win the hand of Hilde, the daughter of Hagen (2): Hôrant wins her for Hetel by his singing, telling her that his master sings even better, but she is finally abducted when inspecting merchandise on the Hegelinge ship. Hagen and his men overtake the abductors as Hetel is greeting them on the shore of Wåleis: in the ensuing fight Hagen wounds Hetel and is himself wounded by Wate; Hilde intervenes, and Hagen agrees to her marriage with Hetel. Hilde bears Hetel two children, a son Ortwin and a daughter Kûdrûn, whom Hetel keeps in strict seclusion. He accepts Herwic von Sêlant as a suitor for her hand after Herwic

¹ The term 'grjót-Níðuðr' is known in ON as early as the 9th cent. (de Vries, *Altn. Litg.* I. 54).

² It is possible that Eckerich (1) is intended (see p. 34).

³ Possibly the Danish island of Zealand, but more probably the North Sea islands generally, i.e. 'Sea Land'.

⁴ Probably word-play on Sêlant: but see Müllenhoff, *ZE*, 314, and H. Rosenfeld, 'Die Kudrun: Nordseedichtung oder Donaudichtung', *ZfdPh* LXXX (1962), 304.

⁵ See Zeuß, 347 ff.; Much, *Germania*, 286.

⁶ Possibly this place-name recalls that of Matlinge in South Holland (Symons, *Heldensage*, 111 f.).

⁷ For the variant MS. spellings, *Ortlant*, *Hortlant*, etc., see Boesch, *Kudrun*, 35.

⁸ Hegelinge comprises then: Frisia, Dithmarschen, Stormarn, Holstein; Niflant and Nortlant possibly represent Livland and Denmark respectively. Hetel is said to have grown up in Denmark. Wåleis—Wales or Valois are impossible here—is unidentified.

has attacked his realm; but Kúdrún is abducted by the Normans, Hartmuot and Ludewíc, while Hetel is aiding Herwíc against a rival, Sífri von Mórlant. Hetel and the Hegelinge overtake the Normans at Wúlpensant:¹ in the ensuing battle Ludewíc kills Hetel, and the Hegelinge break off the fight; the Normans sail away with their captive (see Kúdrún, pp. 21 f.).

In **DH**, Etene rules in 'tuschen richen' (Germany): his realm comprises Lamparten, Pulen, Zizilion, Tuskan, Denemarkten, Spangelant, Ungarn, and Vrankrich.² He sends Horant to win Hilde von Krichenlant (Greece), the daughter of 'der wilde Hagene': Horant is accompanied by Morunck and the giants, Wate, Witolt, and Aspriun; Horant wins Hilde for his master by his singing, as in **Ku** (see Hörant, pp. 80 f.).

ref: **DH** F 41, 1, 2 (Etene); **Ku** m 200, 1 n 206, 3 (MS. *Hettelein*; also *Hettlein*, *Hettelin*, *Hettel*, etc.)

In the OE poem *Widsith*, Heoden (MS. *Henden*),³ the ruler of the Glomman (21),⁴ is mentioned together with Hagena (see Hagen (2), p. 61).

In ON, Heðinn (Rdr 5, 3; Skr 88; Sk ch. 62; *Sörla þáttur* (FAS I. 305 ff.)) abducts Hildir, the daughter of Högni: the ensuing battle between Heðinn and Högni continues till doomsday, since Hildir raises the dead by spells each night (see Hilde (1), p. 73). In Rdr 6, 3, *Sörla þáttur* ch. 5 (FAS I. 373), and *Göngu Hrólf's saga* ch. 17 (FAS II. 207), Heðinn is the son of Hjarrandi (see Hörant, p. 81) and rules Serkland (Africa?); Heðinn is the name of the brother of Helgi in HHV 31, 1 (see p. 79).

In Saxo v. vii. 8-ix, Hithinus is betrothed to Hilda, the daughter of Höginus, with whom, together with Onef and Glomerus,⁵ he goes on an expedition to the Orkneys. Höginus accuses Hithinus of seducing Hilda, and ultimately they kill each other in a fight on the island of Hithinsö (Hiddensee, west of

Rügen on the Baltic), although it is said that Hilda raises the dead each night.

pn: **Hetan* (*Hetin*), the original name for this person, is found in West and North Germanic: 6th-cent. WFr (Greg. Tur. x. 3);⁶ early 8th-cent. German (Förstemann I. 806), also compounds such as *Mardhetin* (ibid. I. 1099), *Wolfhetin* (ibid. I. 1653), and in place-names (ibid. II. i. 1353 f.; *Bach* II. § 59); rare in OE, but it occurs in place-names (Binz, 195); in ON the names *Heðinn*, *Biarnheðinn*, *Úlfheðinn* are recorded (Schramm, 77). The name is thought to be based on the equivalent of OE *heden*, ON *heðinn*, 'cape or hood of skin or fur', possibly an animal mask or skin worn in disguise (ibid.; Schwarz, *Deutsche Namenforschung* I. 25);⁷ the common noun is not recorded in German.

Hetel(e), as printed by the editors of **Ku**, represents a South German variant form not recorded before the 12th cent. (Mone, 84; Fr. Wilhelm, 'Ein wichtiges Regensburger Zeugnis für die Heldensage im 12. Jahrhundert', *PBB* xxxiii (1908), 570); forms like *Hettilo* recorded as early as the 8th cent. at Freising (Kropf III. 45) are probably based on OHG *hadu*, 'conflict', with the suffix *-ilo* (E. Schröder, 'Hetele von Hegeilingen', *ZfdA* LXV (1928), 256); apparently Hans Ried, the 16th-cent. scribe of **Ku**, has replaced *Hetan* by the more familiar *Hettile* (Rosenfeld, *Namen*, 255 f.).

The omission of *H-* in *Etene*, the form of **DH**, is a riddle (see Norman, *Dukus Horant*, 107), but may well result from a Jewish accommodation of an unfamiliar name to a well-known one, *Ethan*, the poet of the 18th Psalm (Rosenfeld, *Namen*, 256).

HIBERI pl.

The Iberians (Spaniards).

ref: **W** 1132

HILDE (1) daughter of Hagene (2)

In **Ku** Hilde, daughter of Hagene (2) von

¹ See Hegelinge, p. 64 n. 2.

² His dominion covers most of western Europe, like that of Rother (see p. 109): Lombardy, Apulia, Sicily, Tuscany, Denmark, Spain, Hungary, and France.

³ Malone, *Widsith*, 15 f., 68, argues for the retention of the MS. reading on the basis of **hendinos*, a Burgundian word for 'king' (Amm. Marc. xviii. 5, 14), yet accepts the identification with Hetel of **Ku** and Heðinn of ON tradition.

⁴ Probably a Baltic tribe; their name has been related to ON *glammi*, 'barkers', a *heiti* for 'wolf' (Rdr 14), and equated with that of the *Lemovii* of Tacitus, *Germania*, ch. 43, giving a Gmc. stem **lemi*, 'bark' (see Much, *Germania*, 389 f.). It is, perhaps, significant that Hetel/Heðinn's people, the **Heðaningas*, may be interpreted as 'the people of the skins' (see Hegelinge, p. 64 n. 4). Hauck, *Bilderdenkmäler*, 308, makes out a wolf depicted above the Hjaðningar on the 8th-cent. Swedish Lärbo Stone.

⁵ Cf. Glomman of *Widsith* above.

⁶ Kaufmann, 181, suggests that a Romanized form of the word for 'heathen' may be the basis for such WFr names as *Chedenus*, etc. (OS *hēthin*, *hēðin*; OHG *heithin*, *heidan*, *heidin*).

⁷ Cf. ON *úlfheðnar*, 'warriors in wolf-shape', and the appellative use of the name Heðinn in *Njalssaga* (ed. E. Ó. Sveinsson (Reykjavík, 1954)): for a person in disguise (Kaupa-Heðinn, ch. 22) and for a sorcerer (Galdra-Heðinn, ch. 101). It may be noted that the Hegelinge/Hjaðningar fight at Wolfenwerde in Lamprecht's *Alexander* (Wülpensant in **Ku**), and that Helgi plays a similar role to Hetel/Heðinn at Freasteinn ('wolf-rock') in the ON HHu I. Panzer, *Hilde-Gudrun*, 307, refers the name to the disguises used by suitors in the 'Goldener' type of folk-tale, whereas F. R. Schröder, 'Die Sage von Hetel und Hilde', *DVjs* xxxii (1958), 42 f., 65, relates it to initiation ceremonies of warriors dedicated to Óðinn, i.e. 'úlfheðnar', and suggests that the personal name derives from the appellative group-name **Heðaningas* (see note 4 above).

Írlant and Hilde von Indfân, is brought up in well-guarded seclusion ('... ez beschein diu sunne selten noch daz ez der wint / vil lützel an geruorte . . .' 198, 2f.); her father hangs all messengers from suitors. Hetel von Hegelingen sends Wate, Hôrant, and Fruote with a large expedition to win her hand. Hôrant wins her favour by his singing, and she gives him her girdle as a pledge for Hetel; she is then abducted while inspecting 'merchandise' on board Hôrant's ship.¹ During the subsequent battle between Hagen's men and those of Hetel, Hilde intervenes to save her father's life from Hetel's grim leader, Wate; she then persuades Wate to heal the wounded ('er machtes vor dem tóde wol gesunde' 542, 4).² Hagen now agrees to her marriage with Hetel: their children are Ortwin (3) and Kûdrûn. Her daughter, Kûdrûn, is abducted by a rejected suitor, Hartmuot von Ormanîe; in the pursuit of the Normans, Hilde's husband, Hetel, is killed by Ludewic, Hartmuot's father, at the battle of Wûlpensant (see p. 72). Finally Hilde sends an army led by Hôrant and Wate to Normandy, and Kûdrûn is brought home (see p. 22).

In DH, Hagene, father of Hilde von Krichenlant (Greece), refuses to give his daughter in marriage to any suitor. Etene (see Hetel, p. 72), who rules in Germany, sends Horant of Denmark with a splendid retinue to win the maiden. Hilde, on her way to church, protected from the sun's rays by a baldachin in the shape of peacocks' wings (F 64, 3-4),³ is impressed by Horant; later he wins her love by his singing, and she gives him a powerful protective stone. At first she wishes to marry him, but finally she agrees to become Etene's queen.

ref: DH F 44, 6, 4; Ku 197, 4

Hilde is mentioned in Lamprecht's *Alexander* (mid 12th cent.), but her part in the conflict between Hagen and Wate is not made clear (see Hagene (2), p. 61). In the late-13th-cent. *Wartburgkrieg* (W. Grimm, *DHS*, 379), she and Hôrant are mentioned together.

The only English reference to Hilde occurs in the 13th-cent. ME poem *Annot and Johon*, 48, where her name appears among famous persons of Welsh and Scandinavian tradition.⁴

¹ In R a 'merchant' abducts Rother's wife by luring her on board ship to see strange merchandise. In Ku Hilde has already been won by Hôrant's singing (see Hôrant, p. 81 n. 1).

² The task of Hildir in the ON versions; see also Hildegunt (1), p. 78.

³ See under Hildeburc (1) the Ps account of a similar device protecting Hildir (p. 77).

⁴ No. 76 in *English Lyrics of the XIIIth Century*, ed. Carleton Brown (Oxford, 1932).

⁵ Where Vigfusson, *CPB* II. 7, reads 'Höð Glamma' and 'Höð í holmi' in the relevant passages, Ernst A. Kock, *Den Norsk-Islandska Skaldadiktningen*, vol. I (Lund, 1946), I, reads 'höðglamma' and 'hond í holmi', giving an

entirely different meaning (ON *höð*, 'strife'), and thus no name for the island.
⁶ She is mentioned together with Heðinn and Högni in the 15th-cent. Skr. 88.
⁷ Apparently the original Germanic story was of the abduction of a man's daughter by his blood-brother, whereas the later MHG epics deal with a Mediterranean type of 'bridal quest' (Stackmann, *Kudrun*, lx f.).
⁸ Engraved stones in Götland, Sweden, dating from c. 800 or possibly even earlier, are said to show pictorial representations of Hilde's story (Hauck, *Bilderdenkmäler*, 360 f.; Stackmann, *Kudrun*, lxviii f.; von See, *GHS*, 118 f.).

Already in the 9th-cent. Rdr, Hildir is the instigator of the conflict between her abductor Heðinn and her father Högni in ON tradition—in this poem she is termed 'sorceress' (ON *fordæða*); the fight takes place on an island, possibly Hod, off Normarr in Norway (ON *Höð*);⁵ in HHu II the pn 'Hildir' is used appellatively for a woman who incites conflict (Stackmann, *Kudrun*, lxiv). In Saxo v. vii. 8-ix, the scene of battle is Hiddensee, near Rügen on the Baltic, and Hilda is thought to raise the dead each night by magic songs. The whole story of Hildir's abduction by Heðinn and the fight between him and her father, Högni, on the island of Hoy in the Orkneys (ON *Hæy*) is told in Sk ch. 62:⁶ Hildir eggs them on to conflict, and each night she raises the slain by singing magic spells; thus the battle called 'Hjaldningavíg' continues till doomsday (see Hegelinge, p. 64).

pn: frequent from the 8th cent. in German records (Fürstmann I. 821; Socin, 57; Schlaug I. 110; II. 204; Kromp III. 35); 10th-cent. Lb (Bruckner, 265); 7th-cent. OE (Binz, 194; H. Ström, *Old English Personal Names in Bede's History* (Lund, 1939), 170). Many of these names probably represent compounds with first or second component based on Gmc. **hildjō* (OHG *hiltia*, 'strife conflict'), though this name-component, in both the simplex and compound pn, may well have originated as a feminine equivalent of Gmc. **heldaz*, 'warrior' (see Schramm, 162 f.; Kaufmann, 185); it is used appellatively, in the sense of Gmc. **hildjō*, to name valkyries in ON: Hildir (Vsp 30, 7; Grm 36, 4; Hlr 7, 3 (= Brynhildir); Gylf ch. 36; Sk chs. 10 (= Brynhildir), 60, 61; Hátt str. 54, 3, etc.).

The story of Hilde is obviously based on human experience: the story of the flight of a man and woman pursued by the woman's guardian, with whom the abductor must fight, is frequently met in fairy tale and myth (Panzer, *Hilde-Gudrun*, 251 ff.; Betz, *Aufriß* III (1957), 1529); such a story, in which the woman stands between her father and her lover,⁷ was probably known to the Germanic peoples of the North Sea-Baltic region, i.e. the Danes and Angles, as early as the 5th cent.,⁸ but, since the Rugians (OE

entirely different meaning (ON *höð*, 'strife'), and thus no name for the island.

⁶ She is mentioned together with Heðinn and Högni in the 15th-cent. Skr. 88.

⁷ Apparently the original Germanic story was of the abduction of a man's daughter by his blood-brother, whereas the later MHG epics deal with a Mediterranean type of 'bridal quest' (Stackmann, *Kudrun*, lx f.).

⁸ Engraved stones in Götland, Sweden, dating from c. 800 or possibly even earlier, are said to show pictorial representations of Hilde's story (Hauck, *Bilderdenkmäler*, 360 f.; Stackmann, *Kudrun*, lxviii f.; von See, *GHS*, 118 f.).

Holmrycgas), over whom Hagena rules in *Widsith*, left their Baltic seat in the 4th cent. at the latest, the *Widsith* references to persons of the Hilde story may well go back to the 4th or even the 3rd cent. (Stackmann, *Kudrun*, lxix; see also Hetel, p. 72, and Wate, p. 138).¹ The raising of the dead and the eternal battle are probably of Celtic origin (see p. 64 n. 1), and are likely to have been added by Scandinavians in contact with the British Isles during the 9th and 10th cents., for in West Norse versions the setting of the battle is in the Orkneys as well as off Norway.

The story of Hilde, as it appears in **Ku**, probably comes from the North via the Low Countries, which were settled by Scandinavians in the 9th cent. In **DH**, details from a variant, in which the messenger woos Hilde for himself instead of for his master, have been added, i.e. from a 'Herbortlied' (see the **Ps** account of Hildir, under Hildeburc (1), pp. 77 f.).²

HILDE (2) von Indiân (India)

Wife of Hagen (2) and mother of Hilde (1).

ref: **Ku** m 73, 3 n 170, 1

HILDE (3) a giantess

Wife of the giant Grîme (**E** and **äSn**):³ in **E(L)** Dietrich is known to have killed them both.⁴

ref: **E(d)** 5, 3; **E(L)** 7, 3; **E(s)** 3, 3; **äSn** m 7, 7; **jSn** m 3, 8

In **Ps**, Hildir (1. 35, 1) is the wife of Grîmur: **Þiðrekr** kills them both (see pp. 53, 96).

HILDE (4) = HILDEGUNT (1)

ref: **WuH** (Wien) 1. 18, 4 (MS. *vrouwen Hilden*)

HILDEBRANT (1) son of Herebrant (1)

In **äH** (MS. c. 810-20), Hiltibrant, returning to Italy with the army supplied to Deotrich by the lord of the Huns (= Etzel), faces his son Hadubrant, a champion of the opposing

army, presumably that of Ôtacher, whose hostility has caused Deotrich's exile (see Dietrich (1), p. 26, and Ôtacher, p. 103). Hadubrant refuses to believe that Hiltibrant is his father, and scornfully rejects the gift of a gold arm-ring; Hiltibrant realizes that he must now fight his own son, whom he left with his wife when he accompanied Deotrich into exile for thirty years. The poem breaks off as father and son engage in combat.

In **jH** (15th-cent. prints),⁵ Hildebrant returns to Berne (Verona) after an exile of thirty-two years (thirty years in the version of the *Dresdner Heldenbuch* of 1472),⁶ and, although warned by Abelon (see Amelunc (2), p. 6), he seeks out his son Alebrant, and a fight ensues: Hildebrant overpowers the youth and forces him to reveal his identity,⁷ after he has received from him a blow that makes him leap back, exclaiming: 'nun sag, du vil junger, den streich lert dich ein wip' (10, 4);⁸ reconciliation takes place, and father and son return together to Hildebrant's wife Ute (see *Uote* (2), p. 133).⁹

This grizzled warrior is the constant companion and loyal mentor of Dietrich von Berne in the later epics (13th cent. on): his device is three wolves (**Rg(D)**, **Wd(D)**, **V(w)**: see *Wulfinc* (1)),¹⁰ and his helmet is adorned with a golden serpent (**A**, **Rg(D)**, **jSn**); in **V(h)** a wheel is depicted on his banner; his sword is named variously: Brinnic (**A**), Freise (**V**), and Freissan (**jSn**).¹¹

In **N**, Hildebrant is sent by Dietrich to investigate the lamentation caused by Ruedegêr's death, but becomes involved in fighting with the Burgundians by his hot-headed nephew Wolfhart: he kills Volkêr, but is forced to retreat by Hagen. Nevertheless, he strikes Kriemhilt dead with his sword, after seeing her behead the defenceless Hagen, whom Dietrich has bound. In the **KI** he returns to Berne with Dietrich and Herrât.

In **Rg**, Hildebrant organizes the combats between Dietrich's champions and those of Kriemhilt and Gibeche in the rose-garden at

¹ The name of the guardian of the abducted woman, it may be noted, remains remarkably constant: Hagen (MHG)—Hagena (OE)—Högni (ON) appears in most stories about a 'Hilde' (cf. also *Hildegunt*, *Brünhilt*, and *Kriemhilt*).

² See Norman, *Dukus Horant*, 129.

³ In some texts there is uncertainty about the relationship of Hilde to Grîme: the *Dresdner Heldenbuch* version of **jSn** in str. 108, 7 makes her his sister, MSS. s¹ hv Sigenôt's sister; in all texts of **jSn** at str. 7, 6 she is Grîme's sister (see Schoener, *Sigenot*, 203).

⁴ In **äSn** Dietrich kills Grîme, whereas Hildebrant kills Hilde.

⁵ Although **jH** is recorded at least 600 years later than **äH**, the two lays are treated together here, since their content is similar.

⁶ Some prints of **jH** make it thirty-three years.

⁷ In **äH**, Hiltibrant does not hesitate to reveal his identity but the son in **jH**, in accordance with

the usage of chivalry, only reveals his parentage after being defeated (see p. 153).

⁸ This suggests a foul blow: cf. the **Ps**, where Alibrandr pretends to surrender his sword and treacherously tries to cut off Hildibrandr's hand, whereat Hildibrandr exclaims 'þetta slagm mun þer hafa þin kona enn æigi þinn fader' (II. 350, 23 f.). Originally it may have been a secret blow, known only to Hildebrand (see F. Norman, 'Das Lied vom alten Hildebrand', *Studi Germanici* 1 (Roma, 1963), 29 f.): cf. **Ps** I. 348, where Hildibrandr is said to win his fights with a single sword-stroke.

⁹ In some versions Hildebrant places a gold ring in Ute's cup of wine as a sign of recognition. In the version of the *Dresdner Heldenbuch* father and son fight a mock combat in front of Frau Ute before Hildebrant is finally reunited with her.

¹⁰ In **Ps**, a white castle with golden towers representing Bern is depicted on his shield.

¹¹ In **Ps** II. 322, 23, his sword is named Lagulfr ('fire-wolf?').

Worms (see Kriemhilt); he himself defeats Gibeche, but has difficulty in persuading Dietrich to face Sifrit. In **B**, too, Hildebrant marshals Dietrich's men in the combats at Worms and again has difficulty urging Dietrich to fight Sifrit.

In **DF** and **Rs**, Hildebrant leads Dietrich's men: before the battle at Rabene (Ravenna) in **Rs**, he surveys the opposing army of Ermenrich and distinguishes the enemy leaders by their banners (474 ff.).¹ In **A** he is unable to dissuade his nephew Alphart from taking up outpost duty against Ermenrich's forces attacking Berne. In the defence of Berne he kills Berhtram (2).

In **L(AD)**, Hildebrant accompanies Dietrich to the rose-garden of the dwarf Laurin, and advises him to stun the dwarf and seize his strength-giving belt in order to overpower him.² Hildebrant takes part in the battle against Laurin's men in his underground kingdom, and finally instructs the defeated dwarf in Christianity before his enforced baptism. In **L(K)II** Hildebrant and Laurin separate Dietrich and Walberan when they engage in single combat before Berne.

In **äSn**, Hildebrant kills the giant Sigenôt and rescues Dietrich from the snake-pit into which the giant has thrown him. In **jSn** and **E** we learn of the fight of Dietrich and Hildebrant against the giant pair, Hilde and Grime (see Hilde (3), p. 74).

In **V(h)**, Hildebrant urges the youthful Dietrich to fight dragons rather than dally with ladies at court: in the course of their adventures, Hildebrant rescues a maiden from the heathen Orkise, kills a dragon, frees his relative Rentwin from its jaws (see p. 27), and summons the Wulfinge to the rescue of Dietrich, who has been captured by Nitgêr's giants at Mûter; finally, he returns with Dietrich to the court of the elf-queen Virginâl at Jeraspunt. In **V(dw)** he kills the giant Janapas at Orneck.

In **Wd(D)**, Hildebrant, the grandson of

Berhtunc von Mêrân and son of Herebrant and Âmie, has a sister Mergart married to Amelolt von Garten.³

In **AHb** Hildebrant and Dietrich are the sole survivors of the battle at Etzel's court, but Hildebrant has received two wounds in the head which never heal.⁴ He is said to have been killed by Gunther at Berne (**AHb** p. 11, 15; earlier by Gunther's son (!), p. 3, 29).

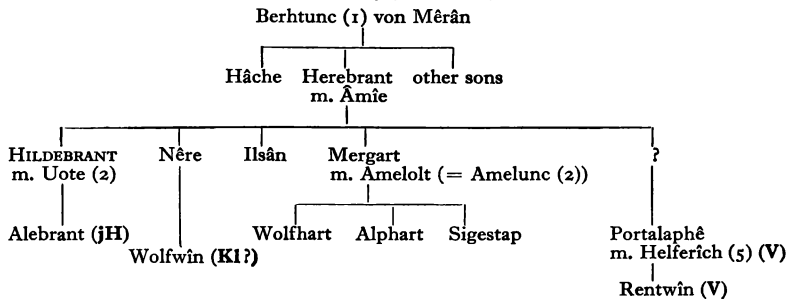
ref: in many manuscripts from the 14th cent. on, the *t* of the first component of this name is omitted and such spellings as *Hillebrant* abound: **A** 65, 4; **AHb** p. 3, 4; **B** 5247; **DF** 2539; **DuW** 37; **E(d)** 2, 12; **E(L)** 2, 13; **E(s)** 2, 13; **ED** 1, 4; **âH** 3 (MS. *hiltibraht*, also at 7, 30, 45; but *hiltibrant*- at 14, 17, 36, 44, 49, 58); **jH** 1, 1; **KI** 368; **L(A)** 29; **L(D)** 107; **L(DrHb)** 5, 3; **L(K)II** 306; **N** 1718, 2; **Rg(A)** 56, 1; **Rg(C)** 217; **Rg(D)** 19, 3; **Rg(F)** II. 14, 2; **Rg(P)** 19; **Rg(V)** 20; **Rs** 114, 1; **gS** p. 89, 7; **hS** 15, 8; **hS(Sachs)** 39; **âSn** 8, 4; **jSn** 3, 1; **V(d)** 4, 1; **V(h)** 2, 6; **V(w)** 25, 8; **Wd(D)** IX. 211, 3; **Wd(Gr)** 2099, 3; **Wu(B)** 121, 1

Hildebrant is first referred to in medieval German literature outside the heroic poems in the 13th cent.:⁵ Wolfram von Eschenbach in *Willehalm* (c. 1215) refers to Uote awaiting Hildebrant's return (439, 16); references to him continue in the 14th and 15th cents. (W. Grimm, *DHS*, 188, 196, 226, 313 f., 316, 324, 478). In Wittenwiler's *Ring* (c. 1410), Hilprand is among the heroes involved in the final village battle (8067). In the 16th cent. he is known to the 'Meistersänger' and to Hans Sachs and Fischart (W. Grimm, 349, 352 ff.; Jänicke, *ZE*, 329, 331). The loss of the old songs about him and Dietrich is lamented by Konrad Gesner in his *Mithridates* (1555) (Müllenhoff, *ZE*, 378), but the Protestant Reformers disparage such tales (Jänicke, *ZE*, 325 f.); Hildebrant, however, survives to the 17th cent. (Müllenhoff, *ZE*, 431), even becoming a figure in puppet-plays (W. Grimm, *DHS*, 363, 491).

¹ In **Ds**, Hildibrand meets his former comrade Reinaldr, now a leader in Erminrikr's army (see Rienolt, pp. 107 f.); together they review the leaders of the opposing forces (II. 232 ff.).

² The inscriptions to the frescoes at Lichtenberg in the Vinstgau (15th cent.) depicting this episode refer to Hildebrant's instructions (Müllenhoff, *ZE*, 425).

³ Hildebrant's genealogical tree, according to **Wd(D)** and **AHb**, is as follows (see Wulfinge, p. 153):



⁴ Dietrich, according to Hungarian tradition, has such a wound in the head (see p. 28).

⁵ He is referred to as Dietrich's companion in Eilhart von Oberg's *Tristrant* (5976), but the MSS. for this passage of this 12th-cent. work are not earlier than the 15th cent. (W. Grimm, *DHS*, 67; de Boor, *GDL* II. 34).

Apart from a confused reference in an early-13th-cent. Latin sermon on humility, in which Wade (MHG Wate) is alleged to say that Hildebrand alone is among elves, adders, and nickers ('water-spirits'),¹ the only reference to Hildebrand from the British Isles occurs in the 12th-cent. Anglo-Norman *Romance of Horn*, in which the brothers Herebrand, Hildebrand, and Goldbrand appear as heathen (Saracen) invaders of Horn's realm.²

Ch. 8 of the 14th-cent. ON *Ásmundar saga kappabana* (FAS I. 399 ff.) contains fragments of a poem about Hildibrandr's death, the so-called 'Lost Lay of Hildebrand' (Hild., *Edda*, 313 f.; *CPB* I. 190 ff.):³ Hildibrandr encounters his younger half-brother, Ásmundr, by the Rhine; mortally wounded, Hildibrandr ('Húna kappi')⁴ reveals to Ásmundr that they are both the sons of Drótt, but by different fathers.⁵ Hildibrandr's broken shield lies at his head; on it are depicted the fourscore men he has slain, the last being his own son ('inn svási sonr'),⁶ whom he has killed unwittingly.

In Ps, Hildebrandr (I. 32, 24), son of Reginballdr,⁷ educates the young Þiðrekr at the court of Þetmarr in Bern (Verona); he aids Þiðrekr in his encounter with the giant pair, Hildur and Grímur (see Gríme, p. 53), and is involved in the episode to do with Viðga's sword Mímungr, when the hero joins Þiðrekr's band of warriors (see Míminc, pp. 94 f.). In Þiðrekr's Bertangaland expedition he is defeated by the tenth son of King Isungr.⁸ Hildibrandr also takes a leading part in Þiðrekr's campaign against Erminrikr. In the fight against the Niflungar at Susat he kills Gernoz and severely wounds Gisler (MHG Gêrnôt and Gîselhêr).

¹ 'Ita quod dicere possunt cum Wade: "summe sende ylves and summe sende nadderdes, summe sende nikeres, the biden pater [emended to *bi den watere*] wunien; nister man nenne bute Ildebrand onne"' (Fr. Kluge, *Angelsächsisches Lesebuch* (Halle, 1902³), no. xxxii; see also Chambers, *Widsith*, 98).

² Ed. M. K. Pope (Oxford, 1955), vv. 2912 ff., 3274 ff.

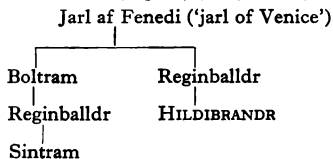
³ See de Vries, *Alt. Lit.* II. 445 ff., and de Boor, *Kl. Schr.* II 73 ff., regarding the Faroese version in the *Snjáluskvæði*.

⁴ Cf. the term 'altêr Hûn' used by Hadubrant in reference to his father, Hiltibrant (âH 39).

⁵ A similar story about Hildigerus and Haldanus, the sons of Drota, is recorded in Saxo VII. ix. 3-16. See also de Boor, *Kl. Schr.* II. 88 ff., regarding a comparable conflict between two half-brothers, Angantyr and Hlôðr in Hlôð. A genealogy in the *Flateyjarbók* (14th cent.) also contains the names of Hildibrandr's father and son (see p. 57 n. 2).

⁶ Cf. 'suásat chind' (âH 53).

⁷ In Ps, Hildibrandr's genealogy is as follows (I. 32 f.) (see Jiriczek, *DHS* (1898), 289 ff.):



⁸ In the Danish ballads *Kong Diderik og hans Kæmper* and *Kong Diderik i Birtingsland*, Hillebrandt takes part in Diderik's expedition to *Birtingsland* (*DgF* I. 94-122, 124-9).

⁹ This whole episode recalls W: during the journey the party avoids towns; a cloud of dust heralds the attack by Elsungr and his men; besides the riding-horses there is a pack-horse loaded with gold and silver (see Walther, p. 135, and Hildegunt, p. 78).

¹⁰ See pp. 9 n. 2, 15, 74 n. 11 regarding the names of Hildebrandt's sword in MHG epic and the Ps. ¹¹ The pn *Hildiberht* (cf. the forms in *-braht* of âH above) is frequent, being recorded for the Merovingian Frankish dynasty in the 6th cent. for the son of Clovis, and also for the son of Sigebert and Brunihildis (Förstemann I. 823 f.).

After the death of Erminrikr he returns with Þiðrekr and Herrað to Amlungaland and aids Þiðrekr in defeating Elsungr's men, who oppose them (see Else m. (I)), killing Ingram and eight others (see p. 29); Amlungr, Elsungr's nephew, surrenders (see Amelunc (2), p. 6).⁹

In spite of the warning of Konráður, Hildibrandr encounters his son Alibrandr; they both refuse to give their names and a fight ensues: Hildibrandr overpowers the youth after the latter has attempted a foul blow (see p. 74 n. 8), and forces him to reveal his name; they return to Bern, where Oda, Hildibrandr's wife, binds their wounds. Hildibrandr dies aged 150 (some say 200), leaving his weapons to Alibrandr for the protection of Þiðrekr.¹⁰

pn: 6th-cent. WFr (Förstemann I. 825; E. Schröder, *DNK*, 29 f.); it occurs for a member of the Arnulfingian dynasty in 791: *Hildebrandus comes et filius suus Nevelongus* (Jänicke, *ZE*, 310; see L. Levillain, 'Les Nibelungen historiques et leurs alliances de famille', *Annales du Midi* XLIX (1937), 337-408); 7th-cent. Lb (Förstemann I. 825; Bruckner, 268; E. Schröder, *DNK*, 29 f.; see W. Krogmann, *Das Hildebrandslied* (Berlin, 1959), 53 f.); in Germany the pn is fairly common, being first recorded at Fulda in 786 (Förstemann I. 825; II. i. 1361); it is among the three names in *-brant*, which is typically Langobardic, recorded there before 826 (Baesecke, *Hildebrandlied*, 45 f.; Bach I, §384; see also Elfriede Ulbricht, 'Hildebrandslied und genealogische Forschung', *PBB* LXXXIV (Halle, 1962), 376-84).¹¹ The pn is recorded over the whole German area by the 11th cent. (Socin, 24; Schlaug II. 112;

Kromp i. 30 ff.; III. 51 ff.); in documents from the 13th cent. on it is met in association with that of Dietrich (Müllenhoff, *ZE*, 416; Jänicke, *ZE*, 312). In late OE the pn probably represents a continental import (Binz, 214).

The story of the combat between father and son is widespread among peoples speaking Indo-European languages (H. Rosenfeld, 'Das Hildebrandslied, die indogermanischen Vater-Sohn-Kampf-Dichtungen und das Problem ihrer Verwandtschaft', *DVjs* (1952), 413-32; see also Baesecke, *Hildebrandlied*, 55 ff., where direct derivation from Persian traditions of Sohrab and Rustem is mooted); apart from the Greek versions (Telegonos and Oedipus), the story ends with the father killing the son, as may also be assumed for the German version (äH) from the ON evidence (see above); in OFr epic, which most probably influenced the later German version (jH), reconciliation takes place (see B. Buße, 'Sagengeschichtliches zum Hildebrandsliede', *PBB* xxvi (1901), 1-92).¹ The placing of this conflict between father and son in the setting of Dietrich's exile (äH 15-27) may well have occurred in Langobardic Italy, as the names in *-brant* suggest,² for the return from exile links the two themes (Boer, *Sagen*, 179) and also supplies the context.³

This lay (äH), with its tragic outcome, probably composed among the Langobards in Italy at the beginning of the 8th cent.⁴ was copied by two scribes at Fulda c. 810 from a manuscript, in which an attempt had been made to transpose it into LG, of which the scribe was partially ignorant;⁵ it reached Scandinavia, where the context was altered, since Theodoric, as an epic hero, was not known there till the 13th cent. (see Dietrich (1), p. 29). Its popularity in Germany is attested by the many and widespread records of the later ballad (jH), which derive from an early 13th-cent. version with a happy end (H. Rosenfeld, 'Hildebrandslied', *VfL* v (1955), 413-16), and by Hildebrand's constant presence at the side of Dietrich von Berne in the MHG epics.

Any one of the following historical persons, who have been put forward at various times, could have contributed to the ideal figure of Hildebrand, which embodies the qualities of experience, courage, and loyalty required in the entourage of princes: Gensimund, the

loyal servant of the Gothic royal dynasty of the Amals (Cassiodorus, viii. 9:⁶ see Müllenhoff, *ZE*, 254); Hibba,⁷ Theodoric's general, who saved the Visigoths from defeat by the Franks in 511 (Jordanes, ch. lviii), and is termed by Cassiodorus 'Ibba vir sublimus dux' (iv. 17); Ansprant, the guardian of the youthful Langobard King, Liutpert, who himself ruled the Langobards for three months before his death, and was succeeded by his son, Liutprant, whose nephew, Hildeprant, fought against the Byzantines at Ravenna in 732 and became co-regent in 735 (Paul. Diac. iv. 17-57).

HILDEBRANT (2) son of Berhtunc (1)

ref: **AHb** p. 6, 5

HILDEBURC (1) von Ormanie (Normandy)

In **Ku**, originally a princess from Portugäl (Portugal), she is rescued from the griffon island by Hagen (2). She accompanies his daughter Hilde (1) when she becomes the wife of Hetel, then shares the captivity of their daughter Kûdrûn, when the latter is abducted by the Normans, Hartmuot and Ludewic. Finally she marries Hartmuot and becomes Queen of Ormanie.

In the **Kl** she is named among Helche's attendants.

In **B**, Herbort relates how he abducted Hildeburc, the daughter of Ludewic and sister of Hartmuot;⁸ he has defeated Dietrich and Hildebrant on his return with her to the Rhine.

ref: **B** m 6463 n 6503; **Kl** 2461; **Ku** m 73, 3 n 485, 1

It seems probable from **B** above that Hildeburc is ultimately to be identified with the Hildir, daughter of King Artus af Bertangaland, in **Ps** II. 47, 8: Þiðrekr sends his nephew Herburt with a splendid retinue to win her for him. Herburt sees her going to church under a canopy shaped like two peacocks to protect her from the rays of the sun (see the account of **DH**, p. 73); in the church he attracts her attention by letting gold- and silver-ornamented mice run to the wall near which she is sitting. Finally Hildir persuades her father to let Herburt be her personal servant; Herburt tells her that he has been sent by his uncle Þiðrekr to win her

¹ The Marner's reference to 'des jungen Albrandes töt' (see p. 57 n. 1) suggests that a tragic version may still have been in circulation in the 13th cent.

² Traditions about two champions meeting between opposing armies are known from records of early Germanic warfare, especially among the Langobards, who may well have been influenced by Roman models (F. Norman, 'Das Lied vom alten Hildebrand', *Studi Germanici* I (Roma, 1963), 31 f.).

³ F. R. Schröder, 'Mythos und Heldensage', *GRM* xxxvi (1955), 4, would make the context more precise: Theodoric's crossing of the Isonzo in August 489.

⁴ Baesecke, *Hildebrandlied*, 49, considers that it was composed at the court of King Liutprant (†744). See below.

⁵ Baesecke, op. cit. 14 ff., 41 ff., suggests that this original manuscript derived from a Bavarian version of the lay.

⁶ De Boor, *Kl. Schr.* II. 100 ff., links Gensimund with Gizurr, the ancient Hunnish warrior of the ON *Hlöð* ('Battle of the Goths and Huns').

⁷ For the personal name see Schönfeld, 145; Förstemann I. 814, 942; Kaufmann, 184: it is possible that it represents the short form of a compound name with first component **Hildi-*.

⁸ In **Ku** Ortrûn is the name of Hartmuot's sister.

for him, but draws so hideous a picture of Þiðrekr on the wall that she refuses to marry such a 'devil' and persuades Herburd to elope with her.

pn: 8th-cent. German (Förstemann I. 826; II. i. 1362; Socin, 57; Schlaug I. 108; II. 112; Kromp III. 54 f.); in the 13th cent. it is used for a village maiden in *Neidharts Lieder*, 42, 10. It is recorded from the 9th cent. in OE (Searle, 297; Sweet, 154; Binz, 179).¹

HILDEBURC (2) mother of Wolfdietrich (cf. DIETLINT (3))

In **Wd(A)**, Hugdietrich's wife, the sister of Botelunc, although a Hunnish princess, converts her husband to Christianity ('Si was ein heideninne und geloubte doch an got' 19, 3).² After failing to seduce her, Sabene, Hugdietrich's evil counsellor, plots against the life of her son, but the child, 'Wolf hēr Dietrich' (113, 4), after he has played unharmed with wolves, is saved by the loyal Berhtunc (see Wolfdietrich, p. 148).

In **Wd(B)**, Hildeburc's father, Walgunt, the heathen King of Salnecke (Salonika), keeps her locked in a tower;³ Hugdietrich, disguised as a woman and calling himself 'Hildegunt', seduces her (see p. 82), and she bears him a son, later named 'Wolfdietrich', after he has been found in a wolf's den (see Wolfdietrich, p. 148).

ref: **AHb** p. 6, 21; **Wd(A)** m 3, 1; **Wd(B)** 16, 1; **Wd(D)** v. 34, 3; **Wd(Gr)** 22, 1

HILDEGRIN

Dietrich's helmet: in **E** it illuminates the forest at night, so that the young giant Ecke is able to see Dietrich; its brightness increases with age (**E(L)** 71, 12 f.);⁴ a jewel is the source of light (**E(d)** 201, 12).⁵ In **jSn**, Sigenót recognizes the helmet Dietrich is wearing as that belonging to his uncle Gríme, whom Dietrich has slain.

ref: **A** 42, 4; **B** 9237; **E(d)** 79, 7; **E(L)** 70, 7; **E(s)** 57, 13; **L(D)** 1091; **jSn** 26, 2; **Wu(H)** 168, 8⁶

In the **Ps** the full story is told of how Þiðrekr kills the giant pair, Hildir and Grímur, and wins the helmet Hildigrímur from them (I. 38, 2) (see p. 53).

¹ In *Beowulf*, Hildeburh (1070), a Danish princess, daughter of Hōc and sister of Hnæf, is carried off to Denmark after fighting between Hnæf's men and those of her husband Finn, King of the Jutes and Frisians, has taken place (see Hūc, p. 82).

² In the 12th-cent. 'Spielmannsepos' *Oswald*, Pamige is described in the same terms (239 f.).

³ Cf. the seclusion of Hilde (1) in **Ku** and **Hildir** in **Ps** (see pp. 73, 77).

⁴ The helmet of Detricus in Kéza's *Chronica Hungarorum* (late 13th cent.) has the same quality (W. Grimm, *DHS*, 182).

⁵ In **V(h)** 36, 4 the term 'hiltgrín' is used for a light-giving jewel in the helmet of Orkíse. This light-giving quality is also found in the jewel on the helmet of the chevalier in the OFr analogue to

pn: based on *hildi- (OHG *hiltia*, 'battle') and *grima (OE *grima*, 'mask, helmet', ON *gríma*, 'hood; spectre'; cf. OHG *grīnan*, 'grimace'); the pn *Hiltigrim* (-grin) is recorded in the 9th cent. in Germany (Förstemann I. 830); *Heldegryn* is the name of an innkeeper in OFr epic (Langlois, 329).

The name of Dietrich's helmet appears to be old, but the tale of Hilde and Gríme in MHG and **Ps** is late aetiological fiction to account for it; the power of illumination by means of a jewel seems also to be secondary (perhaps first in the 13th cent. in **E**), though Hauck (*Bilder-Edda*, 58 f.) makes out a bejewelled helmet belonging to Dietrich in the Swedish textile frieze of Överhogdal (c. 1100) (!).

HILDEGUNT (1) Walther's wife

In **W**, Hiltgunt, daughter of Heriricus, the King of Burgundia, is sent to Attila as a hostage. She escapes from the land of the Huns with Waltharius (see Walther), and brings armour, treasure, and food for their flight from the storehouse of her mistress, Attila's queen Ospirin (see Helche, p. 66); on the journey westward she leads the pack-horse and carries a fishing-rod. When the fugitives reach the Vosges mountains, Hiltgunt keeps watch while Waltharius sleeps with his head in her lap. During the night watch after the first encounter with Guntharius's men, Hiltgunt keeps herself awake by singing. After Waltharius has fought Hagano and Guntharius, she tends the wounds of the three warriors⁷ and serves them wine. Finally she marries Waltharius.

In **B**, Hildegunt recalls how she made the Huns drunk before her flight with Walther (12633 ff.).⁸

ref: **B** 767; **N** 1756, 4; **Rg(F)** IV. 3, 4; **W** 26 (Hiltgunt);⁹ **WuH** (Graz) v. 2; (Wien) I. 8, 4

Outside the epics, references to Hildegunt first occur in Germany in the early 13th cent.; Walther von der Vogelweide, playing on his own name, declares:

mīnes herzen tiefu wunde
diu muoz iemer offen stēn, sie enwerde heil
von Hiltgunde. (*Gedichte*, 74, 18 f.)

Walther and Hildegunt are mentioned by the husband in *von einem übelen wip* (W. Grimm, *DHS*, 173). Otherwise there is only a confused

E, *Le Chevalier du Papagau* (O. Freiburg, 'Die Quelle des Eckenliedes', *PBB* XXIX (1904), 17; see p. 33).

⁶ Here the term refers to the helmets of both Dietrich and the 'Wunderer'.

⁷ In the ON *Njalssaga* (ed. E. Ó. Sveinsson, Reykjavík, 1954), composed c. 1280, a woman named Hildigunnr lækni (H. the Healer, ch. 57) tends the wounded Starkaðr and Þórgeirr (ch. 63).

⁸ In **W** it is Waltharius who makes the Huns drunk (304 ff.).

⁹ The form of the name without the linking vowel is conditioned by the demands of the hexameter (Hans Kuhn, 'Zur Geschichte der Walther-sage', *Festgabe für Ulrich Pretzel* (Berlin, 1963), 338).

reference in the *Annales Bojorum* (1554) of Aventinus, where 'Hyldegunda filia Herrici reguli Francorum' is taken to be Attila's last wife (Müllenhoff, *ZE*, 432), an obvious confusion.

In the OE *Waldere* the name does not occur, but it is assumed by most critics that *Hildegýþ speaks words of encouragement to Waldere (l. 1-25).

In the 10th-cent. ON *Hdl*, the name Hildigunnr occurs for the daughter of Sváva and a sea-king, apparently Heðinn, Helgi's brother (*CPB* II. 517 n. 3).¹

In the *Þs*, Hildigundur, daughter of Ilias af Greca (II. 106, 2), elopes from Húna-land with Valtari, and they are pursued by Attila's men led by Högni (see Walther, p. 136).

In the version of the Walther story found in the late 14th-cent. *Polish Chronicle* of Boguphalus (W. Grimm, *DHS*, 174; Heinzel, *Walthersage*, 28 ff.), a Polish hero named Walcerz wins Helgunda, daughter of the Frankish king, by his singing (cf. Hörant), and kills a German rival while returning with her across the Rhine. Helgunda elopes with another lover named Wislaw (see Wisselau, p. 144 and n. 6); Walcerz kills them both, and Helgunda is buried at the castle of Tyniec.

pn: 6th-cent. WFr; 9th-cent. German (Förstemann I. 830; Socin, 571; Schlaug II. 112; Holthausen, 498; Bach I, § 301). In OE the name *Hildegýþ* is recorded c. 700 on a runic inscription at Hartlepool, Co. Durham, and in the 9th-cent. *Liber Vitae* (Sweet, 128, 155).

HILDEGUNT (2) incognito of Hugdietrich (1)

Hugdietrich, disguised as a woman, pretends to be his own sister 'Hildegunt', who has been exiled for refusing to marry a heathen; by this ruse he obtains entry to the tower where Walgunt keeps his daughter, Hildeburc, in seclusion (see Hugdietrich (1), p. 82).

ref: **Wd(B)** 56, 4; **Wd(Gr)** 62, 4

HIL(L)-, HYL-, etc., see under HILD-

HILT-, see under HILD-

HIUNE(N) (HIUNENLANT, HIUNEN-RICHE; HIUNISCH adj.)

The people and kingdom ruled by Etzel, whose capital is at Etzelburc (Gran or Ofen in Hungary); see also Ungern.

ref: Hiune sg.: **âH** 39 ('altêr Hûn' = Hiltibrant); **N** 1889, 3

Hiunen pl.: **DuW** 409; **âH** 35 ('Húneo truhtîn = Etzel?); **N** 1239, 1; **Rg(D)** 17, 2; **Rg(P)** 246; **Rs** 492, 6; **W** 5 (Hunos acc. pl.); **WuH** (Wien) I. 12, 4; region (von den H., ze den H., etc.): **DF** 4534; **Kl** 108; **N** 1170, 4; **Rg(C)** 675; **Rg(D)** 4, 3; **Rs** 398, 4; **Wd(A)** 3, 1; (der) Hiunen lant: **AHb** p. 1, 21 (= Vnger); **B** 284; **DF** 7767; **N** 1166, 3; **Rg(D)** 193, 1; **WuH** (Graz) VII. 1; Hiunen rîche: **B** 309; **Kl** 77 (C) 121

hiunisch adj.: **AHb** p. 10, 19 (die h. held = Wîffinge); **B** 4843 (the language); **Wd(k)** I, 7 (*Haumisch* = region); hiunisch (-ez, -iu) lant: **DF** 4861; **N** 1180, 4; **Rs** 6, 5; hiunisch (-ez, -iu) rîche: **DF** 4538; **DuW** 147; **Kl** 77 (B); 3610 (C); hiunisches gemerke: **Wd(A)** 2, 2; hiunisch marke: **DF** 5885

In the catalogue of epic figures in OE *Widsith*, it is recorded that 'Ætla wœold Hûnum'(18); the fictitious 'scop' of the poem, Widsið himself, visits the Huns (57) as well as a number of Germanic peoples.² In ON the Húnar are the subjects of Atli (MHG Etzel), but the term also applies to the peoples of the South in general, i.e. Germany: Húnar pl. *Gör* II 15, 6; *Akv* 2, 4; *Ghv* 12, 1; *Hlöd* 15, 5; *Völss* ch. 37 (*Hýnir*); Húna-land: *Gör* I 6, 2; *Od* 4, 4; *Hlöd* 1, 2; *Völss* ch. 1; Húnmörk: *Akv* 13, 5

In the *Þs*, Attila's realm of Húna-land (I. 49, 21), which he has seized from Mílias (see p. 42), also termed 'Saxland', lies in North Germany, its capital being at Susat (Soest in Westphalia).³

pn: probably related to Kumanic **kun*, 'power, strength' (Altheim I. 7); the people were termed *Humi* (Latin), *Χούνοι* (Greek), by Classical authors; in Gmc. a long vowel appears: OHG *Hûni*, MHG *Hiune* (MHG *hiune*, Early NHG *heune*, mean 'giant'). The modern forms with a short vowel, NHG *Hunne*, Engl. *Hun*, stem from MLat. *Hunni*.

The Huns, a Turco-Tatar race of nomadic horsemen, appeared in eastern Europe in the 2nd cent. A.D. (Altheim I. 3; *CMH* I. 323-66). Their impact on European history was first felt with their crossing of the Don and sudden defeat of the Alans and Ostrogoths in 375 (see Ermenrích, p. 39); they next advanced to the Danube and subjugated not only the Ostrogoths but also other Germanic tribes of central Europe. Their first appearance struck terror in the minds of contemporaries (Amm. Marc. xxx. iv. 1-4); in Ostrogothic tradition they were thought to

¹ Cf. Hilde (1), pp. 73 f.

² In Bede's *History*, ch. v, 9, names of Germanic peoples are listed, and the Huns are included among the Frisians, Rugini, Danes, and Borcutuari, which, taken together with the *Widsith* evidence, suggests that in northern Germanic tradition the dominion of Attila and the Huns extended far to the north and reached the Baltic.

³ His realm approximates to the Duchy of Saxony between 900 and 1180 (Paff, 91). This may, however, reflect the tradition of the northern extent of Hunnish rule (see previous note); Saxo, v. vii. 12-13, relates how Frotho (see Fruote, p. 48) defeats the Huns, and then rules from Russia to the Rhine; he permits Hun, the brother of the King of the Huns, to rule Saxony as his vassal.

have been sired by evil spirits on witches in the wilderness (Jordanes, ch. xxiv); in fact, their hardy horses and effective short horn bows, their mobile existence and simple needs, enabled them to produce superb cavalry forces. From their base in the Pannonian Plain they were able to threaten and harass both the East and the West Roman Empires, and in 434, under their leader Ruas, they even undertook the siege of Constantinople. Nevertheless, in the late 4th and early 5th cent. the Romans employed the as yet disunited Huns as allies and mercenaries; thus in 437 Aetius, Governor of Gaul, used a force of Huns to destroy the Burgundian power (see Burgonde, p. 17). Under Attila, who ruled the Huns from 445 till his death in 453, they were united for a few years, but on his death the Germanic tribes rebelled, his sons were defeated at the battle of Nedao in 454, and the Hunnish confederation dispersed; it is probable that the Bulgarians are descended from the remnants of the Huns (Zeuß, 710 f.; see also Blødel, p. 13, and Etzel, pp. 42 f.).

The Huns were succeeded in Pannonia by other Asiatic horsemen: the best-known of these were the Avars in the 6th to 8th cent. and the Magyars or Hungarians in the 9th, both of whom are frequently confused with them (see Avars, p. 8, and Ungern, p. 132).¹ In German medieval epics 'Hiunenlant' and 'Ungern' are identical, i.e. both terms refer to the Kingdom of Hungary, for by the 12th cent. the Germans, especially the Bavarians and Austrians, regarded the Hungarians as Christian neighbours worthy of respect,² and in 1187 King Bela of Hungary entertained the German Emperor, Frederick I, at Gran, when he was on his way to the Holy Land.³

HIUTEGËR

Ortnit's steward: father of Engelwân and Helmnôt (3).

ref: **AHb** m p. 515; **O** 33, 1

pn: possibly derived from Wolfram von Eschenbach's *Parzival*, where Hiutegêr von Schotlant (25, 9) is in the service of Friderbrant; it may be an accommodation of OFr *Audigier* (Martin, *Parzival* II. 36), though

¹ Cf. the 12th-cent. Regensburg gloss of 'Huni' by 'Unger' (Müllenhoff, *ZE*, 415). In the mid-12th-cent. *Kaiserchronik*, the terms 'Unger' and 'Hüne' are used for the Magyars (15544 ff.), but the Huns are always referred to as 'Hüne' (7046 ff.). In Hungarian tradition, too, the Hungarians are identified with the Huns, e.g. the *Gesta Hungarorum* (1172-90), in which the entry of the Hungarians into Pannonia is regarded as the second invasion by the same people (see Bleyer, 441 ff.). The original name of the Hungarians, *Ungri*, developed an *-n-* in Old Slavonic, giving *Ungarii* in Latin records, which received an initial *H-* in MLat.; hence *Hungarii*, which added to the confusion with the *Huni* of old (F. P. Magoun, 'Geographical and Ethnic Names in the Nibelungenlied', *Mediaeval Studies*, VII (1945), 128 f.).

Hüt(t)inger is recorded in Germany as a second name in the 13th cent. (Socin, 356).

HIUZOLT (1) Ermenrich's man
He fights Walther at Bölonje (Bologna) in **DF** and Írinc at Rabene (Ravenna) in **Rs**.

ref: **DF** 8635 (von Norwæge H.);⁴ **Rs** 709, 5 (H. von Grünenlande)⁵

pn: *Hiuz-* is apparently a late hypocoristic form (Socin, 179); it is possibly related to MHG *hiuzen*, 'defy'.

HIUZOLT (2) von Priuzen (Prussia)
Etzel's man: he aids Dietrich at Meilân (Milan).

ref: **DF** 5907

HÖHERMUOT

A giant killed by Biterolf (see Wicram).

ref: **V(h)** 890, 9

pn: descriptive, cf. MHG *höher muot*, 'sense of well-being; pride'.

HOLZSÆZEN pl.

Holsteiners, led by Írolt and Fruote (**Ku** 1374, 1415). Holzânelant (Holstein) is part of Hetele's realm (**Ku** 1089, 1).

ref: **Ku** 1374, 3

The NHG regional designation *Holstein* derives from LG *Holtseten*, *Holsten*, 'forest-dwellers' (Zeuß, 396), and refers to the region of the Cimbric peninsula south of Denmark.

HÖRANT von Tenemarke (Denmark)

In **Ku** and **DH** Hörant is sent by his lord (Hetele in **Ku**, Etene in **DH**) to win the hand of Hilde (von Írlant in **Ku**, von Krichenlande in **DH**), whose father, 'der wilde Hagene', keeps her in strict seclusion and hangs all messengers for her hand. Hörant sails with a splendid retinue (including Môrunc, Írolt, Wate,⁶ and Fruote in **Ku**; Morunk, and Witolt,⁷ in **DH**); on arrival in Hagen's realm, Hörant and his men give themselves out to be 'merchants' exiled by Hetele/Etene, and impress the population with their generosity.⁸ Hörant wins Hilde's

² Soon after their defeat by Otto the Great at the Lechfeld in 955, Christianity reached the Hungarians under King Geisa (†997).

³ Panzer, *Nibelungenlied*, 397, relates this to the visit of Gunther and his men to Bechelâren in **N** (see p. 110 n. 10).

⁴ Norway.

⁵ Greenland.

⁶ In **Ku**, Wate is in practical command of the warlike expedition.

⁷ In **DH**, Horant has difficulty in preventing Witolt from killing Greeks (F62, 4 ff.); Rother's giants cause similar alarm in Constantinople (**R** 825 ff., 1039 ff.).

⁸ In **Ku** they sell valuable wares cheaply; in **DH** they have golden horseshoes nailed to their horses' hooves by a single nail, so that they are cast off as largesse to the populace (see Harvey, 175, regarding this motif).

favour by his Orpheus-like singing,¹ and she gives him a token of her affection (in **Ku** her girdle for Hetel, in **DH** a protective ring for Hörant himself); initially she is attracted to Hörant, and only agrees to become the wife of Hetele/Etene when Hörant agrees to continue singing for her, and also assures her that his master sings even better than he.

In **Ku**, Hilde then allows herself to be abducted while inspecting the wares of the 'merchants' on board their ship. Kûdrûn, the daughter of Hetele and Hilde, is abducted by Hartmuot von Ormanie, and Hörant takes a leading part in the battles against the Normans and the rescue of Kûdrûn (see p. 22).

DH breaks off after Hörant has won Hagen's esteem by his prowess in jousting and by his generosity.

ref: **DH** F 42, 3, 1; **Ku** 206, 2 (MS. *Horrant*)

In German literature Hörant is first mentioned in the late-12th-cent. 'Spielmanns-epos', *Salman und Morolf*,² and references to his minstrelsy occur in the late 13th and early 15th cents. (W. Grimm, *DHS*, 379 f.; Müllenhoff, *ZE*, 423 f.).

In the OE poem *Deor* (c. 900), the narrator complains that Heorrenda (39), a man skilled in song ('lêoðcræftig monn' 40), has supplanted him as the court poet of the Heodeningas ('Heodeninga scop' 36).

In Saxo's Danish history, Hiarno (vi. i. 1)³ achieves the crown of Denmark by composing a poem for inscription on the tomb of Frotho III (see Fruote, p. 48), but he is deposed and slain by the rightful heir, Fridlevus. In ch. 12 of the 14th-cent. *Bósa saga* (*FAS* III. 312), Hjarrandi is connected with a certain dance-song, the 'Hjarrandahljóð'. Otherwise, in West Norse tradition, where pursuit and combat are more important than the methods of abduction in the story of Hildir,⁴ Hjarrandi, also a byname of Óðinn (Hátt str. 53, 6), is the name of the father of Heðinn (Rdr 6, 3; Sk ch. 62; *Sörla þáttur* ch. 5 (*FAS* I. 373); *Göngu Hrolfs saga* (*FAS* II. 207)).

pn: two forms in German records (Heusler,

Heldennamen, 100 f., and Norman, *Dukus Horant*, 112 ff.):

(1) *Herrant*, 9th-cent. German (Förstemann I. 777, under *Herirant*;⁵ Socin, 572 f.; Schlaug II. 138; Müllenhoff, *ZE* 312 f.; Kaufmann, 176), corresponds to ON *Hjar-randi*⁶ and OE *Heorrenda*, being a participial form based possibly on the same root as MHG **herren*, deduced from *hurren*, 'move quickly', cf. OHG *hurlh*, 'sudden, vigorous'; OE *heorr* and ON *hjarri*, 'door-hinge', possibly also 'plectrum', i.e. 'that which plays' (see Müllenhoff, *ZE*, 312; Jóhannesson, 830), probably derive from the same root. Such an appellative name would be suitable for a minstrel (cf. Wärbel, p. 138).

(2) *Hövant*, first recorded c. 1100 in **UG** at Tegernsee, then in the mid 12th cent. in Franconian (Förstemann I. 866; Müllenhoff, *ZE*, 313; E. Schröder, *DNK*, 96); it is the only form in German epics, and is possibly influenced by the verb 'to hear' (OHG *hören*) because of Hörant's minstrelsy.⁷

HORNBIËLE

One of Biterolf's three swords.

ref: **B** 12262 (MS. *hornpeyl*)

pn: The name may suggest a weapon for cutting the horn of giants and dragons (Wackernagel, 137), but it is far more likely to refer to a sword with a horn grip (Davidson, 58, 62, 181); cf. MHG *bil*, MLG *bîle*, 'axe, cutting-iron' (Kluge, *EWb*, 62), and such OE sword terms as *hildebill*, *guðbill*, etc. (Keller, 155).

HORNBOGE (1) Etzel's man

Associated with Râmunc as the leader of the Walâchen (Vlâchen).

ref: **B** 3452; **N** 1344, 1; **N(k)** 1358, 1 (*Hornebung*; 1914, 2 *Hornebrande*)

In **Þs**, Hornbogi af Vendland (I. 139, 12) is among Þiðrekr's men: he aids Viðga against the robbers at Briktan, but he is defeated by Isungr's seventh son in the Bertangaland expedition. He is an excellent bowman and has two flying birds depicted on his shield.⁸

pn: descriptive, referring to horn bows of

¹ In **Ku** Hörant first wins the favour of Hilde's mother, Hilde (2) von Indiân, for whom he sings three melodies ('dæne', 384, 1), cf. Rother's three songs (see p. 109 n. 6); for Princess Hilde, when he later visits her apartment with Mörunc, he sings a song from Amilê (Arabia? **Ku** 397), which a Christian might only hear at sea (see W. Grimm, *DHS*, 375, regarding songs learnt from nixes). When Hörant sings for Hilde, the birds and beasts attend (**Ku** 372, 389, etc.), and in **DH**, even the wild boars cease rooting (F 66, 3 f.); in **DH**, mermaids approach the ship to listen when he sings on embarkation 'in gotes namen varn wir' (F 51, 6 ff.); cf. Gottfried von Straßburg's *Tristan*, 11531 ff.).

² Salmân's messenger states that, even if he sang as well as Hörant, he could not win back Salme, Salmân's wife (155, 3 ff.); in fact, Môrolf later sings a song he learnt in Endiân (251-6). See also Mörunc (1), p. 95.

³ See F. Detter and R. Heinzel, 'Hœnir und der Vanenkrieg', *PBB* XVIII (1894), 547, for discussion of this name.

⁴ Schneider, *GHS* I. 381.

⁵ Rosenfeld, *Namen*, 252 f., also derives *Herrant* from an original **Hari-rand* (OHG *heri*, 'army', and *rand*, 'shield').

⁶ The name *Hjarrende* also occurs in Saxo v. xiii. 4 for one of the sons of Arngrimus.

⁷ Rosenfeld, *Namen*, 253, considers the first component to be *Hö-* (OHG *hōch*, 'high'); see Kaufmann, 179, 193.

⁸ In **N**, the Petschenære, mentioned in the same passage as Hornboge, Râmunc, and the Walâchen, are said to be able to shoot birds on the wing (1340); Râmunc and his horsemen are said to ride like flying birds (1343).

steppe horsemen (see Hiunen, pp. 79 f., and Walächen, p. 134), cf. MHG *hornboge*, 'bowman' (*Rolandslied*, v. 2625). See Hærninck below.

HORNBOGE (2) von Pôlân (Poland)
A hostage at Etzel's court in **B**, he aids Dietrich against Ermenrich in **DF** and **Rs**.

HÆRNINCK

In **ED**, 'eyn Hærninck mit synen hænen Bagen' is a companion of Dirik (= Dietrich von Berne) on his expedition against the 'kœninck van Armentriken' (= Ermenrich).

ref: **ED** 16, 3

Hornboge (1) above is probably intended.

pn: the distortion of the name may not be entirely fortuitous: Hamðir and Sörli refer to their half-brother, Erpr, as 'hornungr' (bastard) (*Hm* 14, 8) when they set out to kill Jörmunrekr (see Erpfe, p. 40). *Hornung* occurs as a pn in German records from the 8th cent. (Förstemann I. 867; Socin, 219).

HORTLIEB

Counsellor to Sigmund.

ref: **hS(Sachs)** 79

pn: a corruption of Ortliep (?).

HÛC von Tenemarke (Denmark)

In **A** he aids Dietrich against Ermenrich, yet in **E** he is one of the companions of Helferich killed by Dietrich. In **AHb** his seat is Mencz (Mainz).

ref: **A** 307, 3; **AHb** p. 1, 19; **E(d)** 64, 10; **E(L)** 59, 10; **E(s)** 56, 10

In OE *Widsith*, the patronymic Hōcingas (9) applies to the Danes, whose ruler is Hnæf; in *Beowulf*, Hōc (1076) is the father of Hildeburh and Hnæf, chief of the Healfdene. This genealogical complex is reflected in an ON name-list, where Hnefi and Hōkingr appear as sea-kings (Malone, *Widsith*, 167); it is not clear how it became involved in the Alemannic ducal genealogy of Charlemagne's queen, Hildegard, in the 8th cent.: 'Godefridus dux genuit Huochingum, Huochingus genuit Nebi, Nebi genuit Imman, Imma vero genuit Hiltigardam . . .' (Thegan's *Vita Hludovici*, ch. 11: cit. Müllenhoff, *ZE*, 285).

pn: 8th cent. (Förstemann I. 922; Schlaug I. 116); OE place-names (Binz, 181). See also Hugdietrich below.

Epic connections, now lost, are suggested by the following: in OE *Hōc*, a Dane, is the father of Hildeburh (*Beowulf*); in MHG, Dietrich kills Hūc von Tenemarke (**E**) and

fights Herbot von Tenemarke, Hildeburc's abductor (**B**); Herbot himself kills *Hugebolt* (**E(L)**), and *Hugdietrich* woos a Hildeburc (**Wd(B)**).

HUGDIETRICH (1) father of Wolfdietrich

In **Wd(A)**, Hugdietrich rules at Constantinople: his realm includes Greece, Bulgaria, and the Hunnish March. His queen is a heathen princess; their youngest son, Wolfdietrich, is born during Hugdietrich's absence on a campaign against Fruote von Tenemarke. A plot by the evil counsellor Sabene against the life of Wolfdietrich is foiled by the loyal major-domo Berhtunc (1), to whose care Hugdietrich, on his deathbed, commends his wife, sons, and realm.

In **Wd(B)**, Hugdietrich, son of Antzius of Greece, decides to win the hand of Hildeburc, whose father Walgunt, the heathen King of Salnecke (Salonika), keeps her confined in a tower. Disguised as a woman and giving himself out as his own sister 'Hildegunt', Hugdietrich wins the favour of Walgunt and is permitted to teach Hildeburc embroidery in her tower; he seduces her, and she bears him a son, Wolfdietrich.¹ The pair are forgiven, Hildeburc becomes Hugdietrich's queen, and she bears him two more sons, Bouge and Wahsmuot. Before he dies, Hugdietrich divides his kingdom, leaving Constantinople to Wolfdietrich and the rest to Bouge and Wahsmuot;² he commends Wolfdietrich and the Queen to the protection of Berhtunc.

In **Wd(D)**, Olfân von Babilônje invades Hugdietrich's realm, and Wolfdietrich defeats him in a battle at Constantinople. Later Hugdietrich agrees to pay tribute to Ortnît, but Wolfdietrich disputes this.

ref: **AHb** p. 5, 40; **O** 521, 8 (ae only);³ **O(w)** 443, 1 (*Haūge Diterich*); **Wd(A)** 2, 4 (7, 2 MS. *huge Dietreich*, etc.); **Wd(B)** 1, 2 (B always *hoch-*, other MSS. *haug-*, *hug-*, *hūg-*); **Wd(D)** III. 7, 2; **Wd(Gr)** 7, 2; **Wd(k)** 1, 4 (*Hogo dieteireich*; 1, 8 *Hugo*, etc.)

pn: prefixal **Hūg-* appears to be a byname of the Salian Franks, which may be related to the name of the Chauci of Tacitus, *Germania*, chs. 35 and 41 (< Gmc. **hauhōz*, 'the high ones'; see Kluge, *EWb*, 311; Much, *Germania*, 312 f.).⁴ As a pn it is well attested in Germany and France: *Hugi*, etc., 8th-cent. German (see under Hūc above); *Hu(g)on* for a large number of persons in OFrepic (Langlois, 348 ff.), including 'Hugon le fort, emperere de Grece et de Constantinoble' (ibid. 350; Voretzsch, 314); *Hugo* in OE *Domesday* is a continental import (Feilitzen, 294).

