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Scandinavian Britain

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generation before the exodus in old, sturdy, practical, heathen Norway; and also one or two, the latest, that are Christian, and mirror for us the feelings with which a Northern convert of the Celtic Church regarded the common but absorbing problems of life, and death, and the hereafter. A few poems relating to actual historical events have also survived, more or less completely embedded in the Lives of kings or heroes, such as the *Lay of the Darts*, translated by our Gray; the praise and the dirge of Eirik Blood-axe, twice King of York; and the *Raven* song on Harold Fairhair.

These compositions are all in the old Northern tongue, but in Adam of Bremen, and his like, there are Latin accounts of Scandinavian affairs based on vernacular and other sources; and Saxo the Long, the Danish monk, has in a remarkable work, which for plan and treatment reminds one of our Geoffrey of Monmouth, preserved many interesting facts and traditions, often drawn from works and poems now lost, but furnished to him in great part by Arnold the poet, a travelled Icelander, his contemporary at Waldemar's Court.

The chief Continental authorities are early Latin chronicles by Saxons, and Franks, and Aquitanians, and contemporary notices of the Spanish-Arabic historians.

Of the many scholars that in modern days have dealt with the analysis and synthesis of these documents—reading, appreciating, and digesting them, and giving their results to the public—the most useful are the Norwegian, Munch, whose keen geographic instinct