

Jacob GRIMM, "Altfriesische Kosmogonie," *Zeitschrift für Deutsches Altertums* (1897).

In a manuscript of the Emsigerrecht the following strange passage is found inserted (Richthofen s. 211)

God scôp thene êresta meneska, thet was Adam, fon achta
wendem: thet bête fon tha sténe, thet flâsk fon there erthe,
thet blód fon tha ?etere, tha herta fon tha winde, thene togta
[thochta] fon tha wolken, the[ne] suét fon tha dawwe, tha
lokkar fon tha gerse, tha âgene fon there sunna, and tha
blérem on thene helga ôm, and tha scôpe [d.i. *scóp he*] Era
fon sine ribbe, Adames liana.

Here pagan cosmogonic ideas are mixed with the Christian doctrine of the creation of the first humans. The Christian idea is that God breathed the breath of life into the creatures, but this is more closely defined as the Holy Spirit, and that Eve was created from Adam's rib. I explain the expression liana, or rather the feminine liane, in gramm. 1, 418 and understand it to mean companion, wife. But everything that comes before seems utterly pagan, and it is unlikely that the imagination of any church father would have put Adam's love together from eight things in the way presented here. The bones are said to have been made of stone, the flesh from earth, the blood from water, the heart from wind, the thought (the brain) from clouds, the sweat from dew, the hair from grass, the eyes from the sun. This assumption reverses the Old Norse myth, according to which the components of the world and earth were created from the body of a huge giant, as reported in *Sæmundaredda* 33b 45b and *Snorrædda* 8 - 19. Ymir's flesh forms the earth, his bones the mountains, his skull the sky, his blood the sea, his hair the trees, his teeth the rocks, his brain the clouds. The attunement is so significant, despite all the differences, that in this sentence we undoubtedly still have remnants of a Frisian cosmogony, which are rather awkwardly to be reconciled with the Christian idea. The northern mythology also shares the idea that the shining sun originated from an eye, just as stars are explained as coming from eyes placed in the sky, and today's children's belief that pointing to the stars means reaching into angels' eyes (mythol. 414). How deeply rooted the mysterious relationship of the human body to the earth and the world in general is in our folk tales is evident from the often repeated stories of rocks that contain a piece of the giant's body that has been cut off, or of lakes that contain his blood. Perhaps similar assumptions can be substantiated from Anglo-Saxon writers.