¹ The seduction of a secluded princess by a suitor in female disguise is a widespread European ballad and folk-tale motif (see O. Jänicke, *DHB* IV. xli f.; I.-M. Greverus, *Skandinavische Balladen des Mittelalters* (Hamburg, 1963), 108 f.): in ON it is represented by the stories of Hagbard and Signe (*Saxo* VII; 1. 258 ff.), Óðinn and Rinda

(*Saxo* III), and Apollonius and Herborg (*Ps* II. 109 ff.).

² 'bi der Ipper' (Hungary?) to Wahsmuot and 'Blibort' (Lilienporte, i.e. Durazzo?) to Bouge.

³ See *DHB* IV. 260.

⁴ The editors of the MHG texts keep to short *u* for *Hugdietrich*.

Widukind in the 10th cent. refers to Clovis (Chlodovech) as 'Huga' (Widukind I. 9: see Baesecke, *Vorgeschichte*, 137); in OE *Beowulf*, the Hugas (2502, 2914) are the Salian Franks who defeated Hygelac the Geat (Chochilaicus in Greg. Tur. III. 3) between 516 and 521,¹ and they were the subjects of the son of Clovis (†511), Theodoric of Metz (†534), the Merovingian ruler of Gaul, to whom the *Ann. Quedl.* (c. 1000) refer: 'Hugo Theodoricus iste dicitur, id est Francus, quia olim omnes Franci Hugones vocabantur a suo quodam duce Hugone' (*MGH ss III.* 31; J. Grimm, *GDS*, 468 f.).

Thus *Hugdietrich* could indicate the 'Frankish Dietrich' or 'Dietrich, son of Clovis' (see also *Wolfdietrich*, pp. 150 f.). On the other hand, there are parallels to the *Hugdietrich* of MHG epic in anecdotes of a folk-tale nature recorded about Clovis himself (Fredegar II. 17-20):² his messenger for the hand of the Burgundian princess, Chrotechild, was disguised as a beggar and was said to have abducted her by force of arms, and Clovis, originally a heathen, was thought to have been converted to Christianity by divine intervention. According to the *Poeta Saxo* (*MGH ss I.* 268 f.), there were songs about Clovis and his son Theodoric in the 9th cent.; 'Þeodric weold Froncum' of OE *Widsith* 24 undoubtedly refers to the son.

Hence the name of this figure apparently derives from that of the son of Clovis, whereas the prefix *Hug-* and the role suggest Clovis himself. The transfer of this ostensibly Frankish figure to Constantinople has been explained by the fact that Clovis was the first Christian ruler of importance in the West after the collapse of the Roman Empire, an equivalent to Constantine in the East, since stories closely resembling those about *Wolfdietrich* are met in OFr epics about Floovant (< **Chlodovinc*, 'son of Clovis' ?), whose father is sometimes named Constantine (Schneider, *DHS* (1930), 130). Another explanation might well be that much of the *Wolfdietrich* complex is a derivative from OFr epic, in which some names are borrowed and some accommodated to German taste. It is, therefore, open to doubt whether *Hugdietrich* derives from heroic tradition about any one historical person: as a figure in German epic he is first recorded c. 1215.

HUGDIETRICH (2) son of *Wolfdietrich*. In **Wd(D)** he is brought up by Herebrant (1), and brings aid to his father when the monastery of *Tischâl* is attacked by *Tarfias*. In **DF** he marries *Sigeminne* (2) von *Francriche*; their son is *Amelunc* (3) (see the genealogy, p. 26 n. 1).
ref: **DF** 2316; **Wd(B)** 863, 2; **Wd(D)** IX. 219, 4; **Wd(Gr)** 2107, 4

¹ See Chambers, *Beowulf*, 385 ff.

² See p. 16 n. 3.

HUGDIETRICH (3) son of a knight. In **Wd(A²)** *Wolfdietrich* gives aid to a woman in labour, whose husband, a knight, has been killed by a dragon; he tells her to baptize the infant 'Hugdietrich'. In **Wd(BD)** the mother and the unnamed child die (**Wd(B)** 842 ff.; **Wd(D)** VIII. 51 ff.).³
ref: **Wd(A²)** 575, 4 (*Huge Dietrich*); **Wd(k)** 219, 6 (*Hugo dietereich*)

HUGEBOLT

A giant killed by Herbolt.

ref: **B** m 6480; **E(L)** 83, 4

pn: 8th-cent. German (Förstemann I. 923 f.; Schlaug I. 116; II. 115).

HÛLLE

A giant killed by Dietrich at *Müter* (see *Wicram*).

ref: **V(h)** m 510, 5 n 517, 11

pn: possibly an appellative based on MHG *hülle*, 'cloak, headgear' (?), or *hülwe*, *hül*, 'quagmire' (?).

HÛNBREHT

Dietrich's man.

ref: **A** 74, 1 (MS. *hünbrecht*)

pn: 7th-cent. German (Förstemann I. 931 f.; Schlaug I. 117; II. 115).

HÛNOLT (1) Gunther's man

In **N**, chamberlain (MHG *kamerære*) at the Burgundian court at Worms (in **B**, cup-bearer (MHG *schenke*): he is usually associated with *Sindolt*.

In **B**, *Heime* refers to his blows as 'Hûnolts win' (1270 ff.); at Worms *Hûnolt* fights together with *Sindolt* and *Rûmolt* against *Dietrich's* men.

ref: **B** 7747; **N** 10, 2

pn: 8th-cent. German and **Lb** (Förstemann I. 935; Schlaug I. 117; Ploß, 56), 7th-cent. OE (Searle, 308); the OFr equivalent *Hunaut* occurs for several persons in the *ch.d.g.* (Langlois, 347 f.).

HÛNOLT (2) Dietrich's man

In **DF** he takes a leading part against *Ermenrich* at *Rabene* (Ravenna) and *Bôlonje* (Bologna); in **Rs** he is among *Etsel's* men aiding *Dietrich*.

ref: **A** 74, 2; **DF** 3007; **Rs** 114, 3

HÛNOLT (3) Dietwart's man

Companion to *Dietwart*: he rules from Swabia to beyond the Rhine.

ref: **DF** 526

³ See *Wolfdietrich*, p. 149 n. 2.

IBELÛN (LORINA)

Sister of Nîtgêr: she succours Dietrich when he is the prisoner of her brother's giants at Mûter, and summons Hildebrant to his aid, yet she warns Nîtgêr, when his castle is about to be attacked by Dietrich's rescuers.

ref: **V(h)** m 369, 2 n 395, 2; **V(w)** m 555, 2 n 581, 2 (*Lorina*)

pn: origin uncertain; possibly based on MHG *ibe, iwe, 'yew'*.

ILION von Troien

= Helen of Troy: Hilde is said to be more beautiful than she.

ref: **DH F** 44, 7, 2

pn: confusion with Ilium, the other name of Troy (?).

ÎLJAS von den Riuzen (Russia)

Uncle of Ortnît: in **O** he leads Ortnît's expedition to Muntabûr (Mons Tabor) to win the daughter of the heathen Machorel. In the fighting Ortnît has to restrain Îljas from killing prisoners and women, and from trampling on the wounded.¹ He also enters the heathen temples, destroys their idols, and breaks their tombs. When the heathen princess has been abducted, he and Alberîch assist at her baptism.

ref: **AHb** p. 4, 37 (*Eligas*; p. 5, 14 *elegast*); **O** 11, 1 (*Ïljas*); **O(C)** 234, 4 (*Elyas*); **O(k)** 10, 2 (*Illias*); **O(w)** 10, 1 (*Helias*, etc.; 273, 1 *Elias*)

In **Ps**, Ilias (I. 47, 29; II. 68, 22), son of Hertnið, the King of Holmgarðr (Russia), is the half-brother of Valldemarr and Osanctrix: he rules Greece. His children are named Hertnið and Hilldigundr, and he also has a nephew named Hertnið (see Hertnið (1), p. 70).

pn: *Ilias*, late 12th-cent. Bavarian (Müllenhoff, *ZE*, 354; Jänicke, *ZE*, 311).

This figure apparently derives from Russian traditions about Ilya Murometsch, the violent follower of Vladimir of Kiev;² **Ps**, possibly using LG tales brought from Russia, relates him to Vladimir.

ILSAM, see ÎLSÂN

¹ See Witolt, p. 147.

² See Bowra, *Heroic Poetry* (London, 1952), 61; R. Trautmann, 'Die Dietleibsage und die Bylinendichtung', *PBB* LXVI (1942), 146-52, discusses various adventures attributed to Ilya in the 15th cent. or later; some of these resemble those of Petcleifr in **Ps** (see Dietleip, pp. 24 f.). Ilya is also said to have killed his own son (see Hildebrant, p. 77).

³ In **Ps**, Hjalprik is the guardian of the young princes (see Hêlferîch (2), p. 67).

ÎLSÂN (ELSÂN, ÎLSAM, ÎLSUNC)

Hildebrant's brother: in **DF**, Elsân and Starchêr are left in command at Berne (Verona) when Dietrich leaves the city to raise Ermenrîch's siege of Meilân (Milan). In **Rs** he is the guardian of Scharpfe and Orte, the sons of Etzel and Helche, and of Diethêr, Dietrich's younger brother. The three youths are killed by Witege at Rabene (Ravenna); Dietrich beheads Elsân when he hears of their deaths from Hêlferîch.³

In **L(A)**, Îlsunc instructs Laurîn in the Christian religion before his baptism.⁴ In **Rg(A)**, a monk at Îsenburc (Mûnchgezell in **Rg(C)**), Îlsân joins Dietrich's champions in the combats at Worms and defeats Stûtfuhs (Volkêr in **Rg(D)**); he kills Aldriân in **Rg(F)**, then insists on fighting fifty-two additional champions, demanding the prize of fifty-two kisses and rose-wreaths from Kriemhilt, whose face bleeds from his rough beard; on his return to the monastery he crams the wreaths on to the heads of his terrified fellow monks. In **Rg(D)**, during the journey to Worms, he overpowers the troublesome Rhine ferryman (see Norpreht).⁵ In **A** he brings eleven hundred monks to aid Dietrich against Ermenrîch.

ref: **A** 319, 1 (MS. *Ilsam*); **AHb** p. 6, 4 (*ylsam*, p. 7, 35 *Ylsan*); **DF** 3014 (Elsân); **L(A)** 1779 (Îlsunc); **L(K)II** 389 (Îlsunc); **Rg(A)** 104, 4; **Rg(C)** 398; **Rg(D)** 76, 3; **Rg(F)** III. 20, 3; **Rg(P)** 131 (*Ilsam*); **Rg(V)** 110 (*ilsam*); **Rs** 114, 2 (Elsân: 282, 6 *R Elsam*); **Wd(D)** IX. 221, 2 (Elsân: *e eilsan*, *f ylsan*); **Wd(Gr)** 2109, 2 (Elsân); **Wd(w)** 2022, 2 (*Lÿfant*)

Îlsân is mentioned among Dietrich's men by Heinrich von Meissen (†1318) (W. Grimm, *DHS*, 196), but the earliest reference in German literature outside the epics to the rough-bearded warrior-monk occurs in Brant's *Narrenschiff* (1498) (*ibid.* 323); numerous references appear in the 16th and early 17th cents. (*ibid.* 352 ff., 357, 361, 488; Jänicke, *ZE*, 330).

'Munck Alsing' ('Monich Broder Helsing') appears among Diderik's champions in the Danish ballads *Kong Diderik og hans Kæmper*, *Kong Diderik i Birtingsland*, and

⁴ Aventinus in his *Bavarian Chronicle* (1580) makes 'Ylsing' the son and successor of 'Lareyn' as ruler of Germany (W. Grimm, *DHS*, 340 f.).

⁵ This episode possibly derives from a name association with Else (1), the liege lord of the difficult Danube ferryman in **N**. In **Ps**, Eلسungr controls the Rhine crossing (see Else m. (1), p. 36).

Den skallede Munk ('the bald-headed monk') (DgF I. 108 ff., 124 ff., 219 ff.).

pn: *Ilsunc*: 8th-cent. German (Mone, 20; Förstemann I. 948 f.; Socin, 571 ff.). The name occurs for a peasant in *Neidharts Lieder*, 31, 37; 92, 6. It is possibly based on Gmc. **ali-* (OHG *eli-*, 'strange, other', showing *eji* variation, cf. MHG *iltis*, *eltes*) + *-s-* component (Henzen, 122), as for *Else* m., and the suffix *-unc*. The last two components are varied with *-sam* (Henzen, 205 f.) or *-sân* (cf. OHG *seltsâni*: Kluge, *EWb*, 702).

In Fischart's works the name is printed as follows: *Ilsân* (1570), *Ilsung* (1574), *Illsung* (1582), *Illzam* (1594) (W. Grimm, *DHS*, 352 ff.).

It seems probable that *Ilsân's* primary role was that of guardian to the young princes, and that he was originally forgiven, but later emerged from the monastery to which he had fled from Dietrich's wrath (Jiriczek, *DHS* (1898), 316 f.). It is uncertain whether his 'moniage' is based on that of Heime (Schneider, *GHS* I. 324); this turbulent monk is likely to be a creation of the 13th cent., when a coarsening among members of the spiritual orders is thought to have set in (W. Grimm, *DHS*, 403, 420).

ILSUNC

Dietrich's man.

ref: **DF** 8315

pn: see under *Ilsân* above.

IMBRECKE

One of the Harlunge: brother of Fritele.

ref: **B** 4595 (MS. *Imbrechen*)

The names *Emerca*¹ in OE *Widsith*, 113, and *Embrica* in the *Ann. Quedl.* probably represent the same person (see *Harlunge*, p. 62).

pn: *Ambricus*, *Ambricho*, etc., 5th cent.; various forms with or without extraneous *-b-*, *Imbrico*, *Emricho*, *Embricus*, *Empricho*, 8th-cent. German (Förstemann I. 98; Schlaug I. 78; II. 117, 193). A hypocoristic form, **Amrika*, may well be the basis, possibly related to the name of one of the Vandalic dioscors, *Ambri* and *Assi*, and with the *Ambrones* of Jutland (Baesecke, *Vorgeschichte*, 50 f.; Zeuß, 147 ff.).

YMELOT von Babilonie (Cairo)

Father of Basilistum: he twice attacks Constantin's realm at Constantinople and is twice defeated by Rother's forces.

ref: **R** 2561

ÎMIÂN

In **DF** and **Rs**, Îmiân von Antioch (Antioch)

¹ Malone, *Widsith*, 139, takes this to be the name of a Gothic hero, equating it with the name *Amara*, which occurs in the compound *Erpamara* (Jordanes, ch. v (43)), based on the equivalent of OHG *amarâ*, the name of a finch (Kluge, *EWb*, 190). See p. 40 n. 3.

is one of Etzel's men aiding Dietrich against Ermenrich.

In **V** Îmiân von Ungern (Hungary) aids Dietrich at Mûter and kills the giants Adelrant and Glockenbôz (see *Wicram*).

ref: **DF** 5150 (A *Yman*); **Rs** 545, 1 (A *yman*); **V(h)** 302, 11 (MS. *yman*); **V(w)** 651, 2 (*Morilean*)

pn: possibly from Arthurian epic, cf. Énite's uncle in Hartmann von Aue's *Erec* (1180-5),² Îmiân von Tulmein (175 f.); however, the manuscript spellings suggest Arabic *imam*, 'leader, priest', as a possible basis.

IMMUNC

Father of the dwarf Hartunc (see *Ruotlieb*, p. 113).

ref: **Ru** xviii. 8 (MS. *Immunch*)

pn: *Immo*: 7th-cent. German (Förstemann I. 949; II. i. 1561; Schlaug I. 119 f.); the *-ung* suffix characterizes this as a dwarf-name.

(IRAM) see p. 118 n. 6.

ÎRINC von Tenemarke (Denmark)

An exile at Etzel's court, usually associated with his liege lord, Hâwart von Tenemarke, and with Irnfrit von Düringen: in **N** his sword is named *Waske*; Hagen kills him with his spear in his second onslaught against the Burgundians.

In **DF** and **Rs** he aids Dietrich against Ermenrich and fights Hiuzolt at Rabene (Ravenna); his brother is named *Erwin*. In **B** 1589 and **Kl** 448 (B) he is said to be 'von Lûtringen'.³

ref: **B** 1241; **DF** 5144; **Kl** 423; **N** 1345, 2; **N(k)** 1359, 2 (*Arnald*); **Rs** 54, 1

In his Saxon history (c. 970), Widukind of Corvey records the story of Iring, the majordomo of Irminfrid, King of the Thuringians (Widukind I. 9-13): Irminfrid's queen, Amalaberga, incites Iring to advise his master to reject an embassy from Theodoric the Frank; in the ensuing hostilities Irminfrid is defeated by Theodoric and his allies, the Saxons. Theodoric, by means of promises and bribes, persuades Iring to kill his master while the latter is doing homage. Iring does so, but kills Theodoric as well; he then places Irminfrid's corpse above that of his victor and cuts his way from the hall.⁴ Because of this exploit, the Milky Way is said to be named after him.

In **Ps** Grimilidr incites Irungr (II. 307, 10) to kill the young knights of the Niflungar (see *Blâedel*, p. 13); in the subsequent fighting Hôgni kills Irungr with a spear. The place

² hrsg. von A. Leitzmann (Tübingen, 1963³), 5.

³ No doubt a confusion in manuscript transmission between 'Düringen' and 'Lûtringen', as in the manuscripts of **R** (see *Lûtringen*).

⁴ Saxo tells a similar tale about the murder of King Ole of Denmark by Starkad (ch. viii).

where he fell in Susat is called 'Irunge vegr to this day (II. 320, 14).

pn: 8th-cent. German (Mone, 74 f.; Förstemann I. 967; Schlaug II. 116); unknown in England, apart from glosses referring to the Milky Way as *Iringes weg* (Binz, 202).

This figure is not mentioned by contemporary historians when reporting the destruction of the Thuringian realm (see Irnfrit below): Jacob Grimm suggests that the name derives from an eponym for the Thuringians, **Epurduring* (J. Grimm, *GDS*, 314, 415) (see also Düringen, p. 32).

IRNFRIT von Düringen (Thuringia)
An exile at Etzel's court:¹ in N he and Håwart (see Hadawardus, p. 56) support Írinc in his attack on the Burgundians; Volkêr kills him; in the KI his body is found with those of Írinc and Håwart.

In B he takes part in Etzel's Polish campaign; in the combats at Worms he fights a 'lantgråve von Düringen' responsible for his exile.

ref: B 1238; KI 422; N 1345, 3

pn: *Hermenefridus* for the 6th-cent. Thuringian king (Schönfeld, 134); *Irminfrid*, *Erminfrid*, *Irinfrid*, *Irnmfrid*, etc., 8th-cent. German (Förstemann I. 476 f., 969; Kaufmann, 108 f., 217; Mone, 73; Schlaug I. 120; II. 117); an *Eornenfrith* appears in OE *Domesday* (Searle, 231). The first component of this pn is probably based on Gmc. **ermena*, 'universal' (see Ermenrich, p. 39).

In 531, according to the contemporary historian Procopius (*Goth.* v. xii ff.), the Franks led by Theodoric and Chlotachar conquered the Thuringians and slew their king, Hermenfrid; his queen, Amalberga, the niece of Theodoric the Ostrogoth, fled with her children to the protection of her brother, Theodahad, in Italy. Amalfrid, Hermenfrid's son, later became an East Roman general under Justinian. Gregory of Tours records (Greg. Tur. III. 4 ff.) that Irminfrid was treacherously thrown to his death from the walls of Zülpich. There is no contemporary account of Iring, Irminfrid's major-domo (see Írinc above).

The 13th-cent. *De Suevorum Origine* (W. Grimm, *DHS*, 130 f.) reports that Irminfrid took refuge with Attila. It is doubtful whether memories of Attila's one-time sway over the Thuringians are reflected in these later traditions. Perhaps the fortunes of Amalfrid in exile have been transferred to his father.

ÍROLT von Nortlande (= Denmark?)

Plays a subsidiary role as mediating court official in Ku, and is usually mentioned together with Mórunc. He takes part in the

expedition led by Hórant to win Hilde for Hetel, and fights in the various campaigns of the Hegelinge. He leads the Frisians and Holsteiners in the final battle against the Normans, when Kúdrûn is rescued.

ref: Ku 231, 4

pn: apparently a fusion of name-components from N, cf. *Írinc* and the court officials Rûmolt, Sindolt, and Hûnolt. An accommodation for *Heriold*, the name of a Dane given dominion over Frisia by the Franks in 826, is suggested by Jungandreas, *Gudrun-sage*, 105 f.; but forms equivalent to OHG **Heriuold* with omission of *H-* occur mainly in WFr and Lb, indicating Romance influence (Förstemann I. 779 f.).

ISAAK

Accompanies Dirik against the 'kôninck van Armentriken'.

ref: ED 18, 2

The name appears to be a corrupt form of Isungr, the name of the ruler of Bertangaland in Ps (I. 255, 14), against whose sons Þiðrekr pits his twelve champions (de Boor, *Kl. Schr.* II. 45); the same corrupt form, Isac, occurs in the Danish ballad *Kong Diderik i Birtingsland* (*DgF* I. 124-9).

ÍSENHART (ÍSENER)

A robber killed by Wolfdietrich (see Rûmelher).

ref: Wd(D) v. 9, 1; Wd(Gr) 847, 1 (Ísenher); Wd(w) 789, 1 (*Iseher*)

pn: descriptive, yet recorded from 8th cent. in German documents (Förstemann I. 976 f.). In Wolfram von Eschenbach's *Parzival*, 25, 24, the opponent of Fridebrant bears this name, and it occurs in *Neidharts Lieder*, 139, 7, for a peasant.

ÍSOLDE (1) von Írlant (Ireland)

The heroine of Arthurian epic: Hilde is said to be more beautiful than she.

ref.: DH F 44, 7, 1

In Ps the name Isolde is used for Þiðrekr's sister (II. 43, 7), Iron's wife (II. 112, 5) and daughter (II. 135, 21), and for Hertnið's widow (II. 359, 14).

pn: This name would be well known from Eilhart von Oberg's *Tristrant* (c. 1170) and from Gottfried von Straßburg's *Tristan* (c. 1210). See under Ísolt, below, regarding the masculine form of the name which occurs in non-literary records.

ÍSOLDE (2) von Wiene (Vienna)

Attendant on Kriemhilt.

ref: KI 3041 (Isalde)

be Theodoric, son of Clovis, and the Burgundians would represent Irnfrit's historical enemies, the Franks.

¹ In the KI, Írinc, Håwart, and Irnfrit have been twenty years in exile under the imperial ban (KI 418-55). Presumably, if this reference has any historical basis, the 'keiser' concerned would

ISOLT

Etzel's man: in **DF** and **Rs** he aids Dietrich against Ermenrich; he fights Gêrolt von Sahren at Rabene (Ravenna).

ref: **DF** 5147; **Rs** 49, 3

pn: 8th-cent. German (Förstemann I. 972). It occurs for Fôre's nephew in the 12th-cent. *Salman und Morolf*, 554, 1.

ISRAHELISCH adj.

Reference is made in **R** to the crossing of the Red Sea by the 'israhelischiu diet' (People of Israel).

JÄCOB

Ortnit rules 'sant Jâcobes lant' (= Lombardy?).

ref: **Wd(D)** III. 47, 4; **Wd(Gr)** 307, 4

JANAPAS

The son of the Saracen, Orkise. At his castle of Ortneck he sets four lions on Dietrich and Hildebrant. The heroes kill his lions, his warriors, and Janapas himself.

ref: **V(d)** 90, 7 (*Jambus*); **V(w)** 418, 12

pn: probably from OFr epic, where *Jambus* (*Jambuz*) is used to name Saracens (Langlois, 367).

JËSUS

His name is used in pious invocations and exclamations, usually in conjunction with 'Krist'.

ref: **DF** 4370; **E(d)** 140, 11; **L(A)** 1776; **O(k)** 194, 6; **O(w)** 33, 5; **Rs** 97, 1; **hS** 29, 2; **V(h)** 49, 13; **V(w)** 146, 13; **W** 1456; **Wd(B)** 571, 2; **Wd(D)** x. 111, 3; **Wu(B)** 126, 5

JOCHFRÏT von Spangen (Spain)

Attends Wolfdietrich's wedding to Sîdrât.

ref: **Wd(D)** VIII. 333, 1 (g *gerfried*, ac *hart-nit*); **Wd(Gr)** 1872, 3; **Wd(w)** 1790, 1 (*Jofrejt*)

pn: possibly from OFr *Jofroi* (Langlois, 377 ff.; Flutre, 88), cf. *Jofrit* in *Willehalm von Orlens*, by Rudolf von Ems 263, and *Jokfrit* in *Friedrich von Schwaben*, 7445.

JÖHAN (1) the Apostle

'Sant Jöhans seggen' is given on setting out on a journey (**Rs** 287, 1; **V(w)** 43, 12); in **Rg(V)**, Ilsân offers it to his opponent Stûtfuhs. In **Wd(D)** Wolfdietrich visits 'sant Jöhans alter' at Constantinople to speak with the spirit of Berhtunc.

¹ hrsg. von G. F. Benecke und Karl Lachmann (Berlin, 1926²).

ref: **R** 3935

ÏWÂN von Tuscân (Tuscany)

He and Reinhêr act as regents when Dietwart sets out on his bridal quest for Minne.

ref: **DF** 404 (P *Twan*, A *Tiban*; 1516 A *Yban*)

pn: possibly a derivative of the name of the hero of Hartmann von Aue's *Iwein*.¹ However, names in *Ïw-* (OHG *îwa*, 'yew') are recorded: cf. *Iwo*, 8th-cent. German Förstemann I. 978).

J

ref: **Rg(V)** 290; **Rs** 287, 1; **V(w)** 43, 12; **Wd(D)** IX. 150, 4; **Wd(Gr)** 2038, 4

JÖHAN (2) the Baptist

Arnolt invokes this saint when he leads his men to rescue Rother from the gallows.

ref: **R** 4069

The Langobard King, Rothari, was said to have revered this saint (Paul, Diac. IV. 48: cit. Frings-Kuhnt, *Rother*, 190).

JÔNAS

Wolfdietrich in distress recalls God's help to Jonas (see Daniêl and Nôê).

ref: **Wd(D)** VIII. 124, 1; **Wd(Gr)** 1660, 1

JORCUS

A cowardly bailiff of King Gibaldus.

ref: **gS** p 92, 11

JÖRGE

His saint's day is mentioned in **DF** and **Rs**. Wolfdietrich, in the later versions of his story, stands in a special relationship to this saint: his godfather is 'sant Jörge' (**Wd(D)** VI. 182, 1; 'ritter Jörge' in **Wd(B)** 173, 3); he wins the protective shirt called 'sant Jörgen hemt' (**Wd(D)** IV. 58, 1) from the giant Belmunt; finally the hero joins the 'sant Jörgen orden' (**Wd(D)** x. 11, 3) at the monastery of Tischcäl. His loyal vassal Berhtunc is buried in 'sant Jörgen münster' at Constantinople (**Wd(B)** 900, 3); 'sant Jörgen arm' (= the Bosphorus) is mentioned in **Wd(D)** VII. 1, 4.²

ref: **DF** 355; **Rs** 148, 4; **Wd(B)** 173, 3; **Wd(D)** IV. 58, 1; **Wd(Gr)** 447, 3

St. George and Wolfdietrich have three characteristics in common (Schneider *Wolf-dietrich* (1913), 305 f.): they are Christian fighters of the Saracens, dragon-slayers, and

² See O. Jänicke, *DHB* IV. 287.

have close links with Constantinople, of which St. George is the patron saint. Salonika and Athens, both given as the birth-place of Wolfdietrich, were centres of the cult of St. George. The *Legenda Aurea*, which recounts the saint's life, dates from c. 1270, but was not generally known in Germany till the early 14th cent.

JUBART von Latrân (Papal States?) Dietrich's man: killed by Reinhêr von Pârise at Bôlonje (Bologna).

ref: **DF** 3013 (A *Iwart*)

pn: probably from OFr, cf. *Jobert* (*Juibert*) in the *ch.d.g.* (Langlois, 374 f.).

JUDAS

ref: **R** 3339

pn: biblical.

JUPITER

A Saracen god.

ref: **V(d)** 27, 7 (Gippito; 100, 2 Jupiter); **V(h)** 63, 5; **V(w)** 93, 12; **Wd(D)** v. 4, 3 (Juppiter); **Wd(Gr)** 842, 3

pn: frequent in OFr *ch.d.g.* (Langlois, 387).

K

(See under C)

L

LADINER (1) von Westenmer (Adriatic?) Father of Rother and Minne.

ref: **DF** 892 (A *Ladimer*)

The title of this person probably derives from the location of Rother's capital, Bari, 'bi dem westernen mere' (1). 'Ladinor von Westerlant', father of Minne, is mentioned by Heinrich von München in his 14th-cent. *Weltchronik* (W. Grimm, *DHS*, 224).

LADINER (2) von den Bergen

Ermenrich's man: fights Helferîch (2) at Bôlonje (Bologna).

ref: **DF** 8645 (W *ladimer*; 9243 R *ladimer*)

LADISLAU

Follower of Witzlân: aids Gunther in the combats at Worms.

ref: **B** 11720 (MS. *Ladislaw*)

LAMPARTE(N) (LAMPARTÆRE; LAMPARTENLANT)

Lombard, Lombardy: both Dietrich (1) and Ortnît (1) rule Lamparten(lant), which is the scene of Dietrich's campaigns against Ermenrich in **DF**, **Rs**, and **A**. Often the meaning is extended to include all Italy.

ref: Lamparte sg. (= Ortnît): **O** 20, 1; Lampartæ: **O(C)** 178, 1; Lampartner: **O(k)** 28, 2

Lamparten pl. (people): **O** 23, 3; **Rs** 204, 6; **Wd(A)** 504, 4

¹ The silken thread encircling Kriemhilt's rose-garden in **Rg(A)** has no function; this gives

Lamparten (region): **A** 53, 1; **B** 8538; **DF** 2234; **DH F** 41, 2, 2; **E(L)** 21, 7; **E(s)** 16, 7; **L(DrHb)** 4, 1; **L(K)II** 12; **O** 2, 3; **O(C)** 317, 2; **jSn** 1, 2; **V(w)** 564, 5 **Wd(A)** 417, 2; **Wd(B)** 656, 2; **Wd(C)** VIII. 21, 1; **Wd(D)** VII. 113, 3; **Wd(Gr)** 1420, 3; **Wd(k)** 154, 1
Lampartenlant (der Lamparten lant): **AHb** p. 4, 11; **B** 8209; **Rg(A)** 33, 2; **Rg(C)** 112; **Rg(F)** I. 1, 4; **V(h)** 378, 5; **Wd(D)** v. 50, 4; **Wd(Gr)** 888, 4

The name of this region of North Italy derives from that of the Langobards, a Germanic people who entered Italy under Alboin in 568; their rule lasted till 773, when Charlemagne sent their last king, Desiderius, to a monastery and assumed the Langobard crown. In OHG *Lampartolant* is usually synonymous with *Italia* (Zeuß, 476 n.).

LAURÏN

A dwarf-king, the owner of a rose-garden in the Tyrol, which is encircled by a silken thread;¹ he rides a horse the size of a roebuck and is magnificently accoutred; he wears a golden crown with singing birds upon it. Dietrich and Witege visit the rose-garden; Witege breaks the thread and tramples on the roses. LaurÏn, alerted by the broken thread, challenges the intruders. He overpowers Witege, and is about to cut off his right hand and left foot as a penalty, when Dietrich, who has been joined by Hildebrant, Wolfhart, and Dietleip, intervenes: Dietrich subdues

priority to LaurÏn's rose-garden (see J. Lunzer 'Rosengartenmotive', *PBB L* (1927), 164).

the dwarf with considerable difficulty by wrestling—Laurin possesses sword-proof armour, a cloak of invisibility (MHG *tarnkeppelîn*), and a strength-giving girdle.¹ Dietleip, in spite of the fact that Laurin has abducted his sister (L(A) Künhilt, L(D) Sîmilte), prevents Dietrich from killing him. Laurin and the four heroes swear oaths of loyalty; the dwarf entertains them with marvels in his underground kingdom, then drugs and imprisons them. Künhilt frees the heroes, who defeat Laurin and his dwarfs and giants.² On the intercession of Künhilt, Dietrich once more spares Laurin's life; his kingdom is placed under the regency of the dwarf Sintram, and is only restored to him after he has accepted baptism and sworn allegiance to Dietrich (in L(D) he is kept as court fool (MHG *goukelære*) at Berne).³ In L(K)II Laurin's uncle, Walberân, sails to the West and lands at Venice with a vast host to rescue him. Walberân worsts Dietrich in a combat before the walls of Berne (Verona); Laurin and Hildebrant separate them, and peace is restored.

In AHb, when all the heroes are dead, a little dwarf (Laurin?) leads 'der Berner' (= Dietrich von Berne) to another world (AHb p. 11, 17-24).⁴

ref: AHb m 11 19; L(A) 61; L(D) 78; L(DrHb) 16, 8; L(K)II 57

The earliest German references to Laurin outside the epics occur in the 13th-cent. *Wartburgkrieg* (W. Grimm, *DHS*, 192 f.), Spiegel's *Abenteuer* in the 14th cent. (ibid. 314), and Wittenwiler's *Ring c. 1410*; in this last poem, Laurin (8146) and his dwarfs aid Dietrich against the giants. Further references occur in the 16th and 17th cents. (ibid. 340, 349, 352, 357, 362; Jänicke, *ZE*, 328; Müllenhoff, *ZE*, 431).

pn: rare in German records:⁵ *Laurimus de Insbruck* 13th cent. (Wolff, 169), *Br. Joh. Laurin* 14th cent. in Breisgau (Socin, 538). The name is used for one of Herod's soldiers in a 15th-cent. religious play (W. Grimm, *DHS*, 478).

¹ Sifrit and Ortnit engage in such wrestling-bouts with the dwarf Alberich in N and O. The fight between Dietrich and Laurin is depicted in the 15th-cent. frescoes at the castle of Lichtenberg in Vinstgau (see Zingerle, 79; Müllenhoff, *ZE*, 425 ff.).

² In L(DrHb) Laurin has six giants: Signit, Zanck, Spross, Slachvore, Streitpas, and Stauer. Wolfdietrich is also added to Dietrich's companions in this version.

³ This motif also occurs in a folk-tale of the Ladine Valley (see P. B. Wessels, 'König Laurin, Quelle und Struktur', *PBB* LXXXIV (Tübingen, 1962), 247 ff.).

⁴ In a 14th-cent. addition to the *Wartburgkrieg*, Laurin leads Dietrich to Palackers (Baghdad?), the kingdom of his brother Sinnels (= Sintram?) near India, where he is destined to live a thousand years, although people will believe he has vanished into a volcano (O. Jänicke, *DHB* I. Ivi ff.; see also p. 27).

The form of the name in the manuscripts and prints is sometimes thought to show 13th-cent. Bavarian *au* from MHG *û*, if it is indeed related to the stem **lûr-*, cf. MHG *lûren*, 'lie in wait', *lûre*, 'deceiver' (Holz, *Laurin*, xxxi f.). A connection with the non-IE root **lawa-* or **lawwa-*, 'stone', has also been suggested (J. Lunzer, 'Rosengartenmotive', *PBB* L (1927), 216), but, although this root is met in place-names of the Alpine region and elsewhere, *Laurein* in the South Tyrol and *Laureberg* and *Lurley* (*Lorelei*) on the Middle Rhine (ibid. 211 f.), no dwarf or rose-garden has been associated with it.⁶

The poem about Laurin was probably composed in the Tyrol c. 1250 (de Boor, *GDL* iii. i. 166); its widespread popularity is attested by Low German, Czech, and Danish translations; a Faroese ballad, *Laurin Dvørgakongur*, is based on the Danish version.⁷

LENGESÆRE = Walther

Walther is connected with Lengers (Langres).

ref: **Rs** 47, 1

LEO

Waltharius's horse.

ref: **W** 327

pn: derives from Lat. *leo*, 'lion' (see *Lewe*).

In **Rg(D)** Walther has a lion depicted in blue on his shield.

LEWE

Hildebrant's horse.

ref: **V(h)** 108, 7

pn: derives from MHG *lewe*, 'lion' (see *Leo* above).

LIBERTÏN von Palerne (Palermo)

Libertin, having already defeated Sigestap, challenges Dietrich at Àrone (Arona): Dietrich defeats him, and the two heroes swear oaths of loyalty.⁸ Libertin aids Dietrich against Janapas at Ortneck.

⁵ *Luaran* in a Salzburg document dated 1041-50 (Müllenhoff, *ZE*, 310) probably represents a different name (Holz, *Laurin*, xxxix; Symons, *Heldensage*, 94).

⁶ Wolff, *Laurin*, 119 ff., finds no connection between the name Laurin and the rose-garden story in oral tradition, but he nevertheless localizes the 'Laurinsage' in Meran (Merano) in the South Tyrol. He relates Laurin's rose-garden to the myth of the 'lost paradise', associated in the Ladine with the sunset glow on the mountain peaks. See also Bach II, § 449, regarding the possible connection of the rose-garden with the Roman Rosalia festival for the dead.

⁷ Torsten Dahlberg, *Zum dänischen Laurin und dem niederdeutschen Lorin* (Lund, 1950), 13.

⁸ Such combats occur between Þjóðrekr and his subsequent followers in Ps (see Heime, Witega, and Väsolt).

ref: **V(d)** 78, 11; **V(w)** 376, 2
pn: probably of Romance origin.

LIEBGART (1) wife of Ortnit and Wolfdietrich (**SIDRÁT** (1))

In **O**, Ortnit abducts the daughter of the heathen king, Machorel, and has her baptized 'Sidrát' before marrying her. In **Wd**, Ortnit's widow marries Wolfdietrich after he has slain the dragon which killed Ortnit; she is named 'Liebgart' in **Wd(AB)**.

ref: **AHb** p. 5, 26 (*Sydrat*); **DF** m 2077 n 2139 (*Liebgart*); **O** m 11, 3 n 481, 6 (a *Siderat*, c *siderott*);¹ **O(w)** 403, 2 (*Libgart*); **Wd(A)** m 33, 4; **Wd(A²)** m 525, 4 n 548, 1 (*Liebgart*); **Wd(B)** 354, 2 (*Liebgart*: abcdefg *siderat*); **Wd(D)** III. 44, 2 (*Sidrát*); **Wd(Gr)** 304, 2 (*Sidrát*); **Wd(k)** m 26, 8 n 329, 2 (*Liebgarta*); **Wd(w)** 295, 2 (*Libgart*)
pn: 8th-cent. German (Förstemann I. 1024).

LIEBGART (2) wife of Walgunt

ref: **AHb** p. 6, 21; **Wd(B)** 15, 3; **Wd(Gr)** 21, 3

LIMHÊR (?)

Brother of Barûc: a giant follower of Belmunt killed by Wolfdietrich.

ref: **Wd(D)** IV. 83, 2 (ab *lumer*, cd *lumen*, z *römer*; x. 40, 3 e *lymmer*, f *luner*, a *lumer*, c *lamar*); **Wd(Gr)** 472, 2; **Wd(w)** 2064, 2 (*Lymmus*; 2065, 3, etc., *Lifinus*; 2106, 1 *Limers*)

pn: transmission corrupt; the component **Lim-* is doubtful (see Kaufmann, 236).

LIMME

Witege's helmet: made by Wielant (**B**).

ref: **A** 449, 3 (MS. *lonen*); **B** 161 (MS. *Lymme*)

pn: origin uncertain; possibly from MHG *limmen*, 'growl' or 'grind the teeth' (Wackernagel, 140), or Gmc. root **leuhma-*, 'shine, flash' (OS *liomo*, OE *lëoma*, ON *liómi* (Kluge, *EWb*, 438; Raßmann, *DHS* II. 378).

LINDUNC (?)

A dwarf: leader of Walberân's army.

ref: **L(K)II** 137 (MS. *lingun*; 148 *lingbundes*; 164 *lingbunk*)²

LIUDEGAST (1) von Tenemarke (Denmark)

Brother of Liudegêr von Saksen, with whom he is usually mentioned (see Liudegêr (1) below).

ref: **B** 5049; **DF** 5900; **N** 140, 3; **Rs** 734, 2 (L. von Saksen)

pn: recorded once, in 6th cent. (Förstemann I. 1041); probably introduced to chime with Liudegêr.

LIUDEGAST (2) companion (brother?) of Helferich (4)

In **E**, the wounded Helferich tells Ecke that Dietrich has killed his companion, Liudegast (brother in **E(s)**).

ref: **AHb** p. 1, 19 (*lugegast*; p. 3, 32 *ludegast*); **E(d)** m 64, 8; **E(L)** 59, 9; **E(s)** 56, 8

LIUDEGÊR (1) von Saksen (Saxony)

Brother of Liudegast von Tenemarke: in **N**, the brothers declare war on Gunther, but Sifrit, leading the Burgundian forces, defeats and captures them; Gunther releases them, on Sifrit's advice, without demanding tribute. In **B**, Liudegêr is King of Denmark (5043 ff.) and ruler of Saxony (6561 ff.); he and his brother support Gunther in the combats at Worms, where they oppose the Harlunge.

In **DF**, the brothers first appear among Etzel's men supporting Dietrich against Ermenrich (5899 ff.), then with Ermenrich's men (8629 ff.); in **Rs**, Liudegêr von Missen and his brother, Liudegast von Saksen, are among Ermenrich's men: Liudegêr fights Biterolf at Rabene (Ravenna).

ref: **B** 5043; **DF** 5899; **N** 140, 1; **Rs** 735, 1 (L. von Missen)

pn: 7th-cent. WFr and Lb; 8th-cent. German; frequent in LG (Förstemann I. 1039; Schlaug I. 125; II. 122). The LG form of the first component *Liud-* (Gmc. **leud-*, as in OS *liudi*, but OHG *liuti*, 'people, war band') is fixed by the name of St. Liudger (†809) (J. Lunzer, 'Kleine Nibelungenstudien', *ZfdA* LXIX (1932), 231).

It is possible that Liudegêr and Liudegast reflect notions of a Danish-Saxon alliance against the Empire (Heusler, *Nibelungensage*, 80; Panzer, *Nibelungenlied*, 320): Duke Liudeger of Saxony opposed the Emperor Henry V in 1115 (Lunzer, op. cit. 229), and in 1171 a treaty and betrothal between the Danish and Saxon ruling families took place; Waldemar I of Denmark and Henry the Lion, Duke of Saxony, were also allied in campaigns against the Slavs (ibid. 236 f.).

LIUDEGÊR (2) von Vrankrîche (France)

Father of Goldrûn.

ref: **KI** 2456

Possibly an inexact recollection of Ludewîc von Ormanîe, abductor of Kûdrûn in **Ku** (see below, also p. 52).

LIUTWAR

Ermenrich's man.

ref: **B** 5677

pn: fem. only: 6th-cent. WFr; 8th-cent. German (Förstemann I. 1048).

LODOBER, see DOLOBER

¹ See A. Amelung, *DHB* IV. 255.

² See Holz, *Laurin*, 199, note to v. 137, etc., in

which he rejects Müllenhoff's conjecture 'Nibelunc'.

LOFHART, see WOLFRÁT

LORINA, see IBELĪN

LÓWHARDUS, see GUNTHER (2)

LŪCIFER

ref: **Wd(A)** 463, 2

pn: biblical (Isaiah 14: 12).

LUDEWĪC von Ormanie (Normandy)

In **Ku** he aids his son Hartmuot in the abduction of Kúdrún and kills her father Hetel at the battle of Wülpensant (see Kúdrún, pp. 21 f.). He is beheaded by Herewíc, Kúdrún's bridegroom, when the Hegelinge army storms the Norman fortress of Kas-siáne¹ to rescue Kúdrún.

In **B** Herbot boasts that he has defeated Ludewíc and his son Hartmuot and abducted Ludewíc's daughter, Hildeburc.

ref: **B** 6463; **Ku** 588, 3

pn: borne by the 5th-cent. Frankish conqueror of Gaul, Clovis (*Chlodovechus*), the name was apparently reserved for royal persons, **Hludowig* being rare in early German records (Förstemann I. 855 ff.; Schlaug II. 124). *Ludewíc* occurs for a Christian warrior in Pfaffe Konrad's *Rolandslied* (4826) in the 12th cent.

In **ON**, *Hlöðvér*, the name of the father of Völundr's swan-maiden wife (Vkv 10, 6) and the ruler of a kingdom promised to Guðrún (Gör I 25, 6), refers to the Frankish king. In **Ps**, *Loðwigr* (I. 201, 9) is the name of the margrave of Aldinflis, 'Loðwigr' (II. 376, 3) the incognito used by Heimir on entering a

monastery, and *Hlodver* (II. 343, 8) the name of the father of Konrádur (see Kuonrát, p. 22).

LUMMERT, see AMELUNC (2)

LUPPOLT

Son of Berhter (1) von Mèrân: leads the embassy to Constantinople to ask the hand of King Constantin's daughter for his master Rother. Constantin imprisons him with his eleven companions. Rother rescues them when he visits Constantinople to win the princess. Luppolt takes part in the subsequent campaign in Greece to rescue Rother's queen. Rother makes him 'koninc zo Karlungin' (= France).

ref: **R** 50 (*lupolt*; other spellings: *liupolt*, *lipolt*)

pn: **Hludobald*: 8th-cent. **WFr**; 9th-cent. German (Förstemann I. 850; Schlaug I. 124; II. 122).

LŪTRINGEN

Duchy of Lorraine: Helferich (4) in **E** and **DF**, and Írinc in **Kl** and **B**, are from Lútringen, yet in **B** the latter fights the 'herzog von Lútringen' in the combats at Worms (7720).

ref: **B** 1589; **DF** 5156; **E(B)** 1; **E(s)** 56, 7; **Kl** 448; **R** 4829 (H *Dorringin*, RB *Lotringin*)

This term originally applied to the subjects of Lothar I (†855), but by c. 1000 was restricted to those living north of the South Vosges. In the 10th cent. it refers to that region.

LŪFANT, see ILSÂN

M

MACHAZĒN

Heathen god: cursed by Etzel.

ref: **Kl** 1065

pn: in **OFr** epic *Maca-* is frequently a component of Saracen names (Langlois, 411 f.); Mohamet is also termed *Macon* (ibid. 418).

MACHMET

Heathen god: cursed by Etzel in the **Kl** (see Machazên above), worshipped by Machorel in **O** and by Orkise in **V**. In **Wd(B)**, when he defeats the heathen Belîan in knife-throwing, Wolfdietrich suggests that Machmet was dozed off (625, 3-4).²

In **AHb** Machmet is the name of a demon,

who visits Dietrich's mother before his birth and prophesies great strength and fire-breathing power for her son; he also builds the city of Berne (Verona) in three nights.

ref: **AHb** p. 6, 38; **Kl** 1065; **O** 271, 2; **V(d)** 27, 4; **V(h)** 63, 1; **V(w)** 93, 11; **Wd(B)** 545, 4; **Wd(D)** v. 4, 2; **Wd(Gr)** 842, 2; **Wd(k)** 260, 5

As in **OFr** epic, the prophet Mohamet is thought to be a heathen god (Langlois, 413).

MACHOREL von Muntabûre (GÔDÎÂN)

He rules at Jerusalem, yet his capital is Suders in Sûrie (Tyre in Syria). Seventy-two heads of messengers for his daughter's hand

plains that Mohamet is asleep (cit. Hermann Schneider, 'Die Quellen des Nibelungenliedes', *Euphorion* XLV (1950), 495).

¹ Symons, *Heldensage*, 111, relates the name to Cadzund in Holland.

² In the **OFr** epic *Gaufrey* the heathen Naisier, in a similar knife-throwing duel, com-

adorn the battlements of his fortress of Muntabûre (Mons Tabor). Ortnît, with the aid of Îljas and the dwarf Alberich, abducts the princess; Alberich plays tricks on the heathen and, protected by his cloak of invisibility, casts down his idols. Machorel, pretending to be reconciled to the marriage of his daughter to Ortnît, sends dragons' eggs to Ortnît's land: one of the dragons that hatch out kills Ortnît.

ref: **AHb** p. 5, 23 (*küniges . . . zû rachaol*); **DF** 2137 (Gôdiân); **O** 13, 1 (*W Marchorel, A Nachorel, K Zacherel, e achahel, c nachael, a nachaol*); **O(w)** 13, 1 (*Machabell*); **Wd(A)** m 417, 4; **Wd(D)** m III. 43, 4

pn: based on that of the Sultan Malek-el-Adel, whose Syrian fortress of Mons Tabor, built in 1212, was besieged during the crusade of 1217 (Amelung, *DHB* III. xxviii; Schneider, *GHS* I. 351).

MACITUS see GAMAZITUS

MADELGÊR (ADELGÊR)

Father of Heime: mentioned among Ermenrich's men, together with Madelolt, in **DF**.

ref: **A** 32, 3 (*Adelgêres*); **AHb** p. 3, 28 (*adelgers*); **B** 6371; **DF** 8663

In **Ps** the father of Heimir is named Studas (see Heime, p. 65).

pn: frequent in **WFr**; 8th-cent. German (Förstemann I. 1113; II. ii. 246; Socin, 152; Schlaug I. 131).

There is a possible connection between Madelgêr and Maugis (Amaugis), brother of Haymon in **OFr** epic (Langlois, 444; Kalbow, 45; Benary, 44 ff.); he is a skillful thief and steals the swords of Charlemagne and his peers. In Konrad's *Rolandslied* (12th cent.), Madelgêr (1600) is the name of a smith known to have made twelve swords at Regensburg, but he is not mentioned in the **OFr** source, the *Chanson de Roland*. In *Salman und Morolf* (12th cent.), a dwarf, who introduces Môrolf to a mermaid, is also named Madelgêr (730, 3).

MADELOLT

Ermenrich's man: mentioned together with Madelgêr.

ref: **DF** 8663

pn: 8th-cent. German (Förstemann I. 1115; II. ii. 246).

MADIUS, see GAMAZITUS

MÂL

A sword: Arnolt's in **R**; Wolfhart's in **Rg(F)**.

ref: **R** 4153; **Rg(F)** v. 22, 3

pn: probably related to **MHG** *mâl*, 'decoration, ornament', especially on weapons and

equipment (Lexer I. 2014), cf. **OE** *broden-mæ̅l*, 'sword ornamented with a serpentine pattern' (Keller, 179 f.; Davidson, 122 ff.).

MALGERAS, see RÛMEROG

pn: cf. **OFr** Saracen name *Malgariz* (Langlois, 432).

MAMBOLT (MAMEROLT)

A giant who threatens Dietrich at Mûter.

ref: **V(h)** 388, 1; **V(w)** 574, 1 (*Mamerolt*)¹

pn: possibly a short form of **Maginbold*, recorded in Germany from the 8th cent. (Förstemann I. 1072).

MARCELLIÂN

This saint appears to Liebgart (1) in the shape of a white-robed old man.

ref: **Wd(B)** 734, 2

St. Marcellian (†202) was Bishop of Auxerre.

MARCHUNC von Hessen

Ermenrich's man.

ref: **DF** 8643

pn: the one-stemmed *Marcho* is recorded in Germany from the 8th cent. (Förstemann I. 1095). The basis can be either **OHG** *marah*, 'horse', or *mark*, 'march' (see Kaufmann, 248 f.).

MARHOLT (1) von Sibenbürgen (Transylvanien)

Etzel's man: aids Dietrich and fights Gêrbart at Rabene (Ravenna).

ref: **Rs** 739, 1

pn: 8th-cent. German (Förstemann I. 1097; Schlaug II. 126).

MARHOLT (2) von Gurnewâle (Cornwall)

Ermenrich's man.

ref: **DF** 8656 (*W Marolt*; 9050 *R Morholt*)

Perhaps a confusion of Marke von Gurnewâle and Môrolf von Írlant from Gottfried von Straßburg's *Tristan* (c. 1210).

MARIÂ

The name of the Virgin Mary is frequently invoked, especially in the later epics.

ref: **DF** 9916; **E(d)** 142, 1; **E(s)** 99, 5; **hS** 30, 1; **jSn** 101, 11; **V(d)** 12, 6; **V(w)** 64, 11; **Wd(B)** 573, 2; **Wd(D)** VII. 18, 1; **Wd(Gr)** 686, 3; **Wu(B)** 120, 5

MARKE

Ermenrich's man: he fights Dietleip at Rabene (Ravenna).

ref: **Rs** 704, 2 (*RA Marche*)

pn: see Marchunc.

¹ In *Salman und Morolf* (12th cent.), the father of Fôre is named Memerolt (22, 3).

MARKÏS, lantgråve ze Düringen (Thuringia)

Ermenrich's man: he fights Ortwin at Rabene (Ravenna).

ref: **Rs** 731, 1

pn: based on MHG *markis* from OFr *marquis*, the equivalent of MHG *lantgråve*.

MARPALY

Daughter of the heathen Belîân: when Wolfdietrich arrives at Belîân's castle at Falkenîs, the heathen challenges him to a knife-throwing contest, but allows the hero to spend the night with his daughter. Marpaly knows by her prophetic powers that Wolfdietrich will kill her father, and throws away the drugged drink Belîân has sent him; however, she fails to seduce Wolfdietrich, who refuses to make love to her unless she becomes a Christian. The next day Wolfdietrich kills Belîân in the knife-throwing contest, and Marpaly vainly exercises her magic arts to prevent his departure: she conjures up mountains, lakes, mists, a burning forest, and fearsome demons (in **Wd(D)** they carry her off to hell); she even takes the shape of a bird (a magpie in **Wd(B)**, a crow in **Wd(D)**).¹

ref: **Wd(B)** m 535, 3; **Wd(D)** vi. 9, 2; **Wd(Gr)** 1068, 2; **Wd(k)** m 256, 1

pn: probably a corrupt form of an OFr name for a Saracen princess, cf. *Malatrie*, *Margalie*, *Marsabile* (Langlois, 422, 432, 438); in the OFr epic *Floovant* the hero is captured by an emir, whose daughter, *Maugalie*, helps him escape (Heinzel, *Östgotische Heldensage*, 73 f.; see also Wolfdietrich, p. 149 n. 2).

The Falkenîs episode resembles in some details the experiences of Lanzelet with Galagrandeiz and his daughter in Ulrich von Zazikhoven's *Lanzelet* (c. 1200) (O. Jänicke, *DHB* iv. xliii; Schneider, *Wolfdietrich* (1913), 261 ff.), and those of Petleifr with Sigurðr the Greek and his daughter at the castle of Marsteinn in *Þs* (see p. 25).

MARSILJÂN von Ceciljenlant (Sicily)

Wolfdietrich rids his country of the giant Baldemar.

ref: **Wd(D)** vii. 53, 1; **Wd(Gr)** 1354, 1

pn: probably from *Marsille* (*Marsillion*), the name of the Saracen King of Spain and opponent of Charlemagne in the OFr *Chanson de Roland* (Langlois, 438 f.; *Marsilie* in Konrad's *Rolandlied*, 381); the name *Mersilân* (*Marsilân*) also occurs for heathens in the 12th-cent. 'Spielmannsepen' *Orendel*, 2931, and *Salman und Morolf*, 302, 3.

MARTIKOS, see GAMAZITUS

MARYNA, see MERGART

MEDELBOLT

Heathen god.

ref: **V(h)** 91, 12;² **Wd(D)** v. 4, 3; **Wd(Gr)** 842, 3

pn: WFr 8th-cent. *Madelbald*, based on Gmc. **maþla-*, 'meeting-place' (Förstemann i. 1112; Kaufmann, 254); it is possible that a derogatory accommodation to MHG *madel*, *medel*, 'maggot, worm', has taken place.

MEIZLÏN

A dwarf who entertains Wolfhart in his mountain kingdom (see Merzelîn below).

ref: **V(h)** 642, 2

pn: perhaps based on MHG *meizen*, 'hew, cut', with reference to mining activities of dwarfs.

MENELOUS

Husband of Ilion (= Helen of Troy).

ref: **DH F** 45, 1, 3

MENTIGER, see NETTINGER

MERCURIUS

Saracen god.

ref: **V(w)** 440, 12

MERGART

Daughter of Herebrant and sister of Hildebrant: she is married to Amelolt von Garten (see Amelunc (2)); their sons are Wolfhart, Alphart, and Sigestap (see Hildebrant's genealogy, p. 75 n. 3).

ref: **Ahb** m p. 6, 4; **Wd(D)** ix. 221, 3; **Wd(Gr)** 2109, 3; **Wd(w)** 2022, 3 (*Maryna*)

pn: 11th-cent. German (Förstemann i. 1104; Schlaug II. 129; Bach, §§ 284, 287).

MERZELÏN

A dwarf: Wolfhart jousts with him at Virginâl's court.

ref: **V(h)** 984, 9

Probably identical with Meizlîn above.

pn: possibly based on MHG *merz*, 'treasure, rarity, ornament' (Lexer i. 2119).

MERZÏÂN (1) uncle of Delfîân and brother of Schudân

At Jerusalem Wolfdietrich is captured by forces led by Schudân. MerzÏân is about to have him hanged, but a friendly Saracen frees him; Wolfdietrich's forces take the city, and MerzÏân flees.

ref: **Wd(D)** v. 165, 1; **Wd(Gr)** 1001, 1

pn: In the 12th cent. a *Martian*, not known

and a rose-wreath that turns into a snake, etc. (290 ff.).

² J. Zupitza would amend to Apolle (*DHB* v. 277).

¹ In the late-15th-cent. version of **Wd** in the *Dresdner Heldenbuch*, **Wd(k)**, she sends him dreams of a folk-tale nature: an enchantress locks him and his horse in a box for refusing to marry her; he sees rolls walking and wine pouring itself,

in the OFr original, appears in Pfaffe Konrad's *Rolandslied*, 4831, and in *Orendel*, the hero encounters two heathen brothers, *Merzian* and *Sūdān* (910 f.).

MERZĪĀN (2) von Babilōne (Cairo)
Etzel is said to be more magnificent than he.
ref: **B** 307

MICHAËL

In **L**, Laurin's appearance causes Witege to take him for St. Michael. Elsewhere this saint is referred to as the protector of the souls of the dead (**KI**, **R**, **jSn**).

ref: **KI** 2609; **L(A)** 239; **L(D)** 497; **L(DrHb)** 53, 4; **R** 4437; **jSn** 153, 2

MĪME

A master smith living at Azzariā near Tōlēt (Toledo): he has made three swords, one of which, *Schrit*, is owned by Biterolf. He and *Hertrich* have made twelve swords, and *Wielant* has made *Mimminc*, the thirteenth.
ref: **B** 139 (Mime)

In ON Eddic tradition *Mimir* is connected with wisdom: the head of *Mimir* first spoke and told the runes clearly (*Sd* 14, 4), for *Mimir* drinks mead each morning from *Mimisbrunni*, 'the pledge of Óðinn', where Óðinn hid his eye (*Vsp* 28, 10 f.),¹ and Óðinn is his friend (*Sk* ch. 9). The waves are termed 'Mims synir' (*Vsp* 46, 1).

Saxo, III. ii. 5 ff., tells how *Hotherus* (ON *Höðr*) captures a dwarf *Mimmingus*, who ransoms his life by handing over a sword, with which *Hotherus* can kill *Balderus* (ON *Baldr*),² and a magic arm-ring, which increases its owner's wealth.³

In **Ps**, *Mimir* is a smith, who brings up *Sigurðr* (I. 303, 10 ff.); *Sigurðr* kills him and his brother, the dragon *Reginn* (see *Eckerich* (1), p. 34, and *Sifrit*, p. 119).⁴

In the Danish ballads *Ravengaard og Memering* and *Memering* (*DgF* I. 204 ff., 214 ff.), *Miemeringn* (*Mimering*) is a dwarf knight.

pn: *Mimo* (*Memmo*) 9th-cent. German (*Förstemann* I. 1124); *Mimmung* 15th-cent. German (*Müllenhoff*, *ZE*, 360 f.); the name, with or without the suffix *-ing/-ung*, is thought to occur in place-names (*Mone*, 90; *Förstemann* II. ii. 296 f.; but see *Kaufmann*, 259). Its basis is possibly Gmc. **mim-*, 'measure, think', cf. OE *māmrīan*, LG *mīmeren* (*F. Dettler* and *R. Heinzel*, 'Hœnir und der Vanenkrieg', *PBB* XVIII (1894), 549).

¹ A. Mentz, 'Schrift und Sprache der Burgunder', *ZfdA* LXXXV (1954/5), 7 ff., interprets the inscription on a 5th-cent. Burgundian buckle as a reference to *Mimo* (*Mīma*), the 'beast of the dead', which conveys the spirit to the other world. Depicted on the buckle is a horse or stag drinking from a vessel, which Mentz takes to be *Mimisbrunni*.

² Cf. *Alfrik*, p. 4, and *Ruotlieb*, p. 113.

³ Such a ring is the basis of *Andvari's* treasure in ON Eddic tradition (see p. 97 n. 6).

Apparently *Mime* (ON *Mimir*), originally a supernatural being, has become a smith in German tradition—this includes the Danish and **Ps** references.

MIMMINC (MIMMUNC)

The sword of *Witege*, made by his father *Wielant*.

ref: **A** 450, 4 (MS. *Mynfurges*); **B** 178 (*Mimminc*: MS. 8557 *mynningen*; 12273 *Miningen*); **L(A)** 1543 (m *münick*, r *münich*, K *munigtlich*); **Rg(A)** 239, 4 (a *menung*, b *merungen*); **Rg(C)** 1337 (*Mimingen*: MS. *mymeng*); **Rg(D)** 278, 4 (*Mimingen*: b *schemningē*); **Rg(P)** 316 (*Mēmingen*: MS. *meygen*; 444 *Mimunge*); **Rs** 402, 5 (*Mimingen*: A *myningen*; 901, 6 R *miminges*, A *mynniges*); **V(h)** 730, 12 (MS. *mimig*; 873, 12 *mimung*); **V(w)** 720, 12 (MS. *memmenunge*); **Vhw** 143 (*Nimminc*)

In German literature outside the 'Helden-sage', *Heinrich von Veldeke* in his *Eneide* (c. 1175) first mentions this sword (5729 MS. G *Mynning*)⁵ (see *Eckesahs*, p. 34, and *Nagelrinc*, p. 96); in the 14th cent., '*Mimminc*' is referred to in another LFr poem, *Heuric en Margriete van Limborch* (*Müllenhoff*, *ZE*, 365 f.). A corrupt form of the name is used appellatively for a sword in *Neidharts Lieder*, 91, 37; 92, 7 (R *mæchenich*, C *mesching*, c *menink*, meñngk, d *mächting*). In an LG Easter play of 1464, one of *Pilate's* soldiers bears a sword named '*Mummink*' (*ibid.* 366). *Seyfrid* is made the owner of '*Menig*' by *Spangenberg* in the 16th cent. (*Golther*, *Hürnen Seyfrid*, xxiii) and of '*Meynunc*' by *Joh. Staricus* in the 17th (W. Grimm, *DHS*, 364).

In the OE *Waldere* fragments, *Mimming*, 'Welandes worc', is borne by *Waldere* (I. 2 f.): formerly *Þeodric* has considered giving this excellent sword (*Mimming?*) to *Widia* (MHG *Witege*) for his help against giants (II. 4 ff.).⁶ In the 14th-cent. ME romance of *Horn*,⁷ it is known that *Weland* made *Bittefer*, the equal of *Mimming* (397 ff.).

In **Ps**, *Mimungur* (I. 101, 8: A *Minnungur*) is made by *Velent*, who kills a rival smith at *Niðungur's* court with it (see *Wielant*, p. 142). He gives it to his son *Viðga* (MHG *Witege*); *Hildibrandr* exchanges his own sword for it when *Viðga* arrives at *Bern*; *Viðga* challenges *Þiðrekr*, but when *Þiðrekr* is about to kill the defenceless *Viðga*, whose sword has broken, *Hildibrandr* returns *Mimungur* to him; he defeats *Þiðrekr* and then joins *Þiðrekr's* band of warriors. Later

⁴ In **Rg(A)** *Eckerich* brings up *Sifrit* in the smithy. ON Eddic tradition makes *Reginn* *Sigurðr's* smith foster-father; in **Ps** the name *Reginn* has been transferred to the dragon (see *Sifrit* (1), pp. 119 ff.).

⁵ Other manuscript readings are: H *Minnenc*, h *Mynnemyng*, M *Minnichleich*, B *Mimminch*.

⁶ The author thus refers to *Mimming's* traditional owner.

⁷ *King Horn*, ed. J. Hall (Oxford, 1901).

Heimir picks up Mimungr during the fighting against Osanctrix, but Þiðrekr forces him to return it to Viðga (I. 272 ff.).¹ In the Bertangaland combats Þiðrekr borrows Mimungr from Viðga and defeats Sigurðr with it, his own sword, Ekkisax, being inadequate for cutting Sigurðr's horn skin.

In the Swedish version of Ps, after killing Viðga (Sv *Wideke*), Þiðrekr (Sv *Didrik*) casts Mimungr (Sv *Mimmingh*) into a lake (see Witege, p. 146 n. 10).

In the Danish ballad *Kong Diderik og hans Kæmper* (Version B), Viderick (MHG Witege) bears the sword Menning (*DgF* I. 99 ff.); in *Ulv van Jærn* (Version G) it is named Mimming (ibid. 154 ff.). In the Faroese ballads, Virgar (MHG Witege) owns the sword Mimring (W. Grimm, *DHS*, 368).

pn: The short vowel of this sword-name makes any association with the smith Mîme unlikely, especially as its fashioning is always attributed to Wieland. The numerous German *-n-* spellings, also reflected in the MSS. of the Ps and in the Danish ballads, suggest the Gmc. root **min-*, 'remember', as a basis; cf. MHG *minnen*, 'think of with love' (see Kluge, *EWB*, 479; Kaufmann, 259).

MÎMUNC von Isterrîch (Istria)

He and his brother, Tûriân, are the companions of Dietwart.

ref: **DF** 449 (A *Minnunckh*)

MINNE (1) daughter of Ladiner (1) von Westenmer

Wife of Dietwart.

ref: **DF** 899

pn: 9th-cent. German (Förstemann I. 1125; Socin, 61): the name is based on the abstract, OHG *minna*, MHG *minne*, 'love, remembrance'.

MINNE (2) personification

ref: **V(h)** 349, 11; **V(w)** 812, 7

MÏSSENÆRE pl.

The men of Mïssen (Meißen), who aid Gunther at Worms.

ref: **B** 10775

MËERE pl. (MÖRLANT, MÖRRÎCHE)

The subjects of Sifrit (3) von Mōrlant in **Ku**: his country is also termed Mōrrîche. In **Rs**, Biterunc von Mōrlande supports Ermenrîch. Fraw Seld in **Wu(B)** was born 'zu Moren'.

ref: *Mære* pl.: **Ku** 670, 3; **Wu(B)** 20, 3
Mōrlant: **Ku** 580, 1; **Rs** 714, 1; Mōrrîche **Ku** 729, 3

MHG *møre* is taken to be synonymous with 'Saracen' or 'heathen'; hence Sifrit (3), a

heathen viking figure in **Ku**, is thought of as a ruler of the Moors. The basis for the name is MLat. *Maurus*, 'Moor'.

MOREAN, see BËEMRÎÂN

pn: see MËERE above.

MOREIN, see SENDERLÎN (2)

pn: see MËERE above.

MORGÂN

A robber killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 16, 4 (z *Marckan, ef mort-gram*); **Wd(Gr)** 853, 4

pn: possibly a corrupt form of OFr *Morgant*, a Saracen name (Langlois, 471).

MORILEAN, see ÎMÎÂN

MÖROLT (1) von Îrlant (Ireland)

Ermenrîch's man: he is killed by Dietrich at Rabene (Ravenna).

ref: **Rs** 806, 5 (Môrholt: A *Morolt*)

pn: probably derives from that of Mōrolt von Îrlant, the giant killed by Tristan in Gottfried von Straßburg's *Tristan*, 6742; in Wolfram von Eschenbach's *Parzival* he is an ally of Fridebrant.

The name is recorded in the 7th cent. in Lb and the 8th cent. in German (Förstemann I. 1118); *Morault* is frequent in OFr epic (Langlois, 469). The basis is MLat. *Maurus*, 'Moor'.

MÖROLT (2) von Arle (Arles in Provence)
Brother of Karle; Ermenrîch's man.

ref: **DF** 8649

MÖRUNC (1) Hetel's man

The close companion of Hōrant on the quest for Hetel's bride, Hilde (1): in **Ku** his realm is thought variously to be Wåleis (641, 4), Niflant (211, 1), and Frieslant (481, 1);² he is frequently mentioned together with Îrolt.

In **DH** he is the brother of Horant.

ref: **DH** F 47, 3, 3; **Ku** 211, 1

pn: 8th-cent. German (Förstemann I. 1117; Schlaug I. 134); place-names like *Moringen*, etc. (Förstemann II. ii. 250), are probably of different origin.

It is possible that the name in **Ku** and **DH** is a variant of that of Mōrolf, King Salmân's minstrel, who does in fact compare himself to Hōrant (see p. 81 n. 2).

MÖRUNC (2) von Dietmars (Dithmarschen)³

¹ In **B** a similar sword story is told about Heime's sword, Nagelrinc (see p. 96).

² See p. 71 regarding these regions which in **Ku** are included in the dominions of Hetel.

³ This name and seat very probably derive from **Ku**: cf. Hetel, part of whose realm is Dietmars.

Ermenrich's man: killed by Dietrich at Rabene (Ravenna) in **Rs**.

ref: **DF** 8657 (A *Maysunck*); **Rs** 738, 1

MÖRUNC (3) von Engellant (England)
Ermenrich's man: a silver-white panther on a black ground is depicted on his shield.

ref: **Rs** 496, 1

MÖRUNC (4) von Tuscân (Tuscany)
Ermenrich's man.

ref: **Rs** 1008, 1

MOYSES

Rother recalls God's help to Moses in time of need.

ref: **R** 3933

N

NAGELRINC

Heime's sword (**A, B, Rg**); in **L(A)**, Wolfhart uses it; in **B** during the fighting at Worms (10926 ff.) it is knocked from Heime's hand by Sifrit; Hildebrant picks it up and gives it to his nephew Wolfhart; after Heime and Hildebrant have come to blows about it, Dietrich orders Hildebrant to return it to Heime.¹

ref: **A** 272, 3; **B** 10551; **L(A)** 1543 (m *natinck*, 1 *nagel*); **Rg(A)** 221, 1; **Rg(C)** 1249; **Rg(D)** 342, 3 (b *Nach gerling*)

The first reference to this sword in German literature outside the 'Heldensage' occurs c. 1175 in Heinrich von Veldeke's *Eneide*: Nagelring (5730) (see Eckesahs, p. 34, and Mimminc, p. 94). It is mentioned among other swords in the late 13th-cent. *Ritterpreis* (Schieb-Frings, *Eneide*, 188).

In **Ps**, Nagelring (1. 35, 5) was made by the dwarf Alfrikr (see Alberich, p. 4), who, when captured by Þiðrekr, ransoms his life by stealing it from its owner, the giant Grímur, and giving it to Þiðrekr, who is thus able to kill the giant pair, Grímur and Hildir, with it (see Gríme, p. 53).² Later he gives it to Heimir, whose first sword was Blodgang (1. 40, 10).

In the Danish ballads, a sword with the corrupt name 'Adelryng' is used by Miemering in *Ravengaard og Memering* (*DgF* 1. 204 ff.); Sivard (MHG Sifrit) is the owner in *Sivard og Brynild* (Version A) (ibid. 16 ff.); in *Kong Diderik og Löven* (Version A) (ibid. 132 f.), Dhyryk (MHG Dietrich) finds the dead Syfred's sword Adelryng in the dragon's lair and kills the dragon with it (see Wolfdietrich, p. 149, and Röse, p. 109).³

pn: based on the equivalent of OHG *nagal*, OE *nægl*, ON *nagl*, 'nail'; this component is

met in other sword names, e.g. OE *Nægling* (*Beowulf*, 2680),⁴ ON *naglfari* (Sk ch. 51). The name may indicate a sword with a ring attached by decorative nails; cf. MHG *genagelt*, for *gemâlet*, 'brightly decorated' (**N(C)** 1294, 1).⁵

NÄNTWÎN (1) father of Herrât

His wife is the sister of Helche.

ref: **N** 1381, 4

pn: 6th-cent. Goth. (Schönfeld, 170); 8th-cent. German (Förstemann 1. 1152); 9th-cent. Lb (Ploß, 57).

NÄNTWÎN (2) von Regensburc (Regensburg)

Brother of Volcwîn and nephew of Witege: he aids Gunther in the combats at Worms; he is killed by Hildebrant.

ref: **B** 5069

NÄNTWÎN (3) Dietrich's man

In **DF** Dietrich sends him to Ermenrich to demand ransom for prisoners captured at Meilân (Milan). In **Rs** he fights Wolfgêr at Rabene (Ravenna).

ref: **DF** 7071; **Rs** 724, 1 (N. von Elsentroye)⁶

NEBULONES, see NIBELUNGE pl.

NÊRE

Dietrich's man, brother of Hildebrant and father of Wolfwîn; in **DF** he is killed by Reinhêr von Parîse at Bôlonje (Bologna).

ref: **A** 44, 2; **DF** 3009; **KI** 1743; **V(w)** 843, 8; **Wd(D)** 1x. 221, 2; **Wd(Gr)** 2109, 2

pn: in the 12th-cent. *Rolandshied* of Pfaffe Lamprecht, a Saracen of this name is killed by Ludewîc (4827); the name is absent from the OFr original, the *Chanson de Roland*.

¹ In **Ps**, a similar story is told about Viðga's sword Mimungr: see Mimminc, pp. 94 f.

² In the frescoes at Runkelstein (14th cent.) 'Fraw Riel', a giantess, is depicted holding Nagelrinc, possibly a confusion of Rûël from *Wigalois* with Hilde (3), wife of Gríme (W. Grimm, *DHS*, 493).

³ See under Balmunc (1), p. 9, regarding swords found in dragons' dens.

⁴ *Bēowulf* uses it against the dragon, but it shatters, and he finishes the fight with another sword (see Balmunc (1), p. 9 n. 4).

⁵ See Davidson, 66, 125, regarding this ancient type of sword with a ring on the hilt.

⁶ Erwin (3) von Elsentroye may be intended (see p. 37 n. 1).

NETTINGER (MENTIGER)

Brother of the giantess Runze, husband of Gudengart, and father of Ecke, Väsolt, Ebenrôt, Eckwit, and Eckenôt (1) (see the genealogy of Ecke, p. 33 n. 2).

ref: **AHb** p. 3, 38 (*mentigers*); **E(s)** 187, 4

pn: a family name in the 14th cent. (Mone, 96). It is possibly a corrupt form of *Nitgêr* (see p. 99).

NEVELUNGEN, see NIBELUNGE pl.

NIBELÔT von Pârise (Paris)

Etsel is more magnificent than he.

ref: **B** 295

pn: possibly a variant of *Nibelunc*, cf. *Amelôt* and *Amelunc* (p. 6).

NIBELUNC (1) father of Nibelunc (2) and Schilbunc

The original owner of a treasure and the sword Balmunc (see Nibelunge pl.).

ref: **B** 7227; **N** 88, 3; **gS** p. 82, 39 (*Egward*);¹ **hS** 13, 8

pn: see Nibelunge pl.

NIBELUNC (2) son of Nibelunc (1)

See Nibelunge pl.

ref: **B** 7819; **N** 87, 3; **hS** m 14, 3 (?)

NIBELUNGE pl.²

In **W**, Waltharius terms Guntharius and Hagano 'Franci nebulones' (555).³

In **N**, Schilbunc and Nibelunc ('die kûenen Nibelunge' 87, 2) give Sifrit the sword Balmunc as an advance payment for dividing between them the treasure left them by their father, Nibelunc, which is brought from a mountain; when Sifrit is unable to perform this task, a fight ensues, and he kills the brothers, their twelve giants, and seven hundred of their men with Balmunc;⁴ he then rules 'Nibelunge lant'⁵ and wins the cloak of invisibility (MHG *tarnkappe* 97, 3) and the treasure from the dwarf Alberich, whom he appoints as his treasurer.⁶ A

¹ This name (MHG Eckewart) may derive from **N**.

² For a full account of the journey of the Nibelunge (ON *Niflungar*) to the land of the Huns, and their final destruction there, see Hagen (1), pp. 58 ff.

³ Possibly a latinization of OHG *nibulunc*, understood as 'son of the misty, dark underworld, son of mist' (Strecker, *Waltharius*, 55), cf. *scrato*, 'goblin', as a gloss for Lat. *nebulô* (Kögel i. ii. 301); an ironic pun, Lat. *nebulones*, 'windbags', for Lat. *nobiles*, 'noble', is likely in the context (E. Schröder, 'Franci Nebulones', *ZfdA* LXXIV (1937), 80).

⁴ This episode is paralleled in fairytales; see Panzer, *Sigfrid*, 63 ff., regarding the so-called 'Erteilungformel'.

⁵ In **N**, this realm, Niederlant, and Norwæge, which are all subject to Sifrit, are thought of as contiguous.

⁶ A small golden wand with marvellous power

thousand Nibelunge warriors (501, 3) become his subjects (also termed 'Schilbungen recken' 721, 3); after Sifrit's death they return to 'Nibelunge lant' (1082), and the 'Nibelunges golt' is seized and lowered into the Rhine at Lôche (= Lochheim, near Worms) on the orders of Hagen. With *Âventiure* xxv ('Wie die Nibelunge zen Hiunen fuoren') the thousand 'Nibelunge helde' (1523, 1) join Gunther's men,⁷ who also number a thousand (1478); from then on the term 'Nibelunge' refers to the Burgundians and to Hagen, their leader on the journey to Etzel's kingdom ('er was den Nibelungen ein helflicher trôst' 1526, 2).⁸ Kriemhilt, on the arrival of the Burgundians at Etzel's court, demands the return of the 'hort der Nibelunge' (1741, 2) from Hagen,⁹ who uses Balmunc, 'Nibelunges swert' (2348, 4), in the subsequent fighting against the Huns. The account of this conflict is summed up in the last half-line of the poem: 'daz ist der Nibelunge nôt' (2379, 4).¹⁰ In the **KI**, the term 'Nibelunge' occurs once for the Burgundians (see Franke), otherwise only for Nibelunc and his sons; in **B** for the original owners of the treasure; and in **Rg(A)** for Gibeche's men, the Burgundians.

In **hS**, the treasure of the Nibelunge is confused with that won by Seyfrid from a dragon: 'der Nyblinger hort' (13, 2) is removed from its hiding-place by 'Nyblings sone' (134, 1)¹¹ during Seyfrid's fight with the man-dragon holding Krimhilt prisoner. They place it in a cave under the 'Trachenstain', and Seyfrid, after killing the dragon, loads it on to his horse in the belief that it belonged to the dragon (166, 7), but then sinks it in the Rhine, when the dwarf Eugel prophesies that his life will be short (167). It has been earlier stated that dwarfs give Seyfrid a treasure when he kills his first dragon, from whose melted horn he obtains his horn skin (38).

ref: (1) The original owners of a treasure and their men, who become subjects of Sifrit and Sigemunt:¹² **AHb** p. 7, 25; **B** 7848; **KI** 1403 (C); **N** 87, 2; **hS** 13, 2; der Nibelunge lant: **N** 92, 3

(1124, 1) is part of the treasure; cf. the wealth-giving ring of the dwarf Andvari in ON Eddic tradition (see pp. 120 n. 5), and the similar ring given by the dwarf Mimingus to Hotherus in Saxo (see p. 94).

⁷ The matter is ambiguous, since the original Nibelunge have already returned to Xanten with Sigemunt and there are never more than a thousand warriors accompanying Gunther to Etzel's kingdom.

⁸ In **N(k)**, the term 'Nibelunge' is restricted to the men of Nibelunc and Schilbunc.

⁹ In the **KI**, the loss of the treasure, which is inexhaustible according to the C-version (1407 ff.), is given as one reason for Kriemhilt's relentless hostility to Hagen (1403 ff., 3736 ff.).

¹⁰ In the C-version 'daz ist der Nibelunge liet'.

¹¹ Eugel is the only son of Nybling named.

¹² In an LG fragment of **Rg**, Sifrit is 'der van Nevelungen' (Holz, *Rosengarten*, lxx).

(2) Gunther's and Gibeche's men, i.e. the Burgundians (see Burgonde, pp. 16 f.): **KI** 1754; **N** 1523, 1 (?), 1526, 2; **Rg(A)** 177, 3; **W** 555 (Franci nebulones: **N** *Nivolones*) (?)

Apart from Wolfram von Eschenbach's reference to 'den küenen Nibelungen' (*Parzival*, 421, 7), from the late 12th to the 16th cent. references outside the heroic epics are to the Nibelungen treasure in the Rhine (W. Grimm, *DHS*, 173, 179, 191, 309, 314, 320, 352; Müllenhoff, *ZE*, 424);¹ in the *Minneburg* (14th cent.), for example, although the 'niblung . . . schatz' is mentioned, Gunther's men are termed 'frenkisch ingesinde' (W. Grimm, *DHS*, 315). The proverbial phrase, 'Da das Gold im Rhein ligt', of Sebastian Franke (16th cent.) must refer to the Nibelungen treasure (ibid. 348).

In ON Eddic tradition the name 'Niflungar' refers to Gunnarr's people (Br 16, 10; Dr title, p. 223; Akv 11, 2; Am 47, 5; Sk chs. 48, 50; Hniflungar: HHu I. 48, 10; Ghv 12, 6), also termed 'Gjúkungar' (see Gibeche (1)); Högni's son is named Niflungr (Völss ch. 38; Hniflungr: Am 88, 5).² The name is connected with the treasure demanded from Gunnarr by Atli and which has been sunk in the Rhine: 'Niflunga skatt' (Sk ch. 50; Hátt II str. 41); 'hodd Niflunga' (Akv 26, 7); the *kenningar* for gold of the *Bjarkamál* (10th cent.) quoted in Sk ch. 58, str. 128, are: 'Rínar rauðmalmi' (the Rhine's ruddy ore); 'rógr Niflunga' (strife of the Nibelungen), cf. 'rógrmalmr' (ore of strife) of Akv 27, 6. The name is not applied to the treasure Sigurðr wins from the dragon, about which a story is preserved (Rm; Fm; Sk chs. 46-7; Völss ch. 14),³ the supernatural beings involved bearing names different from those of the beings who possess the treasure won by Sifrit in **N** (see pp. 118, 120).

In **Ps**, Gunnarr's people are termed 'Niflungar' (I. 1, 9; II. 258, 3, etc.), and his realm south of the Rhine 'Niflungaland' (I. 282, 5); the treasure possessed by Gunnarr and Högni, later identified with that of Sigurðr (see pp. 42, 60), is the 'Niflungaskatt' (II. 279, 26); Högni's son Aldrian locks Attila in the treasure-house to starve to death beside it (II. 369-74: see Hagen (1), p. 60). The sagaman states that the garden where Gunnarr and his men fought the men of Attila in Susat (Soest) is still called 'Niflunga garðr' (II. 327, 22).

In the Danish ballad *Grimilds Hævn* (C-

version: *DgF* I. 48-50), Hagen's son Rancke locks Grimild in a treasure-cave with 'Nidings Skat' (Niding's treasure). Likewise in the *Hven. Chron.*, Chremild is locked in a cave by Hogne's son, where she dies among the treasure of 'Nögling', here the father of Hogne (W. Grimm, *DHS*, 345).

pn: first recorded in 752 among the Salian Franks for *Nibelung* (*Nivelongus*), a nephew of Charles Martel, and several times in the same Arnulfingian family in the 8th and 9th cents. (Müllenhoff, *ZE*, 290 f.; Jänicke, *ZE*, 310 f.; Förstemann I. 1161; Kaufmann, 268); in Germany *Nibelung* is first recorded in 774 in a Lorsch document referring to land near Worms (Müllenhoff, *ZE*, 292), being rarely recorded in the 9th and 10th cents.: *Nipulunc* in 802 at Freising,⁴ *Nebulunc* in 815 in a document regarding land near Worms, *Nevelung* in 993 in Alsace (ibid. 292 f.); *Neuelunchus* occurs in a Worms document of 1106 and becomes more frequent from then on (ibid. 294 f.).

In WFR records the name *Nevelongus* (*Nivelongus*) occurs more frequently in the 11th and 12th cents. (ibid. 292 f.); the pn *Nevelon*⁵ is frequent in OFr *ch.d.g.* (Langlois, 484; see also Flutre, 145, and C. Voretzsch, 'Zur Geschichte der Nibelungensage in Frankreich und Deutschland', *ZfdA* LI (1909), 41). The name does not occur in OE (Binz, 204).

The Arnulfingian family, among whom the name *Nibelung*, etc., was common, were descended from Pepin of Landen (*CMH* II. 123 ff.), whose daughter St. Gertrude (†659) founded the monastery of Nivelles in South Brabant (Gmc. **Niuvwi-alha*, 'new sanctuary': Kaufmann, 268 f.).⁶ Pepin of Heristal, Pepin of Landen's grandson, exercised, as major-domo, dominion over Merovingian Gaul from 697 to 714; his later descendants were Charles Martel and Charlemagne. It seems possible that this name derives from the association of this distinguished family with Nivelles (see L. Levillain, 'Les Nibelungen historiques et leurs alliances de famille', *Annales du Midi* XLIX (1937), 408, for a family tree).

Whatever the origin of the name, accommodation to the Gmc. root **neðula-* (OHG *nebul*, *nibulnisse*, MHG *nebel*, *nibel*, *nibelunge*, 'mist, darkness', OS *neðal*, OFris. *nevil*, MDu *nevel*, 'mist', ON *njól*, 'night') or **niðila-* (OE *nifol*, *neowol*, 'low, deep, dark', ON *nift-*, cf. *Niflheimr*, 'underworld')

¹ The Nibelungen treasure, constituting and symbolizing royal power, may well derive from the gold-bearing property of the Rhine sands, from which, according to Otfried I. 1, 72 (9th cent.), the Franks obtained gold: 'joh lesent thar in lante gold in iro sante' (Otfrieds Evangelienbuch, hrsg. von O. Erdmann (Tübingen, 1965*), 13).

² See Hagen (1), p. 59.

³ Some confusion certainly exists: in Dr and Sk ch. 49, Gunnarr and Högni seize the gold Sigurðr won from Fáfnir, and in Völss ch. 36, Atli demands the treasure from Gunnarr and

Högni as the inheritance of Gúðrun, Sigurðr's widow.

⁴ A *Nebolugno genere Bavario*, a personage connected with the Frankish royal house, is recorded in a document from Pistoja for the year 812 (W. Grimm, *DHS*, 30, 455); there is no further record for the South-East till 1250 (Kropp I. 11).

⁵ Gmc. ð becomes OFr *v* (Kalbow, 38).

⁶ H. Grégoire, 'La patrie des Nibelungen', *Byzantion* IX (1934), 34 ff., suggests a Celtic origin for the name, **Nivalah*, 'new temple'.

appears to have taken place (Kluge, *EWb*, 504 f.; see also Kaufmann, 268 f.). In **N**, at any rate, the name has been applied to supernatural beings, and the treasure Sifrit wins from them has been equated with Gunther's royal treasure; the name *Nibelunc* may well have been interpreted as 'mist man' in this context (see also Schilbunc, p. 115); cf. the translation of 'Nybling' by *Mhačėk* (Czech *mha*, 'mist') in the Czech version of **hS** (Golther, *Hürnen Seyfrid*, x).

Whether the name originally belonged to historical persons and was then applied to supernatural beings, i.e. 'Nebelwesen' (Heusler, *Nibelungensage*, 28), or vice versa (S. Gutenbrunner, 'Über einige Namen der Nibelungendichtung', *ZfdA* LXXXV (1954/5), 44 ff.), the pn appears first with certain authenticity on the Lower Rhine among members of a great Frankish dynasty. In all probability it became attached to the heroes of the story about the destruction of the Burgundians, Gunther and his men, when this story was absorbed into Frankish traditions before transmission to Scandinavia (see Burgonde, pp. 16 f.).¹

NIMMINC, see MIMMING

NITGĒR (1) ruler at Müter

The leader of Nitgēr's giants, Wicram, captures Dietrich von Berne, who is then kept prisoner at Müter.² When Dietrich's men defeat the giants,³ Nitgēr becomes Dietrich's vassal. Nitgēr's sister Ibelin and his wife Simelîn succour Dietrich during his captivity.

ref: **V(h)** 317, 7 (MS. usually *Nitinger*); **V(w)** 505, 7

pn: 8th-cent. German (Förstemann I. 1158; Schlaug I. 135; II. 130); see Nettinger, p. 97.

NITGĒR (2) Dietrich's man

Father of Sigelint (3) in **B**: he is killed by Giselhēr in the **KI**.

ref: **A** 306, 3; **B** 13192; **KI** 1755

NŌĒ

Wolfdietrich in adversity recalls God's help to Noah (see Danĕl and Jōnas).

ref: **Wd(D)** VIII. 122, 3; **Wd(Gr)** 1658, 3

(NORDĪĀN), see p. 118 n. 6.

In the **Ps** Nordian, huntsman of Iron, is the father of the giants Asplian, Ædgæir, Avæntroð, and Viðolfr.

NORPREHT (1) Rhine ferryman (RUOPREHT)

In **Rg(D)** he demands a fee of a hand and a foot for his services. Ilsân overcomes him and ferries Dietrich's company across the Rhine at Worms. Hildebrant pays him thirty gold marks on the return journey (in **Rg(C)** he waives the fee).

ref: **AHb** p. 7, 28 (*Rūpreht*); **Rg(C)** 818; **Rg(D)** m 166, 4 n 192, 4 (610, 4 s *Ruprehht*)
pn: 8th-cent. German (Förstemann I. 1168; Schlaug I. 135; II. 131); it is recorded in OE (Searle, 358).

A document of Worms dated 1290 refers to the quarrel between the monastery of Schönau and the ferrymen, Burkard, *Norper-tus*, and Gnanno, who refuse to pay dues to the monastery (Holz, *Rosengarten*, xciii ff.). Nevertheless, the incident probably has literary antecedents: cf. Gunther's ferryman in **W**, Else's ferryman in **N**, and Laurin's penalty in **L** (see pp. 35 f., 88, 135).

NORPREHT (2) von Bruoeninge (Prüfennig, nr. Regensburg)

Etsel's man: he aids Dietrich and fights Mōrunc at Rabene (Ravenna).

ref: **DF** 5155; **Rs** 55, 1

NUODUNC

Rüedegēr's son (**B** 3335 ff.; **Rg(D)** 320, 2; **Rg(F)** III. 17, 3). In **N**, Rüedegēr refers to 'mīniu kint' (2164, 3) when Nuodunc is already dead, yet only one other child, his daughter (see Dietlint (2)), is otherwise mentioned. Rüedegēr's wife, Gotelint, laments the death of Nuodunc at the hands of Witege (also known to **Rg(CD)**) when she gives his shield to Hagen (1698 ff.); later Kriemhilt promises his widow and lands to Blædel (1903 ff.), the latter being variously identified: Bruoeninge (Prüfennig) (**Rs**), Stĕrelant (Styria) (**B**), Swanvelden and 'ze Nüerenberc der sant' (**A**).

In **A**, **B**, **DF**, and **Rs**, Nuodunc supports Dietrich—he is his nephew in **Rg(F)** IV. 18, 1: in **Rs** he fights Fruote at Rabene; in **Rg(F)** he is matched against Gunther in the combats at Worms. In **B** he accompanies Etsel's sons, Orte and Erpfe, in the service of Queen Helche.

ref: **A** 78, 3 (MS. *nydong* always); **B** 3335; **DF** 5154; **N** 1699, 3 (b *Nidunges*, etc.); **N(k)** 1729, 3 (*Neidung*); **Rg(C)** 1325; **Rg(D)** 320, 2; **Rg(F)** III. 17, 3 (MS. *nydinge*; IV. 18, 1 *nodungk*, etc.); **Rs** 41, 2

In **Ps**, Nauðungr (II. 227, 23), Duke of Valkaborg (Wallachia?), is the brother of Gudelinda, Roðingeirr's wife. He is killed by Viðga at the battle against Erminrikr at

¹ W. Richter, 'Beiträge zur Deutung des Mit-teilteils des Nibelungenliedes', *ZfdA* LXXII (1935), 10, and Gamillscheg III. 86, 141, argue for Burgundian origin of the family name, **Nibilingōs*, in the 5th cent.; against this it may be noted that in OE, Gūðhere is known to be a Burgundian,

but the Nibelungen name is unknown (see Gunther, p. 54).

² Cf. the role of Hetrnit (2) in the story of Wielant (see pp. 70 f).

³ See under Wicram the names of the giants defeated by Dietrich and his men (p. 140).

Gronspout, where he bears Pether's standard.¹ Gudelinda later gives his shield to Högni.

pn: *Noding* (*Noting*), 9th-cent. German (Förstemann I. 1164 f.; Socin, 570; Schlaug I. 135; II. 131;² W. Grimm, *DHS*, 111) and *Lb* (Ploß, 57).

Although the vowel of the first component presents considerable problems,³ it is probable that the first component of the name is based on Gmc. **naudī-* (OS *nôd*, OHG *nôt*, ON *naudr*, 'distress, need').

O

OLFÂN (1) von Babilônje (Cairo in Egypt) Brother of Belmunt: he attacks Hugdietrich's kingdom and is defeated by Wolfdietrich.

ref: **Wd(D)** III. 10, 4; **Wd(Gr)** 271, 4
pn: possibly based on OFr *olifant*, 'war-horn'.

OLFÂN (2) Belmunt's gate-keeper
A giant killed by Wolfdietrich.

ref: **Wd(D)** IV. 71, 1; **Wd(Gr)** 460, 1

ORENDEL, see ERNTHELLE

ORKÏSE (ARABAN)

A heathen who exacts the yearly tribute of a maiden from the elf-queen Virginâl: he tracks his quarry with hounds and blows a hunting-horn. Hildebrant kills him. In **V(d)** his father and son are named Terevas and Janibus; in **V(w)** Teriufas and Janapas. In **V(w)** the exiling of the dwarf Elegast is given as the cause of his hostility to Virginâl.

ref: **V(d)** m 3, 9 n 16, 1 (Araban; 100, 12 Origreis; 104, 3 Origens); **V(h)** m 1, 2 n 82, 12; **V(w)** m 1, 11 n 255, 8 (Orgeis: MS. *argeisen*)

pn: probably of Romance origin, cf. *Orgaie* (*Orgais*), a name used for heathens in the *ch.d.g.* (Langlois, 502); nevertheless, the name has been associated with *Orco*, an Alpine forest demon (Jiriczek, *DHS* (1898), 237; Schneider, *GHS* I. 271).

Cf. Väsolt, p. 44, and Wunderer, pp. 153 f.

ORT(E)

Son of Etzel and Helche: he and his brother Scharpfe are killed by Witege at Rabene (Ravenna) in **Rs**; in **B**, his brother is named Erpfe.

ref: **B** 3334; **Rs** m 124, 5 n 172, 2

In **Ps** the sons of Attila and Erka killed by

Viðga are named Ortvin (II. 105, 5) and Erpr.

pn: 8th-cent. German (Förstemann I. 1180 f.).

ORTFELS

A dwarf who helps Wolfdietrich rescue Sigeminne from Drasiân.

ref: **Wd(B)** 454, 108; **Wd(Gr)** 747, 4

ORTLIEP

Son of Etzel and Kriemhilt: in **N**, Kriemhilt has him brought to the feast with the intention of provoking a conflict between the Huns and the Burgundians (1912);⁴ Hagen, on hearing that the Burgundian squires have been slain, cuts the boy's head off, and it falls in Kriemhilt's lap; then the conflict begins.

In **AHb**, Crimhilt urges her son to strike Hagen on the cheek; Hagen beheads him the second time he does it, and the conflict starts.

ref: **AHb** m p. 10, 23; **N** 1388, 3

In **Ps**, Grimildr urges her son Aldrian (II. 281, 10) to strike Högni on the cheek at the feast; Högni beheads him and hurls the severed head at Grimildr's breast; the conflict starts.

pn: 9th-cent. German (Förstemann I. 1181; Socin, 29, 156); frequently confused with *Ortleip*, Förstemann I. 1180. 'Ortliep der hün' is the name of a peasant in the 14th-cent. *Metzen hochzît*, v. 97.⁵

The killing of a child as the starting-point of a conflict occurs in the 10th-cent. Spanish *Infantes de Lara* (Wais, *Frühe Epik*, 147) and the 11th-cent. Welsh tale *Brannwen*;⁶ see Hempel, *Nibelungenstudien*, 203, and Hermann Schneider, 'Die Quellen des Nibelungenliedes', *Euphorion* XLV (1950), 493.

ORTNÏT (1) von Lamparten (Lombardy)

In **O**, the ruler of Lamparten (Lombardy),

'Nuodunc, Naudung', *PBB* LXXX (Halle, 1961), 278 f.

⁴ In ON Eddic tradition, Guðrún kills her sons Erpr and Eitill (see pp. 20, 40).

⁵ In *Der Bauernhochzeitsschwank*, hrsg. von E. Wießner (Tübingen, 1956).

⁶ *The Mabinogion*, trans. Gwyn Jones and Thomas Jones (London, 1950), 36 f.

¹ In **A** he bears Dietrich's standard at the defence of Berne against Ermenrich's forces (A 418, 436).

² Kaufmann, 269, bases OS *Nöthung*, however, on Gmc. **nanþ-*, 'daring' (cf. Nantwin).

³ See Heusler, *Heldennamen*, 104; G. Baesecke, 'Gudrun-Kriemhilt, Grimhild-Uote, Guthorm-Gernot', *PBB* LX (1936), 377; Th. Frings,

with his capital at Garte (Garda):¹ his true father is the dwarf Alberich (see p. 3), who gives him splendid equipment, including golden armour and the sword Rôse. He decides to seek the hand of the daughter of the heathen Machorel, the battlements of whose castle at Muntabûre (Mons Tabor) are adorned with the heads of the messengers of her suitors. Ortnit's uncle, Îljas von Riuzen (Russia), takes command of the expedition which sets sail from Messin (Messina); with the help of Alberich, who outwits Machorel and overturns his idols, and after fierce fighting, in which the ruthless Îljas excels, Ortnit abducts the princess; she is baptized, and Ortnit celebrates his marriage to her at Garte. Machorel, pretending to be reconciled, sends a messenger with dragon's eggs to Lamparten, and Ortnit is carried off by one of the dragons and devoured by its brood;² before setting out on this fatal adventure, Ortnit makes his wife promise not to marry any man unless he has killed the dragon. Ortnit's avenger is to be the ancestor of Dietrich von Berne (597, 3).³

In **Wd**, Wolfdietrich kills the dragon with Ortnit's sword Rôse, which he finds in its lair,⁴ and returns to Garte in Ortnit's armour to wed Ortnit's widow, Sîdrât.⁵

In **E**, it is known that Wolfdietrich gave Ortnit's armour to the monastery of Tischcål, from which the queens of Jochgrim acquired it; Sêburc, one of the latter, gives it to the giant Ecke. Dietrich kills Ecke and puts on the armour, first cutting off a piece to make it fit. The excellence of Ortnit's armour is also attested in **L(DrHb)** and **hS**.

ref: **AHb** p. 4, 9 (*Otnit*); **DF** 2035 (*A Ottenit*); **E(d)** m 21, 5 n 196, 4 (*Ottene(y)it*); **E(L)** 21, 7 (*MS. otenit*); **E(s)** 16, 7 (*Otnit*); **L(DrHb)** 65, 4 (*Ortney*); **L(K)II** 18 (*Ortneit*); **O** title (*A Otnnides, W Ornnit, e Otnit, c otnnid*), 5, 2 (*W Ortnit, K Ortney, later Ortneit, A Otnnit, later Otnit, a-g Otnit*); **hS** 70, 7 (*NH Ornit, F Otnnis, Ba Otnnis*); **Wd(A)** 417, 2 (*A Otnit, K Ortney*); **Wd(B)** 343, 4 (*B Ortneit, KH ortnayden*); **Wd(C)** viii. 12, 1 (*otnitis*); **Wd(D)** iii. 42, 2 (title *e Otnit*); **Wd(Gr)** 302, 2 (*Otnit*); **Wd(w)** 293, 2 (*Ortnit*)

In German literature outside the epics,

¹ His dominions include Brescia, Verona, Rome and the Lateran, Trient, Troja, Luceria, and Benevento, and his suzerainty extends to Sicily and Apulia, whose heathen ruler, Zacharis, equips his expedition to Syria. It has been argued that this realm reflects the unified Italy sought by Frederick II in the third decade of the 13th cent. (Amelung, *DHB* iii. xxv ff.).

² In **Wd(B)**, Ortnit kills Machorel's giant messenger Helle (see Velle) and his wife Runze (487 ff.).

³ In **DF**, Wolfdietrich is brought into the genealogy of Dietrich (2109-2294), whereas Ortnit is made the son of Sieghôr and Amelgart, and is the brother of Sigelint; thus he is the uncle of Sifrit (see p. 26 n. 1).

⁴ See p. 9 n. 4.

Ortnit is referred to in the 14th-cent. *Weltchronik* of Heinrich von München and in *der zunge strit* (W. Grimm, *DHS*, 224 f., 308 f.), and by Fischart and Goldast in the 16th cent. (ibid. 352, 362); 'King Orthneit' is depicted as a giant on the late-14th-cent. frescoes at the castle of Runkelstein (ibid. 493).

In the **Ps**, the story of Hertnið af Bergara⁶ has many parallels with that of Ortnit (ii. 359 ff.): a dragon lays waste his kingdom and carries him off to its brood. Þiðrekr kills the dragon with Hertnið's sword, which he finds in its lair, dons Hertnið's armour,⁷ and weds Hertnið's widow, Isolde (see also Dietrich (1), p. 29, and Wolfdietrich, p. 150).

pn: *Ortnit*, first recorded in Germany 1160 (Mone, 75; Förstemann i. 1181). In the literary manuscripts and prints, *Ot*-spellings (OHG *ôt*-, OS *ôd*, 'wealth, property') outnumber *Ort*-spellings (OHG *ort*, 'point of weapon, spearhead of army'), but the form *Otnit* has not been recorded outside these literary monuments.⁸

Ortnit's story, as we have it in **O** and **Wd**, consists of a bridal-quest scheme very similar to that in the early-13th-cent. **Ofr Huon de Bordeaux** (Voretzsch, 344 ff.; Hempel, *Nibelungenstudien*, 151 ff., 166 ff.; Schneider, *GHS* i. 353), in which the hero's real father, the fairy Auberon, helps him win the hand of a heathen princess (see Alberich, p. 3).

It is generally accepted (Amelung, *DHB* iii. xix f.; Jiriczek, *DHS* (1911), 168; Schneider, *Wolfdietrich* (1913), 385 f.; *GHS* i. 354; Baesecke, *Vorgeschichte*, 402 f.; de Boor, *GDL* ii. 207) that a conflation of South German Ortnit von Garten (Garda in Italy) with North German *Hardnið fan Nôgarden (= Hertnið (1) von Riuzen: see p. 70 and n. 3) has taken place, bringing the Russian hero Ilya Murometsch (see Îljas von Riuzen, p. 84) into the story as formidable helper and counsellor. This North German *Hardnið (**Ps** Hertnið) has sometimes been associated with the alleged dioscoric myth of the Hartunge (ON Haddingjar) (Symons, *Heldensage*, 73; G. Dumézil, *La Saga de Hadingus* (Paris, 1953), 123 ff.),⁹ but otherwise the joining of the stories of Ortnit and Wolfdietrich does not appear to be primary

⁵ In **Wd(B)**, as a youth, Wolfdietrich fights Ortnit because of his demand for tribute, but they are later reconciled (49 f., 343 ff.).

⁶ This is usually taken to represent Bergamo in N. Italy (Symons, *Heldensage*, 75), but Bulgaria seems more likely, cf. **Ofr** Borgarie (Flutze, 209); in **Wd(A)**, Hugdietrich rules 'der Bulgerie walt' (2, 2) and Baltram has his seat there (190, 1).

⁷ In **Ps**, Mimir gives Sigurðr the helmet, shield, and armour he has made for King Hertnið af Holmgarðr (i. 314, 4-6), possibly a confusion with Hertnið af Bergara (see Hertnið (1), p. 70).

⁸ In **Ps**, Otnið (also *Ortnið, Otnit*) is the name of Artla's brother (i. 56, 27; ii. 84, 5).

⁹ Wolfdietrich is said to kill the dragon to avenge his dioscoric twin, Ortnit.

(Jiriczek, *DHS* (1911), 165): Ortnit's tragic dragon fight, like *Bēowulf's*, could well be the fitting end to his career.¹ It is unlikely that the two epics were joined before 1150, for the author of *R* knew the 'loyal vassals' story of *Wd* independently of *O* (Symons, *Heldensage*, 75; Schneider, *Wolfdietrich* (1913), 400 f.).

The reference in the *Kaiserchronik* (mid 12th cent.) to *Ōtacher* as the usurper in Lancpartenlant defeated by Dietrich (13840 ff.) suggests a possible link (see *Ōtacher*, p. 104, and *Wolfdietrich*, p. 151), and the preponderant *Ot*-spellings of the hero's name support a correlation with Odoacer, whom Theodoric (Dietrich von Berne in *MHG* epic) defeated and succeeded in Italy (Mone, 75; Schütte, *Gotthiod* II. 66 ff.; J. de Vries, 'Die Sage von *Wolfdietrich*', *GRM* xxxix (1958), 15 f.).²

ORTNĪT (2) brother-in-law of *Īljas* Ruler of Lamparten (Lombardy): his heir, Ortnit (1), is in fact the son of the dwarf Alberich.

ref: *AHb* m p. 4, 10 n p. 4, 30 (*Otnit*); *O* m 169, 1; *Wd(D)* VII. 181, 3 (*Otnides*);³ *Wd(Gr)* 1490, 3 (*Otnit*)

See *Sigehēr* (4) von *Ræmischlant*, the father of Ortnit (1) in *DF*.

ORTRŪN

Sister of Hartmuot von Ormanie: she treats *Kûdrûn* kindly during her captivity; finally she marries Ortwin, *Kûdrûn's* brother.

ref: *Ku* 977, 4

In late ON Eddic tradition the sister of *Atli* and lover of *Gunnarr* is named *Oddrûn* (*Sg* 58, 1; *Dr* prose, p. 223; *Od* 2, 1; *Völs* ch. 31).

pn: 11th-cent. German (*Socin*, 60; *Schlaug* II. 134; *Kromp* I. 35).

ORTWĪN (1) von Metzen (Metz)

Steward at Gunther's court in *N*: hostile to *Sifrit*; he takes no part in the journey of the *Burgundians* to Hungary.

In *B* he fights *Wolhart* and *Berhtunc* in the combats at Worms.

In *DF* and *Rs* he appears among *Dietrich's* men and fights *Markis* von *Düringen* at *Rabene* (Ravenna).

¹ Like *Bēowulf*, he kills a giant and giantess before succumbing to the dragon in *Wd(B)* (see *Velle* and *Runze*).

² In *Wd(B)* Ortnit fights *Wolfdietrich*, who later succeeds him (see p. 101 n. 5). In the mid-13th-cent. *Österreichische Genealogie*, *Wolfdietrich* is made the son and successor of another usurper, 'Otacher von Bêheimlant', and his wife, *Margret* (*W. Grimm, DHS*, 177); this is the historical *Ottokar II* of Bohemia (†1278), who married *Margaret* of Babenberg and thus laid claim to Austria, which he seized in 1251.

³ *Ämie* lends the hauberk of 'der alte Otnit' to

ref: *B* 6007; *DF* 3016; *N* 9, 2; *Rs* 577, 1; *WuH* (Wien) I. 4, 3

pn: 6th-cent. Goth.; 8th-cent. German (*Förstemann* I. 1181; *Kromp* I. 35 f.; III. 58 ff.; *Schlaug* II. 135); post-Conquest OE (*Searle*, 369).

See *Orte*, p. 100, regarding *Attila's* son, *Ortvin*, in *Ps*.

ORTWĪN (2) uncle of Ortwin (1)

ref: *B* 2482

ORTWĪN (3) von (N)ortlant⁴ (Denmark?)

Son of *Hetel* and *Hilde* (1): he takes part in the unsuccessful battle of *Wûlpensant* against the Normans *Ludewic* and *Hartmuot*, the abductors of his sister *Kûdrûn*.⁵ He and *Kûdrûn's* bridegroom, *Herwic*, lead the *Hegeling* expedition which rescues *Kûdrûn* (see *Kûdrûn*, p. 22). He marries *Hartmuot's* sister, *Ortrûn*. *Zigzag* bars (*MHG örter*) are depicted on his banner (1371, 2; 1460, 2).⁶

ref: *Ku* 574, 1

ORTWĪN (4) a giant

Brother of *Pûsolt* and nephew of *Schrûtân*: he is one of *Kriemhilt's* champions at the rose-garden; in *Rg(AC)*, *Sigestap* kills him (*Dietrich* in *Rg(F)*).

ref: *Rg(A)* 7, 4; *Rg(C)* 30; *Rg(F)* IV. 16, 3

ORTWĪN (5) Dietrich's man

He defeats *Volkêr* at the rose-garden in *Rg(A)*. In *V* he kills the giant *Giselrant* (see *Wicram*).

ref: *Rg(A)* 99, 4; *V(h)* 887, 1; *V(w)* 734, 1

See also *Râtwin*, p. 107 n. 2.

ORTWĪN (6) companion of *Helferich* (4)

Killed by *Dietrich*.

ref: *AHb* p. 1, 20; *E(a)* 56, 9; *E(d)* m 64, 9; *E(L)* 59, 9; *E(s)* 56, 9

Possibly the same person as *Ortwin* (4) above.

ORTWĪN (7) a watchman

At Constantinople, *Wolfdietrich* learns from him that 'Punting' (= *Berhtunc* (1)) is dead.

ref: *Wd(k)* 312, 2

Wolfdietrich. It is not clear which *Ortnit* is intended.

⁴ See Symons, *Kudrun*, 72, for the manuscript spellings.

⁵ In *Lamprecht's Alexander* (mid 12th cent.), *Herwich* and *Wolfwin* (= *Ortwin*?) are mentioned together in a reference to the battle at *Wolfenwerde* (see *Boesch, Kudrun*, xxxi ff.). See *Wolfwin*, p. 153 and n. 1.

⁶ *Rosenfeld, Namen*, 245, refers this device to the *Wittelsbach* coat of arms of the counts of *Ortenburg*.

ORTWÎN (8) a robber

Killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 10, 1; **Wd(Gr)** 848, 1

ÖSENWALT, see RÛMENWALT

ÖSERÏCH

The father of Etzel's first wife, Helche.

ref: **B** m 377 n 1962

In **Ps**, Osanctrix (I. 47, 27; II. 68, 20), the son of Hertnið af Holmgarðr, rules Villcinaland (see Wilzenlant, p. 144).¹ Asplian and his giant brothers, Ædgæir,² Avæntroð, and Viðolfr, are in his service (see Asprîan, Ebenrôt, and Witolt). He wishes to win the hand of Oda (I. 49, 23; II. 71, 7), daughter of Miliás, King of Húnaland; Miliás imprisons his messengers, so Osanctrix sets out for Húnaland with his giants and a large army: at Miliás's court he assumes the name 'Þiðrekr' (II. 78, 6; 'Friðrik' in Version 1 (I. 53, 24)) and pretends to have been exiled by himself. He offers his services to Miliás; when Miliás rejects them, Osanctrix's men attack, Miliás flees, and the messengers are freed. Oda is brought before Osanctrix, who puts her feet in his lap and fits her with one gold and one silver shoe, and then reveals his true identity (the shoe episode is only found in Version 2).³ He returns with her to Villcinaland and makes her his queen. Their daughter is named Erka. Attila has Erka abducted (see Helche, p. 66) and makes her his queen. Hostility continues between him and Osanctrix, who is killed leading his men against the forces of Attila and Þiðrekr at Brandinaborg (Brandenburg).⁴ Osanctrix's son, Hertnið, succeeds him as King of Villcinaland.

pn: 8th-cent. German (Förstemann I. 130; Schlaug I. 140); 7th-cent. OE (Searle, 377 f.). The form of the name in **Ps** probably derives from LG (Heusler, *Heldennamen*, 101). In **W**, the name of Attila's wife Ospirin has the same first component, Ós- (Goth. *ans*, ON *áss*, 'god').⁵ See Antzîus, pp. 6 f.

OSPIRIN, see HELCHE

The name of Attila's queen in **W**.

pn: 8th-cent. German (Förstemann I. 122, 1182). Cf. Öserîch, the name of Helche's father in **B**.

¹ There are two versions of his bridal quest, which has close parallels with that of Rother (**Ps** I. 44-56; II. 61-84); a gap in Version 1 can be filled by the Swedish version of **Ps** (Sv). The parallel versions are given in de Vries, *Rother*, 90-100.

² Probably derives from OFr Ogier (see pp. 7 n. 6, 138 n. 6).

³ See de Vries, *ibid.* lxxxi, regarding this passage.

⁴ In Version 1 of the 'Vilkinasaga', Vildiver kills Osanctrix (**Ps** I. 269) (see Wisselau, p. 144 n. 5).

⁵ Kaufmann, 36, points out that in OHG the first components of such names can be based on *Aus- (Gmc. *ausan-, 'ear')

ÖSTERVRANKEN

East Franconia (see Franke, p. 46).

ref: **B** 3114; **DF** 5732; **N** 1524, 2; **Rs** 63, 1

ÔTACHER

In **âH**, Hiltibrant has fled with Deotrich from the hostility of Ôtacher. He faces his son, Hadubrant, who is with Ôtacher's army opposing Deotrich's forces (see Hildebrant, p. 74).

In **E(s)**, 'Octaher von Lampart' is known to have driven out Augustulus and taken possession of Rome.

ref: **E(s)** 283, 2; **âH** 18

Odoacer,⁶ son of Edeco, one of Attila's generals, seized power in Italy in 476 at the head of an army of Germanic mercenaries, and deposed the Emperor Romulus Augustulus. The East Roman Emperor, Zeno, concurred by granting him the title of patrician.⁷ In 487 Odoacer destroyed the realm of the Rugians in Lower Austria; their King, Felectheus, was killed, and his son, Fridericus, took refuge with Theodoric (see Friderîch (2), p. 47). In 489 Zeno commissioned Theodoric (see Dietrich (1), p. 30) to win back Italy for the Empire (*CMH* I. 437 ff.): after varying fortunes he besieged Odoacer at Ravenna from 490 to 493. Bishop John of Ravenna arranged a treaty, according to which Theodoric and Odoacer would rule Italy jointly. According to John of Antioch, Theodoric stabbed Odoacer at a banquet, and, as he did so, declared: 'This is what you did to my friends' (cit. Hodgkin, 212); Odoacer's family and followers were massacred and his wife Sunigilda was starved to death.⁸

Ennodius in his *Panegyricus* (A.D. 507) suggests that Odoacer had previously murdered Theodoric's kin, and by the *Anonymus Valesianus* in the year 526, a year after Theodoric's death, Odoacer is said to have attempted to assassinate Theodoric (*MGH auct. ant.* VII. 203 ff.; IX. 320: cit. Betz, *Aufriß* III (1962), 1906).

In Germanic heroic tradition Theodoric's patron, the Emperor Zeno, is replaced by Attila (MHG Etzel), and the conquest of Italy becomes a reconquest by the exiled Theodoric (MHG Dietrich von Berne); this is the stage reached in **âH**.⁹ Later, Ermanaric

⁶ See *Enc. Brit.* XVI (1964), 707 f.

⁷ A contemporary portrait of Odoacer exists on a silver half-siliqua issued during his rule in Italy (Hodgkin, 649, plate).

⁸ Cf. Svanhildr, the wife of Jörmunrekr in ON Eddic tradition (see p. 39 n. 6).

⁹ In the OE poem, *Wulf ond Eadwacer*, a woman, apparently the wife of the tyrannical Eadwacer, longs for her lover, Wulf, who is in exile and by whom she is expecting a child. The poem is extremely obscure, but it is possible that the traditional enmity between Odoacer and Theodoric is reflected here, since 'Wulf' may signify 'outlaw' or 'exile'; on the other hand, the woman's lament, 'uncerne earne hwelp / bireð wulf tō wuda' (16 f.), recalls how Wolfdietrich was

replaces Odoacer as Dietrich's adversary (see Ermenrich, pp. 37 ff.). In the *Ann. Quedl.* (c. 1000), Odoacer has become the evil counsellor of Ermanaric and urges him to exile Theodoric (see p. 37). In MHG epic Ermenrich's evil counsellor is named Sibeche (see pp. 117 f.). The *Kaiserchronik* (mid 12th cent.), combining history and heroic tradition, records that Ôtacher, having entered Lanparten (Lombardy) and Mèrân (Maronia), was defeated by Dietrich, who returned from exile at the court of Zeno (13840 ff.) (see Dietrich, p. 28, and Ortnit, p. 102).

pn: For the 5th-cent. ruler of Italy (Schönfeld, 174 f.); 8th-cent. Lb and WFr, 9th-cent. German (Förstemann I. 201 ff.; II. i. 265;

Schlaug I. 137); it also occurs in OE (Searle, 189).¹

ÔTNÎT, see ORTNÎT

OTTE (1) brother of a vassal of Hagene (2)
ref: **Ku** 611, 2

pn: 7th-cent. Lb, WFr, and OE; 8th-cent. German (Förstemann I. 186 f.; II. i. 253 ff.; Schlaug I. 138; II. 216; Searle, 175).

The reference in **Ku** has been taken to apply to Otto IV, who received York in fief from Richard I (Stackmann, *Kudrun*, 124).

OTTE (2) Etzel's man
ref: **B** 1239

P (see also under B)

PALDNER

= Libertin von Palerne (Palermo).

ref: **V(d)** 83, 2

PALLUS

Father of Amelgart (1) von der Normandie.

ref: **DF** 1945

pn: *Pallo* recorded in WFr and at Straßburg in the 8th cent. (Förstemann I. 243); *Pallu(s)* is also found in OFr romance (Flutre, 151). In **DF** the name possibly derives from that of Pallas, son of Évander in the *Aeneid* (cf. Heinrich von Veldeke's *Eneide* (c. 1175), 6081 ff.).

PALMUNC, see BALMUNC

PALTHER, see BALTHER

PALTRAM, see BALTRAM

PANDARUS

Ancestor of Werinhardus, who is also termed 'Pandarides' (739).

ref: **W** 728

pn: the name is that of the famous Trojan archer of the *Iliad*.

PANGRÄZIEN

A holy relic of this saint is attached to the shirt of St. George (see Jörgé), which Sigeminne gives to Wolfdietrich in **Wd(B)**; in **Wd(D)** it protects him in his knife-fight against Beliân. A similar relic is fixed in the pommel of Ortnit's sword Rôse (**Wd(B)** 729, 2).

born out of wedlock and carried off and reared by wolves in **Wd(BC)** (see *The Anglo-Saxon Poetic Records*, vol. iii, ed. G. P. Krapp and E. V. K. Dobbie (Columbia University Press, 1936), liv ff.).

ref: **Wd(B)** 349, 3; **Wd(D)** VI. 160, 4; **Wd(Gr)** 570, 3

The cult of St. Pancratius (†304) was especially widespread in France: Karl in the 13th-cent. MLG *Karlmeinet* is under his protection (Schneider, *Wolfdietrich* (1913), 284), and a relic of his is in the pommel of Bride's sword in the 12th-cent. 'Spielmannsepos', *Orendel* (v. 1639).

PARIS

In **DH** he is known to have killed Menelous.

ref: **DH F** 45, 1, 4

PARZIVÂL

In **DF**, reference is made to his search for the grail, in **V(h)** to his fighting ability.

ref: **DF** 490; **V(h)** 1045, 12

This is the Arthurian figure, the hero of Wolfram von Eschenbach's *Parzival* (c. 1200-10).

PATAVRID

Nephew of Hagano: he is the sixth warrior of Guntharius to be killed by Waltharius. Hagano fails to restrain him from attacking (see p. 151 and n 8).

ref: **W** 846

pn: rare: 7th-cent. WFr; recorded in 709 at Salzburg (Förstemann I. 228).

PETER

The saint is invoked by Constantin's minstrel when he asks Rother's queen to heal the sick with a 'magic' stone (see p. 109).

ref: **R** 3178

¹ The OE common noun *eadwacer* means 'watchman of property' (Bosworth-Toller, 216).

PETSCHENÆRE pl.

Subject to Etzel: 'die wilden Petschenære' can shoot birds on the wing (see Hornboge (1), p. 81).

ref: N 1340, 2

In the *Kaiserchronik* (mid 12th cent.) they are among the peoples led by Dietrich against Ôtacher (see p. 28).

The Patzinaks, a Turkish people, attacked Constantinople in the mid 11th cent., but were later employed as mercenaries by the Byzantine emperors; they were famed for their archery and for their ferocity in war (Moravcsik I. 46; Altheim I. 120).

PILGERÎN (1) bischof von Pazzouwe (Passau)

Brother of Uote, and thus uncle of Gunther and his brothers: in N he greets his niece, Kriemhilt, at Passau, when she is on her way from Worms to Hungary to wed Etzel; he accompanies her as far as Melk (MHG Medelicke). Later he entertains Gunther and his men at Passau.

In the KI he decides to question all the survivors of the battle at Etzel's court in order to have the story of the disaster recorded (377 ff.; 4675 ff.); he also collects information from Etzel's messenger Swämmel and has it set down by his scribe Kuonrât; the story was later told in German (4694 ff.) (see Kuonrât, p. 22).

ref: KI 3597 (C); 3604 (B); N 1296, 4

Pilgrim was Bishop of Passau from 971 to 991, the period when the Hungarians, during the reign of King Geisa, were being converted.¹ In 1181 a fire destroyed the cathedral at Passau, and miracles occurred when Pilgrim's tomb was moved during rebuilding. Reference to him in N may be in deference to Wolfer, Bishop of Passau from 1191 to 1204; he succeeded a Bishop Peregrinus at Aquileia in 1204 (Tonnelat, 313 ff.).

PILGERÎN (2) von Troyen²

Wolfdietrich's incognito at Falkenîs (see Marpaly, p. 93).

ref: Wd(B) 551, 4

PIP(P)IN

The son of Rother by Constantin's daughter: he marries Berte, who bears him Karl and Gêdrûit. On Pippin's initiation into knighthood at Aachen, Rother hands over his realm to him (see p. 109).

ref: R 3476

Pepin III became King of the Franks in 751; he was the father of Charlemagne (see

Karl); Rother's connection with this dynasty is fictitious.

PISRANDENGRUSZ, see GRANDENGRÛS

PITEROLF, see BITEROLF

POCZPOSTEL (POSOBEL, POSEL)

A heathen, one of Janapas's men killed by Hildebrant.

ref: V(d) 97, 11 (99, 1 Posobel); V(w) 436, 4 (Posel)

pn: Lunzer, *Elegast*, 152, considers it possible that the variant name is based on Hebrew *pasul*, *posel*, 'useless, perfidious'.

PÔLÂN (BÔLÂN)

The people and country of Poland: in N and B subject to Etzel; in B, Rûedegêr leads Etzel's army against the Russians and the rebellious Duke of Poland, Herman (B, KI);³ Hornboge (B, DF, Rs) and Wenzlân (DuW) both stem from Poland.

ref: sg.: B 3650; DuW 114; pl. B 3448; N 1339, 2

region: B 1232; DF 5904; DuW 67; KI 390; Ku 288, 3 (MS. *Polay*);⁴ R 4865; V(w) 841 (Polant)

POLIAS

One of Walberân's subject kings.

ref: L(K)II 181

POMERÂN

The people and region of Pomerania: in B, Dietleip, in the service of Etzel, conquers them (see p. 24).

ref: B 4022

In the mid-12th-cent. *Kaiserchronik* they are among the peoples led by Dietrich against Ôtacher (see p. 28).

The Pomorani, later Germanized, were a Slavonic tribe inhabiting the Baltic region east of the Oder (Zeuß, 663 f.).

PORCILLIA (PORTECILIA)

Cousin of the elf-queen Virginâl: together with Potrone and Rossilia, she is rescued by Dietrich and Hildebrant from captivity in the castle of Janapas at Ortnock.

ref: V(d) m 102, 12 n 104, 10; V(w) m 451, 1 n 455, 5 (Portecilia)

PORTALAPHË von Tuscân (Tuscany)

Hildebrant's niece, and wife of Helferich (5) von Lûne: Rentwîn is her son.

ref: V(d) 52, 1 (Partolape); V(h) 156, 1; V(w) 280, 1 (Portelaf)

¹ In N(C), Pilgerin urges Kriemhilt to convert Etzel (1330).

² This title probably derives from the name of the realm of Wolfdietrich's wife, Else (see p. 36).

³ In the mid-12th-cent. *Kaiserchronik*, the

Poles are among the peoples led against Ôtacher by Dietrich (see p. 28).

⁴ The strophe apparently refers to the harsh rule of Hagen (2) in Poland, but interpretation is uncertain.

pn: possibly a corrupt form of *Parthenopé*, the Greek name for Naples (W. Grimm, *DHS*, 283, 296).¹

PORTECILIA, see PORCILLIA

POSEL, see POCZPOSTEL

POTRUNE (POTBRÛNNE)

See Porcillia.

ref: **V(d)** m 102, 12 n 104, 9; **V(w)** m 451, 1 n 455, 6 (*Potbrünne*)

POYTÂN von Wuscherât (Wissehrad, near Prague)

Brother of Witzlân: he supports Gunther in the combats at Worms.

ref: **B** 5061

PREISELUNG

A relative of Dietrich. He attends Dietrich's wedding to Virginâl.

ref: **V(w)** 843, 7

PRIUZEN

The people and land of Prussia: in **B**, Ruedegêr, Biterolf, and Schrûtân lead Etzel's forces against the Prussians; Bodislau, the Prussian King, is captured and forced to take part in Etzel's campaign against the Poles. Hiuzolt stems from Prussia in **DF**; Schrûtân rules the Prussians in **AHb** and **Rg(D)**. The master of the Teutonic Order in Prussia is mentioned in **Wd(w)**.

ref: people: **AHb** p. 3, 1; **B** 1518; **Rg(D)** 46, 4; **Rg(P)** 74

region: **DF** 5907; **V(h)** 623, 7; **Wd(w)** 887, 1; der Priuzen lant: **B** 1391; der Priuzen wâc (frontier between the Huns and Prussians): **B** 3551

The Prussians, a heathen Baltic people, were first mentioned in German sources at the end of the 10th cent. They were exterminated or subjected by the Teutonic Order, whose territory acquired their name (Zeuß, 671, 674 ff.).²

PÛLLÆRE (PÛLLESCHÆRE, PÛL-
LOYSÆRE)

Apulian: as rulers of Apulia (MHG Pülle), Zacharis in **O** and Stutofuhs in **B** are so termed; in **B**, Stutofuhs's followers aid Gunther at Worms.

ref: sg.: **B** 8839 (Pülloysære); **O** 66, 1 (Pülleschære)

pl.: **B** 9205 (Püllære)

PUNTUNG, see BERHTUNC (1)

PÛSOLT

Brother of Ortwin (4) and nephew of Schrûtân, a heathen giant: he is one of Kriemhilt's champions killed by Wolfhart in **Rg(A)** (by Eckewart in **Rg(C)**).³

ref: **Rg(A)** 7, 3; **Rg(C)** 29; **Rg(V)** 194

pn: see Buozolt.

R

RABENÆRE pl.

The people of Ravenna (MHG Rabene).

ref: **B** 5188; **DF** 6978

RABESTEIN, see RIMSTEIN

RABINA, see SIMELÎN (2)

RACHAOL, see MACHOREL

RACHIN, see RUNZE

pn: The name *Rachin* occurs for a Saracen woman in OFr epic (Langlois, 543). The inscription for one of the giantesses depicted in the frescoes at Runkelstein (14th cent.) reads 'Fraw rachyn rauck' (W. Grimm, *DHS*, 493).

RÂMUNC (1) ûzer Walâchen lant (Rumania)
Etzel's man: usually associated with Horn-

boge (1); in **B** he fights Stutofuhs in the combats at Worms.

ref: **B** 1218; **N** 1343, 1

pn: 8th-cent. German; 9th-cent. Lb (Förstemann I. 1244).⁴ It is possibly used meaningfully here for the leader of bowmen; cf. MHG *râmen*, 'aim' (cf. Hornboge (1), pp. 81 f.).

RÂMUNC (2) von Îslande (Iceland)

Ermenric's man.

ref: **DF** 8647

RANDOLF

The eighth warrior of Guntharius to be killed by Waltharius.

ref: **W** 962

pn: 8th-cent. German (Förstemann I. 1247 f.).

³ In **Rs**, Wolfhart fights Buozolt von Norwæge (see p. 16).

⁴ Ploß, 57, suggests a folk-etymology from *Romanicus* (Rumanian).

¹ Cf. Virginâl, p. 45.

² In the mid-12th-cent. *Kaiserchronik* they are among the peoples led by Dietrich against Ôtacher (see p. 28).

RANDOLT von Ankône (Ancona)

Brother of Rienolt: in **DF**, Randolt, Ermenrich's messenger, warns Dietrich of Ermenrich's hostile intentions.¹ He joins Dietrich's forces, when the latter returns to Italy from exile. In **B**, the brothers, Randolt and Rienolt von Meilân, are among Ermenrich's men opposing Gunther at Worms.

ref: **A** 199, 4; **B** m 4601 n 5205; **DF** 2661
pn: 8th-cent. German (Förstemann I. 1247). It is the name of the stag in the late-12th-cent. beast-epic *Reinhart Fuchs*, 1105 (ed. G. Baesecke, Halle, 1952⁹), and occurs for a peasant in *Neidharts Lieder*, 31, 35, in the 13th.

RATEBOR

Witzlân's man: he fights Gunther at Worms.

ref: **B** 11720

RÂTWÎN

Dietrich's man.

ref: **A** 73, 1 (MS. *rotwin*)²

pn: 8th-cent. German (Förstemann I. 1219; Schlaug I. 143; II. 138); recorded in OE (Searle, 393 f.).

REGENTAGE (-TAC)

Uncle of Eckehart and Wahsmuot: among the Harlunge forces which accompany Ermenrich's men against Gunther at Worms.

ref: **B** 4770 (10239 Regentac)

pn: 9th-cent. German (Förstemann I. 1227; II. ii. 527; Schlaug I. 145).

REINHÊR (1) von Meilân (Milan)

Dietrich's man.

ref: **Rs** 205, 1

pn: 6th-cent. WFr; 8th-cent. German (Förstemann I. 1231 f.; Schlaug I. 145; II. 140); recorded in OE (Searle, 397). The OFr form *Renier* occurs in the *ch.d.g.* (Langlois, 553; Schneider, *Kl. Schr.* 74).

REINHÊR (2) von Pârise (Paris)

Ermenrich's man: he kills Alphart, Nêre, Berhtram, Amelolt, Eckenôt, Helmschrôt, Eckewart, and Starchêr at Bôlonje (Bologna), and is killed by Wolfhart.

ref: **DF** 9561

REINHÊR (3) von Cêciljenlant (Sicily)

Companion of Dietwart (see Îwân, p. 87).

ref: **DF** 511

¹ See Rienolt, below, regarding a similar role played by Reinaldr in *Ps*

² It is possible that Ortwin (5) is intended (W. Grimm, *DHS*, 263).

³ See p. 75 n. 3, regarding his relationship to Hildebrant. A 12th-cent. bas-relief on a capital in Basel Cathedral depicts a knight with a lion on his shield, possibly Dietrich, freeing another knight from the jaws of a dragon (Müllenhoff, *ZE*, 329; Jiriczek, *DHS* (1898), 246 f.; Schneider, *GHŠ* I. 273). See also Baltram (1), p. 9, and Sintram (1), pp. 127 f.

REIN(H)OLT, see RIENOLT

RENTWÎN

Son of Helferich (5) and Portalaphê: Hildebrant kills a dragon which has half swallowed him.³ He aids Dietrich and Hildebrant in subsequent adventures after his father has entertained them at Ârône (Arona).⁴

ref: **V(d)** m 50, 9 n 52, 4; **V(h)** m 147, 9 n 157, 1; **V(w)** m 271, 9 n 281, 1 (*Rotwein*)

pn: 8th-cent. WFr and German (Förstemann I. 1247; Schlaug I. 144).

RIBESTEIN⁵

Eckehart beheads him for his evil counsel to Ermenrich (see Eckehart, p. 33, Sibeche, p. 117, and Harlunge, p. 62).

ref: **DF** 2567

In OFr epic, *Ripeu de Ribemont* (Langlois, 562)⁶ plays a similar role: he offers to hang the sons of Haymon for Charlemagne; Renaut, their guardian, hangs him.

pn: in a late-13th-cent. Basel record, *H. Ribstein* occurs (Socin, 434).

RÎCHART (RITSCHART)

Dietrich's man: in **B** he is the brother of Wolfwin and Wolfbrant.

ref: **A** 73, 3; **B** 5250 (Ritschart); **N** 2281, 1 (Ritschart: b *Reichart*)

pn: 6th-cent. WFr; 8th-cent. German (Förstemann I. 1263; Schlaug I. 148; II. 142); in OE *Domesday*, *Ricard* is probably of continental origin (Feilitzen, 349). The spelling *Ritschart* in MHG probably reflects the French pronunciation; it occurs in Wolfram von Eschenbach's *Parzival*, 665, 7, for Ritschart von Nâvers.

RICHE, see ALBERÎCH

RÎCHOLT von Ormanie

Etzel's man: he aids Dietrich against Ermenrich.

ref: **Rs** 69, 1

pn: 7th-cent. WFr; 8th-cent. German (Förstemann I. 1270; II. ii. 586; Schlaug I. 148).

RIENOLT (REIN(H)OLT von Meilân (Milan)

Ermenrich's man: in **DF** he is killed by Wolfhart, in **Rs** by Dietrich.

In **B**, he and his brother Randolt fight

⁴ The coat of arms of the Milanese dynasty of Visconti, who at one time owned the castle of Arona, is a naked child half swallowed by a dragon (J. O. Plaßmann, 'Agis: eine Untersuchung an Wörtern, Sachen und Mythen', *PBB* LXXXII (Sonderband, Halle, 1961), 114 f.).

⁵ See Rimstein.

⁶ Possibly a name-equivalent of Ribestein (Benary, 69).

Stuotfuhs and Gêre. In **A** he commands Ermenrich's army attacking Berne (Verona).

In **Rg(D)** he is one of Gibeche's champions at the rose-garden at Worms: he is defeated by Sigestap.

In **V(hw)**, as one of the Wulfinge aiding Dietrich, he kills the giants Ulsenbrant and Schelledenwalt at Mûter (see Wicram).

In **ED**, 'De gude Reinolt van Meilan' is the porter at the castle of the 'kôninck van Armentriken' (= Ermenrich). Dirik and his men, after killing everyone in the castle, spare Reinolt because of his loyalty to his lord.

ref: **A** 199, 3; **B** m 4601 n 5205; **DF** 3331 (*Rinolt*, *A reinolt*, etc.); **ED** m 10, 2 n 11, 4 (*reinolt*); **Rg(C)** 1125 (*Reinolt*); **Rg(D)** 47, 1 (*s reinolt*); **Rg(P)** 67 (*Reinolt*); **Rs** 222, 1; **V(h)** 749, 3 (*Reinolt*); **V(w)** 679, 3 (*Reinolt*)

In **Ps**, Erminrikr's leader, Reinaldr (II. 170, 17), warns Þiðrekr of Erminrikr's plot against him (see Randolt, p. 107). He and Þiðrekr's leader, Hildibrandr, survey together the opposing forces before the battle of Gronspört (Ravenna?); in the battle Reinaldr kills his kinsman, Ulfrað (see Wolfhart, p. 152), and is killed by Róðingeirr. Another Reinaldr (I. 161, 6) is named among Þiðrekr's men.

pn: 6th-cent. WFr; 8th-cent. German (Förstemann I. 1237 f.; II. ii. 529; Schlaug I. 146; II. 140); 10th-cent. OE (Searle, 397 f.). In OFr *ch.d.g.* the equivalent name *Renaut* occurs very frequently (Langlois, 550 ff.).

The first component *Rein-* derives from OHG *ragan-*, *regin-*, an emphatic prefix (see Henzen, 63, 65), which is frequently replaced by *Rien-* in the manuscripts of the MHG epics. The replacement of the second component *-olt* (OHG *waltan*, 'rule') by *-holt* may be influenced by MHG *holt*, 'friendly, loyal'.

RIMSTEIN

Among the men of the Harlunge with Ermenrich's forces opposing Gunther at Worms.

ref: **B** 4771 (10677 MS. *Rabestain*)¹

In **Ps**, Rimsteinn (I. 274, 1) refuses tribute to Erminrikr, whose forces besiege his castle at Gerimsheimr; Viðga (= Witege) kills Rimsteinn, and the castle is taken and placed in the charge of Valtari (= Walther).

pn: 8th-cent. German (Förstemann I. 1276). Any connection with OE *Rūmstān* of *Widsith*, 123, must remain speculative (Malone, *Widsith*, 182 f.).

RÎNFRANKEN pl.

Gunther's people (see Burgonde and Franke).

ref: **B** 9730; **KI** 347

RÎNHERREN

The men of Worms (see above).

ref: **Rg(C)** 1935

RISENKINT

The leader of Laurîn's giants.

ref: **L(D)** 2007

pn: allusive, 'giant's child', or 'giant youth'.

RITSCHART, see RÎCHART

RITZSCH

A giantess: she is among the company which entertains Dietrich and Vâsolt when they visit the giant pair, Zere and Rachin (see Runze, p. 112).

ref: **E(d)** 274, 3

pn: see Runze (Rütze).

RIUZE(N)

The people and land of Russia: in **N** subject to Etzel; in **B** allied with the Poles in rebellion against him (see Pôlân, p. 105). Îljas (**AHb**, **O**), Hertnit (I) (**AHb**, **DF**, **Rg**), Grippiân (**Wd**), and Belîân (**Wd**) stem from Russia.

ref: sg.: **B** 8053; **O** 56, 1; **O(C)** 310, 1

pl. (people): **AHb** p. 3, 13 (*rîussen lant*); **B** 3770; **DuW** 478; **O** 11, 1; **Wd(B)** 266, 31; **Wd(C)** II. 10, 4; **Wd(D)** VI. 1, 3

(region): **AHb** p. 4, 13; **DF** 5908; **N** 1339, 1; **O** 17, 1; **O(C)** 234, 4; **Rg(C)** 282; **Rg(D)** 74, 1; **Rg(P)** 119

In the *Kaiserchronik* (mid 12th cent.) they are among the peoples led by Dietrich against Ôtacher (see p. 28). The Marner (*fl. c. 1230-67*) refers in his repertoire to 'der Riuzen sturm' (W. Grimm, *DHS*, 179), possibly the same material as in **B** (above) and **Ps** (below).

In **Ps**, the Russians (Ruzi, Ruzciiland, etc.: I. 1, 13; 144, 1, etc.; II. 62, 12, etc.) play an important part: Hertnið leaves Russia (which includes Greece and Hungary) and Poland to his son, Valldemarr; Valldemarr invades Attila's realm of Húnaland (equivalent to Saxony) to avenge his brother, Osanctrix of Villcinaland (see Ôserich, p. 103); in the subsequent campaigns against the Russians and Wilzi, Attila is aided by Þiðrekr (see p. 31 regarding Dietrich's campaigns against the Slavs). Finally Valldemarr is killed at Smolensk and the Russians pay tribute to Attila.

RËMÆRE pl.

Romans.

ref: **DF** 2325; **R** 4003

RÔME

A giantess: she helps Wolfdietrich by carrying him and his horse across the mountains to Lombardy.

ref: **Wd(D)** m VII. 116, 1 n VII. 128, 1 (*f ranne, c romina, z rûny, rûmy*)

pn: *Roma* f. occurs in Lb records (Förste-

¹ Wilhelm Grimm takes this to be Ribestein (W. Grimm, *DHS*, 158).

mann I. 883), but the transmission in **Wd** is too corrupt for firm identification.

In Wirnt von Grafenberg's *Wigalois* (c. 1205), the giantess Rûël seizes the hero and his horse; a ballad, *De Jager uyt Grieken* (printed in Amsterdam in 1818), is based on a similar episode (Meier, *Balladen* I. 48 f.).

RÖSCHLÏN, see RUSCHE

RÔSE

The sword given by Alberich to Ortnit. It remains in the lair of the dragon which kills Ortnit in **O**. In **Wd**, Wolfdietrich finds it there and kills the dragon with it.¹

In **Rg**, Rôse is borne by different heroes: Dietrich (**Rg**(**CD**)); Ilsân (**Rg**(**P**)).

ref: **O** 116, 3; **O**(**k**) 62, 1 (*Rosa*); **Rg**(**C**) 1837; **Rg**(**D**) m 491, 3 n 513, 2; **Rg**(**P**) 590; **Wd**(**B**) 482, 6; **Wd**(**C**) VIII. 16, 3; **Wd**(**D**) m VIII. 126, 1; **Wd**(**Gr**) 794, 3; **Wd**(**k**) 244, 3 (*Rosse*)

This sword is mentioned in the fragmentary *Ritterpreis* (late 13th cent.) together with other swords (Schieb-Frings, *Eneide* II. 188), and in the MDu *Seghelihn van Jherusalem*, which has certain affinities to **Wd**, the hero bears a similarly named sword, Rosebrant (see Schneider, *Wolfdietrich* (1913), 368).

pn: based on MHG *rôse*, 'rose', i.e. the most excellent sword.

ROSSILIN (ROSILIA)

A maiden rescued from Janapas by Dietrich and Hildebrant (see Porcillia).

ref: **V**(**d**) 104, 8 (*Rossilin*); **V**(**w**) 455, 4 (*Rosilia*)

ROTHER

In **R**, King Rother, to whom most of western Europe is subject,² has been crowned in Rome and resides at Bari 'bi deme western mere'.³ He sends an embassy of twelve to Constantinople for the hand of King Constantin's daughter; among the twelve are the seven sons of Rother's major-domo, Berhter von Mêrân (see p. 10). Constantin imprisons the messengers, so Rother sails to Constantinople, where he takes service with Constantin under the name of 'Dietrich'; his great generosity, and escort of twelve giants led by Aspriân,⁴ impress the populace. 'Dietrich' sends Constantin's daughter a silver and a gold shoe, and then reveals his true identity while fitting her feet with the correct pair.⁵ She persuades Constantin to free Rother's messengers, who recognize

their master by his singing to the harp.⁶ Ymelot von Babilônîe (Cairo) invades Greece: 'Dietrich' and his giants defeat and capture him; Rother, however, brings the false news of a defeat to Constantinople and urges the Queen and princess to take refuge on his ship; he then sails to Bari with the princess, who becomes his queen.

Disguised as a merchant, Constantin's minstrel lures Rother's wife on board ship at Bari to inspect an alleged 'healing stone', and then sails back with her to Greece. Rother sets out for Constantinople, and lands his army near the city, where it is concealed in a forest; then, disguised as pilgrims, he, Berhter, and Luppolt enter the city; here Constantin is held prisoner by Ymelot, and the wedding of Rother's wife to Ymelot's son, Basilistium, is being celebrated. Rother is captured by the heathen and led out to be hanged; he is rescued through the intervention of Count Arnold and his own hidden army, which emerges from the forest at the sound of Luppolt's horn.

Rother returns with his queen to Bari; he finally retires to a monastery; his son, Pippin, and grandson, Karl, succeed him as rulers of his empire.

ref: **DF** 1315 (Ruother: P *Rücker*); **R** 2 (H *rôther*, R *Rothere*: other manuscript spellings are *Rôther*, *Ruther*, *Rother*, *Rochtere*, *Rocher*, etc.: see Frings-Kuhnt, *Rother*, 192 f.)

The Marner (*fl.* c. 1230-67) refers to 'künig Ruther' in his repertoire, and Hugo von Trimberg (c. 1300) mentions 'künic Rücker' in *Der Renner* (W. Grimm, *DHS*, 179, 191); in *Reinfried von Braunschweig* (c. 1300), 'Ruther' and his giants are mentioned (*ibid.* 195); references in the 16th cent. probably derive from Hugo von Trimberg (*ibid.* 356, 482).

Although Rother is not named there, the bridal quest and abduction themes of **R** may be found in **Ps** (see Helche, p. 66, and Öserich, p. 103).⁷

pn: Gmc. **Hrôðhari*, widespread and frequent (de Vries, *Rother*, xci): 7th-cent. WFr and Lb (Förstemann I. 904); 8th-cent. German (Förstemann I. 904 f.; II. i. 1457 f.; Socin, 34; Schlaug I. 114).

The historical model for the figure of Rother has been much disputed (see W. J. Schröder, *Spielmannsepik* (Stuttgart, 1962), 26 ff.): probability rests with the Norman, King Roger II of Sicily (†1154), whose name

¹ Cf. Balmunc, p. 9 and n. 4.

² At the end of the epic he distributes the following liens (4820 ff.): Scotland, Reims, Lorraine, Frisia, Holland, Spain, Saxony, Thuringia, the Sorbic March, Austria, Bohemia, Poland, France, Apulia, and Sicily. Maronia (MHG *Mêrân*) is the fief of his major-domo, Berhter (see p. 10).

³ See Ladiner von Westenmer, p. 88.

⁴ Besides Aspriân, two others, Witolt and

Grimme, are named. Three giants go with Hôrant in **DH** on the bridal quest for Hilde (see p. 80).

⁵ See Öserich, p. 103.

⁶ Before their departure, these three songs ('leike' 172) have been sung to them by Rother as a sign of recognition in time of need.

⁷ The pn is possibly reflected in that of Attila's messenger, Rodolf, in the **Ps** (see p. 66).

corresponds to Gmc. **Hrōðgār*,¹ and who is referred to in the mid-12th-cent. *Kaiserchronik*, 17087, as 'Ruocher' (later MS. readings are *Rütger*, *Ruther*), and in the *Saxon Chronicle* (c. 1230) under the year 1137 as 'Rother von Pülle' (cit. Panzer, *Italische Normannen*, 44):² Bari, the main harbour of his South Italian realm, was an important embarkation-point for Palestine (Th. Frings, 'Rothari-Roger-Rothere', *PBB* LXVII (1944), 368 ff.);³ in 1143 his suit for the hand of the Byzantine Emperor's daughter was rejected; he was involved later in wars with Byzantium and Egypt, the capital of which was Cairo, i.e. 'New Babylon' (Panzer, op. cit. 40 ff.).

Rother's name may well derive from that of the famous Langobard conqueror and lawgiver, King Rothari (636-52);⁴ his bridal quest, on the other hand, and that of the Langobard, King Authari (584-90), for Theudolinda (see Dietlint (I), p. 25) have only general similarities.

The character of Rother in **R**, however, is that of an ideal Emperor of the West, the model being Charlemagne, to whose realm that of Rother corresponds (de Boor, *GDL* I. 256), and with whom Rother is connected genealogically in **R**.⁵

ROTOLF

A robber killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 13, 1; **Wd(Gr)** 850, 5; **Wd(w)** 793, 1 (*Rotolt*)

pn: recorded for the Herulian King in the 5th cent., and for the 6th-cent. Bishop of Constance; frequent in German from the 8th cent. (Förstemann I. 918 f.; Schlaug I. 115; II. 146), and occurs in OE (Searle, 303).

In **Ps**, the name Roðolfr (I. 58, 10; II. 87, 9) is used for Attila's messenger to Osanctrix for the hand of Erka (see p. 66).

ROTWEIN, see RENTWÎN

pn: see under Ruodwîn.

RÛÂN von Bârût (Beirut?)

Companion of Dietwart.

ref: **DF** 411

¹ See Ruedegêr, p. 111.

² He appears in **Ps** as Roðgeirr, the mighty ruler at Salerno (I. 8, 4), great-grandfather of Þiðrekr, and takes a place in Þiðrekr's genealogical tree equivalent to Rother's in that of Dietrich, in **DF** (see pp. 26 n. 1, 29 n. 1).

³ See following note.

⁴ Bari was in Langobard hands for over two centuries (670-875) (Panzer, *Italische Normannen*, 44).

⁵ The Carolingian aspirations of the Hohenstaufen dynasty, especially of Frederick I (1152-90), may be reflected here. The date of **R**, which was probably written by a Rhineland for a Bavarian patron, would be prior to the defection of Henry the Lion, Duke of Saxony, from Frederick I at the battle of Legnano in 1176, but after the restoration to him of the duchy of Bavaria in 1156; Roger II of Sicily had earlier supported

RÜEDEGÊR von Bechelâren⁶

In **N** he is an exile serving Etzel as a marcher lord (marcgrâve): he is famed for his generosity (1692, etc.).⁷ Etzel sends him to Worms to ask for the hand of Gunther's sister, Kriemhilt; Ruedegêr emphasizes Etzel's power and wealth (1235 ff.), and swears to uphold Kriemhilt's cause against those who may wrong her (1255 f.); after he has pointed out the possibility that she can convert Etzel from heathendom (1262, 3), she finally agrees to become Etzel's queen. Ruedegêr escorts her to Hungary. The Burgundians, on their way to Etzel's court, are directed by Eckewart, Ruedegêr's border guard, to Bechelâren,⁸ where they are lavishly entertained: Ruedegêr gives his daughter Dietlint⁹ in marriage to Gîselhêr, Gunther's younger brother;¹⁰ to Gunther he gives a suit of armour and to Gêrnôt a sword; Ruedegêr's wife, Gotelint, gives Hagen a shield once owned by Nuodunc,¹¹ whose death at the hands of Witege she still mourns; to Volkêr she gives twelve gold arm-rings for his singing. Ruedegêr escorts his guests to Hungary. When the fighting breaks out between the Burgundians and Huns at Etzel's court, Ruedegêr first withdraws with Dietrich; he is torn between loyalty to his guests, the Burgundians, and loyalty to his liege lord, Etzel; Kriemhilt reminds him of his oath to her. After Etzel and Kriemhilt have begged him on bended knee to intervene, he enters the fray, but first he gives a shield to Hagen—his last act of generosity: he and Gêrnôt kill each other.¹² The recovery of Ruedegêr's body from the hall involves Dietrich and his men in the conflict (see Hildebrant, p. 74, and Wolfhart, p. 151).

In the **Kl**, the arrival at Bechelâren of Ruedegêr's horse Boymunt with an empty saddle confirms the dreams of ill omen of Gotelint and Dietlint.

In **DF**, Ruedegêr, an exile at Etzel's court, accompanies Dietrich on his campaigns against Ermenrich and successfully leads his men in battles at Meilân (Milan) and Bôlonje (Bologna). After the battle of Rabene (Ravenna) in **Rs**, Ruedegêr persuades Helche and Etzel to forgive Dietrich for the loss of their sons.¹³

Henry the Lion against the Emperor.

⁶ See the thorough monograph by J. Splett, *Rüdiger von Bechelaren* (Heidelberg, 1968).

⁷ In the **MDu Vhw**, Rüdiger wishes to be like a god dispensing gold coins to all the world.

⁸ Pöchlarn, at the confluence of the Erlaf and Danube in Lower Austria.

⁹ Her name only occurs in the **Kl**.

¹⁰ Panzer, *Nibelungenlied*, 397, relates this idyll to Frederick I's sojourn in Hungary in 1187 before his tragic death leading a crusade; his younger son was betrothed to the Hungarian King's daughter.

¹¹ Ruedegêr's son in **B** and **Rg(DF)**.

¹² In **Rg(D)**, Ruedegêr defeats Gêrnôt in the combats against the champions of Kriemhilt in the rose-garden.

¹³ In the **Kl**, Dietrich recalls how Ruedegêr won back Etzel's favour for him (2215 ff.).

In **B**, Ruedegêr and Biterolf lead Etzel's forces against the Prussians and Poles; they are captured by the Prussians at Gamali but escape. Ruedegêr later takes a prominent part in the combats at Worms and leads Etzel's forces in support of Dietleip against Gunther; in the fighting he and Walther wound each other.

In **AHb**, Dietrich comes to Bechelâren after being forced to leave Berne (Verona) by Ermentrich; there Riediger kneels before him, but Dietrich tells him to stand up, as he, Dietrich, is but a poor man; then Riediger gives him food and drink and escorts him to Etzel (p. 9, 12 ff.).

In **Wu(B)**, Rüdinger declines the honour of championing Fraw Seld against the Wunderer, and Dietrich kills the monster.

ref: **AHb** p. 3, 11 (*Riediger von Bethelar*); **B** 749 (MS. *Rudeger*); **DF** 4668; **DuW** 189; **Kl** 493; **N** 1147, 3; **N(k)** 1157, 3 (*Rudingere*, etc.); also 1159, 4 (*Rudigere*, etc.); **Rg(A)** m 113, 4; **Rg(C)** 386; **Rg(D)** 73, 2; **Rg(F)** III. 17, 3 (MS. *rudinger*); **Rg(P)** 118; **Rs** 15, 2; **Vhw** m 1 n 12; **Wu(B)** 48, 8 (*rüdinger*, etc.); **Wu(H)** 49, 8 (*Rudiger*, also *Rudinger*)

The earliest record of Ruedegêr in connection with the 'Heldensage' occurs in the *Quirinalia* of Metellus von Tegernsee (c. 1160), who refers to songs about 'Rogerius comes' and 'Tetricus vetus' (= Dietrich von Berne) in the Erlaf region (W. Grimm, *DHS*, 49; Splett, 25 f.). Herger (*fl.* c. 1150-80) knows of Ruedegêr's generosity (*MSF* 26, 1-5). Subsequent references to Ruedegêr from the 13th to the 15th cent. link his name with those of Etzel and Dietrich (W. Grimm, *DHS*, 196, 313, 316; Müllenhoff, *ZE*, 419).

In **Ps** (Version 2 only) Attila sends 'margreifi Roðingeir af Bakalar' (II. 88, 14) to ask King Osanctrix for the hand of his daughter Erka, but without success (see Öserich and Helche).¹ When Þiðrekr is forced by Erminrikr to withdraw from Bern (Verona), he is entertained by Roðingeir (II. 178, 2) and Gudelinda at Bakalar (MHG Bechelâren, = Pöchlarn) on the Rhine (!); Roðingeir accompanies him to Húnaland, and both take part in the campaigns of Attila against the Russians and Wilzi (see Wilzen, p. 144). Roðingeir finally returns with Þiðrekr to Bern. After the battle against Erminrikr at Gronspört (Ravenna?), he per-

suades Attila and Erka to forgive Þiðrekr for the loss of their sons (see Helche, p. 66).

At the wedding of Grimilldr to Attila in Worms, Gunnarr gives Roðingeir Sigurðr's sword Gramr. Gunnarr and his men are entertained on their way to Húnaland at Bakalar: Roðingeir gives his daughter in marriage and the sword Gramr to Gisler, a helmet to Gunnarr, a shield to Gernoz, and to Högni the shield of Gudelinda's brother, Nauðungr.² In the conflict between the Niflungar and the Huns, Roðingeir is killed by Gisler.³

In the Danish ballad *Grimilds Hævn* (Version A: *DgF* I. 44-6), a hero named Obbe Iern (42, 1) makes a gesture similar to that of Ruedegêr in **N**: during the fight incited by Grimild, he offers Falquor (MHG Volkêr) a sword, much prized by his own brother.⁴

pn: 8th-cent. German (Förstemann I. 898; II. i. 1456; Socin, 160; Schlaug I. 114; II. 144), becoming common in the 12th cent. in Bavaria (Kromp I. 31 f.); in the 9th cent., syncopated forms, *Rodker*, *Rvotger*, etc., are the rule, but trisyllabic forms emerge in the 11th cent., especially in the South-East; mutated forms also arise first in the South-East (E. Schwarz, 'Alte und neue Fragen der deutschen Personennamenforschung', *GRM* XLVIII (1967), 17 ff.). Forms with -ing- are recorded from c. 1200 (Kromp III. 77), which suggests that the **Ps** draws on material not earlier.

In OE, the equivalent *Hrōðgār* is recorded for a monier under Æthelstan (925-41) (Searle, 303), and in epic poetry it is known for the Danish King Hrōðgār (*Beowulf*, 61, *Widsith*, 45).⁵ In OFr epic, the pn *Rogier* is frequent (Langlois, 568 f.).

This figure probably represents a late addition to the 'Heldensage', though the existence of a historical margrave of the Eastern March (Austria) of this name cannot be disproved.⁶ The fame of the Spanish hero Rodrigo Diaz de Vivar, 'El Cid' (†1099), in all probability influenced the development of the figure of Ruedegêr: in **B**, Ruedegêr is an exile from Arâbi (Arab Spain) and his comrade Biterolf comes from Toledo; 'El Cid' was in fact twice banished by Alfonso of Castile and served the Moorish King of Saragossa; in popular tradition he was a

¹ The name of the successful emissary is 'hertugi Roðolfr' (in Version 1 'margreifi Roðolfr af Bakalar': see Rotolf, p. 110).

² The gift of a sword to Gernôt in **N** has probably been altered in **Ps**, which also duplicates the gift of a shield.

³ Probably altered by **Ps** from **N**, where Gernôt kills Ruedegêr (see above). **Ps** also omits Ruedegêr's divided loyalties in **N**.

⁴ Splett, 37, rejects the identification with Ruedegêr. In another Danish ballad, *Kong Diderik og hans Kæmper* (Version A), Raadengård (= MHG Ruedegêr?) is among Diderik's men; he also is the hero of his own ballad, *Raadengård og Örnem* (*DgF* I. 94-9, 174-6).

⁵ Hrōðgār's reign (c. 500) was peaceful and glorious (Klaeber, *Beowulf*, xxxi f.); the name of his nephew and co-regent Hrōðulf (*Beowulf*, 1017, *Widsith*, 45) equates with that of *Rolpho* (Saxo II), a Danish king renowned for his generosity.

⁶ Records of a 10th-cent. 'Ru(d)gerus de Preclara', an alleged predecessor of Duke Leopold I of Austria, occur in 13th-cent. documents (Müllenhoff, *ZE*, 418 f.); the reference to 'Rudegerus marchio' in the necrologue of St. Andrae an der Traisen, compiled c. 1260-70, possibly stems from a 12th-cent. original (Splett, 35).

guiltless exile (B. Q. Morgan, 'Rüdegêr', *PBB* xxxvii (1912), 330 ff.): the exile motif would draw him into the company of Dietrich in Etzel's entourage.

RÛMELHER (RUMELHER?)

On his pilgrimage to the Holy Sepulchre, Wolfdietrich encounters twelve heathen robbers led by Rûmelher: the remaining eleven are named Widergrîn, Betewin, Biterolf, Îsenhart, Ortwin, Helmschart, Rotolf, Betli, Wolfram, Billunc, and Morgân. The robbers disagree about the apportioning of Wolfdietrich's equipment: Wolfdietrich kills them all, and remarks that they now all have an equal share.¹

ref: **Wd(D)** v. 5, 1 (c *rumeler*, a *rûmelher*); **Wd(w)** 785, 1 (*Amelhere*)

pn: recorded at Basel in 1295 (Socin, 160): possibly a byname based on Late MHG *rumelen*, *rummeln*, 'make a loud noise, rumble' (Lexer II. 535).

RÛME(DE)NWALT (ÖSENWALT)

A giant killed by Blædelfin (see Wicram).

ref: **V(h)** 874, 7; **V(w)** 721, 7 (*Ösenwalt*)

pn: a phrase-name: 'clear the forest' or 'lay bare the forest', based on MHG *rûmen*, 'clear', or *æsen*, 'destroy, lay bare'.

RÛMEROG (MALGERAS)

A giant killed by Witege (see Wicram).

ref: **V(h)** 872, 5; **V(w)** 719, 5 (*Malgeras*)

pn: a phrase-name: 'clear the bark' (MHG *roc*, 'bark of a tree'). The name in **V(w)** resembles the typical Saracen names found in OFr *ch.d.g.*; cf. *Malacras*, *Margoras* (Langlois, 421, 433).

RÛMOLT

In **N**, Rûmolt, Gunther's 'kuchenmeister',² is mentioned together with other court officials, Sindolt and Hûnolt, and takes an active part in the campaign against the Saxons and Danes. When Etzel's invitation to Hiunenlant (Hungary) is being discussed, Rûmolt advises Gunther to remain at Worms and enjoy the comforts of his court rather than risk his life on such a childish enterprise (1465 ff.). Although the Burgundians take the opposite course, Rûmolt is left as regent at Worms during Gunther's absence (1517 ff.). In the **Kl**, after the destruction of Gunther and the Burgundians in Hiunenlant, he arranges for the coronation of Gunther's son (see Sifrit (2), p. 123).

In **B**, Rûmolt is among Gunther's men at Worms and fights Wolfhart, Heime, and

Witege in the combats; humorous reference is made to his office: the 'brâten' (roasts) he distributes are wounds (10562 ff.), and his shield is soot-coloured (10610 ff.).

ref: **B** 7696; **DF** 8633; **Kl** 4373; **N** 10, 1; **N(k)** 23, 1 (*Rûmolt*); **Rs** 224, 1

In Wolfram von Eschenbach's *Parzival*, Liddamus, when charged with cowardice, states that, rather than be a 'Wolfhart', he prefers to act like Rûmolt:

Ich tæte ê also Rûmolt,
der kûnec Gunthere riet,
do er von Wormz gein Hiunen schiet:
er bat in lange sniten bænen
und inme kezzel umbe drænen.

(420, 26 ff.)³

pn: 7th-cent. Lb (Bruckner, 301; Ploß, 54 f.); 8th-cent. German (Förstemann I. 884; II. i. 1472); rare and late OE (O. Ritter, 'Anglistische Notizen zur deutschen Namenkunde', *PBB* LXV (1942), 122). Although it may have come to be associated later, in the context of Rûmolt's role in **N**, with MHG *rûme* pl., 'remnants of food', the first component of this pn probably derives from OHG *Rûma*, 'Rome' (E. Schröder, *DNK*, 109), although Gmc. **hrōma-*, 'fame', as a basis cannot be ruled out (Kaufmann, 201).

RUNZE (RÛTZE, RACHIN)

In **O** and **Wd(B)** a giantess, the wife of Velle (Helle): in **Wd(B)**, Ortnit kills them both. In **E(d)** and **AHb** she is the mother of Zere (Zorre) and the aunt of Ecke (see the genealogy on p. 33 n. 2). In **hS(Sachs)**, Dietrich is said to have killed her.⁴

ref: **AHb** p. 4, 3 (*Rûncæ*); **E(d)** 273, 5 (Rachin); **E(s)** 185, 9 (*Rûtze*); **O** 494, 6 (ac *Rûtze*); **Wd(B)** 474, 2 (*K rantz* or *röntz*, a *rûtze*, Hc *rucz*, e *rüsse*); **Wd(Gr)** 776, 2; **Wd(w)** 745, 2 (*Runtsch*)

pn: the form *Rûtze* is probably related to MHG *rûtschen*, *rûtzen*, 'slide' (cf. Ritzsch), while *Runze* can be related to MHG *runse*, 'river, flowing water' (Kluge, *EWb*, 615), and may be identified with *Runsa*, a Tyrolean mountain spirit thought to cause avalanches (Jiriczek, *DHS* (1898), 197); however, an appellative for a hideous woman, based on MHG *runze*, 'wrinkle' (Kluge, loc. cit.), seems more likely; cf. *Ruczela* (*Runzela*), the name of the peasant's wife in the late-12th-cent. *Reinhart Fuchs*, 20, 28, 36 (ed. G. Baesecke, Halle, 1952²).

RUODLIEB, see RUOTLIEP

RUODWÎN von Treisenmûre (Traismauer) Etzel's man: he aids Dietrich against

about the Burgundians (AkV 22, 2; Am 61, 3; Völsch ch. 37).

³ Wolfram apparently knew the C-version of **N**, in which Rûmolt offers 'sniten in ôl gebrowen' (1468, 7) to the Burgundians.

⁴ Also in a 16th-cent. 'Meisterlied' (Jänicke, *ZE*, 329).

¹ In **Ps**, Viðga also defeats twelve robbers who share out his equipment before the fight (I. 145-59; see p. 146 and n. 3).

² The office of 'kuchenmeister' was first instituted in Germany in 1202 (Heusler, *Nibelungensage*, 83), but Gunther's cook plays a role in **W** (438), and a cowardly cook, Hjalli, in the service of Atli is known in ON Eddic traditions

Ermenrīch and fights Friderich (1) at Rabene (Ravenna).

ref: **Rs** 725, 1

pn: 8th-cent. German (Förstemann I. 917 f.).

RUOLANT

A messenger: he brings Dietrich the news that Berne (Verona) is besieged.

ref: **V(h)** 1056, 5 (MS. *roltant*, *rolrant*, *rollant*, etc.)

pn: 10th-cent. German (Förstemann I. 909); it becomes well known through the hero of the OFr *Chanson de Roland* (see Langlois, 570 f.), Rülant (109) in the German version, Pfaffe Konrad's *Rolandslied*.

RUOPREHT, see NORPREHT

RUOTHER, see ROTHER

RUOTLIEP

In an episode of Section XVIII of **Ru**, the hero Ruodlieb catches a dwarf, who ransoms his life by showing Ruodlieb the treasure of King Immunch and his son Hartunch (see also Alfrik, p. 96, and Mimingus, p. 94). The dwarf declares that Ruodlieb will defeat them and marry the heiress to the treasure, the King's daughter, Heriburg; this prophecy confirms the dream of Ruodlieb's mother (Section XVII), in which Ruodlieb kills two boars (= Hartunch and Immunch) and a great herd of sows which attack him; she also dreams that a white dove (= Heriburg) brings a crown to her son.

In **E(L)**, Ruotliep is the original owner of

Ecke's sword; he gives it to his son Herbort (see Eckesahs, p. 34).

ref: **E(L)** 82, 6; **Ru** v. 223 (MS. *Rödlied*, *Ruodlied*, etc.)

In the **Ps**, Ekka recounts how Alfrik originally made the sword Ekkisax and, having stolen it from where a subsequent owner had hidden it, gave it to Rozeleif (I. 180, 15), who passed it on to his like-named son (I. 181, 1).

pn: forms of the name with final component based on the equivalent of OHG *leiba*, 'what is left', occur in German from the 8th cent. (Förstemann I. 908 f.; Schlaug I. 114; see Kögel II. ii. 402).² *Hrodliup* occurs at Freising in the 9th cent. (Förstemann I. 910), but forms such as *Rütliebus* (cf. OHG *liob*, 'dear') are more common in the 13th cent. (Socin, 161).

RUSCHE (RÖSCHLĪN)

Eckehart's horse.

ref: **A** 445, 1 (Röschlĭn); **B** 10228 (Ruschen dat.)

pn: in **A**, the name-form is probably based on MHG *rosch*, *rösch(e)*, 'quick, fresh, brave' (see Bach I, § 255 a; Wackernagel, 142).³ The nickname *Rosche* occurs in the 13th cent. (Socin, 435). The form of the name in **B** is possibly an alternative; however, MHG *rusch(e)*, 'brush', could well be the basis. In **Ps**, a fast hunting-dog is named *Ruska* (II. 127, 4).

RÜTZE, see RUNZE

S

SABENE (1) son of Sibeche Ermenrīch's man: in **DF**, Wolfhart captures and hangs him at the battle of Bādouwe (Padua) (8352 ff.); in **B** it is known that some of the Amelunge are subject to him (6375 ff.); he often appears with Berhtunc (4) von Rabene.

ref: **B** 5197; **DF** m 8352 n 8365

In the OE *Widsith*, the equivalent name Seafola (115) occurs in the same line as Æodric, but the relationship is uncertain;⁴ the ON equivalent Sevill is used in the early-13th-cent. *Skjöldungasaga* for an evil character (cit. Malone, *Widsith*, 185).

¹ Cf. the dream of Kriemhilt in **N**, in which two boars kill Sifrit (see pp. 19, 118).

² Kaufmann, 224, considers Gmc. **laiðaz* m. or **laiðo* f., 'offspring, heir, descendant', to be the basis for the second component.

³ French influence has also been suggested: Fr.

pn: probably based on Gmc. **saða-* (cf. OE *sefa*, 'understanding', OS **afsebbian*, OHG **intseffen*, 'perceive, understand', MHG *entseben*, 'feel, perceive') with *-n-* extension to the stem: the stem occurs in the 4th-cent. Visigothic pn *Saphrax* (Werle, 51); *Savinus* occurs in Lb in 881 (Bruckner, 301). Forms with *-l-* extension occur from the 7th cent. in German (Förstemann I. 1286, 1301), and from the 8th cent. in Lb (Bruckner, 301).

The name is possibly a Germanic accommodation for that of Sabinianus, the East Roman general, who captured 5,000 men and 2,000 wagons sent by Theodorich the Great *rouge*, 'red' (Schneider, *Kl. Schr.* 74).

⁴ Malone, *Widsith*, 184 f., takes Seafola to be Sabene (3), Hugdietrich's treacherous counsellor, whereas Chambers, *Widsith*, 41 ff., identifies him with Sabene (2) von Rabene.

to the relief of Durazzo in 479 (see Diethêr, p. 24, and Dietrich (1), p. 30); his son, also named Sabinianus, was defeated by Theodorik's general Pitzia in 505 (see Jiriczek, *DHS* (1898), 123; *CMH* I. 475 ff., 483).

SABENE (2) von Rabene (Ravenna)

Dietrich's man: he warns Dietrich of the approach of Ermenrich's army.

ref: **DF** 2708

SABENE (3) Hugdietrich's counsellor herzog Sabene ('der ungetriuwe', 'der valsche'), formerly in the service of Botelunc, attempts to seduce Hugdietrich's queen during Hugdietrich's absence campaigning; he then alleges that her new-born babe has been begotten by the Devil, and urges Hugdietrich to have the child killed; the infant, later named Wolfdietrich, is saved by the loyal Berhtunc. On Hugdietrich's death, Sabene incites Wolfdietrich's two brothers against him. In **Wd(k)**, Wolfdietrich defeats his brothers and executes Sabene.

ref: **Wd(A)** 7, 4; **Wd(k)** 3, 7

Sabene's name may well derive from that of Ermenrich's evil counsellor (see Sabene (1) above), but his role in **Wd(A)** is that of a typical traitor in OFr epic (Schneider, *GHS* I. 348 f.); cf. the story of Sigurðr's birth in the *Ps* (see Sigelint (1), p. 124).

SABÏN von Brăbant

He takes Kriemhilt's challenge to Dietrich, for which he is rewarded with the hand of Bersäbe and a dukedom.

ref: **Rg(A)** m 15, 1 n 34, 2; **Rg(C)** 116; **Rg(V)** m 60; **hS(Sachs)** 850

SÆLDE

'vrô Sælde' (Fortuna) is referred to in **DF**, **V**, and **E(d)**; in **E(L)**, the maiden Bâbehilt prophesies that 'vrô Sælde' will protect Dietrich (160).

In **Wu**, 'fraw Seld' assumes the role of a maiden pursued by a cannibal monster, 'der Wunderer'; the monster is killed by Dietrich, whose future fame she then prophesies.

ref: **DF** 566; **E(d)** 245, 7; **E(L)** 10, 7; **V(h)** 39, 6; **V(w)** 121, 6; **Wu(B)** m 11, 1 n 208, 1; **Wu(k)** m p. 2, 35 n p. 4, 20

The role of a maiden pursued by a monster is usually taken by an unnamed 'Waldfräulein' (see Väsolt and Orkise, pp. 44, 100, 153 f. [Wunderer]);¹ the name, based on MHG *sælde*, 'good fortune, blessing', may well derive from the prophecy of Bâbehilt in **E(L)** (see Zink, *Wunderer*, 76).

SAHS, see ECKESAHS

SAHSE(N)

The people and region of Saxony in North Germany; their proverbial ferocity is referred

¹ Connection with the 'sälige Lütt' or 'selige Fräulein' of popular tradition is uncertain (cf.

to (**G** 9, 10; **Ku** 1503, 4; **V(h)** 623, 6). Ektivrid (**W**), Gêrolt (**Rs**), Liudegêr (**B, N**), Liudegast (**Rs**), and Ortwin (1) (**B**) are from Saxony. Berhtwin receives Saxony from Wolfdietrich (**Wd(D)**), and a count in the company of Luppolt receives it from Rother (**R**).

ref: sg. (people): **Ku** 366, 4; pl. **B** 2709; **G** 9, 10; **N** 140, 2; **W** 768 (Saxonibus dat. pl.) (region): **B** 2749; **N** 170, 1; **R** 4841; **Rs** 715, 5; **V(h)** 623, 6; **V(w)** 614, 6; **Wd(D)** IX. 214, 2; **Wd(Gr)** 2102, 2
adj.: **W** 756 (Saxonicis dat. pl.)

In *Ps*, Saxland (I. 2, 17; 206, 6, etc.) is a general term for North Germany; in fact Attila's realm of Húnaland, with its capital Susat (Soest in Westphalia), corresponds approximately to the duchy of Saxony c. 900–1180 (Paff, 91 ff.).

The Saxons, first mentioned by Ptolemy in the 2nd cent. A.D. as inhabiting the neck of the Cimbric peninsula, extended their territory southward during the next two centuries (Zeuß, 150); their confederation was finally subdued and Christianized by Charlemagne (772–804).

SALOMÛN

Biblical king: in **B**, his magnificence is referred to, in **V** his skill in magic.

ref: **B** 287; **Rg(P)** 832; **V(h)** 312, 11; **V(w)** 499, 11

In the 12th-cent. 'Spielmannsepos' *Salman und Morolf*, Salme, Salmân's wife, is abducted by Före and won back by Môrolf.

In the *Ps*, Herborg, the heroine of an abduction story, is made the daughter of Salomon (II. 111, 4), King of Frakland (France) (see Heriburg, p. 69).

In medieval traditions, which derive from Jewish legend, Solomon is a powerful, wise, and Christian king, opposed by a demon.

SAMPSON (SIMSON)

Biblical figure: in **V(w)** and **gS** his strength is referred to.

ref: **gS** p. 70, 27 (*Simson*); **V(w)** 108, 3 (*Sampson*)

In *Ps*, the name Samson is used for the grandfather of Piðrekr (I. 8, 10) and for the third son of Erminrikr (II. 163, 20).

SARRAZÏN

Saracen: a general term for heathen in the later epics, also used for individuals: Zacharis (**O**); Janapas (**V**); Orkise (**V**); Kober (**V**); Belmunt (**Wd(D)**); Beliân (**Wd(D)**).

ref: sg.: **O(k)** 180, 6; **V(d)** 90, 1; **V(h)** 35, 12; **V(w)** 32, 12; **Wd(D)** IV. 54, 4; **Wd(k)** 252, 8

pl.: **O** 326, 4; **O(w)** 282, 4; **V(h)** 244, 8; **V(w)** 138, 8; **Wd(D)** III. 18, 1

Baesecke, *Vorgesichte*, 13, 36; Röhrich, *Erzählungen* II, 401.

The Saracens, the Mahometan opponents of the crusaders in the Middle East, were well known to western Europe after the First Crusade of 1096-9; the term *Sarrasin* occurs frequently in the *ch.d.g.* as a synonym for heathen (Langlois, 604 ff.).

SCARAMUNDUS

Byname of Kimo.

ref: W 688

pn: recorded as a family name at Reichenau c. 1189 (Socin, 161).¹

SCHADESAM

The dragon which carries off Ortnit and is later killed by Wolfdietrich.

ref: **Wd(B)** 529, 1 (ac only *schadesam*); **Wd(D)** VIII. 62, 4 (63, 2, f *freysam*); **Wd(Gr)** 1598, 4

pn: based on MHG adj. *schadesam*, 'harmful'.

SCHARPFE, see ERPFÉ

pn: recorded in the form *Scherfin* at St. Gall in 809 (Förstemann I. 1305); a *Sarpo* occurs in OE *Domesday* (Feilitzen, 351).

SCHELLE(DE)NWALT

A giant killed by Reinolt (see Wicram).

ref: **V(h)** 877, 7; **V(w)** 724, 7

pn: a phrase-name, 'make the wood resound', based on MHG *schellen*, 'make resound'.

SCHEM(M)INC

Witege's horse: in **Rg(A)**, Dietrich gives it to Witege in exchange for the horse Valke, in order to persuade Witege to fight the giant Aspriân (232 ff.).² In **DF**, Dietrich gives it to Witege when he reaffirms his oath of allegiance (7194 f.); after the battle of Rabene (Ravenna) in **Rs**, Dietrich on Valke is unable to overtake the treacherous Witege on Schemminc (958 ff.).³

In **V**, Dietrich rides Schemminc.

ref: **A** m 207, 4 n 234, 2 (MS. *schymig*); **DF** 7195 (A *Scheminungen*); **Rg(A)** 232, 3 (f *schēmīg*, b *schýnnig*, m *schimling*); **Rg(C)** 1300 (*Scheming*); **Rg(D)** 112, 2; **Rg(P)** 442 (Schimmunc); **Rs** 394, 5 (A *Scheminungen*, etc.); **V(h)** 185, 5 (Scheminc); **V(w)** 210, 13 (*Schamung*); **Vhw** 143 (*Scimminc*)

In **Ps**, Velent gives his son Viðga the horse Skemmingr (I. 108, 5), which is from the stud of Studas (see Heime, p. 65), being

¹ Förstemann, I. 1305, gives *Bertoldus Scarmundus* and cites Graff II. 814, where no date is given; Kögel, I. II. 306, finds no early evidence, but takes it to be an old name, i.e. 'protector of the troop of warriors'.

² In **Rg(D)**, Dietrich promises to return Schemminc to Witege, who has forfeited it when he fought Amelolt at Garte; Witege originally obtained it from inside a mountain as a gift from his father Wielant (316 f.).

³ Witege whispers into Schemminc's ear:

the brother of Heimir's Rispa, Þiðrekr's Falka, and Sigurðr's Grani. At the battle of Gronspört, Þiðrekr's brother, Þether, kills Skemmingr: Viðga then kills Þether and flees from Þiðrekr on Þether's horse.

In the Danish ballad *Kong Diderick og hans Kæmper* (Version A: *DgF* I. 94-9), Viderick's horse, Skemning, helps him defeat Lanngebeen Redsker (a giant) by breaking the giant's back (see Valke, p. 44).⁴

pn: based on the same root as OHG *scimo*, 'shine, glitter', cf. late MHG *schimel*, 'white or grey horse', ON *skemmingr*, 'grey seal', it probably refers to a white horse (Kluge, *EWb*, 643, 649 f.; Kahle, 221; Wackernagel, 142). An *Albertus Scymminch* is recorded at Hannover in 1311 (Müllenhoff, *ZE*, 416).

SCHILBUNC

Son of Nibelunc (1).

ref: **B** 7820; **N** 87, 3 (A *Silbunch*, D *Schylbunt*, b *Schiltung*; 721, 3 A *schilbundes*)

pn: rare; 9th-cent. German (Förstemann I. 1307; Kromp I. 11; E. Schröder, 'Bunte Lese', *ZfdA* LXI (1924), 36 f.). The cognate Swedish dynastic name occurs in OE and ON: Scylfingas (*Beovulf*, 2381), Skilfingar (Hdl II, 6; Sk ch. 80); in ON *skilfingr*, it is a *heiti* for 'prince' and the byname of Óðinn, whose throne is Hliðskjálf, 'High Seat' (Grimm, p. 56).

The name is possibly based on the equivalent of OE *scilfe*, 'shelf, ledge' (cf. OE *scylf*, *scylp*, 'peak, tower'), from which it has been suggested that it means 'rock- or cave-man' (Kralik, *Trilogie*, 218 ff.); a connection with OE *scelfan*, ON *skjalfa*, 'shake, tremble', has also been suggested, giving the meaning 'frost-man' (Kögel I. II. 209; F. Dettler, 'Zur Ynglingasaga', *PBB* XVIII (1894), 80).

SCHILTBRANT (1) Dietrich's man

ref: **A** 80, 2

pn: Gmc. **skeld-*, 'shield', is an extremely rare name component (Bach I, §197; Förstemann I. 1307); names containing it are usually late formations (but see *Schiltunc*, p. 116).

SCHILTBRANT (2) son of Berhtunc (1)

Wolfdietrich's man, killed at Tischcäl.

ref: **Wd(D)** IX. 56, 1 (c *hultebrant*, a *helbrant*, yz *herbrant*); **Wd(Gr)** 1941, 1

'linse unde lindez heu / daz wil ich dir geben' (959, 1 f.). This motif, also found in Wolfram von Eschenbach's *Willehalm*, 591 ff., derives from the OFr *Chanson d'Aliscans* (Martin, *Parzival*, lxxxvii f.).

⁴ In the Faroese ballads *Virgar* (MHG *Witege*) rides Skjemming (W. Grimm, *DHS*, 368). In the Danish ballad *Sivard Snarensvend* (Version A: *DgF* I. 9-10), Sivard's horse is named Skimling Gram (3, 4; later Skamling, Skemling).

SCHILTRANT

Dietrich's man (= Schiltrant (1)?).

ref: **DF** 5858 (A *Siltrant*)

pn: see Schiltbrant (1).

SCHILTUNC

A dwarf: he brings Walberân's challenge to Dietrich, and defeats Wolfhart in the subsequent combats at Berne (Verona).

ref: **L(K)II** 199

pn: recorded in the Saxon region in 802 (Förstemann I. 1307); Wolfram von Eschenbach uses the name for Fridebrant's father-in-law (*Parzival*, 48, 18).

The cognate name occurs in OE and ON for a Danish dynasty (see Schiltbrant (1), p. 115); Scyldingas (*Beowulf*, 30); Skjöldungar (Hdl 11, 5); the founder is named Scyld in OE (*Beowulf*, 4), and Skjöld, the son of Óðinn, in ON (Sk ch. 52).

SCHILTWÎN (1) son of Berhtunc (1)

Wolfdietrich's man, killed at Tischcâl.

ref: **Wd(D)** x. 100, 2 (g only); **Wd(Gr)** 2212, 2

In *Orendel* (12th cent.), Schiltwîn is the name of Bride's messenger to Orendel (1125).

pn: cf. Schiltbrant (1).

SCHILTWÎN (2) Dietrich's man

He kills the giant Bitterbûch (Felsenstrauch) at Mûter (see Wicram).

ref: **V(h)** 463, 9; **V(w)** 590, 9

SCHIRN

Witzlân's man: he aids Dietrich against Gunther at Worms.

ref: **B** 11721

SCHRIT

A sword made by Mîme and owned by Biterolf (see also Hornbîle and Welsunc).

ref: **B** m 115 n 123

pn: possibly based on OHG *scrîtan*, 'go, stride' (cf. OE *scriðan*, 'go, wander, glide', ON *skriða*, 'crawl, glide'), indicating 'that which glides like a serpent' (Wackernagel, 137); MHG *schrift*, 'pace', i.e. describing its length, however, seems a possible derivation.

SCHROTENHELM

A giant killed by Dietrich (see Wicram).

ref: **V(w)** 737, 12

pn: a phrase-name, 'hew the helmet', based on MHG *schrôten*, 'hew with the sword'.

SCHRÛTÂN (1) Etsel's man

In **N** and **B** he appears with Gibeche (2); in **B** he is 'herzoc von Mêrân'.

¹ The name depends on a conjecture (see Holz, *Rosengarten*, 257, 274).

² The name, against the MSS., is conjectured from that of the brother of Merziân in *Orendel*

ref: **B** 1235; **N** 1880, 1; **N(k)** 1914, 1 (*Schrethan*)

pn: surname at Regensburg in 1276; by-name for a retainer at Winkelried in 1300 (Müllenhoff, *ZE*, 361; Socin, 570; W. Grimm, *DHS*, 272 n. 2). The name may be based on the same Gmc. root, **skraud-*, as the simplex *Scrot*, *Scroto* (OHG *scrôtan*, 'cut, hew'), met from the 9th cent. in German records (Förstemann I. 1309; Kaufmann, 308).

SCHRÛTÂN (2) a giant

In **Rg** he is one of Kriemhilt's champions at the rose-garden: he rules the Prussians (**Rg(D)**, **AHb**), and is the uncle of Ortwin (4) and Pûsolt (**Rg(A)**); Heime kills him.

ref: **AHb** p. 3, 1 (*Schrûthan*); **Rg(A)** 7, 3 (afm *Schruthan*); **Rg(C)** 29 (*Strûthan*); **Rg(D)** 46, 3; **Rg(F)** IV. 6, 4;¹ **Rg(P)** 73 (*Strûtân*)

In the 16th cent., Fischart refers to this giant (W. Grimm, *DHS*, 353; Jänicke, *ZE*, 330).

SCHUDÂN (SCHUDIG)

Brother of Merziân (1): a heathen killed by Wolfdietrich.

ref: **Wd(D)** v. 192, 3 (MSS. *schüdig*, *schuldig*, *schündig*, etc.);² **Wd(Gr)** 1028, 3 (*Schudig*)

SCIMMINC, see SCHEM(M)INC

SCOTTIGENI

The Irish.

ref: **W** 1132

SEBEL (ABILA)

A heathen queen, the former owner of Orkise's spear (**V(h)**); she incites him to kill Christians (**V(w)**).

ref: **V(h)** 33, 5; **V(w)** m 2, 2 n 97, 7 (*Abila*)

pn: possibly from OFr *Sebile*, from Lat. *Sybilla* (Langlois, 611; cf. Sibille, p. 118).³

SÊBURC (1) one of the three queens at Jochgrîm

She equips the young giant Ecke for his fight with Dietrich, giving him Ortnît's golden armour, which Wolfdietrich has left at the monastery of Tischcâl. Dietrich finally casts Ecke's severed head at the feet of the queens at Jochgrîm (**E(ds)**).

ref: **E(d)** 19, 2; **E(L)** 19, 2; **E(s)** m 1, 7 n 14, 2; **Wd(k)** m 333, 1

pn: 9th-cent. German (Förstemann I. 1313; Schlaug I. 150; II. 148; Socin, 61); 11th-cent. OE (Searle, 406).

According to popular tradition, three ancient

(12th cent.), which is Sûdân (911) (see O. Jänicke, *DHB* IV. 329).

³ Lunzer, *Elegast*, 152, relates it to Hebrew *zebel*, 'mist'.

witches dwell on the Jochgrimm, a mountain in the South Tyrol (W. Grimm, *DHS*, 470).¹

SÊBURC (2) herzoginne von Beiern (Bavaria)

She takes Kriemhilt's challenge to Dietrich, from which the combats between the men of Worms and Dietrich's champions ensue (see p. 19).

ref: **Rg(F)** I. 1, 3

SEIFRID, see **sĪFRIT** (1)

SELD, see **SÆLDE**

SENDERLĪN (1) Virginâl's minstrel

ref: **V(h)** 1006, 7

pn: a diminutive of MHG *senedære*, 'lover' (?).

SENDERLĪN (2) a giant (MOREIN)

Killed by Gêrwart at Mûter (see Wicram).

ref: **V(h)** 744, 7; **V(w)** 675, 4 (*Morein*)

SENEREIS, see **TRIUREIZ**

SÊWART (1) companion of Goltwart

Herbort claims to have killed them both.

ref: **B** 6491

pn: 9th-cent. German (Förstemann I. 1313; Schlaug I. 150); the name of the hero's father (1568) in *Oswald* (12th cent.)

SÊWART (2) Ermenrich's man

Killed by Wolfhart.

ref: **A** 200, 1 (MS. *Sewalt*)

SEYFRID, see **sĪFRIT** (1)

SIBECHÉ

Ermenrich's evil counsellor and father of Sabene (1): in **DF**, he and Ribestein incite Ermenrich against his nephew Dietrich; Sibeche flees in the subsequent battle against Dietrich's forces at Bâdouwe (Padua). In **A** he is responsible for the defection of Heime and Witege from Dietrich to Ermenrich; here too he flees from Eckehart in the battle for Berne (Verona). In **Rs**, Sibeche flees at the battle of Rabene (Ravenna), but Eckehart captures him and binds him naked across his saddle, with the intention of hanging him for inciting Ermenrich against his nephews, the Harlunge; according to the **AHb**, Sibeche has done this because of Ermentrich's seduction of his wife (see **Ps** below).²

¹ Cf. Väsolt, p. 44.

² This motif, also found in the biblical story of David and Uriah, occurs in the Danish ballad *Marck Stig* (*DgF* III. 358 ff.); in **AHb**, Sibeche is also a 'marschalk' (p. 8, 11).

³ In some records the Bishop's name has been replaced by the innocuous name *Sigebodo* (Müllenhoff, *ZE*, 309).

⁴ It is difficult to identify this person, since the context suggests a female, i.e. Sifka, an evil

ref: **A** 41, 4; **AHb** p. 8, 12; **B** 10995; **DF** 2567; **Rs** 863, 3

Treachery was already linked with the name of Sibeche in the 11th cent., for in the life of Bardo, who became Archbishop of Mainz in 1031, the term 'perfidus Sibicho' is applied to a certain Bishop Sibicho of Speyer, whose name is recorded between 1039 and 1054 (Müllenhoff, *ZE*, 308 ff.).³ In the 13th cent. further references to Sibeche's treachery and evil counsel occur in literary sources (W. Grimm, *DHS*, 171, 187, 189; Müllenhoff, *ZE*, 313, 354 f.); Wolfram von Eschenbach presents Sibeche as a coward (*Parzival*, 421, 23 ff.).

In ON Eddic tradition, Bikki is the name of Jörmunrek's evil counsellor (Rdr 11, 1; Sg 64, 2; Akv 14, 3; Ghv prose, p. 263; Sk ch. 50; Völss ch. 31): he urges Randvér, Jörmunrek's son (see Friderich (1), p. 47), to seduce his stepmother Svanhildr, and then informs Jörmunrek, who has Randvér hanged and Svanhildr trampled to death by horses.

In Saxo XVIII. x. 8-13, Biccó sets Iarmericus against his German nephews (see Harlunge, p. 63) and his son Broderus (see Friderich (1), p. 47), whom he accuses of seducing the Queen; Iarmericus has the Queen trampled to death; her kin, the Hellespontines, being informed by Biccó, kill Iarmericus.

In **Ps**, Sifka (I. 244, 20) becomes disloyal to Erminrik and swears to destroy the Aumlungar (MGH Amelunge), after the King has seduced his wife Odilia (see **AHb** above). He contrives the deaths of Erminrik's three sons (see Friderich (1)) and of his nephews, Egarð and Áki (see Harlunge), and urges Erminrik to attack his nephew Þiðrekr. He usurps the throne on Erminrik's death, but is killed by Alibrandr at the battle of Ran (Ravenna).

pn: possibly based on Gmc. *saða-, 'understanding' (Malone, *Widsith*, 188; cf. Sabene, p. 113), or *seð-, 'kinship' (cf. OHG *sippa*: Kluge, *EWb*, 710); 8th-cent. German (Förstemann I. 1314; Schlaug II. 223; Müllenhoff, *ZE*, 310). A *Sifeca* appears in the OE poem *Widsith*, 116,⁴ and a place-name, *Seofecan wyrð*, recorded in 957 in Berkshire possibly comprises the same name (Binz, 208). ON *Bikki* (Saxon *Biccó*) appears to be a hypocoristic form of LG **Sibiko* (Kögel, I. II, 211), possibly accommodating to the masculine counterpart of ON *bikkja*, OE *bicce*, 'bitch' (Naumann, 33).⁵

heroine of the ON *Hervarar saga*, whereas the form here (*Sifecan*, acc. sg.) is masculine (see Malone, *Widsith*, 187 ff.).

⁵ The pn *Biccó* is recorded from the 7th cent. in WFR, and from the 8th cent. in German (Förstemann I. 300 f.; II. I. 450 f.; Schlaug II. 178; Socin, 30), also in OE *Domesday* (Feilitzen, 202) and OE place-names (Chambers, *Widsith*, 33; Searle, 106).

The origin of this figure is uncertain; his name is connected with treason in the early 11th cent.;¹ in the MHG epics of the 13th cent. he appears as Ermenrich's evil counsellor, replacing Odoacer in this role (see Otacher, p. 104, and Ermenrich, pp. 38 f.); he resembles the traitor figures of OFr epic in some respects (cf. Ribestein, p. 107).

SIBILLE

Marpaly possesses the book of 'der alten Sibillen', from which she knows Wolf-dietrich's age and destiny.

ref: Wd(D) VI. 92, 2; Wd(Gr) 1151, 2 (Sibilla)

The name *Sebile* (*Sibile*) was used for Saracen queens in OFr romance and epic (Flutre, 171; Langlois, 611): see Sebel, p. 116; it stems from that of the prophetic women, who in Roman tradition sold the prophetic Sibylline Books to King Tarquin (see Smith, 485). Heinrich von Veldeke in his *Eneide* (c. 1175) describes Aeneas' visit to the hideous prophetess 'vrowe Sibilla' (2687 ff.).

SICAMBER

Waltharius calls Hagano 'lusce Sicamber' ('one-eyed Sigambrian') after he has put out his eye.

ref: W 1435

The Sigambri belonged to the Istvaeonic tribal group, and later appeared in the federation of the Franks, among whom their name remained as a dynastic one (Zeuß, 83).

SÏDERAM, see SIGRAM

SÏDRÂT (1), see LIEBGART (1)

SÏDRÂT (2) Wolfdietrich's daughter

ref: AHb p. 6, 33; Wd(D) IX. 219, 2; Wd(Gr) 2107, 2

SIEGFRIED, see SIFRIT (1)

SIEGHARDUS, see SIGEMUNT (1)

¹ In the ON Rdr (early 9th cent.), the context suggests that he is among Jörmunrekr's entourage, but gives no hint about evil counsel.

² The cult of St. Victor is associated with Xanten (MHG *Santen* < Lat. *ad sanctos*), and, although originally a martyr, he and St. Gereon are depicted spearing a lion and a dragon on a relief above the entrance to the cathedral there (c. 1000); although Siegfried's name corresponds semantically to that of the saint, he is only localized at Xanten in N, and nowhere else (see Th. Frings, 'Siegfried, Xanten, Niederland', *PBB LXI* (1937), 364-8; Baesecke, *Vorgeschichte*, 244 ff.; Bach 1, § 313 a; Höfler, *Siegfried*, 92; K. C. King, 'On the Naming of Places in Heroic Literature', *OFS II* (1967), 13-24).

³ Sifrit is depicted holding Balmunc on the late-14th-cent. frescoes at Runkelstein (W. Grimm, *DHS*, 372; Müllenhoff, *ZE*, 386).

⁴ In Norse myth (Gylf ch. 49), Baldr's vulnerability is revealed to his enemy Loki by the goddess

SIFRIT (1) son of Sigemunt (SEYFRID, SIEGFRIED)

At the opening of N, Kriemhilt dreams that two eagles kill her tame falcon; her mother Uote interprets this dream as presaging the death of her future husband (see p. 18). Sifrit, son of Sigemunt and Sigelint, is brought up at 'Santen in Niderlanden' (20, 1).² He sets out for Worms to win the hand of Kriemhilt, sister of the Burgundian King, Gunther, whose powerful vassal, Hagen, gives his lord an account of Sifrit's youthful exploits: the winning of a vast treasure and the sword Balmunc³ from the Nibelungen, and a cloak of invisibility (MHG *tarnhût*, *tarnkappe*) from their dwarf treasurer, Alberich (see Nibelunge, pp. 97 ff.); the slaying of a dragon in whose blood he has bathed to make his skin horny and proof against weapons. Sifrit defeats Saxon and Danish invaders of Burgundy (see Liudegast and Liudegêr (1), p. 90), and, acting as Gunther's vassal, he wins for him the hand of Brünhilt, whom he defeats in athletic contests, invisible in the 'tarnkappe' while Gunther makes the appropriate movements. For these services Gunther gives Sifrit the hand of his sister, Kriemhilt, but at Gunther's request Sifrit, invisible in the 'tarnkappe', subdues Brünhilt in the bridal chamber for him. The two queens quarrel about the merits of their husbands while watching jousting, and Kriemhilt, displaying the girdle and ring Sifrit has taken from Brünhilt in the bridal chamber, accuses her of being Sifrit's mistress (MHG *kebse*). For this dishonour to Brünhilt, Hagen, with the connivance of Gunther, plots Sifrit's death: under the pretext of wishing to protect him in a fictitious war, Hagen learns from Kriemhilt that a linden-leaf has fallen on the spot between Sifrit's shoulder-blades as he bathed in the dragon's blood (she indicates the spot by sewing a cross on his tunic there);⁴ a hunt is arranged, before which Kriemhilt dreams that two boars attack Sifrit and that two mountains crush him;⁵ Sifrit, after excelling at the hunt⁶ in the

Frigg; this motif of betrayal of a mythic hero's secret strength by a woman is widespread: it occurs also in the Middle Eastern stories of Gilgamesh and Samson.

⁵ For parallels to these dreams in OFr epic, see Hempel, *Nibelungenstudien*, 199 f.; Panzer, *Nibelungenlied*, 358 f. E. Ploß, 'Byzantinische Traumsymbolik und Kriemhilds Falkentraum', *GRM xxxix* (1958), 226, shows that the boar occurs in dreams in Oriental and late Classical literature; such a boar dream also occurs in Ru (see Ruotliep, p. 113).

⁶ Sifrit kills a variety of game (934 ff.), including a bison (MHG *wisent*); in the Ps a bison-hunt by Iron and Nordan is also set in the Vosges (ON Valslöguskogr: II. 111, 3); cf. the likewise disastrous bison-hunting of Iram and Nordiân mentioned c. 1230 in *Der Weinschuelg*, 98 ff. (*Der Stricker*, Bd. II, hrsg. H. Fischer (Tübingen, 1967), 46 f.

Vosges (MHG Waskenwalt),¹ is killed by Hagen, who plunges a spear between his shoulder-blades while he is drinking from a spring.² Before succumbing, Sifrit fells Hagen with his shield, then commends his wife and son to the care of Gunther (see p. 121 n. 3). Hagen has Sifrit's corpse cast before Kriemhilt's door, and she realizes from his undamaged shield that Sifrit has been murdered:³ the murderer is subsequently revealed when Sifrit's wounds bleed in the presence of Hagen.⁴ Sifrit is buried at Worms,⁵ and his treasure is seized and sunk in the Rhine (see Nibelunge, p. 97); Kriemhilt's vengeance on Hagen and her brothers for the murder of Sifrit and their seizure of his treasure comprises the second part of the epic (see Kriemhilt, p. 19, Gunther (1), p. 54, and Hagen (1), p. 58).

In **Rg**, Kriemhilt wishes to match Sifrit against Dietrich, and in the final combat in her rose-garden between Dietrich's champions and those of Worms, Dietrich defeats Sifrit by melting his horny skin with fiery breath. In **B**, likewise, Dietrich defeats Sifrit at Worms; in **Rs**, Dietrich takes him prisoner at Rabene (Ravenna). In **AHb** it is thought that Crimhilt provoked the fight at Etzel's court, to take revenge on Dietrich for killing Sifrit in the rose-garden (**AHb** pp. 7, 25 f.; 10, 6 f.).

In **hS**, Seyfrid is too unruly to remain at the court of his father Sigmunt—he hangs lions on trees (33)—and he takes service in a smithy, where he fights the smiths and cleaves the anvil asunder; the master smith sends him into the forest for charcoal, hoping a dragon will kill him, but Seyfrid kills it, crushes others with uprooted trees, burns them all, and anoints his body with the molten horn, rendering his skin horny and invulnerable, apart from a spot between the shoulder-blades he cannot reach. At the 'Trachenstain', with the help of the dwarf Eugel, he wins a sword from the giant Kuperan, frees Krimhilt from captivity, and

¹ The murder takes place with better geographical probability near Ottenheim (now Edigheim) in the Odenwald, on the left bank of the Rhine, in **N(C)** 1001, 7; for localizations of the spring, see W. Grimm, *DHS*, 169.

² The scene is illustrated in the 15th-cent. MSS. b and k, incorrectly in the former, where Hagen is using a bow and arrow.

³ Kriemhilt reacts as if he has died in battle, an inconsistency carried over into the Ps, where no fictitious war is mentioned.

⁴ This 'Bahprobe' helps date the **N** c. 1200 (see Panzer, *Nibelungenlied*, 360 f.).

⁵ In **N(C)**, Kriemhilt has Sifrit's remains transferred to the abbey of Lorsch (MHG Lörse), which is said to have been founded by her mother, Uote (1142, 29 ff.). See K. C. King, op. cit. 21 f., regarding the traditions about Siegfried associated with the abbey, and p. 132 n. 4.

⁶ That a story containing similar episodes existed in the 13th cent. is suggested by references in **Rg(A)**: to Sifrit's hanging lions by their tails; to his upbringing by the smith Eckerich; and to his slaying the dragon 'ûf eime steine'

slays the flying dragon that has abducted her; he loads treasure, which belongs to dwarfs, on to his horse, under the assumption that it was the dragon's hoard, but sinks it in the Rhine when he learns from Eugel that he has but eight years to live (see Nibelunge, p. 97).⁶ He weds Krimhilt, whose brother Hagen murders him by a spring in the Odenwald. **gS** follows **hS**,⁷ but adds the following: after Siegfried's death, Florigunda (= Kriemhilt) and Siegfried's son Löwardus (see Gunther (2)) take refuge with Sieghardus (= Sigemunt), who brings about the death of Hagenwald (= Hagen (1)).

ref: **AHb** p. 7, 19 (*Seifrit*); **B** 5099; **DF** 2049 (*A Seyfrid*); **E(L)** 209, 13; **KI** 55(C) (*a Seyfrid*), 74; **N** 21, 1 (*a Seyfrid*); **N(k)** 21, 3 (*Seifrit, Seifert*, etc.); **N(m)** Av. 1 (*siferit*); **N(T)** 945, 1 (*Zegevrit*); **Rg(A)** 3, 2; **Rg(C)** 18; **Rg(D)** 47, 3; **Rg(F)** v. 19, 4 (gen. Sigevrides; v. 26, 3 Sigevrit); **Rg(P)** 77; **Rg(V)** 36 (*Seyfrid*); **Rs** 495, 1 (*A Seyfrid*); **gS** p. 64, 1 (*Siegfried*); **hS** 1, 6 (NHF *Ba Seyfrid*; BOO'X *Sewfrid*); **hS(Sachs)** 9 (*Sewfrid*)

Sifrit apparently enters German literature with **N** c. 1200.⁸ Wolfram von Eschenbach (c. 1210) knows of the revenge taken on the Nibelunge for his death (*Parzival*, 421, 10); the Marner (c. 1250) refers to 'Sifrigides . . . töt', 'der Ymlunge hort', and 'wen Kriemhilt verriet' separately (W. Grimm, *DHS*, 179 f.); likewise, Hugo von Trimberg, in *Der Renner* (c. 1300), mentions 'Sifrides wurm', 'Kriemhilde mort', and 'der Nebulunge hort' as separate themes (*ibid.* 191). Sifrit's steadfastness in love is mentioned c. 1350 in *Die Minneburg* (*ibid.* 315); c. 1442 Joh. Roth states that 'Sifrid, Hagin und Kunehilt' are still the subject of song (W. Grimm, *DHS*, 319 f.).

Sifrit's combat with Dietrich in the rose-garden is mentioned by Ottokar von Horneck c. 1295 (*ibid.* 190). A knowledge of Sifrit's

(**Rg(A)** 3, 329 ff.). The 15th-cent. MS. m of **N**, consisting of aventure-headings only, indicates an attempt to reconcile the contents of **N** with material similar to that of **hS**: in Av. 1 Sifrit acquires a horn skin and treasure; Av. 6-9 recount Kriemhilt's abduction by the flying dragon after Sifrit's arrival at Worms.

⁷ Through a misunderstanding of 'gehört' in the title, the woodcuts to **gS** show the hero with horns.

⁸ In one later literary monument it is hardly possible to identify the hero with Sifrit of the 'Heldensage', in spite of the identity of names: in *Seifrid de Ardement*, by Albrecht von Scharfenberg (c. 1280), only preserved in Ulrich Füetzer's *Buch der Abenteurer* (1490), the hero, who bears the name 'Seyfrid', takes part in a medley of adventures in the service of the ladies Condiflor and Mundirosa, some of which derive from Arthurian romance, others recalling those of Seyfrid in **hS** (see p. 123 n. 1). A similar poem is probably represented by the late-14th-cent. fragment, *Her Syfrid* (W. Grimm, *DHS*, 317).

youthful adventures is indicated in a poem about the battle of Gölheim (1298), in which a smith bears the name 'Syverit' (Müllenhoff, *ZE*, 364); Jacob Ayser (†1605) refers to Seyfrid's encounter with the giant Kuperan (ibid. 379).

Traditions about Seyfrid became localized at Worms: his tomb was first reported there at the convent of St. Cecilia in the 16th cent. (W. Grimm, *DHS*, 178, 339, 360 f., 489 f.; Müllenhoff, *ZE*, 435), when he was also portrayed on the new tower of the town hall (W. Grimm, *DHS*, 352, 359); up to the mid 17th cent. the city authorities avidly cultivated his memory (ibid. 363 f.).

The bulk of references to Siegfried from the 13th to the 18th cent. are to do with his horny skin (ibid. 194, 196, 309, 314 ff., 351 f., 356, 362 f., 367, 474, 489 f.; Jänicke, *ZE*, 325, 328 ff.).¹

In ON Eddic tradition, Sigurðr (Sf prose, p. 163; Grp prose, p. 164; Rm prose, p. 173; 17, 1; Fm prose, p. 180; 4, 4; Sd prose, p. 180; 1, 8; Br (1, 1); 2, 1; Sg 1, 1; Gðr I 1, 4; Gðr II. 1, 8; Dr prose, p. 223; Hlr prose, p. 219; 13, 3; Od 19, 8; Ghv prose, p. 263; 4, 5; Am 98, 4; Hm 6, 5; Hd 25, 7; Skr 85; Sk ch. 47; Völss ch. 13), frequently termed 'Fáfnis bani' (slayer of Fáfnir) or 'sveinn' (youth), the son of Sigmundr² and Hjördis (see Sigelint (1)), is born at the court of King Hjálprekr in Denmark. His foster-father, the

smith Reginn,³ reforges the sword Gramr from the fragments left by Sigmundr for Sigurðr, who cleaves the anvil in two when testing it; Reginn urges the youth to kill the dragon Fáfnir,⁴ Reginn's brother, who guards treasure⁵ on the Gnitahéiðr:⁶ Sigurðr digs a trench, from which he plunges his sword into the underside of the dragon as it comes to drink.⁷ Reginn instructs Sigurðr to cook the dragon's heart: Sigurðr burns his finger in the fat, licks it, and immediately understands two birds discussing Reginn's intention to kill him for the sake of the treasure.⁸ Sigurðr beheads Reginn and loads his horse Grani⁹ with the treasure (see Nibelunge, p. 97).¹⁰

Sigurðr comes to Hindarfjall in Frakland (land of the Franks), where he awakens a valkyrie sleeping on a mountain-top surrounded by a blaze of light—her name is Sigrdrífa (Fm, Sd) or Brynhildr (Sk ch. 48); they plight their troth¹¹ and exchange rings.¹² Later he weds Gjúki's daughter, Guðrún (MHG Kriemhilt),¹³ and swears oaths of loyalty with her brothers, Gunnarr and Högni. Sigurðr exchanges shapes with Gunnarr, passes once more through the wall of flame (ON *vafylogi*) to win Brynhildr for Gunnarr, and again exchanges rings with her. Brynhildr weds Gunnarr under the illusion that he has won her, but she still longs for Sigurðr. She and Guðrún quarrel while they

¹ A Franconian tradition recorded in the mid 19th cent. tells of a swineherd named Säufritz who became invulnerable by bathing in the water haunted by a dragon (Müllenhoff, *ZE*, 385).

² Grp and Völss ch. 17 recount Sigurðr's vengeance on the sons of Hundingr for Sigmundr's death.

³ The pn, recorded in OS c. 900 (Schlaug 1. 147), could have significance (cf. Goth. *ragin*, 'counsel'; OE *regn*-; OHG, OS *regin*-, 'strong').
⁴ This name is probably appellative: *Fáfnir* < **Faðmir*, 'the embracer', in which is the IE root **pet*-, 'spread out the arms' (Jóhannesson, 539).

⁵ This treasure is of supernatural origin (Rm, Fm, Sk ch. 46 f., Völss ch. 14): the gods Hönnir, Óðinn, and Loki kill Otr, son of Hreiðmarr; to obtain the compensation demanded, Loki forces the dwarf Andvari to surrender his gold, which includes the ring *Andvaranautr*, by means of which the treasure may be increased (cf. the golden wand of the Nibelungen treasure (N 1124)); the dwarf lays a curse upon the treasure (see Nibelunge, p. 98). Hreiðmarr's son, Fáfnir, kills his father, seizes the treasure, and guards it in the shape of a dragon: the treasure includes the sword *Hrotti* (see p. 9), a golden byrnie, and the helmet *Æghishjálmr*. (The dragon which kills the hero in OE *Beowulf* (2756 ff.) likewise possesses an ill-omened treasure that includes helmets and, like the treasure in N, is removed by the cart-load.)

⁶ Höfler, *Siegfried*, 110 f., equates the Gnitahéiðr with the Knetterheide near Minden in the vicinity of the Teutoburger Wald (see p. 123 n. 7).

⁷ In Saxo II. i. 1-iv. 3, Frotho kills a dragon thus (see Fruote (1)).

⁸ In the German account (hS 10), Seyfrid first dips his finger into the molten horn before anointing himself with it, and his finger becomes horny. Sigurðr's invulnerability is mentioned in

Sk ch. 51, where it is stated that Sinfjötli and Sigurðr have such hard skins that poison cannot harm them externally; in Ps, Sigurðr's skin is said to be as hard as boar-hide or horn, and invulnerable to weapons (I. 345, 3 f.) (see Sigemunt, p. 125 n. 9).

⁹ Sigurðr's horse Grani (Vkv 14, 2; HHu I 42, 1; Grp 5, 8; Rm prose, p. 73; Fm prose, p. 188; Sd 17, 6; Gðr I 22, 4; Sg 39, 4; Hlr 11, 1; Gðr II 4, 1; Od 21, 7; Sk ch. 47; Hátt I 41, 4; Völss chs. 9, 13; Ps I. 314, 8) is famous in Scandinavia, but Sifrit's possession of a renowned horse is only touched on once in the German epics (Rg(A) 349).

¹⁰ An engraved runic stone at Ramsundberget in Södermanland, Sweden (c. 1020), shows Sigurðr killing the dragon, roasting its heart, the birds talking, Reginn beheaded, and Grani loaded with the treasure; similar scenes are carved on the late-12th-cent. church doors from Hylestad, Setesdal, near Christiansand in South Norway (see Gunther, p. 55 n. 7). Regarding Scandinavian pictorial representation of Sigurðr's deeds, some allegedly as early as the 6th cent., see Hauck, *Bilderdenkmäler*, 375.

¹¹ Völss, chs. 23 f., tells of another meeting at the house of Heimir (see Brühnilt, p. 15 n. 2, and Heime, p. 65); their daughter Aslaug is the ancestress of Norwegian kings (Völss ch. 51).

¹² In Sk no exchange is mentioned, hence Sigurðr gives *Andvaranautr*, the ring belonging to the treasure, to Brynhildr when he wins her later for Gunnarr (see pp. 15, 19 f., 97 n. 6); but in Völss ch. 21 he has already given it to her at this first meeting, so, at the second meeting, he takes it back and later gives it to his wife Guðrún.

¹³ In Völss ch. 25, Guðrún has dreams of ill omen about her marriage to Sigurðr; cf. Kriemhilt's dream in N (see pp. 18, 19 n. 6).

are bathing in the river (in Sk ch. 49 while washing their hair in the river) about the merits of their husbands (see Brühnilt and Kriemhilt, pp. 15 f., 19 f.); when Guðrún recognizes Andvaranaut on Brynhildr's finger, Brynhildr realizes that she has been deceived.¹ Brynhildr now urges Gunnarr to have Sigurðr murdered; Gunnarr and Högni incite Gutpormr to kill Sigurðr in his bed (see Gêrnôt (1));² the dying Sigurðr hurls his sword at Gutpormr, cutting him in half.³

In the Ps, Sigurðr (1, 8), son of Sigmundr and Sisibe (see Sigelint (1), p. 124, regarding Sigurðr's marvellous birth in Ps), is reared by a hind, then adopted by the smith Mimir; but Sigurðr⁴ proves so unruly (see Eckerich (1), p. 34) that Mimir sends him to burn charcoal in the forest haunted by his brother, the dragon Reginn; Sigurðr kills the dragon with a burning tree-trunk and boils it in a pot; he tastes the stew with his finger and is able to understand two birds talking of Mimir's intention to kill him; he also anoints himself with the dragon's blood, which renders his skin horny, except for the place between his shoulder-blades.⁵ He returns with the dragon's head to Mimir, who then attempts to placate him with the gifts of a helmet, armour, and a shield, as well as the sword Gramr, with which Sigurðr immediately kills him. Sigurðr now goes to Brynilldr's castle and kicks open the iron gates to it;⁶ he demands the horse Grani from her stud, tames it, and rides off to Bertangaland to become the standard-bearer of King Isungr. In the thirteenth combat between Isungr's champions and those of Þiðrekr, Sigurðr is defeated by Þiðrekr, who uses Viôga's sword Mimungr to cut through his horn skin (see Mimminc, p. 95).⁷

Sigurðr marries Grimilldr, Gunnarr's sister, and arranges Gunnarr's marriage to Brynilldr; at Gunnarr's request they exchange clothing, and Sigurðr subdues Brynilldr in the bridal chamber for him; he also deflowers her and purloins her ring, which he gives to Grimilldr. On Brynilldr's entry into the hall, Grimilldr omits to rise:⁸ in the course of the ensuing quarrel she shows Brynilldr the ring Sigurðr took from

her. Högni, to avenge Brynilldr's humiliation, arranges a hunt, in the course of which Sigurðr is to be murdered: after a large boar has been killed and quartered, Gunnarr, Högni, and Sigurðr quench their thirst at a stream; Högni then plunges his spear between Sigurðr's shoulder-blades while he is drinking. Gunnarr has the corpse thrown on to the bed of the sleeping Grimilldr; she wakes and, seeing Sigurðr's undamaged shield and helmet, realizes that he has been murdered,⁹ and accuses Högni of being the 'boar' (ON *villigaultr*) he alleges has killed Sigurðr.¹⁰

Grimilldr mentions to her second husband Attila that her brothers now possess Sigurðr's great treasure (II. 279, 16 ff.);¹¹ this induces Attila to invite them to Húnaland, where they are all slaughtered (see Gunther, p. 55, Hagen, p. 60, and Eitzel, p. 42). After the death of Grimilldr and her brothers, Aldrian, Högni's son, lures Attila into Sigurðr's treasure-vault ('Sigisfroð kialara' II. 326, 21) and locks him in to die (see pp. 42, 60).

In the Danish ballad *Sivard og Brynild* (*DGF* I. 16-23), Sivard rescues Brynild from a glass mountain and gives her to Hagen (see Hagen (1), p. 60). While washing clothes at the river, she sees the rings on the fingers of Seinild, Sivard's wife (presumably those she originally gave to Sivard), and urges Hagen to kill Sivard: Hagen beheads Sivard with Sivard's own sword, Adelyng, and brings Brynild the head; he then cuts her in two, and kills himself by falling on the sword. Sivard is also mentioned in *Sivard Snarensvend, Grimilds Hævn, Kong Diderik og hans Kæmper, Kong Diderik i Birtingsland* (ibid. 9-12, 44-55, 94-129); in *Kong Diderik og Løven* he is thought to have been killed by a dragon (ibid. 132-41). In the *Hven. Chron.* (16th cent.), Hogne kills Sigfrid for seducing his wife Gluna (see Hagen (1), p. 60).

The Faroese ballad *Regin smíður* (*CCF* I. 1-8) follows Eddic tradition (Rm; Fm; Völss chs. 11-19) in recounting Sigurðr's youthful exploits, and *Brynhildar táttur* (ibid. 8-22) completes the Eddic account up to his death. The account of Guðrún's vengeance on her brothers in *Hogna táttur*

¹ In Völss ch. 28, Guðrún shows Brynhildr Andvaranaut (see p. 120 n. 12).

² In Br. prose, p. 201 (*Frá dauða Sigurðar*), it is stated that some say Sigurðr was killed out of doors, while others say he was killed in bed, but that in Germany he is said to have been killed in the forest. In Gør II Grani returns empty-saddled from the assembly.

³ In later Eddic tradition, Sigurðr tells Guðrún that her brothers will protect her, although he is anxious about his infant son (Sg. 25, 5-8; Völss ch. 30: cf. N 996; see also p. 119).

⁴ The spelling *Sigfræð* occurs throughout this episode (Ps I. 305, 12; 306, 6, etc.); see H. de Boor, 'Die Handschriftenfrage der Þiðrekssaga', *ZfdA* LX (1923), 104 f.

⁵ German and Scandinavian motifs are combined here.

⁶ In Od and the Faroese ballad *Brynhildar táttur* (*CCF* I. 8-22), he also breaks into her castle (see below).

⁷ See Amelunc (2), p. 6, regarding Sigurðr's previous encounter with Þiðrekr's messenger, Amlungr.

⁸ See p. 122 n. 5.

⁹ Cf. N, where a fictitious war has been cancelled and the hunt is arranged in its stead (see p. 119 n. 3).

¹⁰ See p. 61 n. 1.

¹¹ This is the first mention of Sigurðr's treasure in Ps; according to Attila it has three sources: the dragon's lair, booty, and the wealth left by Sigmundr. Later Grimilldr refers to Sigurðr's former possession of the 'Niflungaskattr' (II. 298, 18), i.e. the Nibelungen treasure.

(ibid. 22-34), on the other hand, recalls Ps.¹ Sigurðr also features in ballads about adventures with dwarfs and giants (Raßmann, *DHS* I. 48).

pn: **Sigifrið*: 7th-cent. WFr; 8th-cent. German, very frequent and widespread by 12th cent. (Förstemann I. 1324; II. ii. 721; Socin, 572; Schlaug I. 151; II. 149; Kromp I. 26 ff.; III. 101 ff.; see also O. Behaghel, 'Sifrit, der Sohn des Sigemunt und der Sigelint', *PBB* XLIII (1918), 157),² occurring with the appellative 'Hürnein' in 14th cent. (Müllenhoff, *ZE*, 362; Socin, 163; see also A. Wallner, 'Zeugnisse zur Helden-sage', *ZfdA* LXV (1928), 224). The contracted forms appear early in WFr records (Kaufmann, 312), and the contraction *i* < -*igi*- occurs as early as the 9th cent. in documents from the Lower Rhine (Förstemann I. 1325); *Sifrit* is the usual MHG form—*Sigevrit* of Rg(F) and MDu *Zegevrijt* of N(T) are exceptional (see Behaghel, op. cit. 156 f., and P. B. Salmon, 'The Nibelungenlied in Mediaeval Dutch', *Mediaeval German Studies* (London, 1965), 134); diphthongization occurs in the 14th cent.: *Seifrid* (Bavarian *Seufrid*) (see Golther, *Hürnen Seyfrid*, xxii n. 1).

The name is recorded as early as the 7th cent. in OE, and becomes especially frequent in 9th-cent. Kentish documents (Sweet, 160, 166, 179, 439 f., 445 f., 452 f.; Searle, 418 f.; II. 241; Binz, 184 f.; Chambers, *Widsith*, 199; Schütte, *Gotthiod* I. 184 f.).³

The first component of this name, **Sigi-* (OHG *sigu*, 'victory'), occurs in the names of the kin of Arminius, the Cheruscan leader (†A.D. 17), is frequent in the names of Frankish leaders in the 5th and 6th cents. (Schönfeld, 205 f.), and occurs among those of Burgundian rulers in the 6th cent. (see H. de Boor, 'Hat Siegfried gelebt?', *PBB* LXIII (1939), 252; Karsten, 150; cf. Sie-

mund, p. 126), and of Saxon and Anglian kings in Britain in the 7th and 8th cents. (Schütte, op. cit. 184 f.). The second component, *-*frið* (OHG *fridu*, 'protection'), is rather rare, and in ON the pn *Sigurðr* (< **Sigvörðr*) represents a WGmc. **Sigiward*, with component *-*ward* (OHG *wart*, 'protection') (Heusler, *Heldennamen*, 102).

Parallels to the story of Siegfried have been seen in the life of the historical ruler of Austrasia, the Frankish King Siebert of Metz, the son of Chlotar I: in 565 he defeated the Danes and Saxons; in 572 he aided his brother Gunthram, the ruler of Burgundy, against the Saxons (see Gunther, p. 56); in 566 he married the Visigothic princess Brunihildis, who brought a vast treasure from Spain as dowry (see Brühnilt, p. 16). Siebert's brother, Chilperic (see Helferich (I), p. 67), married Brunihildis's sister, but had her strangled at the instigation of his mistress, Fredegunda (see Kriemhilt, p. 21); Siebert, urged on by Brunihildis, attacked and defeated Chilperic; Siebert's murder at a meeting in 575⁴ was then contrived by Fredegunda.⁵

Certain motifs in the various accounts of 'Siegfried's Youth' are the common stock of folklore: unusual birth and upbringing by an animal foster-parent (a hind in Ps; in hS and elsewhere he does not know his parentage); immense strength and unruly behaviour as a child (see *KHM* no. 90, and Bolte-Polívka II. 287, 295 f.); special powers (horny skin in German traditions and understanding of bird language in Scandinavian); winning of magic objects from supernatural beings (sword, cloak of invisibility, and golden wand in N; sword, byrnie, helmet, and ring in ON Eddic tradition);⁶ slaying of a treasure-guarding dragon;⁷ awakening of a maiden,⁸ to whom he is

Eddic poems) (see p. 16 n. 5).

⁶ This is paralleled by the so-called folk-tale 'Erteilungformel', whereby a mortal weds and loses a supernatural wife ('gestörte Mährtenehe'), but regains her with the aid of magic objects which he wins from supernatural beings while they are quarrelling about their possession (Panzer, *Sigfrid*, 63 ff.).

⁷ The Eddic version (Rm, Fm) is a variant in which this 'Erteilungformel' is combined with the winning of the treasure from the dragon by turning one brother into the treasure-guarding dragon and the other into the hero's smith foster-father. There are two, possibly fortuitous, parallels in hS: the wer-dragon slain by Seyfrid when rescuing Krimhilt, and the confusion of the treasure belonging to dwarfs with that guarded by the dragon (see Nibelunge, p. 97). The rescue of a maiden from a flying dragon (hS), probably not earlier than the 13th cent., may well be influenced by the legend of St. George (H. W. J. Kroes, 'Die Erweckung der Jungfrau hinter dem Flammenwall', *Neophil.* xxxvi (1952), 156).

⁸ See Hempel, *Nibelungenstudien*, 135, and J. de Vries, *Betrachtungen zum Märchen* (Helsinki, 1954), 104 ff., regarding the relationship between the awakening story and the folklore type of 'Dornröschen' (*KHM* no. 50); it has also been

¹ See H. de Boor, *Die färöischen Lieder des Nibelungenzyklus* (Heidelberg, 1918), regarding the relationship between the Faroese ballads and Norse and German traditions as represented in the Eddic material and Ps.

² See also Sigemunt (I), p. 126.

³ Sigeferð of the Secgan, a tribe of the north coast of Germany, appears in the OE *Finnsburg*, 15, 24, probably the same person as Sæferð of the Scygan in *Widsith*, 31 (see Chambers, *Widsith*, 199).

⁴ The setting of the murder in German tradition (N and Ps) resembles more closely that of an earlier Siebert, the last King of the Riparian Franks, who was murdered out hunting in the forest of Buchonia, which included the present Odenwald, in 510; a variant version of 'Siegfried's Death', in which the hero is murdered in bed, was current in Scandinavia. In N and Ps, a combination of the two traditions is attempted (see Hempel, *Nibelungenstudien*, 141).

⁵ The quarrel of these two queens probably supplies the *motive* for the murder of Siegfried in the German and ON versions of the story; it has also been suggested that the quarrel of two women resulting in the murder of the Goth, Urajas, in 540 contributed the motifs of omission of greeting (Ps) and the quarrel while bathing (ON

betrothed but whom he later forgets;¹ bridal quest as 'strong helper' to win a bride for his 'master'.² Furthermore, Siegfried has acquired the characteristics of an archetypal semi-divine hero, and his death has sometimes been related to seasonal fertility cults, in which the god or his representative is killed by an evil demon:³ his death and that of Baldr in ON myth may well have an ultimately common origin (F. R. Schröder, 'Balder und der zweite Merseburger Spruch', *GRM* xxxiv (1953), 171).⁴

It is probable, then, that Siegbert's marriage to Brunihildis, and his murder at the instigation of a woman, provide names for the roles in the story of Siegfried's murder, as well as the setting into which older traditions about the death of a mythic hero have been drawn (F. R. Schröder, 'Mythos und Heldensage', *GRM* xxxvi (1955), 8 ff.; Rosenfeld, *Namen*, 235 f.);⁵ but the precise equation of 'Siegfried' and his slaying of the dragon with Arminius, the Cheruscan leader,⁶ and his destruction of the Roman legions in the Teutoburger Wald in A.D. 9 remains in the realm of speculation.⁷

SIFRIT (2) son of Gunther and Brünhilt
In the *Kl*, Brünhilt has him crowned after Gunther's death. In *AHb* he kills Hildebrant in a final battle at Berne (Verona).

ref: *AHb* m p. 3, 29; *Kl* m 3765; *N* 718, 4

suggested that the wall of flame representing the original thorn hedge in the ON versions is possibly of Celtic origin (J. de Vries, 'Über keltisch-germanische Beziehungen auf dem Gebiet der Heldensage', *PBB* LXXV (Tübingen, 1953), 241).

¹ This motif is frequent in Arthurian romance, and occurs in *Seifrid de Ardement* (see p. 119 n. 8), where the resemblance of the encounters between the hero and Mundirosa to those between Sigurðr and Brynhildr in ON Eddic tradition need not necessarily show dependence of one story on the other, though a remote common origin is possible (see Kroes, op. cit. 154, and 'Der sagengeschichtliche Gehalt des Liedes vom Hürnen Sewfrid', *GRM* xxxix (1958), 198).

² See p. 16.

³ F. R. Schröder, 'Die Sage von Hetel und Hilde', *DVjs* xxxii (1958), 56 ff., sees in Hagen, the murderer of Siegfried and guardian of a 'Hild', an ancient demon of death. H. Grégoire, on the other hand ('La patrie des Nibelungen', *Byzantion* ix (1934), 16-22), discusses the 'martyrdom' of a non-existent St. Evermar (OHG *ebur-mâri*, 'famous boar'): it was a May Day folk festival at Russon, near Tongres in Belgium, said to date from the 10th cent., in which the mob is led by 'Hacco'; this Grégoire takes to be a reflex of Hagen's murder of Siegfried in the 'Heldensage', and not vice versa.

⁴ Cf. p. 118 n. 4.

⁵ By the time of the death of Brunihildis in 613, the Anglo-Saxons were firmly established in Britain, and it appears that their heroic repertoire did not include these names and roles stemming from 6th-cent. Merovingian family feuds: a dragon-fight is attributed to Sigemund in *Beowulf*, and his exploits with his son Fitela are referred to (see Sigemunt (1), p. 125), but there

SIFRIT (3) von Mòrlant⁸

His suit for the hand of Kùdrún, daughter of Hetel, having been rejected, he attacks the successful suitor, Herewíc von Sèlant; Herewíc and Hetel besiege Sifrit's forces in a river fortress. A truce is arranged when Kùdrún is abducted by the Normans, and Sifrit takes part in subsequent campaigns to rescue her and finally marries Herewíc's sister. Sifrit himself, who is apparently swarthy when Kùdrún first sees him (*Ku* 583, 3), is later of a 'Christian' appearance, although his men are dark, since his parents are of different races (1663 f.); his realm of Mòrlant comprises Alzabê, Abakie, Ikarjâ, and Karadê;⁹ his device is a golden head on a brown field.¹⁰

ref: *Ku* 580, 1 (MS. *Seyfrid*, etc.)

Sifrit's role in *Ku* stems perhaps from recollections of the encirclement of the Viking forces of 'Gotfrid' and 'Sigifrid' in their fortified camp at Elsloo, near Maastricht, by Charles the Fat in 882, and the designation of heathen vikings as 'Mære' suggests the influence of OFr epic, in which Norsemen are frequently called 'Sarrasin' (Stackmann, *Kudrun*, lxxviii f.).

SIGANT

A Saracen god.

ref: *V(w)* 202, 2

is no reference to any other son of his, although the pn Sigeferð is not uncommon in OE records (see p. 122).

⁶ Höfler, *Siegfried*, 27 ff., arguing from the name of the tribe, the Cherusci (cf. Gmc. **herut*, 'stag'), to which Arminius belonged, considers that Siegfried's death can be traced back to the killing of a 'stag-man' in a cult-rite; the various references to stags in connection with Sigurðr in Eddic tradition and in Ps (ibid. 49 ff.), and the name of Sigurðr's mother, Hjörðis (cf. ON *hjórt*, 'stag'), and of the mountains, Hindarfjall ('hind fell'), that he has to traverse to find Brynhildr in Eddic tradition, appear to bear this out; in addition, Höfler relates Siegfried's death to a cult-rite in which the hero is killed by a boar (see p. 61 n. 1). However, the Cheruscan name may well derive from Gmc. **heru*, 'sword' (see von See, *GHS*, 39 ff.).

⁷ The dragon-standards were not used by the Roman army until a century after this battle, and were employed in the West another century after that; and the only known early localization of Siegfried's dragon-slaying lies considerably to the south of the Teutoburger Wald: the Iclander, Abbot Nikulúf of Þverá, was shown the 'Gnita-heiðr' just south of Paderborn in the mid 12th cent. (W. Grimm, *DHS*, 46).

⁸ See Mære, p. 95.

⁹ These names have a Mediterranean or Middle Eastern ring consistent with the conception of Sifrit as a 'Saracen'.

¹⁰ F. Rosenfeld, 'Die Kudrun: Nordseedichtung oder Donauidichtung', *ZfdPh* LXXXI (1962), 301 ff., connects this with the Pappenheim coat of arms, Caesar's head, and equates Mære and Karadê with the Pappenheim seats of Moeren and Kalden in Bavaria.

SIGEBANT (1) von Írlant (Ireland)
In **Ku** the son of Gêre and Uote: he marries a princess Uote von Norwæge (Norway); their son is Hagen (2).

In **Rs** he is among Ermenrîch's men; he fights Helferîch at Bâdouwe (Padua).

ref: **Ku** 1, 2; **Rs** 248, 6

pn: rare: 12th-cent. German (Mone, 83; Müllenhoff, *ZE*, 317, 416; Schlaug II. 73, 148); it occurs in Konrad's *Rolandslied* (c. 1170) for a Christian warrior (v. 4952),¹ and in *Neidharts Lieder*, 31, 35, for a peasant in the early 13th cent.

SIGEBANT (2) von Mêrân (Maronia)
Sighêr (4) sends him with Sindolt to Normandy to ask for the hand of Amelgart.

ref: **DF** 1965

SIGEBANT (3) Dietrich's man
He fights Tirolt von Brûnswîc at Rabene (Ravenna).

ref: **A** 76, 2; **DF** 3007; **Rs** 729, 4

SIGEHÊR (1) von Walâchen²
Etzel's man: in the **Kl**, Gunther has killed him; in **B**, 'Sighêr von Turkie', who leads the Vlâchen, is with Etzel's forces in Poland and takes part in the fighting against Gunther's men at Worms.

ref: **B** 3453; **Kl** 391; **N(k)** 2127, 3 (?)

pn: 6th-cent. WFr, 8th-cent. German (Förstemann I. 1326; II. ii. 722 f.; Schlaug I. 152; II. 149); 7th-cent. OE (Searle, 420 f.; Binz, 169).³

SIGEHÊR (2) Dietrich's man
In **A** the father of Alphart.

ref: **A** 80, 2; **B** 5250; **DF** 5859; **Rg(F)** III. 19, 1 (MS. *Yseher*)

SIGEHÊR (3) von Zæringen⁴
Ermenrîch's man: he fights Berhtram von Salnicke at Rabene (Ravenna).

ref: **Rs** 716, 4

SIGEHÊR (4) von Rœmischlant (Italy)
Son of Dietwart: marries Amelgart von der Normandîe; their children are Ortnît (1) and Sigelint (1) in **DF** (see Sigemunt (1), p. 125 n. 4).

ref: **DF** 1884

Heinrich von München in his *Weltchronik*

¹ The name is absent from the OFr original, *La Chanson de Roland*.

² Rumanians (?); see Walâchen (Vlâchen), p. 134.

³ Sighere, ruler of the Sædene, is named in OE *Widsith*, 28. Cf. ON Siggeirr (p. 125 and n. 4).

⁴ Zähringen, near Freiburg, Breisgau (?).

⁵ In **Ps**, her brother's name is Ortvangis (I. 282, 17).

⁶ This pn may derive from the passage in **hS**: 'Deyn mûter hieß Siglinge / Vnd was von Adel geporn' (48, 5 f.).

⁷ -ng- for -nd- (-nt-) is characteristic of MG

(14th cent.) gives Sighêr as ruler of Lamparten (here Italy) (W. Grimm, *DHS*, 224). See Ortnît (2), the father of Ortnît (1) in **O** and **Wd**.

SIGEHÊR (5) von Westvåle (Westphalia)
Companion of Dietwart.

ref: **DF** 542

SIGELINT (1) wife of Sigemunt (1)
Mother of Sîfrit (**B**, **DF**, **Kl**, **N**, **gS**, **hS**); daughter of Sighêr (4) and sister of Ortnît (1) in **DF**.⁵

ref: **B** 6403; **DF** 2042; **Kl** 73 (C); (**B**) 163; **N** 20, 2; **gS** m p. 64, 4 n p. 73, 24 (*Adelgunda*);⁶ **hS** m I, 5 n 48, 5 (*Siglinge*);⁷ **hS(Sachs)** 420 (*Siglinga*)

In ON Eddic tradition, Hjördís (Grp 3, 7; Hdl 26, 3; Sk ch. 47; Völss ch. 11)⁸ bears Sigurðr after the death of her first husband, Sigmundr, when she is married to Álf, son of King Hjálprekr of Denmark; she is named in the Faroese ballad *Regin smíður* (*CCF*) I. 1-8).

In **Ps**, Sisibe (I. 282, 18),⁹ daughter of King Niðungr of Spain,¹⁰ is left by her husband, Sigmundr, in the care of Hartvin and Herman while he is campaigning in Poland; Hartvin fails to seduce Sisibe, and on Sigmundr's return, he and Herman accuse her of adultery with a servant (see Herman (1), p. 69); Sigmundr orders them to kill her in the Black Forest (**Ps** Svavaskogr); she gives birth to Sigurðr while the two conspirators are quarrelling, places the babe in a glass container, and then dies. The container falls into a stream and floats out to sea; it is found by a hind, which rears Sigurðr together with its fawns (see Sîfrit (1), p. 121).

pn: 8th-cent. German and Lb (Förstemann I. 1328; Ploß, 58). It is used for a village maiden in *Neidharts Lieder*, 165, 23.

The name is based on the equivalents of OHG *sigu*, 'victory', and *lindi*, 'supple, soft'; whether the last component may be equated with OHG *lind*, ON *linnr*, 'dragon, serpent',¹¹ which go back ultimately to the same Gmc. root **linþ-*, is uncertain (Kluge, *EWb*, 441; Kaufmann, 237).

SIGELINT (2) a water-nymph

See Hadeburc, p. 57.

(Karl Weinhold, *Mittelhochdeutsche Grammatik* (Paderborn, 1883²), § 219).

⁸ Cf. ON *hjótrr*, 'stag': in **Ps**, young Sigurðr is reared by a hind (see p. 123 n. 6).

⁹ Höfler, *Siegfried*, 152 n. 190, argues from earlier Gmc. name material that Sisibe could be the original name for Siegfried's mother (see Kaufmann, 317, regarding the compound *Sis-*).

¹⁰ Cf. Sigelint (3) below, the daughter of Nítgêr (2) in the **Kl**.

¹¹ The cognate ON pn *Sigrlinn* is used for a woman wooed by Atli in HHv I, 1.

ref: **N** m 1533, 3 n 1539, 1 (a *winelint*); **N(k)** 1565, 1 (*Wilint*)

SIGELINT (3) daughter of Nîtgêr (2)
Attendant to Helche.

ref: **KI** 2452

See Sigelint (1) above.

SIGEMÂR (1) von Brâbant (Brabant)
Ermenrich's man.

ref: **DF** 8640 (A *Sigemair*)

pn: recorded for the father and brother of Arminius the Cheruscan in the 1st cent., and in German records from the 8th (Förstemann I. 1329; II. ii. 724; Schlaug I. 152; II. 149). It occurs in *Neidharts Lieder*, 49, 37.

SIGEMÂR (2) von Engellant (England)
Ermenrich's man (possibly identical with Sigemâr (1) above); he is killed by Stûtfuhs at Rabene (Ravenna).

ref: **Rs** 727, 6 (A *Sigmair*)

SIGEMINNE (1) = 'diu rûhe Else'

ref: **AHb** p. 6, 27; **Wd(B)** 337, 2; **Wd(Gr)** 608, 4; **Wd(w)** 526, 2 (*Sigmunda*)

See Else f.

pn: see Sigeminne (3) below.

SIGEMINNE (2) von Francriche (France)
Wife of Hugdietrich (2).

ref: **DF** 2353

SIGEMINNE (3) personification
She holds sway at the wedding of Dietrich to Virginâl.

ref: **V(h)** 1026, 12

pn: the name suggests the victory of courtly love ('Die Siegerin Minne'), since Dietrich is thought of as being in the service of 'minne', love for the elf-queen Virginâl (see also Minne (2), p. 95).

SIGEMUNT (1) von Niderlant¹
Husband of Sigelint (1) and father of Sifrit (1): in **N**, his capital is Santen (Xanten); he abdicates in favour of his son when the latter returns with his bride, Kriemhilt. He accompanies them to Worms, and returns to

¹ 'Lowlands', i.e. the region round about Xanten, on the German side of the Dutch border (see K. C. King, 'On the Naming of Places in Heroic Literature', *OGS* II (1967), 18 f.).

² Cf. ON Sinfjötli.

³ See Welsunc, p. 139, for the ancestry of Völsungr.

⁴ Equivalent to MHG Sigehēr: in **DF**, Sigehēr (4) is the father of Sigelint (1), Sifrit's mother.

⁵ The Celtic hero, Arthur, likewise pulls his sword from a stone.

⁶ Cf. the destruction of the Niflungar in Akv and the Nibelunge in **N** (see Etzel, p. 41, and Gunther, pp. 54 f.).

⁷ Cf. Guðrún's murder of her sons by Atli (see Kriemhilt, p. 20).

Santen with their son, Gunther (2), after Sifrit's murder.

In **hS**, his counsellors advise him to let the unruly boy Seyfrid leave his court. In **gS** he leads an army against his son's murderers, and Hagenwald (= Hagen (1)) dies in the campaign.

ref: **AHb** p. 7, 24; **B** 7857; **DF** 2044; **KI** 70 (C) 160; **N** 20, 2; **Rg(D)** 466, 1; **gS** p. 64, 1 (*Sieghardus*); **hS** 1, 4 (*H Sigismund*); **hS(Sachs)** 8

In the OE poem *Beowulf* (867-902), as a parallel to Beowulf's slaying of Grendel, a minstrel recites the deeds of Sigemund (875), the son of Wæls (see Welsunc, p. 139): he tells of his campaigns abroad and of his terrible deeds in the company of his nephew, Fitela (879),² with whom he killed many giants; his most famous deed was to kill a dragon, whose treasure he loaded into his ship.

The name of Sigmundr, father of Sigurðr, is mentioned frequently in ON Eddic tradition (Em 16; Grp 3, 6; HHu I 6, 2; HHu II prose, p. 150; str. 12, 6; Sf prose, p. 162; Sd 1, 5; Rm 13, 2; Fm 4, 5; Sg 39, 6; Hdl 2, 7; Sk ch. 47), and a full account of his ancestry and deeds is given in Völs chs. 1-12: Sigmundr and his twin sister, Signý, are the children of Völsungr by Hljóð, daughter of the giant Hrfmírnir. Óðinn, Völsungr's great-grandfather,³ appears at the wedding of Signý to King Siggeirr⁴ of Gautland (Götland), and plunges the sword Gramr into the oak-trunk (ON *barnstokkr*) in the middle of Völsungr's hall; only Sigmundr can withdraw it.⁵ Siggeirr invites Völsungr and his sons to a feast: although Signý warns of treachery,⁶ Siggeirr has Völsungr killed and his ten sons set in stocks in the forest; Siggeirr's mother in wolf-shape devours nine, but Sigmundr escapes with Signý's help. Sigmundr, with Signý's connivance, kills her two sons by Siggeirr,⁷ and she then bears her brother a son named Sinfjötli⁸ who is proof against external poison.⁹ After a period in the forest clad in wolfskins (ON *úlffhamir*), when they kill many men, Sigmundr and Sinfjötli set fire to Siggeirr's hall, and Signý perishes voluntarily with her husband in the flames. Sigmundr marries Borghildr, by whom he has two sons, Helgi

⁸ Other references to Sinfjötli are: Em 16; HHu I 8, 8; HHu II 23, 1; Sf prose, p. 162; Sk ch. 51. Apart from Fitela of *Beowulf*, no equivalent pn is recorded in OE, but *Sintarvizzilo* occurs quite frequently in Bavarian documents of the 9th and 10th cents. (Förstemann I. 508, 1338; Müllenhoff, *ZE*, 306 f.). It may be a byname, a *kenning* for a 'wolf', based on the equivalents of OHG *sintar*, 'cinder', and *fezzil*, 'fetlock', i.e. 'bright foot' (Baesecke, *Vorgesichte*, 285).

⁹ Sigmundr himself is proof against internal poison (cf. Sk ch. 51, where Sigmundr's ability to drink poison, and the hard skins of his sons, Sigurðr and Sinfjötli, are mentioned).

and Hámundr, but she poisons Sinfjötli for killing her brother.¹ Sigmundr then drives her out and weds Hjördís. He is mortally wounded in battle against the former suitor of Hjördís, Lyngvi, the son of Hundingr, after Óðinn has appeared on the battlefield and broken his sword; Sigmundr gives the fragments of Gramr to Hjördís² for the son she will bear after his death; Sigurðr is born when Hjördís has become the wife of Álfr, son of King Hjalprekr of Denmark (see Sigelint (1), p. 124). Sigurðr's vengeance on the sons of Hundingr for Sigmundr's death is described in Grp and Völs ch. 17.

In Þs, Sigmundr (I. 182, 11), son of Sifan, is the King of Tarlungaland (MS. B Jarlungaland);³ his queen is Sisibe, daughter of King Niðungr of Spain. When he returns from campaigning with his brother-in-law, Drasolfr, who is married to Signy (only named in MS. A), his counsellors, Hartvin and Herman, accuse the Queen of adultery,⁴ and Sigmundr orders them to take her to the Black Forest and kill her; she dies giving birth to Sigurðr, while the two villains are quarrelling (see Sigelint (1), p. 124).

pn: 1st-cent. Cheruscan leader, *Segimundus*, son of Segestes (Schönfeld, 205); 5th-cent. Burgundian king, *Sigismundus* (Förstemann I. 1317); 8th-cent. German (op. cit. I. 1317, 1330; Socin, 36, 164; Schlaug I. 152); contracted form as early as 909 for *Simundus*, Bishop of Halberstadt, and *Seymund* in Lorraine in 962 (Förstemann I. 1330); a rare pn in Bavaria, and unknown in the extreme south-east (Kromp I. 28; III. 101); 9th-cent. Lb (Bruckner, 303) and OE (Searle, 421; Binz, 191; Feilitzen, 363; see also F. W. Moorman, 'English Place-names and Teutonic Sagas', *Essays and Studies* v (1914), 93).

The second component, Gmc. **mundō* (OHG *mnt*, 'protection'), gives the same significance as that of the name of Sigmunt's son, *Sifrit* (see p. 122).⁵

The historical King Sigismund of Burgundy (†523) is possibly reflected in the figure of Sigmunt (ON Sigmundr): according to Gregory of Tours (Greg. Tur. III. 5), at the instigation of his second wife, he had his son Sigiric strangled.⁶ In 523 he was defeated by the Franks (CMH II. 117); Sigismund, his wife, and two children were thrown down a well.⁷ His son, Godomar, later defeated the Franks, but Burgundy was finally incorporated into the Frankish realm in 534 (see Burgonde, pp. 16 f.). The early

contracted form of the pn in the Rhine Frankish area also suggests a strong Frankish element in the origin of this epic figure.

It appears that traditions about Sigmund's dragon-slaying and outlaw life with his nephew or son were known to the Anglo-Saxons in Britain by at least the 7th cent. During the same century, traditions about him must have reached Scandinavia, linked with those about Siegfried (ON Sigurðr); the various explanations of Siegfried's birth and his ignorance of his parentage (see Sifrit (1), p. 122) suggest that the genealogical connection of the two heroes is fictitious. The two names occur in father-son relationship as early as the 8th cent. on the Middle Rhine; cf. *Sigfridus filius Sigimundi* at Weißenburg in 744 (Socin, 572).

SIGEMUNT (2) Ímþân's man

ref: V(h) 701, 1

SIGENANT

He jousts with Blædelin at the wedding of Dietrich and Virginâl.

ref: V(h) 999, 4

pn: 8th-cent. German (Förstemann I. 1330; Schlaug I. 152; Socin, 36). It occurs in Rudolf von Ems's *Willehalm von Orlens*.

SIGENÔT

In Sn, Dietrich kicks awake this giant, who is sleeping under a tree (*äSn* 2; *jSn* 62);⁸ Sigenôt attacks the hero who is wearing the helmet of Grime, Sigenôt's uncle; he carries off Dietrich and shuts him in a cave (a dragon-pit in *jSn*). Hildebrant is also carried off by the giant; he finds Dietrich's sword in the cave and kills Sigenôt with it.

In *hs(Sachs)*, Dietrich is thought to have killed Sigenôt. In *L(DrHb)* this giant appears among Laurin's minions; Wolf-dietrich kills him.

ref: *L(DrHb)* 257, 2 (Signit); *hs(Sachs)* 831; *äSn* m 2, 2 n 6, 4; *jSn* m 2, 12 n 7, 7

References to this giant occur from the 13th cent. to the end of the 16th in German literature (W. Grimm, *DHS*, 196, 316, 343, 482; Müllenhoff, *ZE*, 379, 431; Jänicke, *ZE*, 326 f., 329); the name is also used for one of Herod's soldiers in a 15th-cent. miracle play (K. Bartsch, 'Über ein geistliches Schauspiel des XV. Jahrhunderts', *Germania* III (1858), 282). In Wittenwiler's *Ring* (c. 1410), the giant 'Sigen' aids the Nissinger in the village battle.

¹ Óðinn bears away the body in a little boat (cf. Arthur's last voyage).

² The Faroese ballad *Regin smíður* (CCF I. 1-8) mentions the visit of Hjördís to the dying Sigmundr to obtain the fragments of Gramr.

³ = MHG Kärtingen, 'France' (?).

⁴ Cf. Sabene (3) in *Wd(A)*, p. 114.

⁵ Anton Scherer, 'Zum Sinngehalt der germanischen Personennamen', *BzNf* IV (1953), 7 f., derives it from **mundaz*, 'mindful of' (OHG *gimunt*, 'remembrance').

⁶ Possibly represented by Sinfjötli in ON tradition (Baesecke, *Vorgesichte*, 286).

⁷ The legend of St. Sigismund (7th cent.) records that Sigismund fled to the mountains after his defeat, but was betrayed (*MGH script. rer. Merov.* II. 329 ff.: cit. Baesecke, op. cit. 285).

⁸ In Þs, Viðga kicks the giant Ædgæir awake and later kills him (I. 361) (see Witege, p. 146 n. 5).

pn: apart from the 9th-cent. *Sigenoð* in OE (Searle, 421), there is no record of this pn.

SIG(E)STAP

Dietrich's man;¹ son of Amelunc (2) and brother of Wolfhart, thus Hildebrant's nephew: in **N**, Volkêr kills him; he fights Nântwîn (2) at Worms in **B**; in **Rg(A)** he kills the giant Ortwîn (4) in the combats against Kriemhilt's men in the rose-garden at Worms; in **Rg(D)** he defeats Rienolt; in **V(h)** he kills the giant Bitterkrût at Mûter (see Wîcram); in **V(dw)** he is defeated by Libertîn.

ref: **A** 76, 3 (MS. *Segenstap*, also *segestap*); **AHb** p. 3, 8; **B** 5252; **Kl** 1697; **N** 2258, 1; **Rg(A)** 96, 4; **Rg(C)** 422; **Rg(D)** 71, 1; **Rg(P)** 116 (Segestap); **jSn** 93, 9; **V(d)** 81, 5; **V(h)** 463, 11; **V(w)** 384, 7

In **Ps**, Sigstaf (*Segistop* in the Swedish version) is the name of one of the robbers defeated by Viðga at Briktan (I. 153, 14).²

pn: isolated *Sigistab* at Fulda in 866, then *Siegestappus* at Cologne in 1191, and *Sistappus* at Trier c. 1200, etc. (Förstemann I. 1331; Müllenhoff, *ZE*, 358 f.); a *Sigestef* is recorded in the 9th cent. in OE (Binz, 215).

The last component is probably based on Gmc. **staða-*, 'staff' (Heusler, *Heldennamen*, 102; Kaufmann, 325).

SIGEVRIE, see SIFRIT (1)

SIGEWÎN

Ermenrich's man: Alphart kills him.

ref: **A** 154, 1

pn: 8th-cent. German (Förstemann I. 1333; Schlaug I. 152).

SIGLINGA, SIGLINGE, see SIGELINT (1)

SIGMUND, see SIGEMUNT (1)

SIGMUNDA, see SIGEMINNE (1)

SIGNIT, see SIGENÔT

SIGRAM (SÏDERAM)

A dwarf: in **V(h)** he jousts with Wolfhart at Virginâl's court; in **V(w)** he entertains him in his mountain kingdom.

ref: **V(h)** 484, 2 (Sideram, 935, 5 Sigram); **V(w)** 629, 1

pn: 7th-cent. WFr; 8th-cent. German (Förstemann I. 1327).

SIMELÎN (1) wife of Ymelot von Babilonê

ref: **R** 2569

pn: masc. for Alsatian peasant in 1298 (Socin, 164, 633). This is perhaps a descrip-

tive name based on MHG *semele*, *simele*, 'fine white roll'.

SIMELÎN (2) wife of Nîtgêr (1)

She aids Dietrich when he is imprisoned by Nîtgêr's giants.

ref: **V(h)** 317, 5 (MS. 467, 5 *sinelin*, 1094, 12 *sybelin*); **V(w)** 505, 5 (*Rabina*)

SÎMILTE, see KÛNHILT

SIMSON, see SAMPSON

SINDOLT (1) Gunther's cup-bearer

Usually mentioned together with Rûmolt and Hûnolt.

ref: **B** 7741; **Kl** 4079; **N** 10, 2; **N(k)** 9, 3 (*Gundram*; 10, 2 *Gerbrant*; 158, 2 *Gundolt*)

pn: 9th-cent. German (Förstemann I. 1344).

SINDOLT (2) Dietrich's man

In **DF** he is captured by Ermenrich's men at Bôle (Pola), but released on Dietrich's withdrawal from Italy. In **Rs** he fights Witegouwe at Rabene (Ravenna).

ref: **DF** 3008; **Rs** 578, 1

SINDOLT (3) Sigehêr's man

See Sigebant (2).

ref: **DF** 1967

(SINNELS)

Laurîn's brother (see Laurîn, p. 89 n. 4, and Sintram (2), p. 128).

pn: *Sinnol* is recorded at Basel in 1297 (Socin, 440); possibly based on MHG *sinewel*, 'round'.

SINTRAM (1) Etzel's man

In **DF** and **Rs** he is named together with Baltram (1) among Etzel's men aiding Dietrich against Ermenrich. In the **Kl** he is the father of Adellint, and resides at Püten (Pitten, Austria); in **B**, although termed 'von Kriechenlant', his seat is apparently Österlant (Austria).

ref: **B** 1107; **DF** 5152; **Kl** 2470; **Rs** 58, 1

In **Ps**, Sintram (Sistram) of Fenedi (Venice) (I. 33, 3), son of Reginballdr and grandson of Boltram, is rescued from the jaws of a dragon by Þiðrekr and Fasold (see Baltram (1), p. 9, and Rentwîn, p. 107). He joins Þiðrekr's company and is defeated by the fourth son of Isungr in the Bertangaland combats. His equipment is grass-green, and a dragon is depicted on his shield. Heimir, when he first meets Viðga, assumes the name 'Sintram' (I. 200, 8).

According to a Swiss tradition, two brothers, Baltram and Sintram, Dukes of Lenzburg, founded Burgdorf in Emmental, Canton Bern: a dragon devoured Baltram,

in the battle against Ermenrich's forces at Berne (451 f.).

¹ In the **Kl** he is erroneously stated to be Dietrich's cousin.

² In **A**, Sigestap seeks out Witege and Heime

and Sintram killed it; he found Baltram still alive inside it; to commemorate the event he founded the chapel of St. Margaret (Krappe, *Mythologie*, 159; Schneider, *GHS* I. 273).

pn: 8th-cent. German (Förstemann I. 1343; Socin, 36, 164; Schlaug II. 148); 9th-cent. Lb (Bruckner, 304).

SINTRAM (2) a dwarf

In **L(A)**, after Laurin's capture, Dietrich places Laurin's kingdom in his charge; in **L(K)II** he sends the news of Laurin's capture to Alberich, who summons the help of Walberân.

ref: **L(A)** 1643 (MS. *smoran*); **L(K)II** 3 (MS. *sindron*)¹

It is possible that this is Laurin's brother, Sinnels (see also Laurin, p. 89 n. 4).

SÍVRIT, see SÍFRIT (1)

SLACHVORE

One of Laurin's giants: Dietrich kills him.

ref: **L(DrHb)** 257, 5

pn: phrase-name based on MHG *slagen*, 'strike', and *vor(e)*, 'forward', meaning 'lay on!' (?).

SPROSS

One of Laurin's giants: Hildebrant kills him.

ref: **L(DrHb)** 257, 4

pn: based on MHG *sproz*, 'sapling' (?).

STARCHÊR (1) Dietrich's man

Killed by Reinhêr (2) at Bôlonje (Bologna).

ref: **DF** 3014

pn: 8th-cent. German (Förstemann I. 1361); twice in OE *Domesday* (Feilitzen, 373).

STARCHÊR (2) Dietwart's man

He is sent by Dietwart as a messenger for the hand of Minne (see Erewîn (2)).

ref: **DF** 955

STARCHÊR (3) Ermenrich's man

Killed by Dietrich at Rabene (Ravenna).

ref: **Rs** 628, 3

STARKÂN

He joins Dietrich's forces at Meilân (Milan).

ref: **DF** 5731

pn: *Starco*, *Starchand*, recorded from 8th cent. in Germany (Förstemann I. 1361); the suffix *-ân* is usually reserved for giants or foreign persons.

STAUER

One of Laurin's giants: Wolfhart kills him.

ref: **L(DrHb)** 257, 7

pn: possibly based on MHG *stouwen*, *stouwen*, 'lament, scold'.

STIEFFUNG, see STÛTFUHS

STÎRÆRE, STÎRÊRE (STÎREHELT)

Biterolf and Dietleip are designated thus: in **B**, Biterolf receives Styria (MHG *Stîre*) in lien for twelve years; his son Dietleip is usually associated with this region of Austria.

ref: (= Biterolf): **B** 13349; **DF** 5151; **Rs** 42, 1

(= Dietleip): **L(D)** 93; **Rg(F)** III. 19, 2; **Rs** 278, 1; **V(h)** 848, 12 (*Stîrehelt*); 1047, 5 (*Stîrer*)

STOYNE

Witzlân's man: he aids Gunther in the combats at Worms.

ref: **B** 11724

STRANDOLF, see WOLVESMAGE

STREITPAS

One of Laurin's giants: Witege kills him.

ref: **L(DrHb)** 257, 6

pn: a phrase-name based on MHG *strîten*, 'fight', and *baz*, 'better'.

STRÎTGÊR von Grünenlant (Greenland)

Ermenrich's man.

ref: **Rs** 498, 4

pn: no record found; compounds based on Gmc. **strîda-*, 'strife', are rare: such compound names are apparently new creations (see Förstemann I. 1366; Kaufmann, 329).

STRÎTHÊR (1) Dietrich's man

ref: **DF** 5851

pn: no record: see *Strîtgêr* above.

STRÎTHÊR (2) von Tuscân (Tuscany)

Ermenrich's man.

ref: **DF** 6485

STRÛTHAN, see SCHRÛTÂN (2)

STÛDENFUHS, STÛDENFUSZ, STU-OTFUHS, STÛEFINC, see STÛTFUHS

STURMGÊR (1) Etsel's man

Aids Dietrich.

ref: **DF** 5160 (A *Sturinger*)

pn: no record found: compound names based on Gmc. **sturm* appear to be late creations (Förstemann I. 1367).

STURMGÊR (2) von Engellant (England)

Ermenrich's man.

ref: **DF** 8639

It is possible that *Sturmger* (3) and (4) represent the same person.

STURMGÊR (3) von Íslant (Iceland)

Ermenrich's man.

ref: **DF** 9300 (W *Sturmger*, R *Stumbger*)

¹ O. Jänicke prints *Sindrân*: see *DHB* I. 238.

STURMGÊR (4) von Hessen
Ermenrich's man.

ref: **Rs** 494, 1 (R *Sturmbger*, A *Stringer*; 832,
1 RA *Storinger*)

STURMHOLT von Swangöu (Schwangau)
Ermenrich's man: he fights Blædelin at
Rabene (Ravenna).

ref: **Rs** 710, 6

pn: no record found; see Sturmgêr (1) above.

STÜTFUHS (STÜDENFUHS, STÜE-
FINC)

This giant warrior is associated with various
regions: 'von dem Rîne' (**A**, **Rg(A)**, **DF**, **Rs**);
'von Palerne' (Palermo) and 'kûnec von
Pülle' (Apulia) (**B**); 'von Îrlant' (**Rg(CD)**);
'von Ypperlant . . . in Vngerlant' (**AHb**).¹ In
A, he and his brother Gêre (3) are among
Ermenrich's men opposing Dietrich; in **Rg**
he is one of Kriemhilt's champions opposing
those of Dietrich: he is defeated by Îlsân in
Rg(A), killed by Dietleip in **Rg(D)** and by
Hertnit in **Rg(C)**. In **B** he supports Gunther's
men against Dietrich and captures Wolfhart,
but he is finally killed by Dietrich.

In **DF** and **Rs** he is among Dietrich's men
opposing Ermenrich, and kills Sigemâr (2)
at Rabene (Ravenna). In **V(h)** he is again one
of Dietrich's men, and kills the giant
Wolvesmage at Mûter (see Wicram).

ref: **A** 326, 4 (MS. *Stüdenfusz* always); **AHb**
p. 2, 39 (*Stieffung*); **B** 5038 (MS. *Stützfuchs*,
also *Stautfuchs*); **DF** 3015 (Stütfuhs: A
Stützfisch; 5853 R *Stodfvohs*); **Rg(A)** 9, 1
(Stüdenvuhs); **Rg(C)** 34 (*Stuffing*); **Rg(D)**
45, 3 (Stüefinc: h *stüeffing*, s *schuffing*); **Rg(P)**
68 (Stütüz); **Rg(V)** 271 (*staudnfues*); **Rs**
727, 1 (Stütfuhs: R *Stotfvohs*, A *Stautfuhs*);
V(h) 882, 2 (Stütvuhs: MS. *stutfus*); **V(w)**
729, 1 (*Straufusf*)

In the 1582 edition of Fischart's *Gargantua*,
'Strausfüssige(r) Staudenfuß' is mentioned
among other giants (W. Grimm, *DHS*, 353);
Michael Sachse mentions 'Staudenfuß' in his
Neue Kaiserchronik of 1606 (ibid. 488).

In the Ps, 1. 45, (3), etc., the name Studfus
is used for one of the robbers defeated by
Viôga at Briktan (A *Stodfuss*, B *Stofn(er)*).

pn: the form *Stütfuhs*, *Stüdenfuhs*, etc., is of
uncertain composition: possibly LG, cf.
MLG *stût*, 'thick part of the thigh' (Kluge,
EWb, 762),² and OS *fûs*, 'ready, eager'
(Müllenhoff, *ZE*, 420 f.); variety of form
indicates early folk-etymology for this un-
familiar name; cf. NHG *Stau*de, *Strau*ß,
Fuß, and *Fuch*s. The family name of *Die-*
mundis Staudfuchsinn is recorded at Vienna in
1314 (ibid. 419). In the 15th cent., a Jew in
an Eger miracle play is named *Staudenfues*
(W. Grimm, *DHS*, 478).

The form *Stüefinc*, etc., apparently a re-

¹ See W. Grimm, *DHS*, 278.

² Müllenhoff, *ZE*, 419, equates the first com-

ponent with OHG *stüefe*, 'strong, brave'.

SURBEN pl.

In **R**, Rother gives 'Plisnin und Ssurven'
(Pleißin and the Sorbic March, i.e. East
Thuringia) to ten counts in Luppolt's
company. In **B**, the 'Dürenge und die
Surben' from 'Österlande' aid Gunther at
Worms (5056).

ref: **B** 5056; **R** 4842

The Sorbs, a Slavonic tribe, the Sorabi of
Latin chroniclers, inhabited the region to the
north of Bohemia on both sides of the Elbe
from the 8th cent. on (see Zeuß, 642 f.;
Frings-Kuhnt, *Rother*, 191).

SURGEN pl.

The Syrians ruled by Machorel.

ref: **AHb** p. 5, 23 (*surgen land*); **O** 218, 2
(Sürie: W *surie*; *sorgen*)

SWÄBE(N)

'der Swäbe(n) lant' (Swabia) is traversed on
journeys between the Rhine region and
Hungary or Italy in **N**, **Kl**, **B**, **Rg(A)**, and
Wd(D). The following heroes are connected
with it: Berhtolt, Frideleip, and Herman (5)
in **B**; Húnolt (3) in **DF**; Ortnit rules it in
Wd(D).

ref: (people): sg. **B** 10771 (= Berhtolt); pl.
B 6249

(region): Swäben: **B** 5073; **DF** 525; **E(L)**
66, 11; **Kl** 3824; **Ku** 744, 2; **N** 1493, 3;
V(h) 581, 10; **Wd(D)** III. 47, 2; **Wd(Gr)** 307,
2 der Swäben(n) lant: **B** 8787; **Rg(A)** 22, 4

In the first half of the 13th cent., the duke-
dom of Swabia comprised a large area of
South-West Germany and included part of
present-day Switzerland (Paff, 175 ff.).

Swava, the name of Nordungr's kingdom
in Ps (1. 28, 17), refers to South Germany in
general, and the Black Forest is termed
'Svavaskogr' (1. 297, 2). In the Eddic poem
HHj, Svávaland is a land to the south.

The ethnic name corresponds to that of the
Suebi, a tribe known to Caesar on the Rhine;
a large number of the North German tribes
are referred to under this name in chs. 38-45
of the *Germania* of Tacitus, A.D. c. 100
(see Much, *Deutsche Stammeskunde*, 102 ff.;
Germania, 29, 330 f.).

SWÄMMEL(ÎN) (SWEMMEL(ÎN))

Etzel's minstrel: in **N**, Etzel sends him and
his fellow minstrel Wärbel to Worms with
the invitation to Gunther and his brothers to
visit Hungary (see Wärbel, p. 137).

In the **Kl**, Swämmel brings the news of
the death of Gunther and his brothers to
Worms; he also visits Bishop Pilgerin at
Passau, who has Swämmel's account of the
destruction of Gunther and his men set
down by the scribe Kuonrät (see Pilgerin,

ponent with OHG *stuo*t, 'stud'.

p. 105); subsequently he visits Bechelären to bring the news of Rüedegēr's death to Gotelint.

ref: **Kl** 2858; **N** 1374, 1; **N(k)** 1462, 1 (*Schwebelein*)

See Wärbel, pp. 137 f., regarding Atli's messengers in Eddic tradition, and those of Attila in Ps.

pn: possibly a descriptive name for a minstrel based on MHG *swemmelin*, the diminutive of *swam*, 'sponge'.¹

SYTOMER

Witzlân's man: he aids Gunther at Worms.

ref: **B** 11721

T (see also under D)

TANASTUS

The eleventh warrior of Guntharius killed by Waltharius: he comes from Speyer.

ref: **W** 1010

pn: origin uncertain (see Kögel I. ii. 318; Baesecke, *Vorgeschichte*, 430; also Kaufmann, 91, regarding the first component, Gmc. **Dana-*).

TARIAS (KARINAS)

Heathen king who threatens the monastery of Tischcâl, to which Wolfdietrich has retired; he is defeated by Wolfdietrich and his son Hugdietrich (2).

ref: **Wd(D)** x. 22, 2; **Wd(Gr)** 2134, 2; **Wd(w)** 2047, 2 (*Karinas*)

pn: possibly a corrupt form of *Darius*, the name of the Persian King of Antiquity (cf. *Daria*, a Saracen king in OFr epic (Langlois, 172)).

TARNUNC

A dwarf: his kingdom has been usurped by Billunc (1); Wolfdietrich kills Billunc and restores the kingdom to Tarnunc's son.

ref: **Wd(B)** 839, 1

pn: based on MHG *tarnen*, 'conceal', giving obvious association with *tarnhût*, *tarnkappe*, 'cloak of invisibility', often possessed by dwarfs. The pn *Tarnink* is recorded at Salzburg in the 9th cent. (Socin, 185).

TENE(N), TENEMARKE, etc.

In **N**, the Danes and Saxons, led by Liudegast and Liudegēr, are defeated by the Burgundians under Sifrit. Elsewhere the following persons are associated with Denmark: Boppe (**B**), Diezolt (**DF**), Floris (**V(w)**), Fruote (**AHb**, **B**, **Ku**, **Rg(D)**), **Rg(P)**, **Rs**, **Wd(A)**), Hâwart (**B**, **Kl**, **N**), Herbort (**B**), Hetel (**DH**, **Ku**), Hôrant (**DH**, **Ku**), Húc (**A**, **E**), Îrinc (**Kl**, **N**), Liudegast (**N**),

Liudegēr (**B**). In **Wd(k)** it is part of Wolfdietrich's realm.

ref: Tene: sg.: **Kl** 1230 (= Îrinc); **Ku** 401, 4 (= Hôrant); pl.: **Ku** 33, 4; **N** 2074, 1

Tenen, the region: **Ku** 317, 1

Tenemarke: sg.: **Ku** 1544, 3 (= Fruote); **N(C)** 2045, 4 (= Îrinc); pl.: **Ku** 938, 2

Tenemarke, Denemarcke, the region: **A** 307, 3; **AHb** p. 3, 10; **B** 4958; **DF** 8634; **DH** F 41, 3, 1; **E(d)** 64, 10; **E(s)** 56, 10; **Kl** 446; **Ku** 200, 1; **N** 140, 3; **Rg(D)** 72, 4; **Rg(P)** 117; **Rs** 686, 1; **V(w)** 846, 1; **Wd(A)** 6, 2; **Wd(k)** 1, 5

Tenelant: **B** 1909; **Kl** 447 (C); **Ku** 204, 1; **N** 2058, 1; **Rs** 478, 4

Tenelender sg.: **N** 2045, 4 (= Îrinc)

Teneriche: **Ku** 354, 3

TENGELÈRE

= Wolfrât (1), son of Amelgēr (1) von Tengelingen (see p. 5).

ref: **R** 4207 (H *tengelere*, RB *Tengelingere*)

TEREVAS

A heathen, the father of Orkise.

ref: **V(d)** 1, 2; **V(w)** 1, 2 (*Teriufas*)

pn: origin obscure; possibly from Turkish *derwiş*, 'mendicant priest', but *Derwisch*, 'dervish', does not occur in German till the 16th cent. (Kluge, *EWb*, 128);² cf. Treferis.

TERFIANT (TREVĪANT, AFFIGANT, VIGAN(T))

A heathen god.

ref: **V(d)** 17, 10 (Affigant, also 27, 7 Vigant, 100, 2 Vigan); **V(h)** 62, 12 (Treviant); **V(w)** 93, 11 (*Terfiant*); **Wd(D)** v. 4, 2 (Terviân, vii. 49, 1 Terviant); **Wd(Gr)** 842, 2

pn: probably from OFr epic, in which *Tervagan(t)* is frequently the name of a Saracen god (Langlois, 633 ff.; Flutre, 179); cf. Wolfram von Eschenbach's *Willehalm*, 17, 20 f.

¹ See F. Dettler and R. Heinzel, 'Hoenir und der Vanenkrieg', *PBB* XVIII (1894), 553, for another derivation which relates it to MHG *swemen*, 'soar, hover': the form of the 15th-cent. **N(k)**, *Schwebelein*, seems to support this; cf.

NHG *schweben*, 'hover'. See also Henzen, 144 f., regarding the suffix *-(i)lin*.

² Lunzer, *Elegast*, 152, suggests a derivation from Hebrew *tarefâ*, 'unclean, devilish'.

TERLEPEIN

A heathen, Orkise's man.

ref: **V(w)** 190, 7

TĪBALT (1) von Püllenlant (Apulia)

Dietwart's companion: he is killed by a dragon on Dietwart's bridal quest for Minne.

ref: **DF** 482

pn: Gmc. **Pseudobald* (see Diepolt (1), p. 23); this form probably derives from OFr epic, *Tiebaut* (*Thiebaut*) (Langlois, 635 ff.); cf. the name of the first husband of Gyburc, *Tybalt*, in Wolfram von Eschenbach's *Willehalm*, 8, 2.

TĪBALT (2) von Sibenbürgen (Transylvania)

Brother of Herrât, Dietrich's wife: he is one of Etzel's men aiding Dietrich against Ermenrich.

ref: **Rs** 67, 1

TĪBÂN von Gurdenwäle (Cornwall)

Ermenrich's man: he fights Hildebrant at Rabene (Ravenna).

ref: **Rs** 720, 5

TĪDAS von Meilân (Milan)

Dietrich's man.

ref: **DF** 5720

TĪROLT von Brûnswic (Brunswick)

Ermenrich's man: he fights Sigebant (3) at Rabene (Ravenna).

ref: **Rs** 729, 1 (R *Tyerolt*, A *Turolt*)

pn: the manuscript readings suggest that this may represent the common Norman name *Tuold* (< ON *Þórvaldr*).

TIUTSCH adj.

This adjective refers to

the German language: *tiutsch* **Wd(D)** VIII. 236, 2; *in tiuscher zungen* **Kl** 4697; *diz diutsche buoch* **A** 45, 2;

the people of Germanic race: *manic man*, / *bêde tiutsch unde walch* **B** 7993; *von den tiuschen gesten* **N** 1354, 4;

the country: *tiuschiu rîche* **DH F** 41, 1, 1; **E(d)** 10, 10;

the house of the Teutonic Order at Acre: *daz tiutsche hûs* **Wd(D)** v. 106, 4; its officials: *die tiuschen bruoder* **Wd(D)** v. 134, 4; *Teiutsche gellen* **E(s)** 17, 5;

German units of measurement: *ein tiutsche raste* **DF** 9726; *Teiutsche meilen* **E(s)** 239, 2.

The base is Gmc. **peudō-*, which gives OHG *diot*, MHG *diet*, 'people', and the adj. OHG *diutisc*, MHG *tiu(t)sch* (see Kluge, *EWb*, 129).

TĪWALT von Westvâle (Westphalia)

Ermenrich's man.

ref: **DF** 8655

pn: probably a variant of TĪbalt (see above).

TÔT (1) personification

ref: **E(L)** 145, 4; **Ku** 1419, 4; **V(h)** 79, 5; **V(w)** 127, 11

pn: cf. MHG *tôt*, 'death'.

TÔT (2) heathen god

Wolfdietrich breaks Beliân's idol of this god before killing him.

ref: **Wd(D)** VI. 114, 3

TRAWTENMUNT

Wolfdietrich leaves Ortnît's widow in his care.

ref: **Wd(k)** 321, 1

pn: 8th-cent. German (Förstemann I. 426).

TREFERÎS

A heathen: one of Merziân's men killed by Wernhêr (2). His sword is named Beierlant.

ref: **Wd(D)** v. 168, 1 (b *terferis*, c *derffis*, etc.); **Wd(Gr)** 1004, 1

pn: cf. Terevas.

TREVĪANT, see TERFĪANT

TRIPPEL von Athênis (Athens)

Husband of Dietlint (3): their son is Wolf-dietrich.

ref: **Wd(C)** II. 4, 3

TRIUREIZ (VIGAS, SENEREIS)

A heathen: one of Orkise's men killed by Dietrich and Hildebrant.

ref: **V(d)** 38, 1 (*Vigas*); **V(h)** m 99, 1 n 107, 1 (*Triureiz*: B *triveris*); **V(w)** 228, 1 (*Senereis*)

TRIUTLINT (1) daughter of Ernst

ref: **Wd(D)** v. 31, 2; **Wd(Gr)** 869, 2

pn: 8th-cent. German (Förstemann I. 426).

TRIUTLINT (2) wife of Ernst

ref: **Wd(D)** m v. 31, 2; **Wd(Gr)** m 869, 2

TROGUS

The tenth warrior of Guntharius killed by Waltharius; he comes from Straßburg (Lat. Argentina).

ref: **W** 1009

pn: 7th-cent. WFr *Drogo* and German *Truogo*, etc. (Förstemann I. 420; Schlaug I. 73; II. 189), based on the Gmc. root **draug-* (Goth. *driugan*, 'do war service') (see Kaufmann, 97 f.).

TRONEGÆRE

= Hagen (1), whose seat is Tronege (see p. 57 n. 4).

ref: **B** 6020; **Kl** 1218; **N** 234, 1

TRUSIÂN, see DRASIÂN

TÛRIÂN (1) Isterrich (Istria)

Brother of Mimunc and companion of Dietwart.

ref: **DF** 433

In *Orendel* (12th cent.), the heathen Dûriân (2384) beheads the abductor of Brîde, Wolfhart. In Wolfram von Eschenbach's *Parzival*, a certain Tauriân is the brother of Dodines (271, 12).

TÛRIÂN (2) von Spôlit (Spoleto)

Ermenrich's man.

ref: **DF** 6524

TÛSUNC von Normandîe (Normandy)

Ermenrich's man.

ref: **DF** 8641

pn: Förstemann, 1. 436, gives simplex names, such as *Duso*, *Doso*, from the German records, which possibly show the same base (see Kaufmann, 101 f.).

The pn may, however, be based on the variant MHG form *tûsinc* for *tûsent*, 'thousand'.

U

ULSENBRANT

A giant killed by Reinolt at Mûter (see Wicram).

ref: **V(h)** 751, 1; **V(w)** 681, 1 (*Waldeprant*)

pn: first component possibly based on MHG *ülse*, 'fool'. The name is used for a giant in *Reinfried von Braunschweig* (W. Grimm, *DHS*, 195).

UNGER(N) (UNGERLANT, UNGER-MARKE, UNGERISCH adj.)

Hungary (see Hiune(n), pp. 79 f.).

ref: Unger(n): **AHb** p. 1, 21; **DH F** 41, 3, 3; **N** 1162, 1; **R** 489; **Rs** 49, 3 (*A Hungern*); **V(h)** 302, 12; **Wd(w)** 830, 1

Ungerlant: **AHb** p. 9, 38; **B** 1119 (MS. *Hungerlant*); **N** 1373, 1; **Rg(C)** 1128; **V(h)** 532, 5; **V(w)** 792, 2; **Wu(B)** 1, 1

Ungermarke: **Kl** 2473 (d *Hunger-*, *D ungerischer* . . .)

ungerischiu rîche: **Wd(D)** v. 50, 1

pn: see Hiune(n), p. 80 n. 1.

UODELGART

A giantess: she attacks Dietrich, who has killed her brother Ecke and her mother Birkhilt (see Ecke's genealogy, p. 33 n. 2).

ref: **EL** 239, 7

pn: 8th-cent. German (Förstemann 1. 1187)

UOLRÎCH von Tegelingen¹

Ermenrich's man: he fights Alebrant (2) at Rabene (Ravenna).

ref: **Rs** 735, 5

¹ See Amelgêr (1), p. 5, regarding this title, which probably derives from R.

² Outside N and Kl, the mother of the Burgundians, Gibeche's wife, is unnamed: **Rg(A)** m 2, 1; **Rg(F)** m 24, 1; **gS** m p. 66, 26; **hS** m 16, 5; **W** m 30.

³ In ON Eddic tradition, Guðrún warns her brothers by sending a wolf's hair twisted into a gold ring (Akvi); in Am and Völss chs. 34 f., the

pn: 8th-cent. German (Förstemann 1. 1190 ff.; Schlaug 1. 141). The full form *Uodelrîch* is used for a peasant in *Neidharts Lieder*, 64, 29.

UOTE (1) mother of the Burgundian kings Mother of Gunther, Gêrnôt, Gîselhêr, and Kriemhilt: in N she is the wife of Dancrât² and sister of Bishop Pilgerîn von Pazzouwe (Passau). When her daughter Kriemhilt dreams that two eagles kill her tame falcon, Uote interprets this as presaging the death of Kriemhilt's future husband, i.e. Sifrit (see p. 18). Later she warns Gunther not to accept Etzel's invitation to Hungary, and recounts her dream in which all the birds in the land die.³ Hagen persuades Gunther to reject the warning. In N(C), after the death of Dancrât, she finds an abbey at Lôrse (Lorsch),⁴ to which Sifrit's remains are later transferred. In the Kl it is known that she is buried at Lôrse, having died of grief at the death of her sons in Hungary.

ref: **Kl** 37; **N** 7, 1

In ON Eddic tradition, the wife of Gjúki (see Gibeche (1), p. 51), and mother of the Niflungar, i.e. of Gunnarr, Högni, and Guðrún, is named Grímhildr⁵ (Grp 33, 3; Gðr II 17, 1; Od 15, 8; Am 72, 5; Sk ch. 48; Völss ch. 25; also in the Faroese ballad *Brynhildur tattu* (CCF 1. 8-22)): by means of a magic potion, she causes Sigurðr to forget Brynhildr and marry her own daughter, Guðrún.

In the Ps, Oda (1. 282, 6) is the mother of Gunnarr, Gerno, Gîsler, and Grimilldr by her husband Aldrian (Mb2 Irungr), but

wives of Högni and Gunnarr recount dreams of ill omen to warn against acceptance of Atli's invitation (see pp. 20, 41 n. 4, 59 n. 3).

⁴ J. R. Dieterich, *Der Dichter des Nibelungenliedes* (Frankfurt am Main, 1923), 41 f., notes that an Uta von Calw founded a convent at Lorsch in 1130.

⁵ See Kriemhilt, pp. 20 f., regarding this pn.

Högni is her son by a demon, who has ravished her when she was sleeping in a garden (cf. Alberich, p. 3, Laurin, p. 89, and Machmet, p. 91). Högni rejects her warning against accepting Attila's invitation to Húnaland, when she recounts her dream that many of the birds in Niflungaland are dead (also in the Faroese ballad *Högna táttur* (CCF I. 22-33)). The name Oda is also used for the wife of Osanctrix (see Öserich, p. 103) and for the wife of Biturulf (see Dietlint (1), p. 25).

pn: LG *Öda*, UG *Uote*: 8th-cent. WFr, Lb, and German (Förstemann I. 187 f.; Schlaug I. 138; II. 216; G. Baesecke, 'Gudrun-Kriemhilt, etc.', *PBB* LX (1936), 376 f.; E. H. Mueller, 'Deutung einiger Namen im Nibelungenlied', *Monatshefte* xxxi (1939), 279 f.; Bruckner, 220); rare in South-East German (Kromp I. 21; III. 122).

It is possible that the figure of Uote stems from the historical Oda, ancestress of the Liudolfingian Saxon dynasty of German emperors; she died in 913, aged 106 (E. Schröder, *DNK*, 99 ff.).

UOTE (2) Hildebrant's wife

In *äH*, according to Hiltibrant's son, Hadubrant, Hiltibrant has left his wife and infant son defenceless and unprovided for (20 ff.).

In *jH*, although she has not seen her husband for thirty-two years (see p. 74), Ute welcomes him on his return home with their son Alebrant.

In *DF*, *Rg(D)*, and *AHb*, Hildebrant leaves Uote with his brother-in-law, Amelolt, when he sets out with Dietrich. In *A* she brings up her nephew, Alphart; in *Rg(D)* she cares for the Harlunga.

ref: *A* 103, 4; *AHb* p. 7, 37; *DF* 4305; *ED* m 4, 1; *äH* m 21; *jH* I, 4 (3, 4 q *Güden*, N *Goedele*); *L(D)* 125; *Rg(A)* m 320, 4; *Rg(C)* 661; *Rg(D)* 41, 4; *Rg(F)* III. 5, 4; *jSn* 20, 1; *V(d)* 7, 4 (Gut); *V(h)* 587, 8; *V(w)* 42, 8

In Wolfram von Eschenbach's *Willehalm* (c. 1210-20), Uote's devotion to Hildebrant is recalled (439, 16).

In *Ps*, Oda (I. 159, (5)) is the name of Hildibrandr's wife. After the destruction of the Niflungar, Hildibrandr returns with Þiðrekr to Bern; he thinks that Oda (II. 329, 26) was pregnant when he left her and that their son, Alibrandr, would now be ruling at Bern. After defeating his son in combat, he returns home with him to Oda, who tends their wounds and feeds them.

UOTE (3) wife of Gêre (4) von Írlant (Ireland)

Mother of Sigebant (1).

ref: *Ku* 1, 3

UOTE (4) von Norwæge

Wife of Sigebant (1) von Írlant and mother of Hagen (2).

ref: *Ku* m 8, 3 n 42, 4

V

(see under F)

W

WÄCHILT

A mermaid: she gives refuge to Witege, when he rides into the sea at Rabene (Ravenna) to escape the wrath of Dietrich.¹

ref: *Rs* m 964, 5 n 969, 3 (R *Wæchilt*, A *Nothilt*)

In *Ps*, King Villcinus of Villcinaland begets Vaði by a mermaid (ON *sækona*: I. 73, 19; II. 63 ff.);² Vaði is the father of Velent, whose son is Viðga. In the Swedish version, Wideke plunges into the sea to escape Didrik and the mermaid brings him to Sioland (Zealand) in Denmark (*Ps* II. 395 ff.) (see

Wate, pp. 138 f., Wielant, p. 142, and Witege, pp. 145 f.).

pn: the first component is probably based on MHG *wâc*, 'wave, moving waters'.

WAHSMUOT (1) leader of the Harlunga forces

He supports Dietleip against Gunther's men in the combats at Worms: he is unhorsed by Herbort. Regentage and Hâche are his relatives.

ref: *B* 4769

¹ In the 12th-cent. *Salman und Morolf*, 726, 4, a similar 'merminne' entertains her nephew, Mōrolf, under the sea.

² It may be noted that in *Ku* 529, 3, Wate is thought to have learnt the art of healing 'von einem wilden wibe' (see p. 138).

pn: rare: 8th-cent. at Lorsch (Förstemann I. 1497), possibly confused with the commoner pn *Hwasmuot* (*Wasmuot*), recorded from the 8th cent. (Förstemann I. 937, 1548; Schlaug II. 155; see also Kaufmann, 377). The Marner (c. 1231) refers to a 'Minnesänger' named 'Wahsmuot' (xiv. 18, 276).

WAHSMUOT (2) Wolfdietrich's brother (cf. Dietrich (4), (5), and (6), p. 31) See Bouge (1), p. 14.

ref: **AHb** p. 6, 9 (*waßmüt*; p. 6, 25 *wasmüt*); **Wd(B)** 258, 3 (*B waschmüt*); **Wd(D)** III. 6, 1 (III. 57, 3 *a waszmüt*); **Wd(Gr)** 261, 3; **Wd(w)** 308, 3 (*Wachsmut*)

WALACH, see WALBER

WALÄCHEN pl. (VLÄCHEN)

Among Etzel's subject peoples greeting Kriemhilt at Tulne in N: led by Râmunc, they ride 'sam vliegende vogele' (like flying birds, 1342); they are followed by Gibeche and Hornboge with their men (1344).

In B, Râmunc and Hornboge lead the Vlâchen, who are redoubtable bowmen (10187 ff.), against Gunther's men at Worms. Otherwise Blædel (B) and Sigehâr (1) (K1) are associated with this people.

ref: **B** 1218 (MS. *Walhen*; 1358 *Walachen*); **K1** 391 (d *Flachen*, Ca *Vlachen*); **N** 1339, 2 (BD *Walachen*, d *Walechen*, Igh *Valwen*, b *polachen*)

pn: this name refers to a nomadic people of South-East Europe, probably the Rumanians (Zeuß, 264); cf. OSlav. *Vlachŭ* (Kluge, *EWb*, 836).

WALBER ûz Türkîe (Turkey)

Aids Etzel and Kriemhilt against Gunther and his men.

ref: **K1** 400; **N(k)** 2127, 4 (*Walach*)¹

pn: possibly represents a name like *Waldbern*, *Walpero*, recorded from the 9th cent. in German records (Förstemann I. 1501).

WALBERÂN

The ruler of all dwarfs; his kingdom comprises Armeniâ, Sinâi, Tabôr, Judêâ, Kaukasas, and Kanachas (Canaan). He lands with an invisible host at Venice in order to rescue his nephew, Laurin, who has been captured by Dietrich. Laurin acts as mediator, and single combats are arranged before the walls of Berne (Verona). In the first combat he forces Dietrich to retreat; then peace is made.

ref: **L(K)II** 59

pn: possibly a corruption of OFr *Auberon* (see Alberich, p. 4).

WALBERTUS, see GËRNÔT (1)

Son of Gibaldus (see Gibeche (1)) in gS.

pn: **Waldobert*: 7th-cent. WFr and Lb;

8th-cent. German (Förstemann I. 1501 f.; Schlaug I. 168).

WALBURC

A book containing the story of Wolfdietrich is said to have been found at the monastery of St. Walburc at Eistet (Eichstätt).

ref: **Wd(D)** I. 4, 3; **Wd(Gr)** 4, 3 (Waltburg) St. Walpurgis (†c. 780) was abbess of Eichstätt from 754 till her death; her real name was Wealdburh (OE) (E. Schröder, *DNK*, 60 ff.; Searle, 479).

pn: **Waldeburg* 8th-cent. German (Förstemann I. 1502; Schlaug I. 168); *Walburc* 13th-cent. German (Socin, 62).

WALDEMAR, see BALDEMAR

pn: 7th-cent. WFr, 8th-cent. German (Förstemann I. 1509; Schlaug I. 168).

WALDEPRANT, see ULSENBRANT

pn: 8th-cent. Lb, 9th-cent. German (Förstemann I. 1502).

WALDERÎCH

Dietrich's man.

ref: **A** 76, 2

pn: 8th-cent. German (Förstemann I. 1511; II. ii. 1213; Schlaug I. 169; II. 154).

WALGUNT von Salnecke (Salonika)

Father of Hildeburc (2), whom he keeps secluded in a tower; Hugdietrich, disguised as a woman, seduces her. Their child, later christened Wolfdietrich, is smuggled from the tower, but is carried off by a she-wolf, with whose litter Walgunt finds him when he is out hunting. His wife Liebgart persuades him to forgive the lovers, and Hildeburc becomes Hugdietrich's queen.

ref: **AHb** p. 6, 20; **Wd(B)** 15, 2; **Wd(Gr)** 21, 2

pn: fem., isolated 8th-cent. WFr (Förstemann I. 1506 (*Waldegundis?*), 1517 (*Waldegundis*)); *-*gunbaz*, the corresponding m. form of the final component, f. **gunbi*, one of the most common Gmc. components for fem. pn, must be assumed (see Kaufmann, 159).

WALHE(N) (WALHENLANT, WALHISCH adj., WELSCHLANT)

The people and country of Italy

ref: Walhe sg.: **Wd(k)** 216, 5 (=Ortnît); pl.: **O** 357, 1 (= Italians)

Walhen (= Italy): **E(d)** 72, 10; **E(L)** 66, 10; **O** 3, 3; **O(k)** 177, 5; **Wd(k)** 215, 7; Walhenlant: **O** 393, 4; **V(h)** 494, 12
walhisch (welsch) adj.: **O** 353, 2; **Wd(A)** 75, 2; **Wd(D)** VIII. 236, 2; **Wd(Gr)** 1776, 2; Welschlant: **O(k)** 2, 5; **hS(Sachs)** 827

This ethnic name derives from that of the

¹ A confusion with the ethnic name, Walâchen (see above).

Volcae, a Celtic tribe known to Caesar in the 1st cent. B.C., and was used originally by the Gmc. peoples for those of Celtic race, in OHG *walah*, *walh*, 'Celt' (Gmc. **Walhōs*), later being applied to the Romanized Celts of Gaul and Italy (see Kluge, *EWb*, 853).

WALKËR von Messie (Messina)
Ermenrich's man.

ref: **Rs** 487, 1 (A *Walckner*)

pn: based on the equivalent of OHG *walah*, *walh*, 'Roman' or 'Celt' (see above), and *heri*, 'army' or *gêr* (*kêr*): 6th-cent. Burgundian, 8th-cent. German (Förstemann I. 1517), 9th-cent. OE (Searle, 480); with second component OHG *gêr* (*kêr*): 9th-cent. German (Förstemann I. 1517).

WALRÎCH (WELDERICH)

Brother of the giant Zere and son of the giantess Runze (see the genealogy of Ecke, p. 33 n. 2).

ref: **AHb** p. 4, 5 (*welderich*); **E(d)** 282, 11 (*Welderich*); **E(L)** 226, 1

pn: 6th-cent. WFr, 9th-cent. German (Förstemann I. 1520).

WALTHER (WALTHARIUS)

In **W**, Waltharius is sent by his father, King Alphere of Aquitania, as a hostage to the court of Attila the Hun (see Etzel, p. 40), where he achieves high military command. After a successful campaign, he invites Attila and his nobles to a banquet; leaving Attila and his men in a drunken stupor, he escapes with Hiltgunt, a Burgundian princess (see Hildegunt (1), p. 78)). They travel by night and live by catching birds and fishing. At the Rhine crossing by Worms, Walther gives the ferryman an alien fish, which causes his presence to become known to the Frankish King, Guntharius. Guntharius, against the advice of Hagano, Waltharius's former comrade at Attila's court, sets out with eleven men in pursuit of the fugitives, who have reached a defile in the Vosges; he demands the treasure and refuses Waltharius's offer of a hundred gold rings, in spite of Hagano's warning, reinforced by a dream in which a bear bites off Guntharius's leg, and knocks out Hagano's eye and six teeth.¹ Waltharius kills Guntharius's eleven warriors: Kamalo, Kimo, Werinhardus,

¹ Cf. the warning dream about a bear in the ON *Am* 16 (see p. 41 n. 4).

² Hans Kuhn, 'Zur Geschichte der Walther-sage', *Festgabe für Ulrich Pretzel* (Berlin, 1963), 341 ff., suggests that the original story ended with the death of the hero, and supports this by a reference to similarities of detail in the description of Kjartan's death in ch. 49 of the early-13th-cent. ON *Laxdæla saga* (ed. E. Ó. Sveinsson (Reykjavík, 1934), 151 ff.).

³ In **N**, Sifrit's murder takes place in the Waskenwalt (Vosges); it is placed more correctly at Ottenheim in the C-version (see p. 119 n. 1).

Ekivrid, Hadawardus, Patavrid, Gerwit, Randolf, Trogus, Tanastus, and Helmnod; Guntharius flees. The next day, Waltharius and Hiltgunt leave the defile. Guntharius and Hagano, who has now agreed to take part in the fight after the death of his nephew, Patavrid, attack from ambush: Waltharius cuts off Guntharius's leg; Hagano intervenes, Waltharius's sword shatters, and Hagano cuts off his right hand; Waltharius draws his second sword with his left hand and cuts out Hagano's right eye and six teeth. Hiltgunt tends their wounds and dispenses wine. Hagano and Waltharius joke about their injuries and renew their oaths of friendship. Guntharius and Hagano return to Worms. Waltharius returns to Aquitania, weds Hiltgunt, and reigns for thirty years.²

In the fragmentary **WuH**, Volkêr escorts Walther and Hildegunt from the Rhine through the Waskenwalt (Vosges)³ to Lengens (Langres),⁴ and preparations are made for their wedding.

In **N**, Etzel recalls Hagen and Walther as hostages at his court (1756 f.), and references are made during the fighting to Walther's exploits with Hagen in Etzel's service (1796 f.) and to his reluctance to fight Walther at the Waskenstein (2344).

In **B**,⁵ Biterolf fights with his nephew, Walther von Spanjenlant (Spain)—Walther also rules Kärlingen (France), Arragûn, and Nâvarren—whom he encounters returning from the land of the Huns; they are reconciled when Biterolf discovers their relationship. Later in the epic, Walther appears among Gunther's men at Worms, where he fights Wolfhart; in the combats he is chosen to fight Rûedegêr, who states that he will let him escape as he has done in the past (7656 ff.);⁶ the fight is undecided, as is also Walther's subsequent combat with Dietrich.

In **Rg(A)**, Walther von dem Wasgenstein is among the Burgundian champions at Worms and fights a drawn combat with Dietleip (with Hertnit von Riuzen in **Rg(D)**); in **Rg(F)** he defeats Witege). In **Rg(D)** the device on his shield is a blue lion (see Leo, p. 89).

In **A**, Walther von Kerlingen aids Dietrich against Ermenrich. In **DF** and **Rs**, Walther von Lengens is among Etzel's men aiding Dietrich: he fights Hiuzolt at Bôlonje (Bologna) in **DF** and Heime at Rabene (Ravenna) in **Rs**.⁷

⁴ Walther is associated with Langres in **DF** and **Rs**. Baesecke, *Vorgeschichte*, 442, points out that a Bishop Walter (†1179) was also Count of Langres.

⁵ The first five *âventiure* of **B** (see Dietleip, p. 24) are thought to be modelled on the lost Walther-epic (see Schneider, *GHS* I. 334, and Baesecke, op. cit. 443 ff.).

⁶ This suggests that in the lost Walther-epic, Rûedegêr led a half-hearted Hunnish pursuit of the eloping pair.

⁷ In **DF**, a Walther von Kerlingen is named among Ermenrich's men, by an oversight (8638); no separate entry has been made in the Catalogue.

ref: **A** 77, 2; **AHb** p. 2, 36; **B** 575; **DF** 5902; **N** 1756, 3; **Rg(A)** 8, 3; **Rg(C)** 32; **Rg(D)** 44, 4; **Rg(F)** iv. 2, 1; **Rg(P)** 66; **Rg(V)** 328; **Rs** 47, 1; **W** 79 (Waltharius); **WuH** (Graz) III. 1; (Wien) I. 9, 4

In German literature, apart from the epics, Walther and Hildegunt are mentioned in the 13th-cent. *von einem übelen wibe* (W. Grimm, *DHS*, 173), and Walther von der Vogelweide makes play with his own name through reference to the story of Walther and Hildegunde (see Hildegunt (1), p. 78).

In the first fragment of the OE *Waldere*, a fight has already taken place by a rock face (I. 15), and Waldere (II. 11), the son of Ælfhere and leading warrior of Ætla ('Ætlan ordwyga': I. 6), whose sword is Mimming, the work of Wieland (I. 5),¹ is being urged (by Hildegöð?) to oppose Gūðhere, who has unjustly sought battle and refused Waldere's offer of a sword, treasure, and arm-rings.² In the second fragment, Hagena speaks of his excellent sword resting in its scabbard;³ Waldere then challenges Gūðhere, who has been depending till now on Hagena, to win his (Waldere's) armour from him, although he (Waldere) is battle-weary.⁴

The early 11th-cent. *Chronicon Novaliciense* (W. Grimm, *DHS*, 40; Heinzel, *Walthersage*, 288), in recounting the story of a Waltharius connected with the Piedmontese monastery of Novales, follows **W** word for word for the most part, but includes also the hero's retirement to the monastery, which he defends against robbers (cf. the 'moniaiges' of Heime and Wolfdietrich, pp. 65, 150).

In the **Ps**, Valtari of Vaskasteini (I. 245, 19) is the nephew of Erminrikr, who ransoms Valtari's life after his defeat in stone-putting and shaft-throwing by Detleifr (see Dietleip, p. 25) and later puts him in charge of the castle of the rebel Rimsteinn at Gerimshaimr (see Rimstein, p. 108). In an exchange of hostages with Attila, Erminrikr sends Valtari to Attila's court at Susat. During

a feast, Valtari and Hilldigundr, the daughter of the Greek King Ilias, escape together; Attila sends twelve men led by Högni in pursuit.⁵ Valtari kills Högni's eleven companions and Högni flees.⁶ That night, Högni attacks from the darkness of the forest as the pair are eating a leg of roast boar-meat: Valtari hurls the leg-bone at him and puts out his eye.⁷ The pair return to Erminrikr's court. In the battle between Erminrikr's forces and those of Þiðrekr at Gronspotr, Valtari is Erminrikr's standard-bearer: he and Vildiver kill each other, Vildiver cutting off Valtari's leg in the encounter.⁸

A Polish version of the Walther story is contained in the late-14th-cent. *Polish Chronicle* of Boguphalus (W. Grimm, *DHS*, 174; Heinzel, *Walthersage*, 28 ff.): Walcerz wdąły (Walther the Strong) elopes with Helgunda, a Frankish princess, whose love he wins by his singing (cf. *Hōrant*, pp. 80 f.). Walcerz's German rival has all the Rhine crossings guarded. A ferryman refuses his offer of a gold coin, so Walcerz, with Helgunda behind him on the horse, rides across the river. His rival overtakes them, and Walcerz kills him. The pair return to Walcerz's castle at Tyniec near Cracow. Later Helgunda proves unfaithful, and Walcerz kills her and her lover, Prince Wislaw of Wislica.⁹

pn: based on the equivalents of OHG *waltan*, 'rule', and *hari*, 'people, army',¹⁰ it does not belong to the earliest type of Gmc. name-formation (Anton Scherer, 'Zum Sinngehalt der germanischen Personennamen', *BzNf* IV (1953), 10); earliest record for Langobard King *Valdarus* (†546) (Schönfeld, 252); frequent from 8th cent. in Lb, WFR, and German (Förstemann I. 1506 f.; Schlaug I. 168; II. 153; Socin, 40; Bach I, §§ 301, 529; Kögel I. ii. 285); German family name c. 1200 (Socin, 172); rare in OE: late-7th-cent. and early-8th-cent. spellings *uualdhere*, etc. (Sweet, 427), the expected

¹ In **W**, Waltharius's armour is the work of Wieland (965), in *Waldere* it is the heirloom of Ælfhere (II. 18) (see Wieland, p. 141).

² See **W** above.

³ This speech could also be attributed to Waldere, who would thus refer to his second sword (see Hagen (1), p. 59 n. 1).

⁴ 'Feta, gyf ðú dyrr, / æt ðus heaðuwërgan hære byrnan!' (II. 16 f.), a topos of heroic diction, cf. 'Doh maht ðú nū aodliho, ibu dir ðin ellen taoc, / in sus hëremo man hrusti giwinnan . . .' (*âH* 55 f.); in the *Laxdæla saga*, Kjartan in a like situation is termed 'vigmöðr (battle-weary) (ed. E. Ó. Sveinsson (Reykjavík, 1934), 154).

⁵ Either the **Ps** has simplified here or is drawing on a version, possibly the lost MHG *Walther-epic*, in which the Huns were the only pursuers (see H. W. J. Kroes, 'Die Walthersage', *PBB* LXXVII (Halle, 1955), 77 ff.).

⁶ In the **Ps**, the attack by Elsungr and his men on Þiðrekr, Hildibrand, and Herðað during their return to Amlungaland from Attila's court also appears to be modelled on similar events in **W** (see Hildebrant, p. 76).

⁷ This reflects the grim suggestion by Waltharius, after the second fight in **W**, that Hagano should avoid eating roast boar-meat and stick to porridge (see Hagen (1), pp. 58 f.).

⁸ A reflection of Guntharius's injury in **W** (see Gunther (1), p. 54).

⁹ Hermann Schneider, 'Das Epos von Walther und Hildegunde', *GRM* XIII (1925), 385 ff., connects the latter part of this Polish version with the postulated campaign of Walther against the Poles in the lost Walther-epic, which can be deduced from Biterolf's exploits against the Poles and the capture of their king and queen in **B**; the fights between Valtari and Vildiver-Vizleo in the **Ps**, and between Walcerz and Wislaw in the Polish version, support this (see Wisselau, pp. 144 f.).

¹⁰ The author of **W** falsely relates the name to OHG *wald*, 'forest' for Waltharius's Saxon opponent, Ektivrid, compares him with a wood-spirit: 'Saltibus assuetus faunus mihi quippe videris' (763).

OE form *Wealdhere* occurring in 6th- and 7th-cent. topographical names (Binz, 218 f.); rare in ON: *Valdarr*, ruler of the Danes, mentioned in Hlöd (CPB I. 349)¹ and a late Skjöldungar genealogy (CPB II. 522), also appears as the suitor of Guðrún in Gðr II 19, 1.

The pn *Gautier* (*Gualter*) is frequent in OFr *ch.d.g.* (Langlois, 266 ff.); in the *Chanson de Roland*, 'Gualter del Hum' (v. 803, etc.), nephew of Ogier le Danois, is one of Roland's men.²

It is probable that traditions about Walther existed in South-West German in the 8th or 9th cent. (Baesecke, *Vorgeschichte*, 434; see also Fr. von der Leyen, *Das Heldenliedebuch Karls des Großen* (München, 1954), 120, regarding motifs of the Walther story in certain ON sagas): the original story may well have been about the pursuit of an eloping pair, and a combat between abductor and guardian, similar to the story of Hilde (see Hilde (I), pp. 73 f.), and Hagen could most probably have been Walther's opponent. A historical setting has been supplied later by making the eloping pair fugitives from Hunnish captivity, the attack on them by Gunther, motivated by greed for the treasure altering Hagen's role to one in which he suffers a conflict of loyalties.

Apparently the name of the scene of the fight (by a rock face in *Waldere*, at the Wasenstein in N), from which Walther's byname ('von dem Wasenstein' Rg(A), 'af Vaskasteini' Ps) and possibly his sword's name (Waske in B) derive,³ became associated not only with the Vosges (*Vosagus* in W: OHG *Wasgo silva* 802, *Wesge*, *Wasge* 992, *Wasgo* 992 (Bach II, § 431)), but also with Aquitaine as the land of the Basques (*Equitania* is glossed '*uasconolant*' in the early 8th cent.: Steinmeyer-Sievers Gl. III. 610, 5),⁴ although the route from the land of the Huns to this region would not normally pass through the Vosges (MHG *Wasenvalt*, cf. WuH above); hence Walther's realm in medieval German tradition fluctuates between France and Spain: Aquitania (W), Spanje (N, WuH, B), Kerlingen (A, B, Rg(D), DF, AHb); Lengers (DF, Rs), Arragûn (B), and Nâvarren (B).⁵

The author of W elaborated on the tradi-

tional fight, using classical models, especially the *Thebais* of Statius (Panzer, *Wasichenstein*, 13 ff.), and his version was incorporated into the *vita* of another Waltharius connected with the monastery of Novalesse (see above). The lost MHG Walther-epic, based on traditional material as well as on W, can only be surmised from fragments (WuH) and from its influence on other epics (N, B); together with W, it is the source for Ps and for the Polish version, the latter adding motifs from elsewhere. It is not possible to decide whether the OE *Waldere* fragments represent an archaizing reflection of W or whether *Waldere* is indeed a short epic deriving from an original early lay similar to the source of W.

WANDELBAR von Francriche (France)
Attends Wolfdietrich's wedding with Sîdrât (I).

ref: Wd(D) VIII. 333, 4 (e *wandels bar*, a *wendelnar*, *wendewar*, bc *wedelfar*, z *adelgar*); Wd(Gr) 1873, 2

pn: possibly a corruption of *Wandelmar* (6th-cent. WFr, 8th-cent. German: Förstemann I. 1529). *Wandelber* is recorded in the 13th cent. near Zürich (Socin, 448), and possibly represents a byname based on MHG *wandelbære*, 'changeable, fickle' (ibid. 617).

WÄRBEL(ÎN) (WERBEL(ÎN))

Etsel's minstrel: he and his fellow minstrel Swämmel are sent to Worms with the invitation to Gunther and his brothers to visit Hungary; Kriemhilt, Etsel's queen, instructs the minstrels to make sure that Hagen comes too. When the fighting breaks out between the Huns and Burgundians in Etsel's hall, Hagen cuts off Wärbel's right hand for bringing the treacherous invitation.

ref: N 1374, 1

In ON Eddic tradition, the name of the messenger bearing the treacherous invitation from Atli to Gunnarr varies: Knéfröðr (Akv I, 4; Dr prose, p. 223); Vingi (Dr prose, p. 223; Am 4, 2; Völss ch. 35).⁶ In Am and Völss Vingi confuses the warning runes sent by Guðrún to her brothers (see Kriemhilt, p. 20); when Gunnarr and his men arrive in Húnalund, Vingi belatedly warns them

¹ Omitted as a late accretion in the Neckel-Kuhn edition (1962) of the *Edda*.

² Wilhelm Tavernier, 'Waltharius, Carmen de prodicione Guenonis et Rolandsepis', *ZfvrSL* XLII (1914), 56, considers that Gualter derives from W. He appears in the MHG *Rolandslied* of Pfaffe Konrad (c. 1170) as 'Waltherer wigant' (v. 1189).

³ The Wasenstein, possibly a sharp rock (cf. OHG (*hw*as, 'sharp'), localized as a specific rock formation near Obersteinbach, between the Palatinate and Alsace. In the 14th cent. the Wasichenstein family, which can be traced back to 1227, had six silver hands on its coat of arms (Panzer, *Wasichenstein*, II f., 54).

⁴ Cf. Hertrich, a smith in Wasconje lant in B (p. 71).

⁵ The 16th-cent. Spanish ballad *Asento está Gaiferos* contains features suggesting an association with the story of Walther (R. Menéndez Pidal, *Romancero Hispánico* (Madrid, 1953, vol. I), 286 ff.); it is impossible to say whether these associations derive from W or from an earlier Germanic lay known to the Visigoths.

⁶ A messenger's name; cf. OHG pn *Wingiboto*, recorded in the 9th cent. (Raßmann, *DHS* I. 242), possibly based on Gmc. **wi*ha- with -n-infix, 'sacred' (see Kaufmann, 404, and Kluge, *EWB*, 849, under *wei*hen).

against entering Atli's hall,¹ but they cut him down.

In Ps, Attila's messengers are unnamed (II. 280, 10–281, 19): Grimilldr gives them secret instructions before they leave.

pn: possibly a descriptive name based on MHG *werben*, 'strive, beg', with perhaps an association with MHG *wirbel*, 'plectrum' (Müllenhoff, ZE, 312).

WASKE

A sword: used by Írinc in N and by Walther in B.

ref: B 12286 (MS. *Waschen*); N m 2033, 2 n 2051, 4 (B *Waschen*, C *wasechen*; Ih *wasgen*, a *wachen*, d *wahen*, D *valken*)

pn: probably based on OHG (*h*)*was*, 'sharp', + suffix *-k-* (Henzen, 196), cf. the ON sword-names *Hvati*, *Langhvaass* (Davidson, 177): it may be given to Walther in B because of his fight at the *Waskenstein* (see p. 137).

WAßMUOT, see WAHSMUOT (1)

WATE (1) von Stürmen (Sturmlant)²

In Ku, this grizzled and ferocious warrior,³ with his wide knowledge of the sea-ways, leads the expedition to win Hilde, daughter of Hagen von Írlant, for his master Hetel von Hegelingen. In Ireland, Wate and his men give themselves out as 'merchants' exiled by Hetel. After Hôrant, by his singing, has won Hilde's love for Hetel, Wate organizes her abduction (see pp. 72 f.). Hagen overtakes Wate and the Hegelingen as they are disembarking in Wâleis; a fight ensues, and Hilde intervenes to prevent Wate's killing her father Hagen. Wate then heals the wounded (an art he has learnt 'von einem wilden wibe' (529, 3), see Wächilt, p. 133), and Hagen agrees to Hilde's marriage to Hetel. Wate takes part in the unsuccessful battle at Wûlpensant against the Norman abductors of their daughter Kûdrûn. He is in command at the final battle against the Normans, and his war-horn that can be heard thirty miles away signals the Hegelingen army; the Normans are routed, and he beheads Gêrlint, the Norman queen, who has ill-treated Kûdrûn, and Hergart, Kûdrûn's faithless handmaiden;⁴ he is restrained from

destroying the Norman fortress by Fruote. He finally acts as steward at Kûdrûn's wedding to Herwic.

In DH, the giants Wate von den Krichen,⁵ Witolt, and Asprien accompany Hôrant on his expedition to Greece to win the hand of Hilde for Etene (= Hetel). On arrival in Greece, the giants terrify the townsfolk (see Hôrant, p. 80 and n. 7). Wate is described as wearing golden armour and a golden helmet, on which is a golden linden-tree (F 62, 1 f.), more like an angel than a man, 'er schein ein engel unde nicht ein man' (F 73, 2, 4).

ref: DH F 42, 1, 1; Ku 205, 1 (252, 4 *Watte*)

German literary references to Wate are limited to the 12th cent.: in Lamprecht's *Alexander* (mid 12th cent.), Wate is said to have killed Hilde's father, Hagen (see p. 61), at the battle of Wolfenwerde; in Pfaffe Konrad's *Rolandslied* (c. 1170), the Emperor Karl addresses Oigir von Dene-marke as 'des Waten chunnes' (7801).⁶

In the name-list of the OE *Widsith* it is stated in line 22: 'Witta wœold Swæfum, Wada Hælsingum'.⁷ The preceding line contains the names of Hagena and Heoden (see Hagen (2) and Hetel, pp. 61, 72).⁸

Later Wade is well known in England (see Binz, 196 ff.): Walter Map (c. 1180) relates that Gado, the son of the Vandal King, is well able to handle his ship, which has brought him with ease through tempests from India to Essex, and that he defeats the Romans for King Offa. His appearance is like that of an angel, with his grey hair and splendid armour⁹ (see the account of DH above).

Chaucer (†1400) lets Januarie remark of old women in *The Marchantes Tale*, 'They conne so michel craft on Wades boot' (1424),¹⁰ and in his *Troilus and Criseyde*, Pandarus tells a 'tale of Wade' (III. 614).¹¹ Local traditions about Wade are attested in England by 'Wade's Causeway', a Roman road near Pickering, and 'Wade's Grave', a megalithic monument near Whitby (Chambers, *Widsith*, 97 f.).

In the Ps, the giant Vaði (I. 73, 18) is the son of King Vilcinus (see Wilzen, p. 144) by a mermaid (II. 65, 4) (see Wächilt, p. 133);

the giant Ædgæir in the Ps (see p. 7 n. 6).

⁷ The Hælsingas are probably a Baltic tribe (see Malone, *Widsith* (1962), 158).

⁸ See Norman, *Dukus Horant*, 115, regarding the relationship between Wada, Hagena, and Heoden here.

⁹ Walter Map, *De Nugis Curialium*, ed. M. R. James (Oxford, 1914), II. xvii, 85–90.

¹⁰ Chaucer, *Works*, 117. The name Gringalet given to Wade's boat by Speght in his edition of Chaucer's works in 1598 is that of Gawain's horse: this horse-name occurs in OFr in the 12th cent., and is probably of Celtic origin; cf. Cymric *gwyngalet*, 'white-hard' (Flutre, 97).

¹¹ Chaucer, *Works*, 427.

¹ It has been suggested that Eckewart has assumed this warning role in N (see W. Richter, 'Beiträge zur Deutung des Mittelteils des Nibelungenliedes', *ZfdA* LXXII (1935), 18).

² Stormarn in Schleswig-Holstein.

³ The young Hilde hesitates to kiss him in greeting (340 f.); in battle he grinds his teeth with fury (1508).

⁴ Cf. Hildebrant's execution of Kriemhilt (N 2375 f.).

⁵ His connection with Greece is obscure (see Norman, *Dukus Horant*, 119 n. 81).

⁶ Cf. Ku 1416, 3, where Hôrant is referred to as 'daz Waten künne' (Stackmann, *Kudrun, lii f.*). It should be noted that Ogier of *La Chanson de Roland* has probably also given his name to

Vaði's son is Velent (MHG Wielant). Vaði wades across the Grónasund, which is nine ells deep, with Velent on his shoulders, when he is taking the child to be apprenticed to two dwarf smiths in Ballofa (I. 75, 9-76, 2); Velent is later the possessor of a marvellous boat (see Wielant, p. 142).

pn: the name is probably based on Gmc. **vad-* (OHG *waten*, OE *wadan*, ON *vaða*, 'stride, wade') (Norman, *Dukus Horant*, 114; Kluge, *EWb*, 842).¹ It is recorded from the 7th cent. in WFr and the 8th cent. in German (Förstemann I. 1491; Müllenhoff, *ZE*, 317); 9th-cent. OE (Sweet, 154, 156, 162; Searle, 472 f.; Feilitzten, 407; Max Förster, 'Proben eines englischen Eigennamen-Wörterbuches', *GRM* XI (1923), 108).

WATE (2) Ermenrich's man
In the fighting against Dietrich's men at Meilân, he is killed by Dietleip.

ref: **DF** 3919

WEIGANT von Yban
He formerly owned Ecke's sword (see Eckesahs, p. 34).

ref: **E(d)** 87, 6

pn: based on MHG *wigant*, 'warrior': 8th-cent. German (Förstemann I. 1578).

WELDERICH, see WALRĪCH

pn: see Walderich, p. 134.

WELFFEN
'der junge Welffen' = Wolfdietrich.

ref: **Wd(k)** 287, 2

pn: 9th-cent. German (Förstemann I. 937; Schlaug I. 118); recorded at Goslar in 1152 for the father of Henry the Lion; it is common later in the Bavarian ducal family (Schlaug II. 227; Bach I, § 329).

This byname is based on the equivalent of OHG *hwelf*, OS *hwelp*, 'young wolf' (Bach I, § 336. 1); it refers here to the first part of Wolfdietrich's name.

WELSCH, WELSCHLANT, see WALHE

WELSUNC
A sword: used by Biterolf (**B**)² and Dietleip (**B**, **L(D)**, **Rg(P)**).³

¹ F. R. Schröder, 'Die Sage von Hetel und Hilde', *DVjs* xxxii (1958), 63 f., relates it to Gmc. **wōð-* (OHG *wuotan*, 'to rage'), and thence to the god Woden, (OHG *Wuotan*, ON *Óðinn*); in this connection it may be noted that in the OE *Widsith* name-list, Wada is preceded by Witta, whose grandfather, according to Bede's *History* I, 15, II, 5, was Woden (see K. Sisam, 'Anglo-Saxon Royal Genealogies', *Proc. Brit. Acad.* xxxix (1953), 324).

² In **B**, Biterolf uses it against Walther (561 ff.), but, by an oversight of the author, Dietleip, his son, takes his father's old sword (2157) when he

ref: **B** 561 (636 H *Welfunge*, 12265 H *Welf-funge*); **L(D)** 2272 (s *erklungen*, d *walsung*); **Rg(P)** 509 (Weisenuge)

In German literature outside the epics, the only reference is in the late 13th-cent. manuscript fragment of the *Ritterpreis*, where 'Wilsunk' (247) is mentioned as Dietleip's sword (W. Grimm, *DHS*, 312; Schieb-Frings, *Eneide* II. 188).

In the OE epic *Beowulf*, Sigemund, the son of Wæls (897), is termed 'Wælsing' (877).

In Eddic tradition, Völsungr (HHu II prose, p. 150; Sf prose, p. 162; Hdl 26, 2; Sk chs. 47 and 80; Skr 76; Völss ch. 2) is the name of Sigemund's father, and the term 'Völsungar' refers to Sigemund's kin (HHu I 52, 7; HHu II prose, p. 150; Form ch. 4; Sk chs. 51 and 80; Völss ch. 2; Ps I. 2, 8); thus Sigurðr, Sigemund's son, is also a 'Völsungr' (Rm 18, 3; Sg I, 3). In Völss chs. 1-2, details about the ancestry and birth of Völsungr, the father of Sigemund, are given: he is the grandson of Sigi, the son of Óðinn (see Form ch. 4); Óðinn helps Sigi win the kingdom of Húnaland (Frakland is his realm in Form ch. 4); Rerir, Sigi's son, is childless until Óðinn sends his wife an apple: after a six years' pregnancy, the child Völsungr is cut from her body, and she dies.⁴ Völsungr weds Hljóð, the daughter of the giant Hrimniir, and she bears him the twins Sigemund and Signý. Völsungr is killed by Signý's husband Siggeirr (see Sigemunt (1), p. 125).

pn: from c. 800 German (Förstemann I. 1555; Socin, 572; Müllenhoff, *ZE*, 288); possibly present in such English place-names as *Walsingham*, recorded in 1035 (Ekwall, 494). It is probably based on Gmc. **wala-*, cf. Goth. *walisa*, 'select, beloved' (Holthausen, *GEWb*, 120).

Evidently the author of **B** connected this pn with a sword story.⁵

WENDELMUOT f.
The messenger of Sëburc (2).

ref: **Rg(F)** II. 5, 1

pn: m. and f. 9th-cent. German (Förstemann I. 1529; Schlaug I. 172). It occurs for a village maiden in *Neidharts Lieder*, 29, 5.

WENEZLÂN von Bölân (Poland)
He fights a drawn combat with Dietrich von Bern.

sets out to look for Biterolf and uses Welsunc against him (3658); Dietleip keeps possession of it (12265).

³ Dietleip is shown bearing the sword '*Belsung*' on the frescoes at Runkelstein (late 14th cent.) (Müllenhoff, *ZE*, 386).

⁴ Cf. *Van den Machandelboom* (*KHM* no. 47), in which this motif occurs and the mother of the murdered boy also dies in childbirth.

⁵ See Sigemunt (1), p. 125, regarding the sword that Óðinn plunges into the oak-trunk at the centre of Völsungr's hall in Völss, ch. 3.

ref: **DuW** m 13 n 139

pn: see Witzlân

This figure possibly represents Wenzel II of Bohemia (1278–1305), who became King of Poland in 1300 (de Boor, *GDL* III. ii. 177).

WERBEL(ÎN), see WÄRBEL(ÎN)

WERINHARDUS

Descended from Pandarus: the third of Guntharius's men killed by Waltharius.

ref: **W** 725 (P *uirinhardus*, etc.)

pn: 8th-cent. German (Förstemann I. 1543; Schlaug I. 173; see also Kögel I. ii. 307).

WERNHÊR (1) von Wernhêres marke
In **Wd(D)** a wealthy burgher of Tervîs (Treviso) and ruler of Wernhêres marke,¹ father of Âmie (see Wolfdietrich, p. 149 n. 11).

He is among Ermenrîch's men opposing Dietrich in **DF**, and is killed at Rabene (Ravenna) in **Rs**.

ref: **Ahb** p. 6, 2; **DF** 2432; **Rs** 848, 1; **Wd(D)** VII. 138, 1; **Wd(Gr)** 1445, 1

pn: 7th-cent. WFr; 9th-cent. German (Förstemann I. 1544 f.; II. ii. 1246; Socin, 40; Schlaug I. 173).

The March of Ancona was ruled by a 'Wernhêr' as early as 1094; many of his successors bore the same name; the region was known, therefore, as *marcia Guarnerii* in the 13th cent. (Jänicke, *DHB* IV. xv).

WERNHÊR (2) = GÊRE (5)

Gêre, a heathen pirate, takes this name when he is forcibly baptized by Wolfdietrich. He fights with Wolfdietrich in the Holy Land against the heathen, where he kills Treferis.

ref: **Wd(D)** v. 98, 1; **Wd(Gr)** 935, 1

WIBURG, see BÎBUNC (1)

WICHART (WITSCHACH)²

Dietrich's man: he is killed by the Burgundians in **N**, by Gunther in the **Kl**. He is mentioned together with Ritschart (Rîchart), Gêrbart (Gêhart), and Helferîch (1) in **A**, **B**, and **N**; in **B** he is the brother of Gêrbart.³

ref: **A** 73, 3 (MS. *wytzsach*); **B** 5249; **Kl** 1775; **N** 2281, 1

pn: 8th-cent. German (Förstemann I. 1583; II. ii. 1321; Schlaug I. 176; II. 161; see Ploß, 57, regarding this pn among the retainers of

¹ = Spoleto, Camerino, and Ancona in northern Italy.

² Cf. Rîchart (Ritschart).

³ In Wolfram von Eschenbach's *Willehalm*, a Witschart appears together with a Gêhart (13, 16; 25, 10).

⁴ His title is thought to derive from **Wd**, in which Wolfdietrich is associated with Constantinople (see Jänicke, *DHB* III. lxix).

⁵ Possible evidence for the existence of a Dietrich-epic c. 1200 (Schneider, *Kl. Schr.* 22).

⁶ Viðga (MHG Witege) kills a giant during Þiðrekr's Bertangaland expedition in **Þs**; Þeodric

the Babenberg dukes of Austria); 7th-cent. OE (Searle, 489). W. Grimm, *DHS*, 263, takes 'Wytzsach' to be a Slavonic name.

WICHÊR (WICKÊR) (1) Dietrich's man
In **A** and **B** he is among Dietrich's men opposing Ermenrîch; in **Rs**, 'Wickêr von Kunstenôbel'⁴ appears among Etzel's men aiding Dietrich against Ermenrîch.

ref: **A** 76, 1 (MS. *wiker*); **B** 7795 (MS. *Wickher*; 9261 MS. *Wicker*); **Rs** 72, 1 (R *Wickker*, A *Weicher*)

pn: two names, based on OHG *gêr*, *kêr*, 'spear', and *heri*, 'army', respectively become confused in the records: 8th-cent. German (Förstemann I. 1582, 1584; II. ii. 1321; Schlaug I. 176; II. 161) and OE (Searle, 490).

WICHÊR (WICKÊR) (2) Ermenrîch's man
He fights Gotel at Rabene.

ref: **Rs** 708, 5 (A *Weicker*)

WICMAN

Dietrich's man

ref: **DF** 5623

pn: 8th-cent. German (Förstemann I. 1586; II. ii. 1322; Socin, 42; Schlaug I. 176).

WICNANT

Dietrich's man: killed by Gunther in the **Kl**;⁵ in **B** he is the brother of Wolfbrant and Ritschart and bears Dietrich's standard against Gunther's men at Worms.

ref: **A** 76, 1; **B** 6355; **Kl** 1767

pn: 9th-cent. German (Förstemann I. 1587; II. ii. 1323; Schlaug II. 162).

WICRAM

The leader of twelve giants in the service of Mûter at Mûter: he seizes Dietrich's food, and excuses his hostility to Dietrich with the allegation that Dietrich's men, Hildebrant, Witege, Wolfhart, and Dietleip, have killed two hundred of his friends in Britanje (**V(h)** 377).⁶ Dietrich kills Wicram's son, Grandengrûs, and then Wicram himself, when his men led by Hildebrant arrive at Mûter and kill the other giants.⁷

ref: **V(h)** 316, 1; **V(w)** 504, 1

pn: 8th-cent. German (Förstemann I. 1585; II. ii. 1322; Socin, 173).

also experiences difficulties with giants in OE *Waldere*. Regarding the conflict with giants in Brittany (or Britain?), see pp. 28 f.

⁷ The other giants named are: Adelrant, Aspriân, Boemriân, Vellenald, Velsenstôz, Galerant, Senderlîn, Ulsenbrant, Wolfrât, and Hülle. Dietrich and his men subsequently kill further giants on the way from Mûter to Jeraspunt; they are named: Bitterkrût, Bitterbûch, Klingelbolt, Videlenstôz, Giselant, Glockenbôz, Hôhermuot, Rûmedenwalt, Rûmeroc, Schellenwalt, Wolfesmage, and Schrôtenhelm.

WIDERGRÎN (BALDEGRÎN)

A robber killed by Wolfdietrich (see Rûmelher).

ref: **Wd(D)** v. 6, 1; **Wd(Gr)** 844, 1 (Baldegrin); **Wd(w)** 786, 1 (*Baldegryn*)

WIDOLT, see WITOLT

WIELANT

The smith, father of Witege (A, B, L, Rg, V), whose armour, helmet Limme, and sword Mimminc he has made (B 157 ff.: see Mime, p. 94), and to whom he has given the horse Schemminc (Rg(D) 316 f.); Waltharius's armour (W 965),¹ Ecke's helmet (E(d) 89, 2 f.), and the sword given by Helferich (5) to Dietrich (V(w) 402, 3) are attributed to Wielant's workmanship.

According to **AHb**, he first serves King Elberich of Gloggensachsen (see p. 3 n. 4), and then King Hertwich, by whose daughter he has two sons, Wittich and Wittichowe (see Hertnît (2), pp. 70 f., Witege, pp. 145 ff., and Witegouwe, p. 147).

ref: **A** 262, 1; **AHb** p. 3, 16; **B** 157; **E(d)** 89, 3; **L(A)** 21; **L(D)** 259; **L(K)II** 688; **Rg(A)** 239, 2; **Rg(C)** 1333; **Rg(D)** m 317, 1; **V(h)** 652, 13; **V(w)** 402, 3; **W** m 264 n 96 (BPE *Vuieldandia fabrica*, *T' walandia* f.)

Outside the epics, German references to Wielant are sparse.² In the 14th-cent. *Friedrich von Schwaben*, the hero uses the name 'Wielant' when he is searching for his beloved, Amelburg, who has been changed into a dove; he finds her bathing with two other maidens in a spring and steals their clothing, which he returns to them on being allowed to wed Amelburg; she dies nine years later.³

The OE poem *Deor* tells of the sinew-bonds⁴ laid on Weland by Niðhād (1-5), of the pregnancy of Beadohild, and of the death of her brothers (8-12); in *Waldere* it is known that Weland's son, Widia, is related to Niðhād (11. 8 f.) (see Witege,

p. 145). These oblique references to a knowledge of the 'Wielandsage' in England are supplemented pictorially by the carving on the left front panel of the *Franks Casket*, a whalebone casket first recorded in the 19th cent. in the possession of a family at Auzon, Haute-Loire, France, the runic inscriptions of which suggest a Northumbrian provenance c. 700 (see A. S. Napier, 'The Franks Casket', *Furnival Miscellany* (Oxford, 1901), 362-81; Baesecke, *Vorgeschichte*, 297 f.; Elliott, *Runes*, 98 f.; Düwel, *Runenkunde*, 46 f.); the smith stands with bent legs holding a head over an anvil by a pair of tongs in his left hand; a headless body lies on the floor below; with his right hand he receives an object (a broken ring?) from a standing woman (Beadohild?), who is accompanied by another woman (her maid?) holding a bag; what appear to be wings are hanging on the wall;⁵ on the far right a man (Ægil?) is catching birds.⁶

Beowulf's armour and the sword Mimminc carried by Waldere are the workmanship of Weland (*Beowulf*, 455; *Waldere* 1. 2); in the ME romances of *Horn* (14th cent.) and *Torrent of Portugal* (15th cent.), he is famed as a sword-smith (W. Grimm, *DHS*, 306, 476), and his skill as a goldsmith is so well known that King Alfred (†899), in his translation of Boethius's *De Consolatione Philosophiae* (v. 1), replaces 'fidelis ossa Fabricii' with 'ðæs wisan Welandes bān, ðæs goldsmiðes ðe wæs gēo mærost' (cit. W. Grimm, *DHS*, 31), and in a Latin poem by Geoffrey of Monmouth (12th cent.), King Rhydderich of Cumberland is said to have given a goblet fashioned by him to Merlin, 'pocula quae sculpsit Guilandus in urbe Sigenis'⁷ (cit. W. Grimm, *DHS*, 45).

In the ON *Vkv* of the *Edda*, three brothers, Völundr (prose, p. 116, and str. 2, 10), Slagfiðr, and Egill, find three valkyries, Hlaðguðr, Hervor, and Ölrún, spinning linen by a lake, with their swan-garments (ON *álphtarhamir*) lying near by:⁸ the brothers take

carved in runes on the lid of the casket, where Ægil's own story may well be depicted (see de Boor, *Kl. Schr.* II. 132 ff.; Baesecke, *Vorgeschichte*, 297 f., regarding Egill's role in the 'Wielandsage'). The pn *Baduhilt* occurs for the wife of the Frankish King, Chlodvic II (7th cent.), and in German documents from the 8th cent. (Fürstmann I. 229); the names *Beadohild* and *Niðhād* have not been found in OE documents (see Hertnît (2), pp. 70 f.), whereas *Weland* and *Ægil* are frequent in OE place-names (Binz, 189; see also p. 143).

⁷ Siegen, c. 30 miles east of Cologne.

⁸ The prose prologue makes the brothers the sons of the Finnish King and their wives the daughters of the French King (Kjarr af Vallandi ... Hlöðvér (= Clovis?)). These names are appellative: Slagfiðr, 'beat-wing', Egill, 'quick', Hlaðguðr, 'valkyrie with the headband ornament', Hervor, 'protection of the army', Ölrún, 'powerful spell', the first two women having bynames: svanhvit, 'swan-white', alvitr, 'very wise' (see Kögel I. i, 100; Jiriczek, *DHS* (1898), 21; de Vries, *Altn. Litg.* I. 56).

¹ The smith's mark is on it (W 264); see Davidson, 45 f., regarding the marks made by sword-makers.

² A last echo of the 'Wielandsage' is thought to be the account of a Sachsenwald forester published in 1876, according to which a king retains an excellent smith named Meland or Ammeland in his service by having his eyes put out (W. Grimm, *DHS*, 492 f.).

³ The seizure of clothing from a supernatural being, whom the hero marries, but who departs or dies later, is a common folk-tale theme (cf. *Der Trommler*, *KHM* no. 193; Bolte-Pollvka III. 407 ff.). Cf. also Hagen's encounter with the 'merwip' Hadeburc (p. 57).

⁴ 'seonobende' (6) could refer either to the hamstringing or to the fettering of Weland (Malone, *Deor*, 6).

⁵ On the Leeds Cross (10th cent.), the alleged figure of Weland appears to have wings strapped to the back (see *The History of York*, ed. W. Page (London, 1912), 119 f.).

⁶ This is probably the smith's brother, whose name is Egill in ON, for the name 'Ægil' is

them to wife, but the women depart after nine years; while his brothers search for their wives, Völundr, the descendant of elves (*álfa ljóði* 10, 3), stays in his hut, setting gems in gold and making arm-rings. The men of Níðuðr take one of the rings and then fetter Völundr while he is asleep; he awakes to see his sword at Níðuðr's belt and his wife's arm-ring on the arm of Böðvildr, the King's daughter; at the instigation of Níðuðr's queen, Völundr is hamstrung and forced to serve Níðuðr as a smith on the island of Sævarstaðr. Völundr beheads the two sons of the King while they are inspecting his treasure-chest,¹ and throws their bodies under the bellows-pit; he makes goblets, set with gold and silver, from their skulls for the King,² gems from their eyeballs for the Queen, and brooches from their teeth for Böðvildr. Böðvildr breaks the arm-ring and goes to Völundr's smithy to have it mended, but he gives her beer and then rejoices at having taken revenge (he has evidently drugged the beer and ravished her). He rises into the air,³ and alights on the wall of the King's hall; having obtained oaths from Níðuðr to ensure the safety of his wife and future child, he tells the King that he has killed his sons and that Böðvildr is pregnant. Níðuðr sends Þakkráðr to fetch the princess for questioning.⁴

In Ps, Velent (I. 2, 8), son of Vaði (see *Wate*, pp. 138 f.), is first apprenticed to Mimir (see *Míme*, p. 94) in Húnaland (= Saxony), then to two dwarf smiths in the mountains at Ballofa (a cave near Balve, Westphalia): he kills the smiths with his father's sword and takes their treasure, then floats down the Weser and out to sea to Jutland, in a hollowed-out tree-trunk equipped with glass portholes, and takes service with King Niðungr. The royal smith Amelias becomes jealous, so a contest is arranged, in which Velent is to make a sword sharp enough to pierce armour made by Amelias: Velent forges the sword Mimungr,⁵ cleaves Amelias to the girdle, and replaces him as court smith. During a military campaign Niðungr is

without his 'victory stone';⁶ Velent fetches it from the King's palace, five days' journey away, by riding the distance in twelve hours on his horse Skemmingr, but is refused the promised reward, the hand of Niðungr's daughter (named Heren in MS. A, I. 120, (9)). In revenge Velent tries to poison the King, for which he is hamstrung and kept in bondage to make gold and silver ornaments. Velent now kills Niðungr's two young sons and throws their bodies under the bellows; he sets their skulls in silver and gold as goblets for the King. The King's daughter breaks a ring and visits Velent's workshop with her maid to have it mended: Velent first deflowers her and then repairs the ring. Velent's brother Egill, an excellent archer,⁷ shoots birds so that Velent can make a flying-garment (*flygil* I. 125, 18)⁸ from their feathers. Velent puts on the flying-garment and flies to the topmost tower of Niðungr's castle, whence he tells Niðungr of his vengeance. Niðungr orders Egill to shoot Velent, and the archer punctures the bladder filled with the blood of the murdered princes concealed under Velent's left arm. Niðungr, seeing the blood, is deceived, but Velent flies back to Sioland (Zealand in Denmark). Niðungr's successor permits Velent to marry the princess, by whom he has a son named Viðga, whom he equips with armour, the sword Mimungr, a helmet, and the horse Skemmingr (see *Witege*, pp. 145 f.).

In the Danish ballads *Kong Diderik og hans Kæmper*, *Kong Diderik i Birtingsland*, and *Ulv van Jærn* (*DgF* I. 94 ff., 124 ff., 145 ff.), Viderick (MHG *Witege*) is the son of Verland (MHG *Wielant*), and in the B-version of the first-mentioned ballad (op. cit. I. 100), his mother's name is Buodell (15, 3; *Bodild* in *Vedel's* version, op. cit. I. 119).⁹ In the Faroese ballad *Risin í Holmgörðum* (*W. Grimm, DHS, 368*), Virgar (MHG *Witege*) obtains the sword Mimring from his father's grave-mound.

In OFr epic, Galant (Galans) is famous as an armourer and sword-smith (*Langlois, 247*; *W. Grimm, DHS, 46 f.*; *Benary, 53 ff.*).

¹ The method of murdering children by shutting the lid of a chest on them is recorded of Merovingian royalty by Gregory of Tours (cit. Baesecke, *Vorgeschichte*, 56); the motif occurs in the folk-tale *Van den Machandelboom* (*KHM*, no. 47; *Bolte-Polivka* II. 422), which shows several other similarities to the story of Wieland.

² See p. 20 and n. 5.

³ The Ardre Stone VIII (c. 800) of Götland, Sweden, shows the smith in the shape of a bird, his smith's tools, and two headless bodies of the boys (see Hauck, *Bilderdenkmäler*, 359); the smith in bird-shape is also depicted on the Klinte Hunnige Stone I (see von See, *GHS*, 120, plate).

⁴ See *Dancrât*, p. 23.

⁵ He forges this famous sword by filing it down and feeding the filings to birds, and then re-forging them from the droppings (see *Altheim* I. 197 ff., *Davidson*, 159 ff., regarding this process).

⁶ ON *sigrsteinn* from MHG *sigelstein*, *sigestein*, 'amulet' (*J. de Vries, 'Bemerkungen zur Wieland-sage, Genzmer Festschrift* (1952), 175).

⁷ Niðungr tests Egill by making him shoot an apple from his son's head; Egill succeeds, but keeps two arrows for use against Niðungr in case of failure (*Ps* I. 123 f.; see de Boor, *Kl. Schr.* II. 132 ff., regarding Egill and the 'Tellsage').

⁸ The heading of this section of the *Ps* reads 'Velent gerir fiaðrhan' (I. 125, 15), which suggests that 'flygil' (MHG *vlügel*, 'wing') is taken to be a feathered garment (OS *federhamo*). Velent has his brother Egill test the *flygil*, but tells him to land with the wind, so that he shall crash, lest he fly off with it when he discovers its excellence (see de Boor, op. cit. 135, regarding this Ikaros-motif).

⁹ Cf. OE *Beadhild* and ON *Böðvildr* above.

pn: 8th-cent. German (Förstemann I. 1553 f.; Socin, 571, 638; Schlaug II. 160)¹—for smiths in the 12th cent. (Müllenhoff, *ZE*, 361) and place-names from the 9th cent. (Förstemann II. ii. 1338; Raßmann, *DHS* II. 267 ff.); 9th-cent. Lb (Bruckner, 320). It occurs in English place-names, the most famous being that of *Wayland's Smithy*, a megalithic tomb near Lambourne in Berkshire, first recorded in a charter of 955 (*Welandes Smidthe*).² Traditions about Wieland's smithy are also attested by Danish place-names (W. Grimm, *DHS*, 369; Müllenhoff, *ZE*, 264).

Two forms of the name occur:

(1) with Gmc. *ē* in the root syllable: MHG *Wielant*, OE *Weland*; possibly related to the same root as ON *vél*, 'cunning, deceit', and *véla*, 'create, construct with art', cf. ON *smíðvöla*, 'art of metal-work' (Bach, § 72).

(2) with Gmc. *a* in the root syllable: ON *Völundr*; cf. also *walandia* of the Trier MS. of *W*. Distortion has probably taken place in transmission to the North; OFr *Galant* derives, via Norman *Galander*, ultimately from the ON form (see Heusler, *Heldennamen*, 97 f.; E. Schröder, *DNK*, 86 f.).

This participial name is, indeed, used appellatively, having the meaning 'cunning craftsman', like that of the Greek divine smith Daedalos; cf. 'ofnar völonðom', 'woven by subtle craftsmen' (Hm 7, 3).³

Traditions about divine smiths are world-wide (Betz, *Aufriß* III (1962), 1919), but there are very striking parallels in the 'Wielandsage' to the Greek myths of Hephaestus (Vulcan), whom Zeus casts from Olympus, so that he breaks both his legs, and who attempts to ravish Athene when she enters his workshop; and of Daedalos, whom Minos of Crete confines in the labyrinth,⁴ which Daedalos himself has constructed, and who escapes by fashioning wings from birds' feathers.⁵ Such classical influences would be consistent with an origin for the story among the Rugians, who were settled on the Middle Danube and in contact with the Roman world in the late 5th and early 6th cent.⁶ (see H. Rosenfeld, 'Wielandlied, Lied von Frau Helchen Söhnen und Rabenschlachtlied',

PBB LXXVII (Tübingen, 1955), 204 ff.); evidence for the existence of the 'Wielandsage' among them at this time is suggested by an episode supposed to have taken place c. 480 and recorded in the *Vita S. Severini*, by Eugippius (c. 511): Gisa, the wife of Felectheus, the Rugian King, has kept barbarian smiths in confinement to make royal ornaments; the smiths seize the King's son, Fridericus (see Friderich (2), p. 47), but, on the intervention of St. Severinus, free the boy in exchange for their liberty (cit. Baesecke, *Vorgeschichte*, 300).

The 'Sage' appears to have developed fully in North Germany and to have spread thence to the British Isles and Scandinavia. Certain motifs and names suggest that the Franks had a part in its transmission to the North (Rosenfeld, op. cit. 209); the swan-maiden prologue, possibly brought in through the flying motif, was probably introduced in North Germany after the story reached England. The role played by the smith's brother, depicted on the *Franks Casket* and recounted in detail in the Ps may well have been suppressed by the poet of Vkv (see von See, *GHS*, 114).

WIGÅLEIS

Aids Hetel against Sifrit (3) von Mōrlant.

ref: **Ku** 582, 1 (MS. *wygolais* gen.)

pn: probably derives from that of the Arthurian hero (see below).

WIGOLEIß

Arthurian hero; thought to have lived at the same time as Siegfried.

ref: **gS** p. 64, 3 (*Wigoleiß*)

pn: that of the hero of *Wigalois* by Wirnt von Grafenberg (1202-5).

WIGOLT (1) von Zæringen (Zähringen, near Freiburg, Breisgau?)

Dietwart's man.

ref: **DF** 558

pn: 11th-cent. German (Förstemann I. 1588). It occurs for a peasant in *Neidharts Lieder*, 102, 6.

states: 'Viðga var svn Velenz þess Væringar kall Völund firir hagleics sakar' (I. 360, 4), i.e. 'Viðga was the son of Velent, whom the Scandinavians call Völundr because of his handicraft.'

⁴ The connection is known in ON, where 'völundarhús' is the term for a labyrinth (cit. Raßmann, *DHS* II. 258).

⁵ On the *Franks Casket*, and in the Ps, the smith, like Daedalos, constructs wings: shape-changing by the use of a feather-garment (ON *fiðrhamr*) is probably a later development, as in Vkv and on the Ardre Stone VIII (see p. 142 n. 3), possibly influenced by the swan-maiden prologue.

⁶ A Burgundian (Baesecke, *Vorgeschichte*, 303; Betz, *Aufriß* III (1962), 1919) and a Gothic origin (de Vries, *Alt. Litg.* I. 56 ff.; *Genzmer Fest-schrift*, 187) have also been put forward.

¹ *Wielant* (*Welant*) occurs in association with *Witiigo* (*Witigovvo*) in two St. Gall documents of 864, but this may well be fortuitous (see Müllenhoff, *ZE*, 307; E. Schröder, *DNK*, 93 ff.).

² W. Grimm, *DHS*, 370, quotes a letter by Francis Wise of 1738 referring to a 'popular tradition', that a wayfarer whose horse had cast a shoe could tether it to the tomb, leave a groat on the cap-stone, and return later to find his horse shod and the groat gone. Professor R. J. C. Atkinson assures me in a letter that no coin earlier than 1850 was found during excavation of the site in 1962-3, a total of only five coins being found (see R. J. C. Atkinson, 'Wayland's Smithy', *Antiquity* xxxix (1965), 126-33, for the report of the excavation).

³ The original significance of the name is apparently known to the compiler of Ps, who

WIGOLT (2) Etzel's man
Aids Dietrich against Ermenrich.

ref: DF 5159

WILDUNC von Biterne (Viterbo), see
GÉRWARD

pn: 9th-cent. German (Förstemann I. 1591;
Schlaug I. 178; Socin, 42, 173). It occurs for
a peasant in *Neidharts Lieder*, 102, 6.

WILHER

A giant in the service of Belmunt: Wolf-
dietrich kills him.

ref: Wd(D) IV. 19, 1; Wd(Gr) 407, 1

pn: 6th-cent. WFr and Lb, 8th-cent.
German (Förstemann I. 1600 f.; Schlaug I.
179); 8th-cent. OE (Searle, 497).

WILLUNG, see BĪBUNC (1)

WILZEN(LANT)

Ermenrich has sent his son Friderich 'ze
Wilzen lant'.

ref: DF 2460 (A *Vilze*)

The Marnr's reference (13th cent.), 'war
komen sî der Wilzen diet' (W. Grimm, *DHS*,
179 f.), suggests that the Wilzi featured in
epic tradition.

In Ps, Villcinus (I. 44, 4; II. 61, 10) con-
quers Villcinaland (I. 44, 6; II. 61, 12) as well
as Holmgarðr (= Russia). After Villcinus's
death, Hertnið conquers Villcinaland, and
his son Osanctrix succeeds him (see Öserich,
p. 103). On the advice of Sifka, Erminrikr
sends his son Friðrekr to demand tribute
from Osanctrix; Friðrekr is killed by a noble
in Villcinaland in league with Sifka (see
Ermenrich, p. 38).

pn: the *Wilzi* (OS *Wilti*, Lat. *Veletabi*) were
a Slav people living between the Elbe and
Oder; the name was extended to all Slavs in
the area (Zeuß, 655 ff.; Paff, 220), with
whom the Germans, especially the Saxons,
were at war from the 8th to the 12th cent.
(Müllenhoff, *ZE*, 340 f.).¹

WINDISCH adj.

'daz aller schönsten windisch wip' = the
Wendish wife of King Bodislau von Priuzen
(B 1479, 1676 f.).

¹ Helferich (3) dies doing God's work against
the heathen beyond the Elbe (R 469 ff.).

² In the *Kaiserchronik*, the Wends (MHG
Winde) are among the peoples led by Dietrich
against Otacher (see p. 28).

³ The saga-man explains Vildiver's name as
the German for 'villdigolltr' (ON *villigöltr*, 'wild
boar') (Ps I. 339 f.). See Martin, *Wisselauwe*, 67 f.,
regarding the possible confusion of OHG *wild-
perro*, 'wild bear', with OS *wildeþur*, 'wild boar'.

⁴ W. Grimm, *DHS*, 33 f., suggests that
Vildiver's gold arm-ring enables him to turn into
a bear originally (cf. ON *berserkr*), and Höfler,
Sakralkönigtum, 192 n. 411, characteristically
assumes the ring to be that of a warrior dedicated
to Óðinn.

ref: B 1479

pn: the Wends (OHG *Wimida*, Lat. *Venedi*)
bear a name, originally applied to all Slavs by
the Germanic peoples, but later restricted to
the Slavonic tribes living between Holstein
and the Vistula (Zeuß, 67 ff., 265 ff., 592 ff.).²

WINELINT, see GOLDRÛN and SIGELINT (2)

pn: 8th-cent. German (Förstemann I. 1615).

WISSELAU

A bear: he kills a giant on the sea-shore, and
the giant's leader Espriaen (see Asprîan,
p. 7) demands compensation from the bear's
master, Gernout (see Gêrnôt (3), p. 50),
who states that there are four similar bears on
their ship. Gernout then clothes Wisselau in
a four-quartered coat, and they accompany
King Karl to Espriaen's castle, where the
bear, on Gernout's instructions 'in gargoeni-
scher tale', i.e. Gascon, a secret language
(516), throws the master cook Brugigal into
a caldron of broth and devours him. This
intimidates the hostile giants.

ref: BW 1

In Ps, Vildiver (I. 250, 10),³ whose com-
panion Viðga (see Witege, p. 146) has been
captured by Viðolfr, a giant in the service of
King Osanctrix of Villcinaland, has himself
sewn into a bear's skin in full armour;⁴ he is
then led on a chain to Osanctrix's court. The
King wishes to bait 'Vizleo', the dancing
'bear' (I. 256, 11); Vildiver then kills twelve
dogs and the two giants, Avæntroð and
Viðolfr (see Ebenrôt, p. 32, and Witolt,
p. 148).⁵ Viðga breaks loose and the heroes
ultimately return to Þiðrekr at Bern. In
Þiðrekr's final battle against Erminrikr,
Vildiver and Valtari (see Walther, p. 136)
kill each other.⁶ A boar and a bear are
depicted on Vildiver's shield.⁷

pn: possibly based on Slavonic *Václav*, of
which *Wenzel* is the Germanized form,
perhaps a popular bear-name (Martin,
Wisselauwe, 68).

The folk-tale about a helpful bear driving a
demon from a haunted house is well known
in northern Europe:⁸ the 13th-cent. German
version in verse, *Von einem schretel und von*

⁵ In Version 1 he also kills Osanctrix (see
Öserich, p. 103).

⁶ In the Polish version of Walther's story,
Walczerz (= Walther) kills *Wislaw*, the lover of
Helgunda (= Hildegunt): see p. 136.

⁷ The saga-man interprets the boar as the
symbol of a roving warrior, and the bear as com-
memorating Vildiver's bear disguise (Ps I. 339 f.).

⁸ The main area of incidence is east central
German, although Norway is a likely region of
origin (see Röhrich, *Erzählungen* I. 1-26, 235-
43). Bëowulf and Grettir, men of bear-like
natures, also defeat house-haunting demons (see
Chambers, *Beowulf*, 48 ff., 365 ff.; Klæber,
Beowulf, xiii ff., regarding the ON analogues to
Bëowulf's fights with Grendel and his mother).

einem wazzerbern (Röhrich, *Erzählungen* 1. 1-5), relates how a bear-keeper spends the night in a haunted house, where his bear mauls the demon haunting it (MHG *schrat*, *schretel*). The demon departs for ever when the owner of the house tells it that the large 'cat' has had five kittens. This tale has apparently been brought into the 'Karlsage' (BW) and also into the 'Dietrichsage' (Ps); in both cases the 'tame' bear (in BW a bear dressed like a man, in Ps a man disguised as a bear) kills giants subordinate to Asprîan, and has a similar name (BW Wisselau; Ps Vizleo).

WITEGE

Son of Wielant and companion of Heime: his father has made him the sword Mimminc (A, B, L, Rg(AD), V) and the helmet Limme (A, B), and has given him the horse Schemminc (Rg(D));¹ a golden hammer and tongs and a silver serpent are depicted on his banner (V(h) 652); a serpent is also depicted on his shield (B 11161).²

In Rg(A) he accompanies Dietrich to Worms and kills the giant Asprîan in the combats in the rose-garden (in Rg(F) he is defeated by Walther). In L(AD) he is also with Dietrich in Laurin's rose-garden, the encircling silken thread of which he breaks in order to trample on the roses; Dietrich saves him from the dwarf's vengeance, and he later aids Dietrich against Laurin's dwarfs and giants (in L(DrHb) he kills the giant Streitpas). In V(h), he and Heime accompany Hildebrant to the rescue of Dietrich from Nitgêr's giants at Mûter:³ Witege kills two, Wolfrât and Rumeroc.⁴

In B, DF, and Rs, Witege and Heime are among Ermenrich's leaders: in B, Witege fights Nântwin, Hagen, and Rûmolt in the combats against Gunther's men at Worms. In DF, he and Heime capture a number of men sent by Dietrich to fetch gold from Bôle (Pola); Ermenrich, by threatening to kill the prisoners, forces Dietrich to abandon Berne, but, after Ermenrich's defeat at Meilân (Milan), Witege renews his oaths of allegiance to Dietrich, who then puts him in

command at Rabene (Ravenna); Witege hands over the town to Ermenrich after Dietrich's departure (7712 ff.); he flees once more after Ermenrich's defeat at Bôlonje (Bologna). In Rs, Witege kills Scharpfe and Orte, the young sons of Etzel and Helche, and Diethêr, Dietrich's younger brother, before the battle of Rabene (Ravenna).⁵ After Ermenrich's defeat in the battle, Dietrich, belching flame, pursues Witege, but is unable to overtake him; Witege rides into the sea on Schemminc, and the mermaid Wächilt receives him into her undersea realm.⁶

ref: A 14, 1; AHb p. 3, 14; B 159; DF 3678; E(L) 198, 7; E(s) 173, 7; L(A) 21; L(D) 259; L(DrHb) 8, 5; L(K)II 522; N 1699, 4; Rg(A) 98, 4; Rg(C) 255; Rg(D) 60, 1; Rg(F) III. 4, 1; Rg(P) 122; Rg(V) 109; Rs 364, 6; V(h) 378, 4; V(w) 564, 4

In German literature outside the 'Heldensage', Witege is not referred to before the early 13th cent., although his sword is already well known (see Mimminc, p. 94): Wolfram von Eschenbach, in his *Willehalm* (c. 1215), refers ironically to Witege cutting through eighteen hundred 'als ein swamp' (384, 23-385, 12); in Wernher der Gartene-nære's *Meier Helmbrecht* (c. 1260-80), his killing of the young princess at Ravenna is depicted on Helmbrecht's hat (72 ff.). References to his comradeship with Heime continue into the 15th cent. (W. Grimm, *DHS*, 173, 179, 186, 194, 316, 318, 466; Müllenhoff, *ZE*, 367 f.).

In the OE poem *Widsith*, Wudga and Hâma, vigorous fighters in the service of Eormeric, are described as 'wræccan', i.e. exiles or outlaws, who control people and wealth (124-30).⁷ In the second fragment of *Waldere* it is said that Þeodric has considered sending an excellent sword (Mimming?) and treasure to Widia (II. 4), the relative of Niðhād and son of Weland (II. 8 f.), for saving him from the duress of giants (see Mimminc, p. 94).

In Ps, the twelve-year-old Viðga (I. 132, 1: MSS. AB *Virga*), son of Velent and

p. 140), recalls Witege among Dietrich's men, who killed two hundred of his friends in Britanje (Brittany or Britain?) (V(h) 377).

⁴ In A, Witege apparently recalls this episode when he urges Heime to help him against the redoubtable Alphart, by reminding him how he has saved the lives of Heime and Dietrich at Môtären (A 253 f.). See Heime, p. 64.

⁵ Witege acquires a reputation for killing youths: he is known to have killed Nuodunc (N 1699; Rg(D) 319 f.); he and Heime kill Alphart (A 267 ff.).

⁶ In the 13th-cent. *Chronicon imperatorum et pontificum Bavaricum*, Theodoric is supposed, according to popular tradition, to have been the son of a sea-monster (*belua marina*) and to have returned to the sea together with Witigo (W. Grimm, *DHS*, 464 f.).

⁷ See Heime, p. 65.

¹ In Rg(A), Dietrich persuades Witege to face the giant Asprîan by offering to exchange Schemminc for Witege's horse, Valke; but in Rg(D) it is known that Witege originally received the horse from his father Wielant, and that he led it out of a mountain; apparently he lost it at Garten (Garda) when he fought against Amelolt (possibly a confused recollection of the latter's exploit against Sifrit, preserved in the Ps (see Amelunc (2), p. 6); Dietrich now promises to return it if Witege will face the giant (see Schemminc, p. 115).

² In *Der jüngere Titurel* (c. 1270), 'Witege mit der slangen' is mentioned; in Ps, his helmet and saddle are adorned with a serpent, and the hammer and tongs are depicted on his shield (I. 136, 3-138, 10; elsewhere, Ps II. 2, 10, an anvil is painted on his shield (see W. Grimm, *DHS*, 194; Müllenhoff, *ZE*, 361).

³ Wicram, the leader of Nitgêr's giants (see

Niðungr's daughter (see Wielant, p. 142), is equipped by his father with armour, helmet, shield, the sword Mimung, and the horse Skemmingr, when he sets out for Bern from Denmark. He meets Hildibrand, Heimir, and Hornbogi at the river Eider and swears oaths of comradeship with them; at the crossing over the river Lippe at Briktan² he kills twelve robbers, although Heimir abandons him in the fight (see Heime, p. 65).³ On arrival in Bern he challenges Þiðrekr and wounds him so severely that Hildibrand intervenes;⁴ they swear oaths of friendship, and Viðga joins Þiðrekr's band of heroes (see p. 94 f.).

In Þiðrekr's campaign against Osanctrix, Viðga is captured by the giant Viðolf, but Vildiver rescues him (see Witolt, p. 148, and Wisselau, p. 144). On Þiðrekr's Bertangaland expedition, Viðga kills King Isungr's frontier guard, the giant Ædgær,⁵ in Bertangaskogr (the forest of Brittany), smears himself with the giant's blood, and rides back to his companions, pretending to be mortally wounded,⁶ but then shares the giant's treasure with them.⁷ In the combats against King Isungr's champions he defeats the eleventh son of the King.

Viðga becomes the vassal of Erminrikr when Þiðrekr arranges his marriage to Bolfriana, the widow of Áki Aurlungtrausti (see Håche, p. 56): he and Heimir warn Þiðrekr when Erminrikr advances on Bern, and Viðga refuses to fight either Þiðrekr or his brother Pether, although he is prepared to fight the Huns. In the battle of Gronspört (= Ravenna?), Viðga kills Nauðungr, Attila's sons Ortvín and Erpr, and Hjalprikr (see Nuodunc, Orte, Erpfe, and Helferich (2)),

but only kills Pether after the youth has killed Skemmingr (see Diethër, p. 24). Mounted on Pether's horse, he escapes Þiðrekr's wrath⁸ by riding down the Escapes⁹ and out to sea (see Dietrich (1), p. 29).¹⁰

pn: based on Gmc. **widu* (OE *widu*, OHG *witu*), 'forest',¹¹ and **gawja* (OE *-gē*, OHG *geui*), 'district' (Schönfeld, 263), hence 'forest-dweller';¹² such forms as OHG *Witigo*, MHG *Witege*, *Witiche*, OE *Wudga*, *Widia*, Þs *Viðga* (Sv *Wideke*), etc., are usually held to be hypocoristic (Heusler, *Heldennamen*, 105; Malone, *Widsith*, 198 f.; but see Kaufmann, 397 f.):¹³ the full form, Goth. **Widugōja* or *Widigōja* (MHG *Witegouwe*), is represented by the 4th-cent. *Vithigabius* (Amm. Marc. xxvii. x. 3) and the 6th-cent. *Vidigōia* (Jordanes chs. v, xxxiv); the pn is frequently recorded from the 8th cent. in German documents (Förstemann 1. 1568 f.; Socin, 174, 571, 573; Schlaug 1. 175; II. 229; Müllenhoff, *ZE* 256 ff., 307 f., 360), e.g. *Widugauuo* in 774 in Alsace (Socin, 573), *Witugauuo* in 787 at St. Gall (Müllenhoff, *ZE*, 256), and the late-13th-cent. family name *Witiche* (Socin, 174). In 864 *Witigo* (*Witigovo*) and *Wielant* (*Welant*) are named as witnesses in two St. Gall documents (Müllenhoff, *ZE*, 307 f.), but the reference to a *Witigo frater Haimonis barbati* in the mid 12th cent. at Salzburg is more positive evidence for the influence of the 'Heldensage' on name-giving (E. Schröder, *DNK*, 97 f.).

In OE the name is rare: *Uydiga* (?) 9th cent. (Sweet, 158); *Widia* and *Wudia*, 11th-cent. (Moniers, and *Wdia* in 1148 (Redin, 159 f.; Feilitzen, 417); the place-name *Widian dun* is also recorded (Searle, 486, no date).

¹ In the Faroese ballad, *Risni! Holmgörðum*, Virgar (= Witege) fetches his sword Mimring from his father's grave-mound so that he and Sigurðr can kill the giant Vilkus (Raßmann, *DHS* 1. 48 f.).

² See Paff, 46 f., regarding the strange geography of this episode.

³ The names of two of the robbers, Studfus and Sigstaf, recall those of stats in German epic (see Stützuhs and Sigestap); the robbers discuss the division of Viðga's equipment before the fight, as in Wolfdietrich's similar encounter with robbers (see Rüdiger, p. 112).

⁴ This fight is mentioned in the MHG poem *von einem übelen wibe* (c. 1250) (W. Grimm, *DHS*, 173; Müllenhoff, *ZE*, 367).

⁵ Viðga kicks the giant awake. Dietrich wakes Sigenót thus in Sn (see p. 126). In the Danish ballad *Kong Diderik og hans Kæmper* (Version B), Viderick wakes the giant with a spear-thrust (cf. Ortnit's waking of Wolfdietrich, *Wd(B)* 361 f.), and his horse helps him against the giant by breaking his ribs (*DgF* 1. 99 ff.); cf. p. 149 n. 3.

⁶ In the Danish ballads *Kong Diderik i Birtingsland*, *Ulf van Jærn*, *Memring*, and *Greve Genselin*, Viderick Verlanndz-sönn is among Diderick's champions (*DgF* 1. 124 ff., 145 ff., 214 ff., 223 ff.); in *Kong Diderik og hans Kæmper* he kills a giant named Langben risi and plays the same trick on his companions as in Þs (op. cit. 94 f.). In Danish local tradition, the grave and

cave of Langben risi are to be found near Birkeby on Zealand, where a hill is also named after Viderick; the latter's grave is located near Grosby (W. Grimm, *DHS*, 369 f.).

⁷ King Rother uses this ruse of a false defeat to confuse Constantin's forces when he abducts Constantin's daughter (see p. 109).

⁸ In the church at Floda in Södermanland, Sweden, a fresco (15th cent.) shows Didrik belching flame in pursuit of Wideke (cit. W. Grimm, *DHS*, 477).

⁹ This river is thought to flow into the sea (I).
¹⁰ In the mid-15th-cent Swedish version of Þs, Viðga (Sv *Wideke*) rides into the sea and is brought by his great-grandmother, a mermaid (see Wächilt, p. 133), to Säländh (Zealand, Denmark), and later lives on the island of Fimber (Fehmarn?). Þiðrekr (Sv *Didrik*) discovers him and kills him after a long fight, but dies of wounds in Swabia on his way back to Italy; before he dies, he hurls Mimungr (Sv *Mimngh*) into a lake (Þs II. 395-8).

¹¹ See Hans Krahe, *Sprache und Vorzeit* (Heidelberg, 1954), 68, for the sacral significance of the IE root **yidhu*.

¹² Schramm, 83, relates the second component to ON *geyja* 'to bark', hence 'forest-barker', i.e. 'wolf'.

¹³ The Faroese *Virgar* and the Þs variant *Virga* are corrupt, while the Danish *Viderick* shows replacement of the second component.

In the 6th cent., Jordanes mentions Hanale and Vidigoia (see p. 66 n. 1) among the famous forbears, about whom the Goths still sing (ch. v); later he states that Priscus, the 5th-cent. East Roman historian, on his journey with a Roman embassy to Attila's court in Pannonia, came to the place where Vidigoia, the bravest of the Goths, perished through the guile of the Sarmatians (ch. xxxiv).¹ This early Gothic hero may well be the basis from which the figure of Witege developed (Heinzel, *Ostgotische Heldensage*, 58; Zink, *Légendes*, 209), but it seems very probable that the career of Vitigis (Procopius, *Goth.* v. xi-vii. xxxix; Jordanes ch. lx; Paul. Diac. xv f.) contributed to the sinister character of Witege at a later date (G. Matthaei, 'Die bairische Hunnensage', *ZfdA* XLVI (1902), 51; von der Leyen, *Sagenbuch* II. 226), although his name has a different base (see Witegisen below): in 536 Vitigis was elected King of the Ostrogoths and had the last Amal king, Theodahad, Theodoric's nephew, put to death (cf. Witege's killing of Diethër, Dietrich's brother, in *Rs*);² he led the Goths against the East Roman armies in Italy, but finally surrendered Ravenna to Belisarius in 540 (cf. Witege's treacherous betrayal of Rabene to Ermenrich in *DF*)³ and was taken as a prisoner to Constantinople, where he died in 542.⁴

Vidigoia, the hero of early Gothic tradition, appears to have been drawn first into the cycle of Ermanaric and then into that of Theodoric, for Witege (OE Wudga) is very early associated with Heime (OE Hāma) as one of Ermanaric's foremost warriors (*Widsith*), and is later involved with Dietrich (OE Þeodric) in fighting giants (*Waldere*, MHG epics, *Ps*, etc.). His association with Heime, who early becomes hostile to Ermanaric (*Beowulf*), and the influence of historical events connected with Theodoric and the end of Gothic rule in Italy, produce an ambiguity which results in the traitor figure and killer of young princes depicted in MHG epic. His relationship to Wielant is known at least by the 10th cent. (*Waldere*) and possibly suggests the further kinship to supernatural persons with alliterating names: Wate, Wächilt, Villcinus (*Ps*).⁵

¹ Priscus, in the relevant passage of his report, makes no mention of Vidigoia, who may have met his death during Constantine's campaigns against the Goths c. 330 (see Müllenhoff, *ZE*, 255 f.).

² In *Rs*, Witege only admits killing Diethër to the mermaid Wächilt (970, 6), and in *Ps*, Þeodrek pursues him specifically to avenge the death of his brother Þether (*Ps* II. 248). The death of the sons of Etzel and Helche in MHG epic may thus be a later elaboration (see p. 43).

³ The double treachery of Witege in *DF* may also derive from events during Theodoric's campaign in Italy in 489: Tufa, Odoacer's general, defected to Theodoric, but then rejoined Odoacer and handed over a large Ostrogothic force to him at Faventia; because of this, Theodoric had to raise the siege of Ravenna and

WITEGISEN

Ermenrich's man: in *DF* he is named together with Witege, closely preceded by Heime and Witegouwe; in *Rs* he is named with Witegouwe.

ref: *DF* 8661; *Rs* 732, 5

pn: possibly a learned reintroduction of the name of the historical Vitigis (Goth. **Witigis*), which should give MHG **Wizigis*: the first component of this name is apparently equivalent to Goth. **witi*, OE *wite*, OHG *wizi*, 'punishment' (Schönfeld, 269 f.; Holt-hausen, *GEWb*, 124; Kaufmann, 398 f.); in its MHG form, the second component may well represent an accommodation of the unfamiliar **gis* (< *gisil*), 'arrow-shaft', 'stripling', to MHG *isen*, 'iron' (A. Leitzmann, 'Kleinigkeiten zum deutschen Heldenbuch', *PBB* L (1927), 406).

WITEGOUWE

Ermenrich's man: in *DF* he is named with Heime, in *Rs* with Witegisen. In *AHb* he is Wielant's son and Witege's brother.

ref: *AHb* p. 3, 15 (*Wittich owe*); *DF* 8659; *Rs* 732, 2

pn: see Witege above, of whose name it is the full form.

WITOLT (WIDOLT, WITOLF)

A giant: in *R* he is one of the twelve giants led by Aspriän who accompany Rother on his bridal quest to Greece; he breaks loose from his chains at a banquet in Constantinople and, growling like a bear, attacks the Greeks with his iron rod (1649 ff.). He and his fellow giants help rescue Rother from the gallows, when Witolt tramples the wounded heathen into the ground and is barely restrained from destroying Constantinople.⁶

In *DH*, 'Witolt mit der stangen' (F 43, 2, 2; F 47, 4, 2, etc.) accompanies his brother Asprion on Horant's embassy to Greece to win Hilde, the daughter of Hagen (2) for Etene (= Hetel); in Greece he hurls a duke in the air and entertains the crowd by juggling with his iron rod;⁷ at a banquet he kills the tame lion of Hagen, Hilde's father.⁸

ref: *DH* F 41, 4, 3; *R* m 752 n 767 (H *witolt*,

was himself besieged in Pavia, the situation being subsequently restored by the intervention of a Visigothic army (see Baesecke, *Vorgeschichte*, 207).

⁶ H. Rosenfeld, 'Wielandlied, Lied von Frau Helchensöhnen und Hunnenschlachtlid', *PBB* LXXVII (Tübingen, 1955), 213 n. 2, daringly relates this to Witege's disappearance into the sea.

⁷ See G. T. Gillespie, 'The Significance of Personal Names in German Heroic Poetry', *Mediaeval German Studies presented to Frederick Norman* (London, 1965), 17 f.

⁸ See *Íljás*, p. 84.

⁷ In *R*, the giant Grimme likewise diverts the crowd (see p. 53).

⁸ In *R*, Aspriän kills Constantin's tame lion (see p. 7).

subsequently *widolt*, etc., E always *Witolf*, etc.)

In *Þs*, 'Viðolfr mitumstangi' (I. 48, 18, etc.; II. 69, 19, etc.),¹ son of Nórdian, accompanies his brothers Asplian, Ædgæir, and Avæntroð on Osanctrix's bridal quest for Oda; Asplian keeps him chained to Ædgæir and Avæntroð (see Ebenröt, p. 32). Míliás, the father of Oda, refuses to accept Osanctrix as his vassal, and Viðolfr in fury stamps himself into the ground and breaks loose; in the ensuing conflict Osanctrix abducts Oda. Viðolfr later captures Þiðrekr's man Viðga (MHG *Witege*), but is killed by Vildiver (see Wisselau, p. 144).

pn: two forms: with component *-olf* (OHG *wolf*, 'wolf') 5th-cent. WFr, 10th-cent. German (Förstemann I. 1574); with *-olt* (OHG *waltan*, 'rule') 8th-cent. German, Lb, and OE (Förstemann I. 1573 f.; II. ii. 1311; Schlaug II. 1590; Bruckner, 321; Searle, 486).

It is possible that this figure 'Witolt mit der stangen' is based on that of the giant 'Rainoart au tinel' of OFr epic (Panzer, *Italische Normannen*, 76 f.).

WITSCHACH, see *WĪCHART*

WITTICH, see *WITEGE*

WITTICH OWE, see *WITEGOWWE*

WITZLĀN (1) von Bêheim (Bohemia) Witzlān and his brother Poytān, with their men Ladislau, Ratebor, Schirn, Sytomer, and Stoyne, support Gunther against Dietrich's men at Worms (see Bêheim, pp. 9 f.).

ref: B 5059 (6237 MS. *Wineslan*)

pn: 12th-cent. German (Socin, 571).

This figure possibly represents Wenzel I of Bohemia (†1253) (Jiriczek, *DHS* (1898), 174 ff.).

WITZLĀN (2) von Kriechenlant (Greece) Dietwart's man: father of Berhtunc (3).

ref: DF 473 (Wizlān)

WIWURGK, see *WĪBUNC* (1)

WOLF

Wolfdietrich's byname at baptism. He later refers to himself as 'der Wolf' (*Wd(B)* 369, 4).

ref: *Wd(B)* 175, 3; *Wd(D)* VIII. 119, 2

¹ 'Viðolfr Mittumstangi' appears together with his brothers in the 15th-cent. ON Skr 76. In Hdl 33, 2, Viðolfr is the name of the ancestor of the syblis (ON *völur*) (quoted in Gylf ch. 5. Jónsson in his edition of the *Edda* places the relevant strophe in the Yspk str. 5).

² He hurls dogs against the wall (38, 4), cf. Seyfrid, who hangs lions on trees (hS 33; see Sifrit (1), p. 119).

³ The fragmentary *Wd(C)*, in which Wolf-

WOLFBRANT

Dietrich's man: killed in the fight against the Burgundians; in the *Kl*, Dancwart is said to have killed him. In *B* he is the brother of Wolfwīn and Ritschart, and fights Gelpfrāt in the combats against Gunther's men at Worms.

ref: B 5251; *Kl* 1673; N 2261, 1 (Wolfprant); *V(w)* 843, 8

pn: 9th-cent. German (Förstemann I. (1648).

WOLFDIETRICH

The story of Wolfdietrich (*Wd*), which comprises the sequel to that of Ortnit (*O*), is preserved in divergent versions originating in the 13th cent. (see pp. xviii f., xxvi).

There are two different accounts of his birth and upbringing, in explanation of his byname (*Wd(A)* 1-155; *Wd(B)* 1-259): (1) In *Wd(A)* he is the third son of Hugdietrich of Constantinople; his mother, the sister of Botelunc, although she is a heathen, has him baptized 'Dietrich' like his two elder brothers (see Dietrich (4), p. 31). An evil counsellor, Sabene, having failed to seduce the Queen, alleges that the strong and unruly child² has been begotten by the Devil, and urges Hugdietrich to have him killed. Berhtunc is given the task and leaves the child by a lake to drown; when he finds him unharmed playing with wolves, he spares his life, and names him 'Wolf hēr Dietrich' (113). Wolfdietrich is restored to his parents. (2) In *Wd(B)*, Hugdietrich seduces Hildeburc, daughter of King Walgunt von Salnecke (Salonika), and their son is concealed outside the tower where Hildeburc's father has confined her; he is carried off by a wolf and is later found with its litter by Walgunt;³ the child is christened 'Wolfdietrich' (175): 'ez heizet Wolfdietrich durch daz manz bi den wolven vant' (225, 4); Wolfdietrich's god-fathers are Wulfwīn and Jōrge.⁴ Walgunt allows the pair to wed, and Hildeburc bears him two more sons, Bouge and Wahsmuot.

Berhtunc brings up the hero (*Wd(A)* 327 ff.; *Wd(B)* 262 ff.; *Wd(D)* III. 1 ff.). After Hugdietrich's death, Wolfdietrich's brothers dispute his inheritance of Constantinople (Sabene incites them against him in *Wd(A)* 255 ff.; they accuse him of bastardy in *Wd(B)* 267 ff.); Berhtunc loses six of his sixteen sons in the ensuing conflict (*Wd(A)* 310 ff., *Wd(B)* 283 ff.).⁵ Wolfdietrich takes refuge at Lilienporte (Durazzo?) with Berhtunc, who equips him with his father's

dietrich is the son of Trippel von Athēnis and Dietlint, indicates that Wolfdietrich has been reared by wolves (II. 1; II. 15 ff.).

⁴ See Jōrge (pp. 87 f.) regarding Wolfdietrich's affinities to St. George.

⁵ In *Wd(D)* they are lost in battle at Constantinople against the heathen Olfān von Babilōnje, and the dispute with his brothers is not recorded (III. 12 f.; IV. 109).

sword, armour, helmet, and the horse Valke (**Wd(A)** 423 ff.; Wolfdietrich and his vassals take refuge in a forest in **Wd(B)** 302); he sets out for Lamparten (Lombardy) to seek help from Ortnit for his vassals, Berhtunc and his ten remaining sons, whom his brothers subsequently imprison (**Wd(A)** 413 ff.).¹

On reaching Garte (Garda), he learns from Ortnit's widow (Liebgart in **Wd(B)**), Sidrät in **Wd(D)** that Ortnit has been killed by a dragon, so he sets out to slay it (**Wd(A²)** 524 ff.; **Wd(B)** 656 ff.; **Wd(D)** VIII. 1 ff.).² In **Wd(A²)**, his horse, Valke, defends the sleeping hero against the dragon (**Wd(A²)** 586);³ he then comes upon a lion fighting the dragon and aids it, because a lion is depicted on his shield; he is carried off together with the lion to the dragon's cave, where the young dragons eat the lion, but Wolfdietrich's life is preserved by his miraculous shirt;⁴ in the cave he finds the dead Ortnit: he dons Ortnit's armour and kills the dragons with Ortnit's sword Rôse,⁵ cuts their tongues out, removes Ortnit's ring,⁶ and returns to Garte (Garda) (**Wd(B)** 667 ff.; **Wd(D)** VIII. 81 ff.; **Wd(A²)** breaks off where he is about to aid the lion (606)). An impostor (Wildunc in **Wd(B)**), Gêrhart in **Wd(C)**, Gêrwart in **Wd(D)**) claims to have killed the dragons,

¹ The imprisonment of his vassals by his brothers is referred to in **Wd(D)** VII. 14. Before reaching Garte (Garda), he has various adventures: he is tempted by the blandishments of a 'wazzerwip' (**Wd(A)** 470 ff.; **Wd(D)** IX. 56; in **Wd(B)** 308 ff. he marries her and rescues her from Drasiân: see Else f., p. 36), and defeats a band of robbers who unwisely share out his equipment before the fight (**Wd(A²)** 508 ff.; **Wd(D)** v. 3: see Rûmelher, p. 112).

² Wolfdietrich experiences a variety of adventures in **Wd(B)** and **Wd(D)**, which are variously placed before or after his visit to Garte (Garda): at Falkenis he kills a heathen in a knife-fight and resists the allurements of the heathen's daughter (**Wd(B)** 534 ff.; **Wd(D)** VI. 242 ff.: see Beliân and Marpaly, pp. 10, 93); defeats the heathens Delfiân and Merziân (**Wd(D)** v. 141 ff., 165 ff.) and the giant Baldemar (**Wd(D)** VII. 27 ff.), is helped on his way to Lombardy by the giantess Rôme (**Wd(D)** VII. 116 ff.); and wins a tournament for the hand of Âmie, the daughter of Wernhêr von Wernêres marke, at Treviso (**Wd(D)** VII. 137 ff.). Later he gives her in marriage to Berhtunc's son, Herebrant (**Wd(D)** IX. 202: see the genealogy, p. 75 n. 3). Before encountering the dragon, he comes upon a knight it has killed, and the knight's wife in labour (**Wd(A²)** 562 ff.; **Wd(D)** VIII. 51 ff.: see Hugdietrich (3), p. 83; the episode, which derives from *Revelation* 12: 2 ff., occurs after the dragon-fight in **Wd(B)** 842 ff.).

³ In the Ps, Falka aids Þiðrekr by breaking the back of the young giant, Ekka; similarly in the Danish ballad *Kong Diderik og hans Kæmper*, Viderick's horse aids him against Langben risi (see pp. 33, 44, 146 n. 5).

⁴ In **Wd(A)**, a hermit gives it to his mother for him at baptism (28 f.); the garment always fits and adds one man's strength to the wearer each year; cf. the legend of Christ's seamless robe (see Êrnthelle, p. 40). In **Wd(B)**, Sigeminne (= Else f.) gives the hero the protective 'sant Jôrgen

for which he demands the hand of Ortnit's widow; Wolfdietrich discredits him by producing the dragons' tongues,⁷ and defeats him in battle (**Wd(B)** 753 ff.; **Wd(D)** VIII. 155 ff.; in **Wd(C)** VIII. 16, 1 Wolfdietrich executes him). Wolfdietrich then marries Ortnit's widow (**Wd(B)** 854 ff.; **Wd(D)** VIII. 330 ff.);⁸ in **Wd(D)** she (Sidrät) bears him two children: Hugdietrich and Sidrät (IX. 218 f.).⁹

Wolfdietrich lands near Constantinople with an army supplied by Ortnit's widow, which he conceals in a forest; he enters the city disguised as a pilgrim (**Wd(B)** 858 ff.; **Wd(D)** IX. 35 ff.); there he finds his vassals, Berhtunc's sons, imprisoned, and speaks with the spirit of the dead Berhtunc; he summons his hidden army by a horn-blast, defeats his brothers, and rescues his loyal vassals; then he returns to Garte (Garda), having given Greece back to his brothers (**Wd(B)** 874 ff.; **Wd(D)** IX. 52 ff.); finally he grants fiefs to his followers (**Wd(B)** 930 f.; **Wd(D)** IX. 208 ff.),¹⁰ and charges Herebrant, Berhtunc's eldest son, with the upbringing of his own son, Hugdietrich.¹¹

Wd(D) provides a prologue and an epilogue linking Wolfdietrich's story with the Church: in the prologue it is stated that his

hemt' (349), which in **Wd(D)** he wins from Belmont (IV. 58; VI. 36, etc.).

⁵ Cf. Balmunc, p. 9 n. 4, and Nagelrinc, p. 96.

⁶ Wolfdietrich later makes himself known to Ortnit's widow by placing the ring in a winecup which he sends her (**Wd(B)** 771 ff.): this means of recognition occurs in R and other 12th-cent. 'Spielmannsepen' (see Jänicke, *DHB* IV. xlv f.).

⁷ In Gottfried von Straßburg's *Tristan* (c. 1210), the hero exposes the imposture of the 'truchsæze' in the same way (see Bolte-Pölvka IV. 170, regarding this motif).

⁸ In **Wd(B)** she is abducted before the wedding by the dwarf, Billunc, but is rescued from Billunc's giants and dwarfs by Wolfdietrich with the help of the dwarf, Tarnunc (**Wd(B)** 795 ff.; Alberich helps him in **Wd(k)**). Such a conflict with supernatural beings is reflected in **L(DrHb)**, in which Wolfdietrich aids Dietrich against Laurin's minions and kills the giant Signit, and in Wittenwiler's *Ring*, in which Wolfdietrich is among Dietrich's heroes opposing the giants (806g) (see Laurin, p. 89 n. 2).

⁹ See the genealogy of Dietrich (1) von Berne, p. 26 n. 1: in DF, Wolfdietrich is made the grandfather of Dietrich (2262 ff.). **AHb** follows **Wd(D)**, but makes his two children Sidrät and Dietmâr, the latter being Dietrich's father (**AHb** p. 6, 4). In the mid-12th-cent. *Kaiserchronik*, 'der alte Dietrich' (= Wolfdietrich?) is Dietrich von Berne's grandfather (see Dietrich (1), p. 28).

¹⁰ Westerliche (the Adriatic (?), see p. 69 n. 2) he grants to Herman and Hartman; to Hâche, land by the Rhine and Brisach (Breisach); to Berhtêr, Mêrân (Maronia or Merano (?)); to Berhtunc the younger, Kernden (Carinthia); to Berhtwin, Sâhsen (Saxony); to Albrant, Brâbant (Brabant); and to the others, fiefs in Greece.

¹¹ He marries Âmie, daughter of Wernhêr, to Herebrant (IX. 202), and grants their son, Hildebrant, a coat of arms with three golden wolves on it, in remembrance of his own name (**Wd(D)** X. 117 ff.: see Wülfinc (1), p. 153).

story derives from a book found at the monastery of Tagemunt (Admont in Styria?);¹ the chaplain of the Bishop of Eistet (Eichstätt)² brought the book to the convent of 'sant Walburc';³ there the abbess had two experts broadcast the story (**Wd(D)** I. 1 ff.). In the epilogue, the aged hero retires to a monastery of the 'sant Jörgen orden' (Order of St. George) at Tischcäl (**Wd(D)** x. 3-11),⁴ which, with the aid of his son Hugdietrich and Berhtunc's sons, he defends against the heathen giant Tariâs (x. 11-114),⁵ and does penance for his sins by remaining throughout one night on a bier in the minster, where he is visited by the spirits of those he has slain (x. 121 ff.);⁶ he dies sixteen years later.

In **Wd(k)**, Ortnît, Wolfdietrich, and Liebgart are said to be buried in the monastery, to which Wolfdietrich has presented Ortnît's golden armour; the queens of Jochgrîm later acquire this armour (**Wd(k)** 331 ff.: see Ortnît and Sêburc, pp. 101, 116).⁷

ref: **AHb** p. 5, 33; **DF** 2262 (Wolf her Dietrich, etc.; 2279 Wolfdietrich, etc.); **E(d)** 22, 2; **E(L)** 22, 2; **E(s)** 17, 2; **ED** 18, 1 (*Wulf frâm dirick*; 18, 4 *wulffram dîderick?*);⁸ **L(DrHb)** 8, 3; **O** m 396, 3; **O(k)** 296, 2; **O(w)** 443, 6; **Rg(P)** 717; **Wd(A)** m 3, 4 n 113, 4 (Wolf hêr Dietrich, etc.); 120, 4 Wolf Dietrich, etc.); **Wd(B)** m 138, 4 n 175, 4 (Wolfdietrich, etc.); 369, 2 Wolf hêre Dietrich); **Wd(C)** m 11, 15, 3 n VIII, 6, 1 (Wolf hêr Dieterich); **Wd(D)** III, 1, 1 (Wolf hêr Dietrich, etc.); III, 5, 3 Wolfdietrich, etc.); **Wd(Gr)** m 138 n 222, 3 (Wolfdietrich, etc.); 262, 1 Wolfhêrdietrich, etc.); **Wd(k)** m 5, 8 n 43, 8

German literary references to Wolfdietrich are all later than the probable date of composition of the earliest epic about him, **Wd(A)**, c. 1210-20 (Schneider, *Wolfdietrich* (1931), v); attempts are made to fit him into the historical record: in the mid-13th-cent. *Österreichische Genealogie*, 'Wolf Dietrich' is said to be the son of 'Ôtacher von Peheimlant' (W. Grimm, *DHS*, 177: see Ortnît, p. 102 n. 2); in Heinrich von München's early-14th-cent. *Weltchronik*, Wolfdietrich is said to have died aged 62 at Bari (W. Grimm,

DHS, 225). In the 16th cent. he is known as a dragon-slayer (W. Grimm, *DHS*, 351 ff.).

The Ps identifies Wolfdietrich with Dietrich von Berne (II. 359-68): **Þiðrekr**, together with a lion he has aided, is carried off by a dragon; the young dragons devour the lion, but **Þiðrekr** kills the dragons with Hertnið's sword, which he finds in the dragon's cave;⁹ he dons Hertnið's armour and helmet, defeats robbers attacking Hertnið's castle, and weds Hertnið's widow, Isolde. Motifs from Wolfdietrich's story occur in Ps in the adventures of other heroes: **Þetleifr's** adventures at Marsteinn are modelled on those of Wolfdietrich at Falkenîs (see Dietleip, p. 25, and Marpaly, p. 93); twelve robbers, who share out their opponent's equipment before the fight, are defeated by Viðga at Briktan (cf. Rûmelher, p. 112); Heimir retires to a monastery, which he defends against a giant (see Heime, p. 65).

pn: the byname 'Wolf'¹⁰ in the sense of 'outlaw' or 'exile' would be appropriate both to Wolfdietrich and to Dietrich von Berne (Symons, *Heldensage*, 69; Schneider, *GHS* I. 358; Baesecke, *Vorgeschichte*, 407);¹¹ the meaning 'bastard' is also applicable to Wolfdietrich of the epic and to the historical Theodorîc, allegedly son of a concubine (see Dietrich (1), p. 30).¹²

Important motifs in the story of Wolfdietrich are paralleled in early Merovingian history, and it has been thought that Wolfdietrich represents a conflation of two persons, the son and grandson of Clovis (see Hugdietrich, pp. 82 f.): Theodorîc of Metz (†534) and Theodobert (†548) (Symons, *Heldensage*, 67 f.); both were born of concubines; the former faced the hostility of his brothers and the latter that of his uncles, whose opposition was overcome by the loyalty of the Frankish nobility.

Striking parallels to **Wd** in OFr epic have also been observed, and these are thought to reflect such Merovingian dynastic struggles (Schneider, *Wolfdietrich* (1913), 276 ff.): in *Parise la Duchesse*, the loyal major-domo, Clarembaut, and his fourteen sons support the Duchess, Parise, against her estranged

¹⁰ *Wolf* (OHG *wolf*, 'wolf'), being the *kenningr* for 'warrior', represents one of the oldest Germanic name-components (Schramm, 78; Kaufmann, 416).

¹¹ The byname could possibly refer to Theodorîc the Great's 'wolf years' before his entry into Italy (see S. Bugge, 'Die Heimat der altnordischen Lieder von den Welsingun', *PBB* xxxix (1909), 269).

¹² Cf. Berhtunc's reply to Bouge's taunt that Wolfdietrich is a bastard (MHG *kebeskint*): 'waz saget ir mir von wolven die loufent dâ ze holz' (**Wd(B)** 279, 1); this is reflected in **jH** when Hildebrant overpowers his son, Alebrant, and offers to spare him should he be a 'Wölfinger', and the youth replies, 'Du sagst mir vil von wolven die loufen in dem holz' (14, 1) (see Wulfinc (1), p. 153).

¹ See Jänicke, *DHB* iv. 323.

² *Ibid.*

³ See p. 134.

⁴ Possibly Dijon in Burgundy is intended (Jänicke, *DHB* iv, xxxiv).

⁵ Cf. the 'moniajes' of Heime and Walther, pp. 65, 136.

⁶ Lothar I is said to have had such an experience (*ibid.* xlv f.).

⁷ In E, Sêburc, the first queen at Jochgrîm, gives the armour to Ecke. Some uncertainty is shown in **Rg** as to the later ownership of Ortnît's sword (see Rôse and Eckesahs, pp. 109, 34).

⁸ See Wolfhart, p. 152 n. 1.

⁹ This episode is recounted in the Danish ballad *Kong Diderik og Löven* (*DgF* I. 132-40), except that the hero finds Syfred's sword Adelyng in the dragon's cave (see Nagelrinc, p. 96).

husband, Duke Raimond (see Berhtunc (1), p. 11); her youngest son, born in a forest, is kidnapped by robbers, adopted by King Hugo of Hungary, and named Huguet after him; with the help of Clarembaut and his sons, Huguet defeats his father's evil counselors, and his mother is the father's evil counselors' favour (see Heinzel, *Ostgotische Heldensage*, 68 f.). In *Floovant*¹ the hero, Floovant (< *Chlodovinc, 'son of Clovis?'), flees from his father and fights the heathen abroad; his hostile brothers aid the heathen; he is captured by a Saracen, whose daughter Maugalie helps him escape (cf. Marpaly, p. 93).

The OE poem *Widsith* confirms that there were traditions about Theodoric of Metz in the 7th cent.: 'Þeodric weold Froncum' (24),² and in the late 9th cent. the *Poeta Saxo* mentions 'vulgaria carmina' celebrating Theodoric and other Frankish kings (*MGH* ss i. 268 f.). It remains uncertain, however, whether the common motifs in *Wd* and the OFr vassal epics can be accounted for by parallel native traditions in France and Germany; direct borrowing from French sources seems more likely,³ since this obviates a complicated explanation for Wolfdietrich's connection with Greece (see Hugdietrich, p. 83).⁴

Wolfdietrich, whose name is not recorded in Germany before the 13th-cent. epics about him, has much in common with Dietrich von Berne, and the popularity of the Wolfdietrich-epics would account for the reciprocal influence in many details on the figure of Dietrich in the later Dietrich-epics.⁵ It seems probable, however, that Wolfdietrich as the independent hero of the 13th-cent. epics was evolved with the figure of Dietrich von Berne in mind, the exile theme providing the common factor,⁶ and, by learned inference, Ôtacher being correlated with Ortnit, whose name is recorded as early as 1160.⁷

¹ There are Italian, Dutch, and Norwegian versions of this epic.

² The identity of the 'Þeodric' mentioned in *Widsith*, 115, is still disputed (see Dietrich (1), p. 28 n. 3).

³ The original Wolfdietrich lay and epic postulated by Schneider, *Wolfdietrich* (1913), 180 f., 377, in fact closely resemble a typical OFr vassal epic.

⁴ Constantinople, Athens, and Salonika would in any case have been well known in the West after the Latin conquest of Byzantium in 1204.

⁵ Both heroes have a lion depicted on their shields, fight dragons, possess the horse Valke and a protective shirt, and suffer exile; both lament excessively at their losses, for which they are reproved by their respective major-domos, Berhtunc and Hildebrant (*Wd(A)* 359 ff.; *DF* 4559 ff.). Wolfdietrich's loyal vassal, Berhtunc, is made the ancestor of Dietrich's loyal major-domo, Hildebrant, and of the Wulfinge; on the other hand, the name of Hugdietrich's evil counsellor in *Wd(A)*, Sabene, probably derives from that of Ermenrich's henchman in *DF* (see Sabene (1), pp. 113 f.).

⁶ Apparently the author of *R* (c. 1160) knew an exile story in which the hero rescues his loyal

WOLFERA(N)T, see WOLFRÂT (3)

WÖLFFING, see WÜLFINC (1) and (2)

WOLFGÊR von Gran

Etzel's man in *Rs*: he first aids Dietrich, but appears at Rabene among Ermenrich's men (724, 4) and fights Nântwîn (3).

ref: *Rs* 66, 1

pn: 8th-cent. German (Förstemann i. 1649; ii. ii. 1435; Schlaug i. 181); 9th-cent. OE (Searle, 507 f., 584).

WOLFHART

Dietrich's man, the son of Amelunc (2) von Garte and Mergart, the sister of Hildebrant; his brothers are Alphart and Sigestap.

In *N*, when the fighting breaks out between the Burgundians and Huns in Etzel's hall, Wolfhart urges Dietrich to fight his way out, but Dietrich bids him be silent (1993); later Dietrich sends Hildebrant to investigate the report of Ruedegêr's death, and the hotspur, Wolfhart, involves Dietrich's men in conflict with the Burgundians by attacking Volkêr, disregarding Hildebrant's efforts to restrain him (2265 ff.):⁸ all but Hildebrant are slain; Wolfhart and Giselhêr kill each other.

In the later epics, Wolfhart is depicted as an irascible hotspur,⁹ frequently urging a reluctant Dietrich into combat, especially against Sifrit in *Rg* and *B*. He is involved in most of Dietrich's fights and adventures: in *Rg(A)* he kills the giant Pûsolt (in *Rg(D)* he defeats Hagen); in *B* he is captured by the giant Stuoftuhs and wounded by Rûmolt; in *Rs* he fights Buozolt and Wernhêr; in *A* he kills Sêwart and a count from Tuscany; in *L* he fights dwarfs and giants (in *L(DrHb)* he kills the giant Stauer); in *L(K)II* he is defeated by the dwarf Schiltunc; in *V(h)* he kills the giant Velsenstôz at Mûter (see *Wicram*).

major-domo, Berhter, and his sons from captivity in Constantinople; it is, indeed, significant that the hero, Rother, assumes the name 'Dietrich' when undertaking the rescue of his vassals during his pretended exile.

⁷ Ôtacher von Lamparten, i.e. Odoacer, as the predecessor of Dietrich von Berne, i.e. Theodoric, possibly gives the clue to the structure of *Wd* and *O*, in which Ortnit von Lamparten is the predecessor of Wolf-Dietrich von Kriechen (see pp. 103 f.). Wolfdietrich is an exiled ruler who comes to North Italy from Greece, just as the historical Ostrogothic Theodoric did—Dietrich von Berne only comes from Hiunenlant once Attila (MHG Etzel) has replaced the East Roman Emperor Zeno as his patron in heroic tradition (see Etzel and Dietrich (1), pp. 28, 30 f., 43).

⁸ Similar situations occur in the OE fragment *Finnburg* with Gûðere and Gârulf, and in *W* with Hagano and Patavrid (see Panzer, *Nibelungenlied*, 426).

⁹ In the *KI* he has a red beard (1886), symbolic of fiery temper; he grasps his sword so firmly that it has to be prized from his dead hand with tongs (1681 ff.), and his teeth are clenched in death (1704).

ref: **A** 74, 4; **AHb** p. 3, 4; **B** 5236; **DF** 3000; **DuW** 24; **E(d)** 288, 7; **ED** m 16, 1 f. (?) n 18, 3 (*De rasende Wulf frâm diderick?*);¹ **Kl** 1864; **L(A)** 419; **L(D)** 754; **L(DrHb)** 8, 2; **L(K)II** 397; **N** 1719, 1; **Rg(A)** 32, 1; **Rg(C)** 107; **Rg(D)** 38, 1; **Rg(F)** II. 14, 4; **Rg(P)** 93; **Rg(V)** 52; **Rs** 64, 6; **jSn** 22, 2; **V(h)** 378, 5; **V(w)** 564, 5; **Wd(D)** IX. 221, 4; **Wd(Gr)** 2109, 4

In the 'Spielmannsepos' *Orendel* (12th cent.), the name Wolfhart (3218) for one of the abductors of Bride may possibly derive from traditions about Dietrich's heroes, but the earliest certain reference to Wolfhart outside the 'Heldensage' is that of Wolfram von Eschenbach in *Parzival* (c. 1210-20), where Liddamus, who prefers the example of Rûmolt (see p. 112), declares:

Ich wil durch niemen mînen lîp
verleiten in ze scharpfen sîn.
waz Wolfhartes solt ich sîn?

(420, 20 ff.)

Sparse references occur in German literature from the 13th to the 15th cent. (W. Grimm, *DHS*, 196, 307, 316); Fischart in his *Gargantua* (ed. 1590) commends 'Wolffharte' as a good German name (Jänicke, *ZE*, 331).

In þs, Ulfræð (II. 176, 10: *A Wlfard, B Úlfar*) accompanies Þiðrekr to Attila's court and distinguishes himself in battle against King Osanctrix of Villcinaland. Later Þiðrekr's forces are surrounded by those of King Valldemar of Russia, and Þiðrekr lends Ulfræð his horse Falka, his helmet Hildi-grîmur, and his sword Ekkisax to fight his way out and bring relief from Attila. In the final battle against Erminrikr's men at Gronspört, Ulfræð is killed by his relative Reinaldr.

Ulf van Iern (= Wolfhart von Garten?)² is one of Diderik's companions in the Danish ballads, *Kong Diderik og hans Kæmper* and *Ulv van Jærn* (*DgF* I. 94 ff., 145 ff.).

pn: 7th-cent. OE (Searle, 509 f., 584; Binz, 215); 8th-cent. German (Förstemann I. 1651 f.; Schlaug I. 181; II. 166); 10th-cent. Lb (Bruckner, 324). The name is frequently confused with *Wolfrât* in the MHG epics.³

Wolfhart may well have belonged to Dietrich's entourage before Dietrich's entry into the Nibelungen complex. The hotspur role he plays in N, contrasting with Dietrich's noble calm, has been distorted in later epics, where Wolfhart becomes a comic braggart and Dietrich a coward.

WOLFHELM

Dietrich's man.

ref: **A** 76, 4

¹ Wolfhart and Wolfdietrich have become confused in this corrupt print (see de Boor, *Kl. Schr.* II. 56).

² See de Vries, *Rother*, lxi.

³ Cf. *Wolfrât* (1) von Tengelingen below, with whom de Vries would identify Wolfhart (loc. cit.).

pn: 9th-cent. German (Förstemann I. 1653; Schlaug I. 181), and OE (Sweet, 175; Feilitzen, 421; Searle, 510 f.).

WÖLFINGER, see WÜLFINC (1)

WOLFKÊR, see WOLFGÊR

WOLFPRANT, see WOLFBRANT

WOLFRAM (1) von Eschenbach

The fictitious author of *Wd(D)*.

ref: *Wd(D)* v. 133, 3; *Wd(Gr)* 969, 3

Wolfram's poetic works were completed between the years 1200 and 1220, and persons from the 'Heldensage' are referred to in them: Ermenrich, Etsel, Gunther, Hildebrant, Rûmolt, Sibeche, Sifrit, Uote (2), Wolfhart, and Witege.

pn: 7th-cent. WFR and German (Förstemann I. 1654 f.; Schlaug I. 182; II. 167).

WOLFRAM (2) a robber

Wolfdietrich kills him (see Rûmelher).

ref: *Wd(D)* v. 15, 1; *Wd(Gr)* 852, 1; *Wd(w)* 795, 1 (*albram*)

WOLFRÂT (1) von Tengelingen⁴

Son of Amelgêr (1): he suppresses the rebellion of Hademâr during Rother's absence. He takes part in Rother's second expedition to Greece and is rewarded with Austria, Bohemia, and Poland.

ref: **R** 2950 (*H lofhart*, subsequently *Wolfrat, M Wolfhart, RB Wolfrat*)

pn: 7th-cent. OE (Searle, 514); 8th-cent. German (Förstemann I. 1657; Socin, 42; Schlaug I. 182; II. 167); see also Wolfhart above.

WOLFRÂT (2) von Ôsterlant (Austria)

Brother of Astolt; they rule at Mûtâren (Mautern): in the combats at Worms they support Dietleip against Gunther, and Wolfrât fights Else.

ref: **B** 1051

WOLFRÂT (3) brother of Wicram

A giant killed by Witege at Mûter.⁵

ref: **V(h)** 387, 1; **V(w)** m 573, 1 n 646, 1 (*Wolferant*; 659, 11 *Wolferant*)

WOLFWÎN

Dietrich's man: in N he is killed in the fight against Gunther's men: he is killed by Gîselhêr in the *Kl*. His relationship to Hildebrant is uncertain, since the various

⁴ See Amelgêr (1), p. 5, regarding Te(n)gelingen.

⁵ In *V(h)*, through an oversight of the author, he is also killed by Gêrnôt (2). In *V(w)*, the name of the giant killed by Gêrnôt (2) is Galerant.

references conflict (see the genealogy of Hildebrant, p. 75 n. 3): in the **Kl** he is the son of Nêre, but **B** gives his brothers as Wolfbrant and Ritschart, whereas **Wd(w)** makes him the brother of Wolfhart.

ref: **A** 80, 2; **B** 5251; **Kl** 1733; **N** 2259, 1; **Wd(w)** 2022, 4

pn: 8th-cent. German, Lb, and OE (Förstemann I. 1661; Ploß, 57; Feilitzen, 427). It occurs in Lamprecht's *Alexander* (see Ortwin (3), p. 102 n. 5).¹

WOLVESMAGE (STRANDOLF)

A giant killed by Stütfuhs (see Wicram).

ref: **V(h)** 882, 7; **V(w)** 729, 7 (*Strandolf*)

pn: a descriptive name, 'wolf's gut', cf. such phrase-names for the robbers in Wernher der Gartenære's *Meier Helmbrecht*: Wolvesguome, Wolvesdrüzzel (v. 1195, 1203).

WULFFGRAMBÄHR, see KUPERAN

WÜLFIN

Wolfdietrich's godfather.

ref: **Wd(B)** 173, 1; **Wd(Gr)** 220, 1; **Wd(w)** 209, 1 (*Wulfing*)

pn: 6th-cent. WFr, 8th-cent. German (Förstemann I. 1644).

WÜLFINC (1) (WÜLFINGE pl.) a family name

This name is used for Dietrich's men (**A**, **B**, **Rg**, **jSn**, **jH**, **Wd(D)**, **AHb**), especially for the relatives of Hildebrant (see Amelunc (1), p. 5, and the genealogy of Hildebrant, p. 75 n. 3);² in **A**, Ermenrich's man, Wülfinc (3), is of this race.

In **Wd(D)**, the Wülfinge are descended from Mergart (ix. 221), Hildebrant's sister, and derive their name from Hildebrant's device, three golden wolves on a green ground within a blue ring, which Wolfdietrich has granted him in remembrance of his own name, hence the name Wülfinge (x. 117 ff.).

In **jH**, Hildebrant's son, Alebrant, replies: 'Du sagst mir vil von wolfen die loufen in dem holz' (14, 1), when his father offers to spare his life if he is a 'Wölfinger' (see p. 150 n. 12).

ref: sg.: **B** 10625 (= Wolfhart); **jH** 12, 4 (Wölfinger = Alebrant (1))

¹ H. W. J. Kroes, 'Die Hilstelle in Lamprechts Alexanderlied und die Kudrunssage', *Neophil.* xxxix (1955), 259, considers it possible that this is, indeed, a reference to Dietrich's man, Wolfwin.

² See Zink, *Légendes*, 134 f., regarding the name-lists of Dietrich's men in the 13th-cent. epics, and W. Grimm, *DHS*, 119, regarding Hildebrant's kin. In **V(h)**, Hildebrant is termed 'der Wülfinge tröst' (136).

³ Hadubrant, the name of Hiltibrant's son in **äH**, has the same first component (Gmc. **hapu-*, 'conflict').

⁴ See Chambers, *Widsith*, 198, regarding the

pl.: **A** 39, 4 (MS. *wolfingen*); **AHb** p. 10, 8 (*wölfing*); **B** 6359; **N(k)** 2039, 4; **Rg(A)** 12, 2; **Rg(C)** 44; **Rg(D)** 458, 3; **Rg(P)** 108 (Wolffingen); **jSn** 93, 6 (prints *wölfing*); **V(h)** 136, 1; **V(w)** 257, 1; **Wd(D)** ix. 221, 4; **Wd(Gr)** 2109, 4

A reference in *Reinfried von Braunschweig* (c. 1300) suggests that the Wülfinge aided Dietrich against the dwarf Goldemâr (W. Grimm, *DHS*, 195), and in the early 16th cent. their prowess is recalled in a 'Meisterlied' entitled 'Ein Lied von dem Tod' (ibid. 355).

The Wylfingas of OE *Beowulf* (461, 471), the race to which Heaðoláf³ belongs, are possibly identical with the Wulfingas ruled by Helm in *Widsith* (29),⁴ and the Ylfingar, to which race Helgi belongs in ON Eddic tradition (HHu I 5, 2; HHu II prose, p. 150; 4, 14; HdI 11, 8; Sk ch. 80).⁵

In Ps the name Ylfingar (ii. 344, 21), like Wülfinge in MHG epic, is used for Þiðrekr's men, especially those associated with Hildi-brandr, who is termed 'Ylfinga meistari' and 'Ylfinga ætt' (ii. 344, 21; 350, 4, etc.).⁶

pn: 8th-cent. German (Förstemann I. 1645; Socin, 571, 573; Schlaug I. 182; ii. 167); 10th-cent. OE place-names (Searle, 512; Binz, 214).

It is just possible that a Geatish tribal name from the Baltic region was used in the Amal royal family, to which Theodoric belonged (cf. Amelunc (1), pp. 5 f.); but the name itself, like *Wolf-* in Wolfdietrich, could well be appellative, suggesting wolf-like qualities required of a warrior, or even recalling Dietrich's fate as an exile;⁷ in German literature, at any rate, the name does not occur before the 13th cent.

WÜLFINC (2) Dietrich's man

ref: **A** 74, 3

WÜLFINC (3) Ermenrich's man

Alphart kills him and routs the eighty men he is leading (see Wülfinc (1) above).

ref: **A** 53, 4 (MS. *wolffing*)

WUNDERER

A cannibal monster, who pursues a maiden, Fraw Seld, with hounds. She takes refuge at Etzel's court, and 'der Wunderer' breaks

Helm- component in the names of Dietrich's men. Such names, however, are late in German epic (13th cent.): see Helmnôt, Helmschart, and Helmschrôt.

⁵ See Wrenn, *Supplement*, 512 ff., regarding the possible connection with the East Anglian dynasty of the Wuffingas and the late-7th-cent. Sutton Hoo ship burial.

⁶ See n. 2 above.

⁷ The idea that the name suggests a warrior-cult connected with Oðinn seems far-fetched (see J. de Vries, 'Die Sage von Wolfdietrich', *GRM* xxxix (1958), 15).

down the iron gate and enters. Dietrich first kills the hounds, then beheads the monster and brings the huge severed head to Fraw Seld (cf. Ecke, p. 33).

ref: **Wu(B)** m 21, 8 n 32, 6; **Wu(k)** p. 6, 9

This episode resembles those of **V** and **E** in which Orkise and Väsolt play roles similar to that of the 'Wunderer'; it is probably based on Arthurian models, but, as in the case of

Väsolt, 'der Wunderer' may well derive certain characteristics from native traditions; e.g. Etzel wishes to offer the monster food in propitiation, just as peasants put out food for 'der Wilde Jäger' and his rout.¹

pn: MHG *wunderære* normally means 'worker of miracles'; here it is used in the sense of *wunder*, 'monster', as in *merwunder*, 'sea-monster'.

Y

(see under I)

Z

ZACHARÏS von Cecilje (Sicily)
Zacharis, also termed 'der heide von Pülle' ('the heathen of Apulia'), equips Ortnît's expedition to win the daughter of Machorel, and it sails from his port of Messîn (Messina).

ref: **AHb** p. 5, 18 (*zacharias*); **O** 41, 1; **O(k)** 30, 6 (*Zachaeis*)

pn: possibly based on that of Zekeria of Tunis, an ally of Emperor Frederick II; the latter ruled Muslim subjects in Sicily and Apulia; an accommodation to the name of the Greek Pope Zacharias has apparently taken place (see Hempel, *Nibelungenstudien*, 148).

ZACHEREL, see **MACHOREL**

ZANCK

One of Laurîn's giants: Dietleip kills him.

ref: **L(DrHb)** 257, 3

pn: probably appellative, based on MHG *zank*, 'quarrel'; cf. 14th-cent. UG *zanken*, MG *zenken*, 'quarrel', originally to 'tear apart', as in the dog-name *Zänklein* used by Hans Sachs in the 16th cent. (cit. Kluge, *EWb*, 876).

ZARRASSEIN, see **SARRAZÏN**

ZEGEVRIJT, see **SÏFRIT** (1)

ZËNE

Dietrich invokes the name of this saint and

¹ Zink, *Wunderer*, 57 f.; see also Röhrich, *Erzählungen* II. 1-52, 393-407, regarding 'die Frauenjagd', a folk-tale variant of 'der Wilde

that of St. Gangolf when he is pursuing Witege.

ref: **Rs** 937, 1

St. Zeno is the patron saint of Verona (MHG Berne), of which he was Bishop c. 360. The names of St. Zeno and St. Gangolf are well known in North Italy and the Tyrol (G. Zink, *Le Cycle de Dietrich* (Paris, 1953), 120).

ZENO

Emperor at Constantinople in the time of Octaher.

ref: **E(s)** 283, 3

The Emperor Zeno (474-91) first accepted Odoacer as ruler of Italy in 476, but later he supported Theodoric's campaign against him in 489 (see Dietrich (1) and Otacher, pp. 30, 103).

ZERE (**ZORRE**)

A giant, the son of the giantess Runze (Rachin).

ref: **AHb** p. 4, 4 (*zorre*); **E(d)** 271, 8 (*Zer(e)*)

pn: appellative, based on MHG *zern*, 'tear to pieces' (Lexer II. 1065).

ZIVELLES

A cowardly soldier who kills Hagenwald in his sleep (see Hagen (1)).

ref: **gS** p. 92, 12

ZORRE, see **ZERE**

Jäger'. Jiriczek, *DHS* (1898), 248, records a 17th-cent. saying: 'Der wunder möcht ein fressen.'

INDEX

LITERARY AND HISTORICAL NAMES NOT LISTED IN THE CATALOGUE

The names of the Catalogue are referred to in capital letters. Þ and ð are treated as Th and d respectively.

- Abel, 38 n. 3
 Achiulf (*Hāhiwulf), 56 n. 4
 Adelryng, a sword, 9, 60, 96, 150 n. 9, *see* NAGELRINC
 Ædgæir, 7, 32, 99, 103, 126 n. 8, 138 n. 6, 146, 148, *see* Ogier
 Ægil, 141 and n. 6
 Ægishjálmr, a helmet, 9, 120 n. 5
 Ækkiharrð, 34
 Ælfhere, 5, 136 and n. 1, *see* ALPHERE
 Ælfwine, 36
 Aeneas, 34, 36 n. 2, 118
 Aesti, 39
 Aetius, 17, 42, 55 and n. 11, 61 n. 1, 80
 Ætla, 41, 42, 79, 136, *see* ETZEL
 Áki Aurlungtrausti, 25, 29 n. 1, 34, 47, 56, 62, 63, 146, *see* HÂCHE
 — son of the above, 29 n. 1, 34, 38, 47, 56, 63, 117, *see* HARLUNGE
 Aladarius, 28
 Alans, 39, 61 n. 1, 79
 Alaric, 5
 Alban, 4 n. 1
 Alboin, 20 n. 5, 36, 88
 Albrecht von Habsburg, 66
 Aldrian, father of the Niflungar, 4, 20, 23, 50, 51, 55, 59, 132, *see* ALDRÍAN
 — son of Grimildir, 4, 20, 58 n. 8, 60, 100
 — son of Högni, 4, 42, 59 n. 8, 60, 98, 121
 Aldrias, 4 n. 5, 59 n. 8, 60, *see* Aldrian, son of Högni
 Alemanni, 6, 17, 46, 82
 Alexius Comnenus, 7 n. 5, 18
 Alfonso of Castile, 111
 Álfr, 124
 Alfrikr (Alpris), 4, 34, 53, 94 n. 2, 96, 113, *see* ALBERÍCH
 Alibrandr, son of Hildibrandr, 9 n. 2, 13, 57, 74 n. 8, 76, 117, 133, *see* ALEBRANT (1)
 — son of Osid, 57
 Alsing (Helsing), 84, *see* ILSÂN
 Amalaberga, 85, 86
 Amalafrið, 86
 Amals (Amalae, Amali), 6, 39, 77, 147, 153, *see* AMELUNC (1)
 Amara, 40 n. 3, 85 n. 1
 Amaugis, *see* Maugis
 Ambri, 85
 Ambrones, 85
 Amelias, 142
 Amelburg, 141
 Amlungar, *see* Aumlungar
 Amlungr, 6, 76, 121 n. 7, *see* AMELUNC (2)
 Ammêland, *see* Mêland
 Ammius, 37, 39 and n. 3, 63
 Amulingas, 6, *see* AMELUNC (1)
 Andvaranaufr, a ring, 120 nn. 5 and 12, 121 n. 1
 Andvari, 3 n. 2, 94 n. 3, 97 n. 6, 120 n. 5
 Angantýr, 76 n. 5
 Angles, 73
 Anglo-Saxons, 122, 123 n. 5, 126
 Anseis, 7, *see* ANTZÍUS
 Ansprant, 77
 Apollonius, 7, 69, 82 n. 1
 Apulians, 106, *see* PÜLLÆRE
 Ardoric, 21 n. 2, 43, 71
 Arminius, 122, 123 and n. 6, 125
 Arnoldin, 7
 Arnulfingians, 76, 98
 Arpad, 40
 Artala, 41 n. 2, 60 and n. 4, *see* ETZEL
 Arthur, 125 n. 5, 126 n. 1
 Artus, 7, 68, 69, 77, *see* ARTÛS
 Aschenputtel, 22
 Áslaug, 22, 65, 120 n. 11
 Ásmundr, 14, 76
 Asplian, 7 and n. 7, 32, 65, 99, 103, 148, *see* ASPRIÂN
 Assi, 85
 Athanagild, 16
 Athavulf, 67 n. 1
 Athene, 143
 Atli, 13, 14, 19 n. 6, 29, 35, 41 and nn. 4–7, 42 n. 1, 43, 55, 58 nn. 9–10, 59 and n. 5, 66, 98 and n. 3, 102, 112 n. 2, 124 n. 11, 125 n. 7, 130, 132 n. 3, 137–8, *see* ETZEL
 Attila, King of the Huns (†453), 13, 14, 17, 21, 25, 28, 31, 37, 40, 41, 42 and n. 4, 43 and nn. 1–2, 55 and n. 11, 67, 79 n. 2, 80, 86, 103, 147, *see* ETZEL
 — King of Húnaland (Ps), 4, 7, 20, 29, 38, 39 n. 4, 40, 42, 52, 58 n. 8, 59–60, 66, 79, 98, 100, 101 n. 8, 102, 103, 108, 109 n. 7, 110, 111, 114, 121 and n. 11, 130, 133, 136 and n. 6, 138, 146, 152, *see* ETZEL

INDEX

- Auberon (Auberi), 4, 101, 134, *see* AL-BERICH
- Audefeda, 30, 70
- Aumlungar (Amlungar), 6, 38, 117, *see* AMELUNC (1)
- Aurlungar, 63, *see* HARLUNGE
- Aurvandill, 40, *see* ERNTHELLE
- Austrechild, 16 n. 4
- Authari, 25 and n. 3, 110
- Avæntroð, 7, 32, 99, 103, 144, 148, *see* EBENRÖT
- Avars, 8, 80
- Aymon, *see* Haymon
- Baduhilt, 141 n. 6, *see* Beadohild
- Baiart, a horse, 66
- Baldr (Balderus), 94, 118 n. 4, 123
- Balthae, 14
- Basques, 137
- Bavarians, 3, 5, 6, 10 and n. 2, 15, 21 n. 2, 25, 46, 57, 80, *see* BEIER
- Beadohild, 70, 141 and n. 6, 142 n. 9
- Bekkhildr, 65
- Bela, 80
- Belisarius, 30, 147
- Bēowulf, the Dane, 48
- the Geat, 9 nn. 3-4, 43 n. 1, 96 n. 4, 102 and n. 1, 120 n. 5, 125, 141, 144 n. 8
- Berta, 12, 66, *see* BERTE
- Bicco, 38, 117 and n. 5, *see* SIBECHE
- Bikki, 38, 39 and n. 6, 117, *see* SIBECHE
- Billing, 12
- Billung, Saxon dynastic name, *see* Hermann Billung
- Billungr, 12, *see* BILLUNC
- Bireno di Selandia, 71, *see* HERWĪC
- Bittefer, a sword, 94
- Biturulf, 13, 25, 133, *see* BITEROLF (1)
- Blanka, a horse, 13, *see* BLANKE
- Bleda (Blæda, Bletla, Blēdla), 13, 42, *see* BLÆDEL
- Blodgang, a sword, 65, 96
- Blöðlin (Blodlenn), 13, 50, *see* BLÆDEL
- Bodelingh, 14, 41, *see* BOTELUNC
- Bodild, *see* Buodell
- Böðvildr, 71, 142 and n. 9, *see* Beadohild
- Boethius, 30, 31 and n. 1
- Bohemians, 9-10, *see* BĒHEIM
- Bohemund, 15
- Bolfriana, 56, 146
- Boltram, 9, 76 n. 7, 127, *see* BALTRAM (1)
- Hildibrand's incognito, 9
- Borghildr, 125
- Borgundar, 17, 55, *see* BURGONDE
- Boructuari, 79 n. 2
- Brand Vefferin, 68, *see* HEREBRANT (1)
- Branwen, 100
- Brisingar, 65 n. 1
- Broderus, 38, 47, 117
- Bride, 4 n. 1, 15, 40, 104, 116, 132, 152, *see* BRIGIDA
- Brösingas, 38, 65 and n. 1
- Brunehaut, 16 and n. 2, *see* BRÜNHILT
- Brunihildis, 14, 16 and n. 2, 21, 56, 76 n. 11, 122, 123 and n. 5, *see* BRÜNHILT
- Brynelð, 16, 20, 60, 121, *see* BRÜNHILT
- Brynhildr, 14, 15 and nn. 1-3, 16, 19 and n. 6, 20 and n. 1, 41 and n. 3, 55, 56, 65, 73, 120 and n. 12, 121 and n. 1, 123 nn. 1 and 6, *see* BRÜNHILT
- Brynilldr, 20, 55, 59, 65, 121 and n. 1, *see* BRÜNHILT
- Buda, 13 n. 6, 41, *see* Bleda
- Buðlanautar, two swords, 14
- Buðli, 14, 41, *see* BLÆDEL
- Buðlungar, 14
- Bulgars, Bulgarians, 42, 80
- Buodell (Bodild), 142, *see* Beadohild
- Burgendas, 17, 54, *see* BURGONDE
- Burgundians, 16-17 (Burgundiones, Burgiones, Burgundii, Burgundêre, Burguntare), 21 and n. 2, 42, 43, 46, 50, 51, 52, 55 and n. 11, 80, 99 and n. 1, 122, *see* BURGONDE
- Buthlus, 14
- Byzantines, 7 n. 5, 9, 18 n. 1, 55 n. 11, 77, 105, 110, 118 n. 5, *see also* East Romans
- Cain, 38 n. 3
- Celts, 74, 122 n. 8, 135
- Chaba (Kewe), 21 n. 2, 28
- Carolingians, 7, 110 n. 5
- Charlemagne (Karl), 7 and nn. 1 and 6, 12, 17, 18, 28 n. 4, 35, 41, 49, 82, 88, 92, 93, 98, 105, 107, 110, 114, *see* KARL (1)
- Charles the Fat, 123
- Martel, 98
- Chatti, 40
- Chauci, 46, 82
- Cheruscii, 122, 123 and n. 6, 125, 126
- Chilperic I of Tournai, 16, 67, 122, *see* HELFERICH (1)
- Chlodovech, *see* Clovis
- Chlodio, 25 n. 4
- *Chlodovinc, 83, 151
- Chlodvic II, 141 n. 6
- Chlotachar, 86
- Chlotar I, Frankish King, 16, 122
- Chochilaicus, *see* Hygelac
- Chremild, 60, 98, *see* KRIEMHILT
- Chrotehild, 83
- Clarembaut, 11 and n. 3, 150-1, *see* BERHTUNC (1)
- Clovis (Chlodovech), 30, 46, 70, 76 n. 11, 83, 86 n. 1, 91, 141 n. 8, 150, 151
- Cnut Lavard, 21 n. 4
- Condiflor, 119 n. 8
- Constantine, 18, 83, 147 n. 1
- Crescentiâ, 31 n. 2
- Crimild (Crumhelt), 21 n. 2, 28, *see* KRIEMHILT
- Cypriân, 23

- Daedalos, 143 and n. 5
 Dáinn, 62 n. 2
 Dáinsleif, a sword, 59 n. 1, 62
 Danes, 21 n. 4, 73, 79 n. 2, 82, 86, 90, 116,
 122, 130, *see* TENEN
 David, 117 n. 2
 Dengizec, 43
 Deor, 64, 81
 Desiderius, 88
 Detricus, 21 n. 2, 28, 78 n. 4, *see* DIETRICH
 (1)
 Dettloff Danske, 25, *see* DIETLEIP
 Dhyryk, 96, *see* DIETRICH (1)
 Diderik, 29 n. 4, 45, 55 n. 8, 59 n. 11, 68, 76 n.
 8, 111 n. 4, 146 n. 6, *see* DIETRICH (1)
 Didrik, 30, 95, 133, 146 nn. 8 and 10, *see*
 DIETRICH (1)
 Dieterich, der scône, 31 n. 2, *see* DIETRICH
 (2)
 — der ungetâne, 31 n. 2
 Dornröschen, 16 and n. 8, 122 n. 8
 Drasolfr, 126
 Drota, 76 n. 5
 Drótt, 76
 Drusian, 25, 32, 33, 44, 53, *see* DRASÍÂN
 Drusus, 32
 Durendart, a sword, 34
 Éadwacer, 103 n. 9, *see* ÔTACHER
 Éadwine, 36 n. 1
 Ealhild, 38, 39 n. 3
 East Romans, 18, 42 and n. 4, 43, 80, 103,
 113, 147, *see also* Byzantines
 Eckehard I of St. Gall, xvi
 — Margrave of Meissen, 35, *see* ECKEWART
 Edeco, 103
 Egarð, 29 n. 1, 34, 38, 47, 56, 63, 117, *see*
 HARLUNGE
 Egill, 141 and nn. 6 and 8, 142 and nn. 7–8.
 Eitill, 20, 40, 41 and n. 6, 43, 100 n. 4
 Ekka, 29, 33, 34, 44, 65 n. 6, 113, 149 n. 3,
see ECKE
 Ekkisax, a sword, 4, 29, 33, 34, 95, 113, 152,
see ECKESAHS
 Ekkivorðr, 35, 60, *see* ECKEWART
 Ellac, 40, 43
 Ellind, 20, *see* KRIEMHILT
 Elminrikr, Ætleifr's incognito, 5, 25
 Elsa, 36 n. 1
 Elso, 36
 Elsungr, the father, 25, 36, *see* ELSE m. (2)
 — the son, 6, 29, 36, 76 and n. 9, 84 n. 5, 136
 n. 6, *see* ELSE m. (1)
 Embrica, 37, 62, 85, *see* IMBRECKE
 Emelricus, *see* Ermanaric
 Emerca, 38, 39, 47, 62, 63 n. 2, 85, *see*
 IMBRECKE
 Eormanric, 38 and nn. 1 and 4, 52, 56, 62, 65,
see ERMENRÎCH
 Erckambald, Bishop of Eichstätt, xvi, 36, 49
 — Bishop of Straßburg, xvi, 36
 Erelieva, 30, 70
 Erik Edmund, 21 n. 4
 Erka, 29, 40, 42, 66, 67, 70, 100, 103, 110,
 111, *see* HELCHE
 Ermanaric (Ermanricus, Hermanaricus, Her-
 menricus, Emelricus), 6, 21, 28, 31, 37 and
 n. 9, 38 and n. 3, 39 and n. 6, 41, 46–7, 56
 n. 4, 62, 63 n. 3, 103–4, 147, *see* ERMEN-
 RÎCH
 Erminfrid, *see* Hermenfrid
 Erminrikr, 25, 29, 37 n. 5, 38, 40, 47, 56, 63,
 75 n. 1, 76, 99, 108, 111, 114, 117, 136,
 144, 146, 152, *see* ERMENRÎCH
 Ernac, 42, 43
 Erpamara, 40 n. 3, 85 n. 1
 Erpr, son of Attila and Erka, 24, 40, 43, 66,
 67, 100, 146, *see* ERPFE
 — son of Atli and Guðrún, 20, 40, 41 and
 n. 6, 43, 100 n. 4
 — son of Jónakr, 20 and n. 7, 38, 40 and n. 1,
 82
 Ethele, 28, 41, 67, *see* ETZEL
 Ezelin, 41, *see* ETZEL
 Fáfñir, a dragon, 9, 23, 55, 98 n. 3, 120 and
 nn. 4–5
 Falka, a horse, 29 n. 7, 33, 44, 65, 115, 149
 n. 3, 152, *see* VALKE
 Falqor, 20, 45, 60, 111, *see* VOLKÊR
 Fasold, 29, 44, 70, 127, *see* VÂSOLT
 Felectheus, 47, 103, 143
 Fenja, 48
 Finn, 78 n. 1
 Finns, 141 n. 8
 Fitela, 123 n. 5, 125 and n. 8
 Fjörgyn, 45
 Floovant 83, 93, 151
 Foglhildr, 38, 39 n. 3, *see also* Svanhildr
 Folker, 45, *see* VOLKÊR
 Folkirus ioculator, 46, *see* VOLKÊR
 Fôre, 35, 87, 92 n. 1, 114
 Fortuna, 8, 114, *see* SÆLDE
 Fouchier (Fouchard), 46, 60 n. 8, *see*
 VOLKÊR
 Franks (Franci), 10, 16, 17, 30, 32, 42, 46,
 50, 55, 56, 57 n. 4, 64, 67, 76 n. 11, 77,
 82–3, 85, 86 and n. 1, 91, 98 and nn. 1 and
 3, 99, 105, 118, 122 and n. 4, 126, 143, 150,
see FRANKE
 Fredegunda, 16, 21, 122
 Frederick I, German Emperor, 80, 110 nn.
 5 and 10
 — II, German Emperor, 101 n. 1, 154
 Frœoperic, 38, 47, *see* FRIDERÎCH (1)
 Freyja, 65 n. 1
 Fridebrant, 69, 80, 86, 95, 116
 Fridericus, son of Felectheus, 30, 47, 103,
 143, *see* FRIDERÎCH (2)
 — son of Ermanaric (*Ann. Quedl.*), 37, 47,
see FRIDERÎCH (1)

- Fridla, 38, 39, 47, 62, 63 and n. 2, *see* FRÍ-TELE
- Friðleifr, 48
- Fridlevus, 48, 81
- Friðrekr, son of Erminrikr, 29 n. 1, 38, 47, 144, *see* FRIDERÍCH (1)
- Friðrik, Osanctrix's incognito, 31, 47, 103
- Frigg, 118 n. 4
- Frisians, 46, 47, 54, 78 n. 1, 79 n. 2, 86, *see* FRIESEN
- Fritila, 34, 47, 56, 63, *see* ECKEHART
- Fritla, 47, 62, *see* FRÍTELE
- Fróða, 48, *see* FRUOTE (A)
- Fróði, 48, *see* FRUOTE (I)
- Froncas, 83, 151, *see* Franks
- Frotho, son of Fridlevus, 48, 79 n. 3, 81, *see* FRUOTE (1)
- son of Hadingus, 48, 120 n. 7
- Gado, 138, *see* Wade
- Galagrandeiz, 93
- Galans (Galant), 142, 143, *see* WIELANT
- Galdra-Heðinn, 72 n. 7
- Garibald, 25
- Gärulf, 54, 151 n. 8
- Gaudon, 52, *see* GÓDÍÂN
- Gautier (Gualter), 137 and n. 2, *see* WALTER
- Geats, 83, 153
- Gebericus, 39
- Geisa, 80 n. 2, 105
- Gelfrat, 36
- Gelimer, 55 n. 11
- Genselin, *see* Kanselin
- Gensimund, 77 and n. 6
- Gepids, 32, 43, 71
- Germer, *see* Gierlo
- Gerno, 4, 13, 16, 20, 23, 29, 50 and n. 1, 52, 55, 59, 76, 111, 132, *see* GERNÓT (1)
- Gero, Margrave of North Thuringia, 49, *see* GÈRE (1)
- Gibica, 17, 51, *see* GIBECHE (1)
- Gierlo (Germer), 50, *see* GERNÓT (1)
- Gifca, 16, 51, 52, *see* GIBECHE (1)
- Gilgamesh, 118 n. 4
- Gisa, 143
- Gislaharius, 17, 52, *see* GÍSELHÈR
- Gíslar, 50, 52, *see* GÍSELHÈR
- Gisler, 4, 9 n. 2, 20, 23, 29, 50, 52, 55, 59, 76, 111, 132, *see* GÍSELHÈR
- Gíshere, 52, *see* GÍSELHÈR
- Gizurr, 77 n. 6
- Gjúki, father of Gunnar, 19, 50, 51, 54, 59, 120, 132, *see* GIBECHE (1)
- son of Högni, 51
- Gjúkungar, 29, 51, 55, 98
- Glaumvor, 55 n. 3, 59 n. 3, 60 n. 6
- Glomerus, 72
- Glomman, 61, 72 and nn. 4-5
- Gluna, 60, 121, *see also* Glaumvor
- Godomar, son of King Sigismund of Burgundy, 126
- Godomaris, *see* Gundomaris
- Goldbrand, 76
- Goldener, 72 n. 7
- Gotþormr, *see* Gutþormr
- Gotfrid, a viking, 123
- Goths (Gothi), 6 n. 1, 17, 24, 28 n. 4, 30-1, 39, 52, 55, 77, 85 n. 1, 122 n. 5, 147 and n. 1, *see also* Ostrogoths and Visigoths
- Gramr, a sword, 9, 50, 52, 111, 120, 121, 125, 126 and n. 2
- Grani, a horse, 15, 44, 120 and nn. 9-10, 121 and n. 2
- Greeks, 18, *see* KRIECHEN, *also* Byzantines
- Grendel, 125, 144 n. 8
- Grettir, 144 n. 8
- Greutingi, 6, *see* Ostrogoths
- Grímhildr, 132, *see* UOTE (1)
- Grimild, 20, 59 n. 8, 98, 111, *see* KRIEMHILT
- Grimilda, 21 n. 4, *see* KRIEMHILT
- Grimilldr, 4, 15, 20, 23, 29, 42, 52, 55, 58 n. 8, 59-60, 85, 100, 111, 121 and n. 11, 132, 138, *see* KRIEMHILT
- Grimur, a giant, 29, 53, 74, 76, 78, 96, *see* GRÍME
- a hero, 60, *see* GUNTHER (1)
- Grimylda, 21 n. 1, *see* KRIEMHILT
- Gringalet, Wade's boat, 138 n. 10
- Gualchelm, 63
- Gualter, *see* Gautier
- Guarnerius, 140, *see* WERNHÈR (1)
- Gudelinda, wife of Roðingeir, 53, 60, 99-100, 111, *see* GOTELENT
- wife of Þiðrekr, 30 n. 7, 53
- Güðere, 54, 151 n. 8
- Güðhere, 17, 52, 54, 59, 99 n. 1, 136, *see* GUNTHER (1)
- Guðrún, 13, 15, 19 and n. 6, 20, 21, 22 and n. 5, 29, 38, 39, 40 and n. 1, 41 and nn. 3, 5, and 7, 42 and n. 1, 43, 51, 55, 56, 58 n. 10, 59 and nn. 2-3 and 5, 60 n. 4, 66, 69, 91, 98 n. 3, 100 n. 4, 120 and nn. 12-13, 121 and nn. 1 and 3, 125 n. 7, 132 and n. 3, 137, *see* KRIEMHILT
- Guilandus, 141, *see* WIELANT
- Guillaume, 65 n. 7
- Gullbrynja, a byrnie, 9
- Gundaharius, 17, 21, 55 and n. 11, 56, *see* GUNTHER (1)
- Gundaric, 55 n. 11
- Gundicarius, 55, *see* Gundaharius
- Gundioch I, King of Burgundy, 50
- Gundobad I, King of Burgundy, 17, 51, 52, 55
- II, King of Burgundy, 50
- Gundomaris (Godomaris), 17 and n. 4, 50, *see* GERNÓT (1)
- Gunnarr, son of Gjúki (*Edda*), 15, 17, 19 n. 1, 20, 41 and n. 4, 50, 51, 54-5, 56, 59 and n. 3,

- 61, 98 and n. 3, 102, 120 and n. 12, 132 and n. 3, 137, *see* GUNTHER (1)
 — son of Aldrian (Ps), 4, 9 n. 2, 15–16, 20, 23, 42, 50, 52, 55, 59–60, 61, 98, 111, 121, 132, *see* GUNTHER (1)
 — character in *Njálssaga*, 56 n. 1
 Günther, Bishop of Bamberg, 28, 41 n. 1
 Gunthram, 16 and n. 4, 56, 122
 Guthruna, 38, *see* KRIEMHILT
 Gutþormr (Gotþormr), 50, 55, 59, 121, *see* GERNÖT (1)
 Gynter, 50, 55 nn. 8 and 10, *see* GUNTHER (1)
- Hacco, 123 n. 3
 Haddingjar, 101
 Hadingus, 48
 Hælsingas, 61, 138 and n. 7
 Hagbard, 82 n. 1
 Hagena (*Waldere*), 59, 74 n. 1, 136, *see* HAGEN (1)
 — (*Widsith*), 61, 62, 72, 74 and n. 1, 138 and n. 8, *see* HAGEN (2)
 Hagenn, 16, 20, 45, 55 n. 10, 59 n. 8, 60 and n. 4, 121, *see* HAGEN (1)
 Haguemon, 60 and n. 8
 *Hāhiwulf, *see* Achiulf
 Haldanus, 76 n. 5
 Hálfdan, 48, 57 n. 2
 Hāma, 38, 47, 65 and n. 1, 145, 147, *see* HEIME
 Hamðir, 20, 21, 38, 40 and n. 1, 63, 82, *see* Ammius
 Hame, 65, *see* Hāma
 Hamidicus, 37, *see* Ammius
 Hámundr, 126
 Hanale, 66 n. 1, 147
 Harelungi, 62, *see* HARLUNGE
 Harels, 62, *see* HARLUNG
 Harii, 63 n. 3
 Harlungi, 47, 62, 69, *see* HARLUNGE
 Hartvin, 63 n. 6, 69, 124, 126
 Haymo, 65, *see* HEIME
 Haymon (Aymon), 65, 92, 107, *see* HEIME
 Heaðobeardan, 48
 Heaðolāf, 153
 Healfdene, 48, 82
 Heardrēd, 69
 Heðinn, abductor of Hildir, 61, 64, 73 and n. 6, 81, *see* HETEL
 — brother of Helgi, 79
 Hēhca, 38, 56, *see* HACHE
 Heiðrekr, 6 n. 1
 Heimdallr, 65 nn. 1–2
 Heimir, brother-in-law of Brynhildir (*Edda*), 15 n. 2, 65, 120 n. 11, 127
 — son of Studas (Ps), 7, 29, 38, 44, 65 and nn. 4 and 7, 91, 92, 95, 96, 115, 146, 150, *see* HEIME
 — a dragon (Ps), 65 n. 4
 — Þiðrekr's incognito, 65 n. 6
- Helgi Hundingsbani, 62, 72 n. 7, 79, 125, 153
 — Haddingjaskafi, 70 n. 5
 — Hjörvarðzson, 72
 Helgunda, 79, 136, 144 n. 6, *see* HILDEGUNT (1)
 Hellespontines, 38, 117
 Helm, 153
 Hemidus, 37, *see* Ammius
 Henry the Fowler, German Emperor, 66
 — V, German Emperor, 90
 — the Lion, Duke of Saxony, 90, 110 n. 5, 139
 Heoden, 61, 72 and nn. 3–4, 138 and n. 10, *see* HETEL
 Heodeningas, 64, 81, *see* HEGELINGE
 Heorrenda, 64, 81, *see* HÖRANT
 Hephastos, 143
 Herborg, a German princess (*Edda*), 22 and n. 5, 69, *see* HERIBURG
 — wife of Salomon (Ps), 69
 — daughter of Salomon (Ps), 69, 82 n. 1, 114
 Herbrandr, 57 n. 2, 68 and n. 1, *see* HERBRANT (1)
 Herburt, 7, 68, 69, 77–8, *see* HERBORT
 Herðegn, the father, 69, *see* HERDEGEN (1)
 — the son, 68–9
 Herebrand, 76, *see* HEREBRANT (1)
 Herelingas, 38, 47, 56, 62, *see* HARLUNGE
 Heren, 71, 142, *see also* Beadohild
 Hereric, 69
 Herföör, cognomen of Óðinn, 63
 Heriold, 86, *see* IROLT
 Herkja, 20, 21, 29, 66, *see* HELCHE
 Herla, 63
 Herlechini, Herlethingi, 63, *see* HARLUNGE
 Herlibo, 62, *see* HARLUNG
 Herman, a count, 63 n. 6, 69, 124, 126, *see* HERMAN (2) and (5)
 — a messenger of King Osanctrix, 69, *see* HERMAN (1) and (2)
 — a knight of King Artus, 69
 Hermanaricus (Hermanricus, Hermenricus), *see* Ermanaric
 Hermann Billung, Duke of Saxony, 12
 Hermenfrid (Erminfrid), 86, *see* IRNFRIT
 Hermundur, 32, *see* Thuringians
 Hermidus, *see* Hemidus
 Herod, 27 n. 10, 68, 89, 126
 Herodias, 19
 Herrad, 29, 66, 70, 76, 136 n. 6, *see* HERRÂT
 Herrant, 81
 Hertnið, King of Hólmgarðr, father of Osanctrix, 70, 84, 101 n. 7, 103, 108, 144, *see* HERTNÍT (1) and ORTNÍT (1)
 — son of Osanctrix, 25, 44, 70, 84, 103
 — son of Ilias, 70, 84
 — af Bergara, 29, 34, 70, 86, 101 and n. 7, 150, *see* ORTNÍT (1)
 Heruli, 39, 63 n. 3, 110
 Hervor, 141 and n. 8
 Hetan (Hetin), 64, 72

- Hiarno, 48, 81
 Hiarrende, 81 n. 6, *see* Hjarrandi
 Hibba (Ibba), 77 and n. 7
 Hilda, 62, 72, 73, *see* HILDE (1)
 Hilde, 73, *see* HILDE (1)
 Hildebrand, 76 and n. 1, *see* HILDEBRANT (1)
 Hildeburh, 78 n. 1, 82
 Hildegard, wife of Charlemagne, 82
 Hildegýþ, 79, 136, *see* HILDEGUNT (1)
 Hildeprant, Langobard ruler, 77
 Hildibrandr, son of Reginballdr (Þs), 6, 9 n. 2, 29, 36, 50, 52, 53, 57, 68, 70, 74 nn. 8 and 10-11, 75 n. 1, 76, 94, 108, 133, 136 n. 6, 146, 153, *see* HILDEBRANT (1)
 — half-brother of Ásmundr (*Ásmundar saga*), 14, 57, 76 and n. 5, *see* HILDEBRANT (1)
 Hildigerus, 76 n. 5
 Hildigrímur, a helmet, 29, 53, 78, 152, *see* HILDEGRÍN
 Hildigunnr læknir, 78 n. 7
 — daughter of Sváva, 79
 *Hildiko, *see* Ildico
 Hildina, 71, *see* HILDE (1)
 Hildir m., 57 n. 2
 Hildisvið, 29 n. 1
 Hildir, daughter of Högni, 61, 64, 72 and nn. 2-3, 81, *see* HILDE (1)
 Hilldigundur, 59, 79, 84, 136, *see* HILDEGUNT (1)
 Hilldr, daughter of Artus, 7, 68, 69, 77-8, *see* HILDEBURC (1)
 Hilldur, a giantess, 29, 53, 74, 76, 96, *see* HILDE (3)
 Hillebrandt, 76 n. 8, *see* HILDEBRANT (1)
 Hiluge, 71
 Hirðir, 70
 Hithinus, 48, 62, 72, *see* HETEL
 Hjaðningar, 64 and n. 1, 72 nn. 4 and 7, 73, *see* HEGELINGE
 Hjalli, 59, 112 n. 2
 Hjálprekr, King of Denmark, 67, 120, 124, 126, *see* HELFERÍCH (1)
 Hjalprikr, guardian of the sons of Erka, 67, 84 n. 3, 146, *see* HELFERÍCH (2) and ILSÂN
 Hjarrandi, 72, 81, *see* HÖRANT
 Hjórdís, 120, 123 n. 6, 124 and n. 8, 126 and n. 2, *see* SIGELINT (1)
 Hlaðguðr, 141 and n. 8
 Hledís, 48
 Hliðskjálf, Óðinn's throne, 115
 Hljóð, 125, 139
 Hlöðr, 6 n. 1, 76 n. 5
 Hlöðvér, father of Hervor (*Edda*), 91, 141 n. 8, *see* Clovis
 Hlodver, father of Konráður (Þs), 91
 Hnæf, 78 n. 1, 82
 Hnefi, 82, *see* Hnæf
 Hniflungr (Niflungr), 20 n. 6, 42 n. 1, 59, 98, *see also* Rancke
 Hōc, 78 n. 1, 82, *see* HŪC
 Hōcingas, 82
 Hōðbrandr, 57 and n. 2, *see* HADEBRANT (1)
 Hōðr, *see* Hotherus
 Hōginus, 48, 62, 72, *see* HAGEN (2)
 Hogne, 60 and n. 6, 98, 121, *see* HAGEN (1)
 Hōgni, brother of Gunnarr (*Edda*), 19 n. 1, 41 and n. 4, 42 n. 1, 50, 51, 55, 56, 58 n. 2, 59 and nn. 1-4 and 7, 61, 74 n. 1, 98 and n. 3, 100, 120-1, 132-3, *see* HAGEN (1)
 — half-brother of Gunnarr (Þs), 4, 16, 20, 27 n. 10, 29 and n. 5, 42, 45, 55, 58 nn. 4, 6 and 8, 59 and n. 9, 60, 61, 79, 85, 98, 100, 111, 121, 132 and n. 3, 136, *see* HAGEN (1)
 — father of Hildir (*Edda*), 61-2, 64 and n. 3, 72, 73 and n. 6, *see* HAGEN (2)
 — character in *Njáls saga*, 56 n. 2
 Hōkingr, 82
 Holmrycgas, 61 and n. 6, 74
 Hōnir, 120 n. 5
 Honoria, 42, 67 n. 1
 Honorius, Roman Emperor, 17, 67 and n. 1
 Horn, 7, 76
 Hornbogi, 6, 81, 146, *see* HORNBOGE (1)
 Hotherus, 94, 97 n. 6
 Hreiðmarr, 120 n. 5
 Hrímnir, 125, 139
 Hrōðgār, 111 and n. 5
 Hrōðulf, 111 n. 5
 Hrott, 9, 120 n. 5
 Hrunting, a sword, 9 n. 3
 Huga, 83
 Hūgas, 83
 Hugo, 151
 Hugon, 82
 Hugones, 83
 Huguet, 11, 151
 Humblum, 6 n. 3, *see* AMELUNC (2)
 Humli, 6 n. 1
 Humlungr, 6 n. 1
 Hun, ruler of the Huns, 79 n. 3
 Húnar, 79, *see* HIUNEN
 Hūnas, 41, 79, *see* HIUNEN
 Hundingr, 120 n. 2, 126
 Hungarians (Hungarii, Magyars, Ugri), 40, 80 and nn. 1-2, 105, 110 n. 10, *see* UNGERN
 Huni, *see* Huns
 Hunimundus, 47
 Huns (Huni), 6 n. 1, 8, 13, 17, 21 n. 2, 25, 39, 41, 42-3, 55 n. 11, 79 and nn. 2-3, 80 and n. 1, 137, *see* HIUNEN
 Huochingus, 82
 Huon de Bordeaux, 101
 Hvenild, 20
 Hygelac, 83
 Iarmericus, 14, 38 and n. 4, 62, 63, 117, *see* ERMENRÍCH
 Ibba, *see* Hibba

- Ikaros, 142 n. 8
 Ildebrand, 76 n. 1, *see* Hildebrand
 Ildico (*Hildiko), 21, 42, *see* KRIEMHILT
 Ilias, 70, 79, 84, 136, *see* ÎLJAS
 Ilja Murometsch, 84 and n. 2, 101, *see* ÎLJAS
 Ingram, Elsungr's man, 76
 — a robber, 25
 Iring, 85-6, *see* ÎRINC
 Irminfrid, 85-6, *see* IRNFRIT
 Iron, 7, 99, 118 n. 6, *see* IRAM
 Irungr, 13, 20, 60, 85-6, *see* ÎRINC
 Isac, 68, 86, *see also* Isungr
 Isolde, heroine of romance, 62, 86, *see* ÎSOLDE (1)
 Isolde, sister of Þiðrekr, 69, 86
 — wife of Iron, 86
 — daughter of Iron, 86
 — widow of Hertnið af Bergara, 29, 30 n. 7, 86, 101, 150
 Isungr, 6, 25, 29 and n. 3, 55, 59, 65, 68, 70, 76, 81, 86, 121, 127, 146
 Italians, 16 n. 4, 31, 134-5
 Ivarr Ljómi, 62 n. 1

 Jarmer, 50, *see* GÊRNÔT (1)
 John I, Pope, 30 and n. 1, 31 n. 1
 — Bishop of Ravenna, 103
 Jónakr, 20, 21, 38, 40 and n. 1
 Jörmunrekr, 20, 37 n. 5, 38 and nn. 2-3, 39, 40, 46, 47, 82, 103 n. 8, 117, 118 n. 1, *see* ERMENRÎCH
 Judas Maccabaeus, 16
 Julius Caesar, 16
 Justinian, 30, 86
 Jutes, 78 n. 1

 Kanselin (Genselin), 14, 20, *see* BLÆDE-LINCK
 Kára, 70 n. 5
 Karl, *see* Charlemagne
 Kaupa-Héðinn, 72 n. 7
 Kewe, *see* Chaba
 Kjárr af Vallandi, 141 n. 8, *see* Hlödóver
 Kjartan, 135 n. 2, 136 n. 4
 Knefröðr, 137
 Konráður, 6, 22, 76, 91
 Kostbera, 59 n. 3
 Kreka, 42, 67, *see* HELCHE
 Kremold, 20, 60, *see* KRIEMHILT
 Kumans, 28, 44, *see* VALWEN

 Ladislaus Hermann, Duke of Poland, 70, *see* HERMAN (4)
 Lagulfr, a sword, 74 n. 11
 Langben risi (Lanngebeen Redsker), 115, 146 n. 6, 149 n. 3
 Langobards, 20 n. 5, 25, 36 and n. 1, 52, 76, 77 and n. 2, 87, 88, 110 and n. 4, *see* LAM-PARTEN
 Lanzelet, 93

 Lemovii, 72 n. 4
 Leo, East Roman Emperor, 30, 43
 Liddamus, 112, 152
 Liudeger, Duke of Saxony, 90, *see* LIU-DEGËR (1)
 Liutpert, Langobard King, 77
 Liutprant, Langobard King, 77 and n. 4
 Loðvígr, margrave, 32 n. 2, 91
 Lodvigur, father of Konráður, 91
 — Heimir's incognito, 65
 Loki, 65 n. 1, 118 n. 4, 120 n. 5
 Lorandin, 43
 Lothar I, German Emperor, 91, 150 n. 6
 Loumer, 20, 41 n. 2, *see* ETZEL
 Lyngvi, 126

 Mæringar, 28 and n. 4
 Mæringas, 28 and n. 4, 38
 Magnus, King of Denmark, 21 n. 4
 Magyars, *see* Hungarians
 Malek-el-Adel, 92, *see* MACHOREL
 Margaret of Babenberg, 102 n. 2
 Maugalie, 93, 151, *see* MARPALLY
 Maugis (Amaugis), 66, 92, *see* MADELGËR
 Maximilian, German Emperor, xv n. 2, 28
 Maximinus, 42
 Mêland (Ammêland), 141 n. 2, *see* WIE-LANT
 Menja, 48
 Menning, a sword, 95, *see* MIMMINC
 Meranare, 28 n. 4
 Merlin, 141
 Meroveus, 25 n. 4
 Merovingians, 11, 17, 21, 25 n. 4, 56, 76 n. 11, 83, 98, 123 n. 5, 142 n. 1, 150
 Miemerinn (Mimering), 94, 96, *see* MÎME
 Mhaček, 99, *see* NIBELUNGE
 Miliân, 42 n. 2
 Milias, 7, 18, 31, 39 n. 4, 42, 69, 70, 79, 103, 148
 Miming, a sword, 94, *see* Mimring
 Mimingh, a sword, 95, 146 n. 10, *see* Mimungr
 Mimingus, 94, 97 n. 6, *see* MÎME
 Mímir, a supernatural being (*Edda*), 94, *see* MÎME
 Mimir, a smith (Ps), 9 n. 2, 34, 94, 101 n. 7, 121, 142, *see* ECKERÎCH (1) and MÎME
 Mimmering, a sword, 95, *see* MIMMINC
 Mimring, a sword, 28 and n. 5, 59, 94 and n. 6, 136, 145, *see* MIMMINC
 Mimo (Míma), 94 n. 1, *see* Mímir
 Mimring, a sword, 95, 142, 146 n. 1, *see* MIMMINC
 Mimungr, a sword, 29, 71, 76, 94-5, 96 n. 1, 121, 142, 146 and n. 10, *see* MIMMINC
 Minos, 143
 Mohamet, 91 and n. 2, *see* MACHMET
 Moors, 95, 111, *see* MËRE
 Môrolf, 81 n. 2, 92, 95, 114
 Moses, 96
 Mundirosa, 16 n. 8, 19 n. 4, 119 n. 8, 123 n. 1

- Mundzucus (Mundiucos), 13, 14, 42, *see* BOTELUNC
- Mynning, a sword, 34, 94, *see* MIMMINC
- Nægling, a sword, 96, *see* NAGELRINC
- Nagrlingr, a sword, 4, 29, 53, 65, 96, *see* NAGELRINC
- Naisier, 91 n. 2
- Narcissus, Roman Emperor (*Kaiserchronik*), 31 n. 2
- Narses, 30
- Nauðungr, 60, 99, 111, 146, *see* NUODUNC
- Nebi, 82, *see* Hnæf
- Nevelon, 98, *see* NIBELUNGE
- Nevelungus (Neuelunchus, Nevelongus, Nivelongus), 76, 98, *see* NIBELUNGE
- Niárar, 70
- Nibelungus, 98, *see* NIBELUNGE
- Níðhād, 70, 71, 141 and n. 6, 145, *see* HERT-NÍT (2)
- Niding, 20, 98, *see* NIBELUNGE
- Níðuðr, 23, 70 71 and n. 1, 142, *see* HERT-NÍT (2)
- Niðungr, ruler of Jutland, 142 and n. 7, 146, *see* HERTNÍT (2)
- King of Spain, 71, 124, 126
- Nielus, 60, *see* Hagenn
- Niflungar (*Edda*), 17, 35, 41, 50, 51, 55, 58 nn. 6 and 9, 59, 97 n. 2, 98, 125 n. 6, 132, *see* NIBELUNGE
- (Ps), 13, 29, 35, 42, 45, 50, 55, 57, 60, 76, 85, 97 n. 2, 98, 111, 121 n. 11, 133, *see* NIBELUNGE
- Niflungr, *see* Hniflungr
- Nikulús, Abbot of Pverá, 123 n. 7
- Nögling, 98, *see* NIBELUNGE
- Nordian, 7, 32, 99, 118 n. 6, 148, *see* NOR-DIÂN
- Norðungr, 129
- Normans, 15, 23 n. 2, 109
- Norpertus, 99, *see* NORPREHT (1)
- Norwegians, 120 n. 11
- Obbe Iern, 111, *see* RÜEDEGÊR
- Oda, ancestress of the Saxon imperial dynasty, 133, *see* Uote (1)
- wife of Biturulfr, 13, 25, 133, *see* DIET-LINT (1)
- wife of Aldrian, 4, 55, 59, 132, *see* UOTE (1)
- wife of Hildibrandr, 76, 133, *see* UOTE (2)
- wife of Osanctrix, 7, 18, 70, 103, 133, 148
- Oðdrún, 55, 102, *see* ORTRÛN
- Odilia, wife of Betmarr, 25, 29 n. 1
- wife of Sifka, 38, 63, 117
- Óðinn, 15 n. 1, 38, 63 and n. 4, 72 n. 7, 81, 82 n. 1, 94, 115, 116, 120 n. 5, 125, 126 and n. 1, 139 and nn. 1 and 5, 144 n. 4, 153 n. 7, *see also* Woden
- Odoacer, 8, 28, 30, 37 and n. 10, 39 n. 6, 47, 103 and nn. 7 and 9, 104, 118, 147 n. 3, 154, *see* ÔTACHER
- Oedipus, 77
- Offa, 138
- Ogier, 7 n. 6, 65 n. 7, 103 n. 2, 137, 138 n. 6, *see also* Ædgæir
- Oigir, 138, *see* Ogier
- Óláfr Tryggvason, 62 n. 1
- Ole, 85 n. 4
- Olimpia, 22, 71
- Ölrún, 141
- Onef, 72
- Orco, 100
- Orgaie (Orgais), 100
- Orkingr, 59 n. 4
- Orpheus, 81
- Ortvangis, 124 n. 5
- Ortvín, 24, 40, 43, 66, 67, 100, 102, 146, *see* ORTE
- Osanctrix, 7, 12, 18, 29, 31, 42, 47, 66, 69, 70, 84, 95, 103 and n. 4, 108, 110, 111, 133, 144 and n. 5, 146, 148, 152, *see* ÔSERÎCH and ROTHER
- Osið, father of Attila (Ps), 42, 70
- nephew of Attila (Ps), 55, 66
- Ostacia, 25, 70 and n. 5
- Ostrogoths, 6, 16 n. 5, 25, 30, 39 and n. 2, 42, 43, 79, 86, 147 and n. 3
- Otnið, 57, 101 n. 8
- Otr, 120 n. 5
- Otto I, German Emperor, 49, 80 n. 2
- IV, German Emperor, 104
- von Missowe, 13 n. 1
- Ottokar II, King of Bohemia, 102 n. 2
- Otvín, 71
- Ougel, 43
- Pamige, 78 n. 2
- Papagau, Chevalier du, 33, 78 n. 5
- Parise la Duchesse, 150
- Patzinaks, 105, *see* PETSCHENÆRE
- Pepin I of Landen, 49, 98
- II of Heristal, 7, 98
- III, the Short, 105, *see* PIPPIN
- Peregrinus, Bishop of Aquileia, 105
- Pilate, 68, 94
- Pilgrim, Bishop of Passau, 105, *see* PILGERÏN (1)
- Pitzia, 114
- Placidia, 67 n. 1
- Poles, 105, 136 n. 9, *see* PÔLÂN
- Pomeranians (Pomorani), 105, *see* POMERÂN
- Priscus, 21, 42 and nn. 4 and 6, 67, 147 and n. 1
- Prussians, 106, *see* PRIUZEN
- Raadengaard, 111 n. 4, *see* RÜEDEGÊR
- Raimond, Duke, 151
- Rainoart au tincl, 148

- Rancke, 20, 59 n. 8, 60 and n. 4, 98, *see also*
Hniflungr
- Randvér, 38 and n. 2, 47, 117, *see* FRID-
ERICH (1)
- Refill, *see* Riðill
- Reginballdr, son of Erminrikr, 29 n. 1, 38
— father of Herbrandr, 68
— father of Hildibrandr, 9, 76 and n. 7
— father of Sintram, 127
- Reginn, a smith (*Edda*), 9, 23, 34, 94 n. 4,
120 and nn. 3 and 10, *see* ECKERICH (1)
— a dragon (Ps), 94 and n. 4, 121, *see also*
Fáfnir
- Reinaldr, Erminrikr's man, 75 n. 1, 108, 152,
see RIENOLT
- Þiðrekr's man, 108
- Renaut, 66, 107, 108, *see* RIENOLT
- Rerir, 139
- Rhydderich, 141
- Richard I, King of England, 104
- Riðill (Refill), a sword, 9
- Rimenhild, 7
- Rimsteinn, 108, 136, *see* RIMSTEIN
- Rinda, 82 n. 1
- Ripeu de Ribemont, 107, *see* RIBESTEIN
- Ripuarii, 46, 122 n. 4
- Rispa, a horse, 65 and n. 5, 115
- Roðgeirr af Salerno, 29 n. 1, 110 n. 2, *see*
Rother
- Roðingeir, 9 n. 2, 29, 42, 50, 52, 53, 55, 60,
66, 99, 108, 111, *see* RÜDEGÊR
- Roðolfr, 12, 66 and n. 3, 109 n. 7, 110,
111 n. 1
- Rodrigo Diaz (El Cid), 111, *see* RÜDEGÊR
- Roger II, Norman King of Sicily, 109, 110
n. 5, *see* ROTHER
- Rogierius comes, 111, *see* RÜDEGÊR
- Roland, 113, 137
- Rolpho, 111 n. 5
- Romans, 3, 17, 24, 32, 36, 42, 55 n. 11, 77
n. 2, 80, 83, 103, 118, 123 and n. 7, 143,
147
- Romulus Augustulus, 103
- Rosamunda, 20 n. 5
- Rosebrant, a sword, 109, *see* RÔSE
- Rosomoni, 39
- Rothari, 87, 110, *see* ROTHER
- Rozeleif, 34, 113, *see* RUOTLIEP
- Ruas, 42, 80
- Ruczela (Runzela), 112, *see* RUNZE
- Rudegerus marchio, 111 n. 6, *see* RÜDEGÊR
- Ru(d)gerus de Preclara, 111 n. 6, *see* RÜE-
DEGÊR
- Rûél, 36, 96 n. 2, 109
- Rugians, 30, 47, 61 n. 6, 73-4, 103, 143
- Rugini, 79 n. 2
- Rumanians, 106 and n. 4, 124 n. 2, 134, *see*
WALÄCHEN
- Rûmstân, 38, 108, *see* RIMSTEIN
- Runga, 24
- Runsa, 112, *see* RUNZE
- Ruska, a hunting-dog
- Russians, 84, 108, *see* RIUZEN
- Rustem, 77
- Sabinianus, 24, 30, 113-4, *see* SABENE (1)
- Sædene, 124 n. 3
- Sæferð, 122 n. 3, *see* Sigeferð
- Saliars (Salii), 46, 82-3
- Salmân, 23, 81 n. 2, 95, 114, *see* SALOMÔN
- Salme, 81 n. 2, 114
- Salomon, father of Herborg (Ps), 69, 114
- Samson, biblical figure, 118 n. 4
— father of Petmarr, 25, 29 n. 1, 36, 38, 114
— son of Erminrikr, 29 n. 1, 38, 114
- Saracens, 12, 76, 87, 93, 95, 112, 114-5, 123
and n. 9, 151, *see* SARAZÎN
- Saraleoz, 34, 39, *see* Sarus
- Sarelo, 37, *see* Sarus
- Sarmatians, 147
- Sarus, 37, 39 and n. 3, 63
- Säufritz, 120 n. 1, *see* SÎFRIT (1)
- Saxons, 12, 21 n. 4, 42, 46, 79 n. 3, 85, 90,
114, 122, 133, 144, *see* SAHSEN
- Scandinavians, 16 n. 8, 21, 22, 60 n. 4, 64,
74, 77, 99, 120 n. 10, 121 n. 5, 126, 143
- Scyld, 48, 116
- Scyldingas, 116
- Scylfingas, 115
- Seafola, 28 n. 3, 38, 113 and n. 4, *see*
SABENE (1)
- Secgan (Sycgan), 122 n. 3
- Segestes, 126
- Segimundus, 126
- Segistop, *see* Sigstaf
- Senild, 20, *see* KRIEMHILT
- Serila, 37, *see* Sarus
- Severus, Roman Emperor, 3
- Sevill, 113, *see* SABENE (1)
- Seyfrid de Ardemont, 16 n. 8, 19 n. 4, 43,
119 n. 8, 123 n. 1, *see* SÎFRIT (1)
- Siaward, 21 n. 4
- Sibicho, Bishop of Speyer, 117
- Sibilla, 36 n. 2, 118, *see* Sybilla
- Sienild, 16, 20, 60, 121, *see* KRIEMHILT
- Sifeca, 38, 117, *see* SIBECHE
- Sifian, 126
- Sifka m., 37 n. 3, 38, 47, 57, 63, 65, 117 and
n. 4, 144, *see* SIBECHE
— f., 117 n. 4
- Sigambri, 118
- Sigbert of Metz (†575), 14, 16, 21, 56, 67,
76 n. 11, 122, 123, *see* SÎFRIT (1)
— King of the Ripuarian Franks († 510),
122 n. 4
- Sigeferð, 54, 122 n. 3, 123 n. 5
- Sigehere, 124 n. 3
- Sigemund, 123 n. 5, 125, 126, 139, *see*
SIGEMUNT (1)
- Signi, 141
- Sigfrid, 60, 121, *see* SÎFRIT (1)
- Sigfrœð, 121 n. 4, *see* SÎFRIT (1)

- Siggeirr, 125, 139
 Sigi, 139
 Sigifrid, a viking, 123, *see* SÍFRIT (3)
 Sigiric, 126
 Sigisfróð, 121, *see* SÍFRIT (1)
 Sigismund(us), 126 and n. 7, *see* SIGE-
 MUNT (1)
 Sigmundr, father of Sigurðr (*Edda*), 120 and
 n. 2, 124, 125 and n. 9, 126 and n. 2, 139;
 (Ps), 69, 121 and n. 11, 124, 126, *see*
 SIGEMUNT (1)
 — son of Sigurðr (*Edda*), 19, 56, *see*
 GUNTHER (2)
 Signe, 82 n. 1
 Signelille, 20, *see* KRIEMHILT
 Signý, 125, 139
 Sigdrífa, 15, 120
 Sigrlinn, 124 n. 11
 Sigrún, 62
 Sigstaf (Segistop), 127, 146 n. 3, *see* SIGE-
 STAP
 Sigurðr, son of Sigmundr (*Edda*), 3 n. 2, 9,
 15 and n. 1, 19 and n. 6, 20, 23, 34, 39,
 50, 55, 56, 59 and nn. 2 and 5, 61, 65, 67,
 94 n. 4, 98 n. 3, 120 and nn. 2 and 8–13,
 121 and nn. 1–3, 122, 123 nn. 1 and 6, 124
 and n. 8, 125 and n. 9, 126, 132, 139; (Ps),
 6, 9 and n. 2, 15–16, 20, 29 and n. 2, 34,
 42, 44, 50, 52, 55, 59, 60, 94, 95, 101 n. 7,
 111, 114, 115, 120 nn. 8–9, 121 and nn.
 4–7 and 11, 122, 123 n. 6, 124 and n. 8,
 126; (Faroese ballad), 146 n. 1; (Völss),
 41 n. 5, *see* SÍFRIT (1)
 — the Greek (Ps), 5, 25 and n. 2, 93
 — Rodolfr's incognito (Ps), 66
 Sinfjötli, 120 n. 8, 125 and nn. 2 and 8–9,
 126 and n. 6, *see also* Fitela
 Sinselille, *see* Signelille
 Sintarvizzilo, 125 n. 8, *see* Sinfjötli
 Sintram (Sistram), son of Reginballdr, 29
 and n. 2, 76 n. 7, 127, *see* SINTRAM (1)
 — Heimir's incognito, 127
 Sisibe, 69, 71, 121, 124 and n. 9, *see* SIGE-
 LINT (1)
 Sivard, 16, 20, 60, 96, 115 n. 4, 121, *see*
 SÍFRIT (1)
 Skemmingr (Skeminng, Skjemming, Skim-
 ling Gram), a horse, 24, 44, 115 and n. 4,
 142, 146, *see* SCHEMMINC
 Skíði, xxi
 Skilfingar, 115
 Skjöld, 48, 116
 Skjöldungar, 116, 137
 Slagfiðr, 141 and n. 8
 Slavs, 31, 38, 42, 49, 90, 105, 108, 129, 144
 Snævarr, 59 n. 4
 Sohrab, 77
 Sólarr, 59 n. 4
 Solomon, 114, *see* SALOMÓN
 Sorbs (Sorabi), 129, *see* SURBEN
 Sörli, 20, 21, 38, 40 and n. 1, 63, 82, *see* Sarus
 St. Ägidius, 51, *see* GILEGE
 St. Brigid, 15, *see* BRIGIDA
 St. Evermar, 123 n. 3
 St. Gangolf, 49, 154
 St. George, 10, 87–8, 104, 122 n. 7, 148 n. 4,
 150, *see* JÖRGE
 St. Gereon, 118 n. 2
 St. Gertrude, 49, 98, *see* GÉRDRÛT
 St. Helena, 67
 St. John the Apostle, 87, *see* JÔHAN (1)
 — the Baptist, 87, *see* JÔHAN (2)
 St. Liudger, 90
 St. Marcellian, 92
 St. Mary, the Virgin, 30, 92
 St. Michael, 94
 St. Pancratius, 104
 St. Servatius, 40 n. 5
 St. Severinus, 143
 St. Sigismund, 126 n. 7, *see* Sigismundus
 St. Victor, 118 n. 2
 St. Walpurgis, 134, *see* WALBURC
 St. Zeno, 30 n. 1, 154
 Starkad, a Danish champion, 65, 85 n. 4
 Starkaðr, character in *Njáls saga*, 78 n. 7
 Studas, father of Heimir, 44, 65, 92, 115, *see*
 MADELGÊR
 — Heimir's original name, 65 n. 4
 Studfus (Stodfuss, Stofn(er)), 129, 146 n. 3,
see STÛTFUHS
 Suanailta, 34, 39, 65, *see* Sunilda
 Súdân, 94, 116 n. 2, *see* SCHUDÂN
 Sudeli, 22
 Suebi, 129
 Sunigilda, 39 n. 6, 103
 Sunilda, 39 and n. 3
 Svanhildr, 19–20, 38, 103 n. 8, 117, *see*
 Sunilda
 Sváva, 79
 Svæfe, 61, 138
 Swanilda, 38, *see* Svanhildr
 Swedes, 13 n. 2, 70, 78
 Sybilla, 116, 118, *see* SIBILLE
 Syccan, *see* Secgan
 Syfred, 96, 150 n. 9, *see* SÍFRIT (1)
 Symmachus, 30 and n. 1, 31 and n. 1
 Syrith (Sigred), 22
 Tancred of Lecce, 23 n. 2
 Tatlar, 25, 29 n. 5, *see* DIETMÂR (1)
 Telegonos, 77
 Tell, 142 n. 7
 Tervagan(t), 130, *see* TERFIANT
 Tetricus vetus, 111, *see* DIETRICH (1)
 Teurihamae, 32
 Teutonic Order, 106, 131
 Þakkráðr, 23, 142
 Theodahad, 24, 86, 147
 Theodemer, 25–6, 30, 31, 39, 42, 43, *see*
 DIETMÂR (1)
 Theodemund, 24, 30, *see* DIETHÊR (1)
 Theodobert, 150

INDEX

- Theodolinda, 25, 110, *see* DIETLINT (1)
- Theodoric of Metz, Frankish King, 30, 46, 83, 85, 86 and n. 1, 150, 151
- the Great, Ostrogothic King, 6, 24, 25–6, 27 n. 11, 28 and nn. 2 and 4, 30 and nn. 1, 3 and 5–7, 32, 37, 39, 41, 43, 47, 70, 77 and n. 3, 86, 102, 103 and n. 9, 104, 113–14, 145 n. 6, 147 and n. 3, 150 and n. 11, 151 n. 7, 154, *see* DIETRICH (1)
- Strabo, son of Triarius, 30, 31, *see* DIETRICH (2)
- Visigothic King, 42
- Þeodric, the Frank, 83, 113, 151 n. 2, *see* Theodoric of Metz
- the Ostrogoth, 6, 28 and nn. 3 and 5, 38, 39, 94, 113, 140 n. 6, 145, 147, 151 n. 2, *see* DIETRICH (1)
- Pether, 24, 29, 100, 115, 146, 147 n. 2, *see* DIETHËR (1)
- Peteleifr, 5, 13, 24–5, 29, 70, 84 n. 2, 93, 136, 150, *see* DIETLEIP
- Petmarr, 25, 29 n. 1, 76, *see* DIETMÂR (1)
- Piaurikr, 28 n. 4, *see* DIETRICH (1)
- Þiðrekr, son of Petmarr, 4, 5, 6, 7, 13, 20, 24, 25, 27 n. 10, 29 and nn. 1–2 and 7, 30, 31, 32 and n. 1, 33, 34, 36, 38, 42, 44, 45, 53, 55, 56, 57, 59 and n. 9, 60, 65 and n. 6, 66, 70, 74, 76, 77–8, 81, 86, 89 n. 8, 94–5, 96, 101, 110 n. 2, 111, 115, 117, 121 and n. 7, 127, 133, 136 and n. 6, 140 n. 6, 144, 146 and n. 10, 147 n. 2, 148, 149 n. 3, 150, 152, 153, *see* DIETRICH (1)
- son of Valldemarr, 29, 31, 33 n. 1, 66, 108, *see* DIETRICH (2)
- Osanctrix's incognito, 31, 103, *see* DIETRICH (3)
- Þjóðmarr, 25, *see* DIETMÂR (1)
- Þiððrekr, 20, 21, 25, 29, 66, *see* DIETRICH (1)
- Þórgeirr, 78 n. 7
- Thrafstila, 32
- Thuringians, 32, 46, 85–6, *see* DÛRINGEN
- Thürss, 65
- Tíðrikur, 25, 29 n. 5, 60, *see* DIETRICH (1)
- Tristan, hero of romance, 95, 149 n. 7
- Tristram, brother of Herbut (Ps), 69
- Tufa, 30, 147 n. 3
- Ugri, *see* Hungarians
- Ulf van Iern, 152, *see* WOLFHART
- Ulfrað, 44, 108, 152, *see* WOLFHART
- Unferð, 9 n. 3
- Urajas, 16 n. 5, 122 n. 5
- Uriah, 117 n. 2
- Uta von Calw, 132 n. 4
- Vaði, 133, 138–9, 142, *see* WATE
- Valamer, 25, 30 n. 3, 42, 43
- Valdarr, 137
- Valdarus, Langobard King, 136
- Valentinian III, 42, 67 n. 1
- Valldemarr, 29, 31, 33 n. 1, 66, 70, 84, 108, 152, *see* Vladimir
- Valtari, 25, 59, 79, 108, 136 n. 9, 144, *see* WALTHER
- Vandals, 30, 55 and n. 11, 63 n. 3, 85
- Velent, 71, 94, 115, 133, 139, 142 and nn. 5 and 8, 143 nn. 3 and 5, 145–6, *see* WIELANT
- Veletabi, *see* Wilzi
- Venedi (Venethi), *see* Wends
- Verland, 142, *see* WIELANT
- Viderick, 95, 115, 142, 146 nn. 5–6 and 13, 149 n. 3, *see* WITEGE
- Viðga, 6, 9, 24, 29, 38, 40, 44, 56, 63, 65, 66, 71, 76, 81, 94, 96 n. 1, 99, 100, 108, 112 n. 1, 115, 121, 126 n. 8, 127, 129, 140 n. 6, 142, 143 and n. 3, 144, 145, 146 nn. 3–5 and 10, 148, 150, *see* WITEGE
- Vidigoia (*Widigöja), 66 n. 1, 146, 147 and n. 1, *see* WITEGE
- Vidimer, 25, 42
- Viðolfr, 7, 32, 99, 103, 144, 146, 148 and n. 1, *see* WITOLT
- Vikings, 22, 64 n. 1, 123
- Vildimælrikr, Þeteleifr's incognito, 5, 25
- Vildiver, 32, 44, 103 n. 4, 136 and n. 9, 144 and nn. 3–5 and 7, 146, 148
- Vilkus, 146 n. 1
- Villcinus, 133, 138, 144, 147
- Vingi, 35, 58 n. 9, 137–8
- Virga, 145, 146 n. 13, *see* WITEGE
- Virgar, 95, 115 n. 4, 142, 146 nn. 1 and 13, *see* WITEGE
- Visconti, 107 n. 4
- Visigoths, 5, 14, 16, 30, 42, 77, 122, 137 n. 5, 147 n. 3
- Vitigis, 24, 147
- Vizleo, Vildiver's incognito, 144–5, *see* WISSELAU
- Vladimir, Prince of Kiev, 84
- Vócaček, 43
- Volcae, 135
- Völsungar, 9 n. 1, 139, *see* WELSUNC
- Völsungr, 125 and n. 3, 139 and n. 5, *see* WELSUNC
- Völundur, 70–1, 91, 141–2, 143 nn. 3–4, *see* WIELANT
- Vridelo, 47, 62, *see* FRÍTELE
- Vulcan, 143
- Wada, 61, 138 and n. 8, 139 n. 1, *see* WATE
- Wade, 76 and n. 1, 138 and n. 10, *see* WATE
- Wæls, 125, 139
- Wælsing, 139, *see* WELSUNC
- Walczert, 79, 136 and n. 9, 144 n. 6, *see* WALTHER
- Waldemar I, King of Denmark, 90
- Waldere, 5, 28 n. 5, 41, 54, 59 and n. 1, 79, 94, 136 and n. 3, 141, *see* WALTHER
- Walther, Bishop of Langres, 135 n. 4
- von der Vogelweide, 78, 136

INDEX

- Wasichenstein, 137 n. 3
 Weland (Wēlund), 70, 94, 136, 141 and nn.
 4-6, 143, 145, *see* WIELANT
 Welsh, 73, 100
 Wends (Venedi, Venethi, Winida), 39, 144
 and n. 2, *see* WINDISCH
 Wenzel I, King of Bohemia, 148, *see*
 WITZLĀN (1)
 — II, King of Bohemia, 140, *see* WENEZ-
 LĀN
 Werne, 12
 Wideke, 30, 95, 133, 146 and nn. 8 and 10,
see WITEGE
 Widia, 28, 70, 94, 141, 145, 146, *see*
 WITEGE
 Widie, 65, *see* WITEGE
 *Widigōja, *see* Vidigoia
 Widsið, 38, 79
 Wilde Jäger, der; Wilde Jagd, 30 n. 1, 33
 n. 4, 44, 63 and n. 5, 154 and n. 1
 Wilzi (Veletabi, Wilti), 66, 70 and n. 4, 108,
 111, 144, *see* WILZEN
 Wislaw, 79, 136 and n. 9, 144 n. 6, *see*
 WISSELAU
 Witta, 61, 138, 139 n. 1
 Wittelsbach, 36, 102 n. 6
 Woden, 26 n. 2, 44 n. 2, 63 and n. 4, 139 n. 1,
see also Óðinn
 Wolfger, Bishop of Passau, 105
 Wudga, 38, 47, 65, 145, 146, 147, *see*
 WITEGE
 Wuffingas, 153 n. 5
 Wulf, 103 n. 9
 Wulfingas, 153
 Wuotan, 63 (wuotes heer), 139 n. 1, *see*
 Woden
 Wylfingas, *see* Wulfingas
- Ylfingar, 153
- Zacharias, Pope, 154
 Zekeria, ruler of Tunis, 154
 Zeus, 143